

Results of the 2011 *Cloelia* Survey on the Current Status of Women in Antiquity Courses

Introduction: This document contains the **edited** results of the Survey conducted by Dr. Geraldine Thomas during the summer of 2011. This survey asked many questions about the state of teaching “Women in Antiquity” type courses (broadly defined) and Dr. Thomas used the results in writing her article for *Cloelia* (see the Fall 2011 Volume of *Cloelia*: <http://wccaucus.org/cloeli/>). The survey results are presented here with the numerical results (percentages followed by raw numbers) and with representative written responses (some written responses have been collated with a raw number depending on the type of question). Due to the length of the survey (35 questions and 88 respondents) and also to protect the anonymity of the respondents, not all written responses are given here and some have been edited to remove identifying remarks. I have tried to give a representative sampling that runs the full spectrum of the types of responses given. Dr. Thomas’ article gives a more complete discussion of the responses and her interpretation of what these results mean for the current state of teaching courses related to women and gender in antiquity.

I would like to thank all the respondents who took the time to complete the survey. Your time and effort are greatly appreciated.

If you have any comments or questions, please either email them to me (Alison Jeppesen-Wigelsworth, editor of *Cloelia*: Cloelia.WCC@gmail.com) or post them to the *Cloelia* Blog (<http://wccaucus.org/cloeli/>). We would like to encourage discussion on these survey results and Dr. Thomas’ article so please feel free to contact me, to write a response article, or to post a blog comment.

We hope that these results and Dr. Thomas’ article based upon them and her own teaching experience will spark discussion among members of the WCC.

Alison Jeppesen-Wigelsworth
Editor, *Cloelia*

EDITED SURVEY RESULTS

Question 1: Does your institution offer courses called something like “Women in Antiquity?”

Yes: 87.5% (77)
No: 12.5% (11)

Question 2: In what department are these courses *primarily* offered?

81 Text Answers Collated:

Classics (including joint Classics departments): 63
History: 6
Other Humanities or Interdisciplinary: 8
Other: 4

Question 3: Name those courses:

81 Text Answers Collated (multiple courses listed per answer)

Women in Antiquity (or similar): 50
Sex/Gender in Antiquity (or similar): 32
Women and Religion: 4
Gender/LGBT: 3
Other: 4
None: 3

Question 4: Are these courses cross-listed?

Yes: 67.9% (55)
No: 32.1% (26)

Question 5: With which departments/programs are they cross listed?

61 Text Answers Collated

Women’s Studies and/or Gender Studies: 46
Other Humanities / Arts: 24
Not Cross-listed or Offered: 3

Question 6: Usual number of Women in Antiquity courses (by semester) taught in a year:

1 Per Semester: 8.97% (7)
2 Per Semester: 1.28% (1)
1 Per Year: 21.79% (17)

Not Offered Every Year Consistently:
67.95% (53)

Question 7: For how many years approximately have these courses been taught?

1-5 Years: 16.88% (13)
6-10 Years: 32.47% (25)
11-15 Years: 20.78% (16)
16-20 Years: 19.48% (15)
21+ Years: 10.39% (8)

Question 8: Are these courses mainly taught by full time instructors, by part-time/adjunct instructors, or by graduate students?

Full-time: 88.46% (69)
Part-time/Adjunct: 10.26% (8)
Graduate Students: 1.28% (1)

Question 9: How long have you been involved in university teaching?

Raw count based on text responses:

1-5 Years: 5
6-10 Years: 27
11-15: 15
16-20: 7
21-25: 5
26-30: 15
31+ : 10

Question 10: Do you teach Women in Antiquity courses every year?

Yes: 14.63% (12)
No: 85.37% (70)

Question 11: When did you begin teaching those courses?

79 Text Answers (combined into categories)

Pre-1980: 2
1980-1985: 3
1986-1990: 13
1991-1995: 9
1996-2000: 12
2001-2005: 12
2006-2010: 20
2011: 5
Never: 1

Question 12: Why did you start to teach them?

Representative Sample of 80 Text Answers:

- I was female. The department thought a female should teach the class. the only other female in the department did not want to teach it. I didn't have tenure yet. So I saluted and charged bravely up the hill.
- I wanted to offer something that was "new and different" and would appeal to women students and some men (though fewer of the latter, as it turned out).
- I'm interested in the life experience of the people you don't normally find represented in Classical literature, incl. women, and there seemed to be a need for such a course.
- I thought it was an important and exciting topic, and also misunderstood; I love Plato and Aristotle, and find that they are often read out of context or not at all on this topic. I wanted to combine them with lyric poetry and ideas about civic responsibility (citizenship is often addressed by Aristotle and Plato as a kind of "friend/lover" relationship, using models of personal relationships).
- It's a vital topic and is a less prima facie controversial way to teach what winds up being controversial topics. As a contrast, Ancient Sexuality draws a different demographic. Much of the feminist or social-historical conclusions wind up being the same, but the blander title of Women grabs an audience of non-specialists and people not who don't have a particular agenda.
- Because I think it is important to let students become aware of the roots of some issues, to give them the chance to compare ancient and modern approaches to issues involving women, and to see for possible answers and solutions through reflection on why the things are they way they are. I verified it is always a 'discovery' for them to see how ancient are some problems, how, sometimes, the things did not change that much - which prompts

some reactions in them. I saw that this kind of discussion is useful for men, as well, considering that sometimes very young men do not have a clear idea of how to deal with women, thus not a clear idea of the respect they deserve. Maybe all need a kind of 'education' on certain issues that cannot but start from antiquity. And I think a teacher of Classics should try to include this kind of considerations in her/his courses

- 1) They're in my area of expertise 2) They're fun 3) They're a good way to get students interested in Classics 4) They're a good way to get students interested in Gender/Sexuality issues

Question 13: Did you inherit these courses as part of the curriculum or did you design them personally?

Inherited Wholly: 1.28% (1)
 Designed Wholly: 69.23% (54)
 Inherited but have significantly redesigned: 29.49% (23)

Question 14: Do you enjoy teaching these courses?

79 Answered Yes
 No: 0
 Left Blank: 9

Question 15: Re: Do you enjoy teaching these courses--WHY or WHY NOT?

Representative Sample of 78 Text Answers

- I enjoy the quality and energy of the students and the subject matter. I have not, however, taught this course in many years, and when I did I taught Women in Ancient Greece through Women's Studies.
- It was really fun, and I attribute this in large part to the students, who were wonderful. They self-selected in, which resulted in a really sharp, interesting bunch with genuine interest in and enthusiasm for both antiquity and gender issues.
- I enjoy them because the topics are related to my research and I enjoy having a mix of students with different academic interests.

- Courses on women and gender give students a foundation in classical civilization, culture and literature and grants them far deeper insights into Greek and Roman culture than do other civilization courses. I have seen how engaged students become in the topics and issues and the material is never exhausted--allowing for multiple ways of engaging, redesigning and teaching the past.
- Students enjoy the feminist aspect of my course, and are challenged to think about "female masculinity," gender stereotypes, etc. Sometimes there is resistance to what we do, but on the whole I hope the course enlightens students about preconceptions, etc.
- It is nice to be able to focus openly on the topics of sex and gender without having to explain why they are important. Usually the students who are there have chosen to be there and are already interested in the subject matter. It also gives me the opportunity to teach some interesting and less popular texts.
- The whole idea of a "Women in Antiquity" course now seems antiquated to me. Not that sexism is dead, however...
- I've learned an enormous amount in teaching them and I rather wish I got to teach it more often. And it gives me a chance to talk about women in antiquity and show my students (most of them female) how very small the changes in society would have to be for us to lose all the rights we now take for granted.
- I very much enjoy teaching this course, but I am dismayed that it attracts primarily female students -- usually only one or two males per class. Because I consider the course important for understanding EVERY aspect of the ancient world, I am considering changing the title again.
- But when I did teach them I mostly enjoyed them though I was sometimes frustrated (especially in the early years) by lack of easily available and useful source books for the students. And in general I don't like lecturing, so I always was trying

to up the student participation and student presentation levels but these things are often hard to do in large classes with students from varied majors.

- Students need to learn about gender, and they have multiple ways of accessing the material that allow them to re-vision their own understanding of identity and personhood; highly rewarding both intellectually and personally
- I enjoy teaching about women in antiquity but would be unlikely to offer a course with that title - it seems dated and less imaginative than others ways of teaching about women and gender (not the same thing, I know, but not unrelated either).
- The ancients are so weird and hold ideas so foreign to today that through the interrogation of those beliefs then gently demonstrating parallel modes of thought today, it provides a back-door into discussing hot contemporary topics.
- For some students, this is their first exposure to the idea of gender norms and "constructions of gender"; readings (in translation) are lots of fun; theoretical component complements my own research.
- The available secondary literature on Roman women is very biased - still emphasizing wool work and a non existing ideal of being married only once. The course is primarily directed at second year students. By letting them read primary sources and comparing those with textbooks they learn to think for themselves and not always to trust a textbook just because it is a textbook. Teaching Roman history from the viewpoint of Roman women is a good way of teaching Roman political and social history

Question 16: Do you think your colleagues respect these courses?

Yes: 92.31% (72)

No: 7.69% (6)

Question 17: Why do you think your colleagues DO and/or DO NOT respect these courses?

Representative Sample of 74 Text Answers

- I'm not bothered about whether or not my colleagues respect my courses - what a defensive question to ask!
- Hmmm.
- There is no reason anymore for them to think poorly of such courses. Even the most old-fashioned colleagues realize that there is room for women/ gender/ reception courses
- Actually I could answer both yes and no to the above question. Male colleagues over the age of 60 are of the opinion that it is pointless to pursue research areas in which the Greeks/Romans themselves were not primarily interested. Younger colleagues are more interested and supportive, since they see these as areas for potential growth in student numbers and research output.
- sense of value of the subject; sense that it generates a significant enrollment. I am concerned that the course is offered only as a lower division course, which might perhaps indicate some disrespect, as might the unwillingness to offer the course over two quarters (Greece and Rome), allowing greater depth in the consideration of the material.
- our ancient history and Classics profs are respected in general; nothing we teach is questioned.
- I'd have answered "sort of" if that had been an option
- Some do and some do not. But overall gender has become an acceptable field of study and the potential for interdisciplinary study and this is becoming the norm gradually in Classics as well.
- well, kinda. some of my colleagues are incredibly old-fashioned, respecting only courses that are Greek Prose Comp etc.
- The course is taught within a program of literary theory. I am also afraid that they respect this course the more so because I am a man, so not some feminist fanatic pushing the students her agenda (even some students, male and female, look at it this way). It is sad but true. In some ways it is easier for a man to teach such a course than for a woman.
- Why wouldn't they? The topic is as valid is any other topic we teach within our department.
- At the risk of sounding a little old and cranky (I am 60...): our younger colleagues -- all wonderful and great additions ... take so much for granted! They certainly support the courses my older colleague and I teach and in general the idea, but they feel no sense of urgency. This phenomenon, btw, is college-wide, not restricted to the Classics Dept. I could go on....
- My experience is limited, however. I do not see much respect for this kind of course. I see mostly skepticism. If there is some respect for gender/women issues courses, it is reserved, maybe, for courses organized by psychologists or sociologists. There is far less esteem of how much a classical literature approach to social issues. But, as I said, my experience is limited. Maybe elsewhere is different.
- My department is composed of relatively young scholars, many of whom actively work on gender themselves.
- It's my impression that the consensus in the field of Classics is that understanding the lives of women and gender relations in antiquity is an indispensable part of understanding Antiquity. I really doubt you could find anyone in academia who feels that gender isn't important to the study of any society, but I guess there's always one.
- I think that colleagues in History or Classics respect courses on women in antiquity in a sense because of their interest in the field of classical studies overall. Others are critical of the amount and type of evidence available for studying women in antiquity, thus shun any

focused study since we as historians/scholars/students are so limited. It is a shame, since we are by and large limited to the perspectives of those authors or of that information that is preserved for anything in classical studies. Nevertheless, the information about ancient women is more limited, thus has conclusions more difficult to surmise or be made through comparative analysis.

- they think that they are not as important as military history or archaeology.

Question 18: Normally, how many students are present in a Women in Antiquity course?

Under 10: 5% (4)
 10-20: 30% (24)
 20-30: 25% (20)
 30-50: 20% (16)
 50+: 20% (16)

Question 19: What is the approximate ratio of Female to Male students in these courses?

100% Female: 1.28% (1)
 90F : 10M: 26.92% (21)
 80F : 20M: 34.62% (27)
 70F : 30M: 21.79% (17)
 60F : 40M: 8.97% (7)
 50/50: 6.41% (5)

No respondents chose options with a greater than 50% Male Ratio.

Question 20: Has that ratio changed in recent years?

No: 72.22% (52)
 Yes (now see more males and fewer females): 25% (18)
 Yes (now see fewer males and more females): 2.78% (2)

Question 21: Are the numbers of students in these courses approximately the same or different from the numbers in other courses in Classics or the ancient world?

Yes, approximately the same: 71.43% (55)
 No: **higher** enrollment than in non-women courses: 10.39% (8)

No: **lower** enrollment than in non-women courses: 18.18 (14)

Question 22: Why do you think students choose these courses?

Representative Sample of 77 Text Answers

Top Answers:

1. Interest in Topic: 59
2. Fills a Degree Requirement/Option/Time Slot: 39
3. Not Sure: 4

- Many students take my course out of interest, but I have worked hard ... to explain that the program NEEDS a sense of history, so my course is crucial to students working within it. I also get students from many other departments who are curious about Classical Studies and take the course because it sounds "sexy". They soon discover that, yes, it is "sexy," but it is also valuable and well worth their effort.
- The word sex is always an eye-grabber. Other than that, I'm really not sure...
- In fact, many students seem to me to be very interested. But they are more afraid now of courses that challenge them.
- Some choose them to fulfill a diversity requirement for general education, but nearly all seem to develop a genuine interest in the subject. It opens their eyes to the inequitable treatment that women have endured in the past and to the achievements they have nonetheless made.
- Many female students say that the course is important for them as persons - that it helps to define them. I was surprised to hear that.

Question 23: Broadly speaking, what are the majors of students in these courses? Please choose no more than 2.

Classics: 27.95% (45)
 History: 17.39% (28)
 Women's Studies: 13.66% (22)
 Other Arts/Humanities: 22.36% (36)
 Social Sciences: 6.21% (10)
 Undeclared Majors: 3.73% (6)
 Other: 8.70% (14)

Question 24: What topics do students find most interesting? Have those topics changed over the years?

Representative Sample of 69 Text Answers (for greater discussion of this question, please refer to Dr. Thomas' article)

- sex/gender system. classical dramatic representations of powerful women. women in religion
- always Sappho; they like daily life more than they used to.
- They haven't changed a lot except that now they take for granted notion that women or gender are areas that might be of historical interest. Anything that distinguishes one culture from another interests them since they tend to assume all cultures are equally repressive and in the same way.
- Sexual categories that are different from homosexual and heterosexual. Sappho. Gendered interpretations of material culture. Against Neaera.
- They are stunned by Greek misogyny and by all the rape in Latin literature (Livy, Roman Comedy, Ovid). They're amazed at the utilitarian attitude toward women (i.e., that women exist only to bear children). They respond very positively to learning about women's religious practices, and they *love* the visual materials, which they are quite good at analyzing. The topics have changed only slightly, in that I'm now more experienced at talking about rape in a lecture class, so I've added in a couple more texts that I consider crucial.
- Nothing stands out here...
- Anything involving sex interests them, and this seems only to have increased over the years.
- Students love units on Roman elegy, gynecological writings, prostitution, women (and men) in early Rome and--their favorite by far--Sappho. I don't know if their interest changes, but mine does--I'm always adding new topics and letting go of others. But these are five that I can't

let go of--the students clearly really like them.

- The students seemed much more interested in material BY women than material ABOUT women (the course covered both). They like topics on things like sexuality and relationships; they are interested in how we know anything about women's lives (literature, inscriptions, material culture); they are concerned with control and dominance by men; they want to learn more about the lower class and slave women. The interest in these topics has been pretty consistent over time.
- Same-sex relationships and sexuality, in general, tend to be favorite topics. I have not been teaching the course long enough to see a change in topics. The low numbers in the course, however, and pressure from the department chair have made me reconsider the name and content of the course. I am thinking that perhaps I should change the title to something like "Sexuality and Gender" in order to attract more students. An informal survey in my classes last semester showed that a title with the words "sex" or "sexuality" in it would attract more undergraduate students.
- Students usually enjoy the more literary topics rather than the historical ones, e.g. "Patriarchy and Greek Mythology" or "Misogyny in Ancient Writing" over "Women during the Roman Republic" The least popular topic is "Feminist theory and the Classics".
- Not sure what students find most interesting. I have found that student are less interested now in critical theory issues related to gender than they were some 10-15 years ago.

Question 25: What books do you regard most useful as primary and secondary texts for these courses?

*Representative Sample of 73 Text Answers
There was great overlap in answering this question. For greater discussion, see Dr. Thomas' article.*

- D'Alleva, Anne. *Methods and Theories of Art History*. London: Laurence King Publishers, 2009.
 - D'Ambra, Eve. *Roman Women*. Cambridge: Cambridge University Press, 2006.
 - Keuls, Eva. *The Reign of the Phallus: Sexual Politics in Ancient Athens*. Berkeley: University of California Press, 1993.
 - Lefkowitz and Fant. *Women's Life in Greece and Rome: A Sourcebook*, 3rd ed. Johns Hopkins University Press: Baltimore, 2005.
 - I have to say, the books part is possibly the most challenging aspect of the course. Lefkowitz and Fant is useful, but horribly organized. I like *Women in Ancient Greece* by Sue Blundell, though I wish a Roman counterpart existed. I also really like "Sexuality and Gender in the Classical World: Readings and Sources" edited by McClure. I also assign a lot of reading from the Diotima website. I am not as much a fan of the "Women in the Classical World" textbook, and while I like Skinner's book, "Sexuality in Greek and Roman Culture", I mainly use it for my own prep.
 - Sarah Pomeroy. 1995. *Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity*. Schocken.
 - Mary Lefkowitz and Maureen Fant, Eds. 1992. *Women's Life in Greece and Rome: A Source Book in Translation*. The Johns Hopkins University Press.
 - Pauline Schmitt, Ed. 2000. *From Ancient Goddess to Christian Saint: A History of Women in the West*. Belknap Press.
 - J.M. Snyder, *The Women and the Lyre: Women Writers in Classical Greece and Rome*
 - Nelson, Sarah M. *Gender in Archaeology: Analyzing Power and Prestige*. Walnut Creek, Calif.: AltaMira Press, 1997.
 - Carolyn Graves-Brown (ed.), *Sex and Gender in Ancient Egypt: 'Don your wig for a joyful hour.'* Swansea, 2008.
 - Lynn Meskell, *Archaeologies of Social Life: Age, Sex, Class et cetera in Ancient Egypt*, Oxford, 1999.
 - Gay Robins, *Women in Ancient Egypt*, London, 1993.
 - Roberta Gilchrist, *Gender and archaeology: contesting the past*. London, 1999.
 - Kelley Hays-Gilpin and David S. Whitley, *Reader in Gender Archaeology*, London & NY, 1998.
 - Sue Hamilton, Ruth D. Whitehouse and Katherine I. Wright (eds.), *Archaeology and Women. Ancient and Modern Issues*, Walnut Creek, California, 2007.
 - Sylvia Schroer (ed.), *Images and Gender: Contributions to the hermeneutics of reading ancient art*, (Orbis Biblicus et Orientalis), Freiburg CH/Göttingen 2006.
 - Kirk Ormand's *Controlling Desires: Sexuality in Ancient Greece and Rome* is excellent; it very clearly and accessibly shows the connections between gender and sexual norms.
 - none
- Question 26:** Is the material in the Women in Antiquity mostly Greek? Mostly Roman? A mixture of the two?
- Mostly Greek: 17.33% (13)
 Mostly Roman: 5.33% (4)
 50-50 Greek/Roman: 66.67% (50)
 Multiple courses concentrating on each: 10.67% (8)
- Question 27:** In these courses do you include sections on women from outside Greece and Rome, for example, from Ancient Egypt or from those mentioned in the biblical texts?
- No: just Greece and/or Rome: 52.56% (41)
 Yes: Egypt: 19.23% (15)
 Yes, Near East/Biblical: 6.41% (5)
 Yes, Egypt and Near East/Biblical: 10.26% (8)
 Yes; Other Cultures: 11.54% (9)

Question 28: Do these courses include discussion of areas such as societal identification of gender? Please give examples here.

Representative Sample of 68 Text Answers

- yes, in laws and other legal material; in drama
- yes; what is “masculine” and “feminine” in terms of power, economic hierarchy, etc.
- We discuss anthropological evidence for cultures with multiple genders (Navajo in particular) as a mechanism for understanding the extent to which gender is socially constructed.
- not sure what this means--the social construction of gender is emphasized
- Yes, more definitely. By looking at the sexually explicit wall paintings of Pompeii (from private houses, bath houses, and the brothel, for example) such a discussion of societal identification of gender can be very enlightening.
- I’m not sure what you mean. We discuss social construction of gender and thus how gender varies across cultures and across time within cultures. We discuss Roman and Greek terms for male and female, and how those categories and their associations are used to discuss other relationships, such as Greek to Persian or Roman to Greek.
- Yes. When I teach the class, I also require the reading of five scholarly articles with analytic write ups, and these articles cover all sorts of theoretical aspects of gender and identity.
- Yes, as part of the study of institutions (e.g., marriage, religion etc.), but also through the analysis of cultural constructs embedded in myths and literature (e.g., Hesiod’s myth of Pandora, artistic representations etc.)
- To a small degree. Mostly in talking about tasks that are gender specific. My students, for example, kept talking about women doing the cooking and I kept asking them for evidence.

- I’m not sure what the question is asking: how could such a course NOT include that discussion?
- generally no
- Somewhat. We ventured into socio-linguistics with regard to Roman comedy, but I spent less time on this than I had planned because it did not seem to interest the students as much as other topics.
- I do include some discussion on societal identification of gender, by having students read articles such as Scott’s “Gender: A Useful Category of Historical Analysis.”
- Yes. Session one explores conceptions of gender, and cultural constructions of women are central to the conversation about women in antiquity throughout the module.
- only to a limited degree, I would say

Question 29: Do you teach the Women in Antiquity Courses chronologically or thematically or do you use a mixture of the two approaches?

Chronologically: 19.23% (15)
 Thematically: 19.23% (15)
 Mixture: 61.54% (48)

Question 30: If you have been teaching these courses for five or more years, have you modified the content or teaching style in any major ways? Please describe any significant changes. Write N/A if this does not apply to your situation.

Representative Sample of 69 Text Answers

- 21 Respondents wrote: N/A
- Yes. I came to use more anthropological and other theory. I also came to read fewer literary texts and do more with religion and law.
- more hands-on, e.g., working with maps, reading aloud, composing poetry.

- yes, it's become less theoretical, less emphasis on covering all of the material, focus exclusively on women in Greece
 - Course varies a lot with what kind of material I use, the size of the class and the cross section of students. I gave up on Lefkowitz and Fant because the structure drove me crazy and Pomeroy because it is too out of date. I have tried texts for surveys of women's history and found them awful.
 - I started working entirely thematically but this was too difficult for introductory level students, so I have moved much more towards a chronological format. I include more theoretical readings now. I have added more material culture and limited the Greek material to add more Roman, including some early Christian writings that may be authored by women.
 - I tried having them read Foucault the first time I taught the course, but it didn't work very well. Also tried reading a few books of the Aeneid one time. The students really enjoyed it, but I found it difficult to teach when we didn't have time to read the whole text. Re question 29: I spend the first half of the semester on women, the second half on men.
 - The classes have grown significantly in size over the years. I had to cut out some of the readings, because with 100 students you just can't teach as much as you can with 20-30. The primary modification was to separate the one class into two (Greece, Rome), so that I could get a more appropriate coverage for each (& include Egypt). We now have weekly section meetings for discussion, too. The visual materials are a much greater component now, as I've been able to develop teaching materials & files for them, over the years.
 - Yes, I change it around slightly each time. Normally I teach it chronologically, but this past time I taught it thematically and liked that better. We have a seminar and previously I focused on women's own voices here, but recently switched to a greater variety of topics.
 - The most major change was in going from one course on Women in Antiquity to two, one each on Greece and Rome. Other changes are not so much on the material as on the kinds of assignments in scholarly articles I give.
 - I have not modified the content significantly.
 - I used to do the course exclusively as a topic based class, but it was really difficult for non-classicists, who had trouble distinguishing between time periods and cultures. Moving to a more or less chronological approach has helped.
 - I dropped a topic that involved a lot of reading of feminist theory. Students had an enormous problem with applying it to classical sources, and the course sort of fell apart.
 - I have not modified it significantly in recent years. I worked hard on it for some time and found a format I like.
 - No, though I intend to update the course at some point soon
 - I have been paying more attention to male sexuality over the years
 - No.
 - students expect powerpoints which I post for them, Some don't take notes, which is not good. I do more group work, and have introduced a component on the Classical Tradition and feminism.
 - The main changes I have made concern articles and images: we use Blackboard, and it is easy to put assigned articles up instead of having the students buy a course packet; or I direct them to JSTOR or ARTstor. Other than that, I have made few changes.
 - I've been teaching the course for many years, but I don't think I've modified the content or teaching style except that I now encourage the students to use on-line resources to fill in historical background.
- Question 31:** How much background material (e.g. political structures, current events) do you include in these courses? How is such background material presented to students?

Representative Sample of 73 Text Answers

- Lots. Assigned readings in combination with ancient sources.
- Relatively little - most students should already be familiar with this information before they start an upper-level course.
- introductory lecture only
- A great deal of background material is provided since it is an introductory level course. Some of this is covered in assigned readings, other material in mini lectures in class.
- Very few of our courses have prerequisites, so I have to assume that students know nothing about the ancient world. When we start on a new era, I give them background information to supplement the textbook, to help them understand the society. Current events are included, some by planning, some serendipitously.
- Over the years I have decreased the amount of historical/political background (but include timelines and events that an impact either on women's roles or the representation of gender) Current events are used some times to begin discussion and engage students with a topic in which they have familiarity.
- It is pretty difficult to fit it all in. I usually give a brief lecture (15 min.) to provide historical context, then move into the texts.
- I recommend that students read a basic introduction to Greek and Roman civilization if they have not taken a course that taught it. Otherwise I do not provide much background in class.
- Most background material has been provided in the first year course, though obviously some specific matters need to be explained, mostly in lectures as they arise.
- Background material is present in textbook and also given in lectures.
- Not a great deal, but we do discuss the history of modern feminism and how that affects our study of the past.

- I include a lot of background and some material culture in lectures. Skinner's book is pretty good with some of that, too.

Question 32: What sort of testing do you use for those courses? Do you think the style of your testing including assignments has changed over the years? If so, in what ways?

Representative Sample of 73 Text Answers

- a couple of short papers and either a final exam or a major paper at the end.
- varies a lot. Usually progressive rather than cumulative; usually "open-book"/take-home. Has changed over the years to become much more loose, with less emphasis on memorization. This is going to change. We are going to go back to memorization.
- I don't use testing, per se; there is quite a lot of writing, which is the primary basis for evaluation.
- Midterms and finals that include multiple choice, short answer, and essay. Short quizzes on the readings comprising multiple choice and short answer.
- A book review, a research paper, a midterm and a final. The final is always a take-home, the midterm is often written in class but with questions people have had time to think about.
- I do not give "tests" in my women, gender, and sexuality course, but rather ask students to write analytical papers throughout the course (four required papers usually, and at least two of them may be rewritten) on the ancient texts they are reading. My course is writing intensive. Students also must be willing to give short presentations in class on a variety of topics.
- Students write several short papers and take an essay exam at the end of the course. I have also more recently added a creative performance project, usually composing and delivering Neaera's defense speech.
- Testing is all written. IDs of terms, slides, longer responses to questions, essay. My

style of testing & assignments (write ups, essays, group project) has not changed.

- I do essays, exams and short assignments. Lately I have also included on-line quizzes that I like a lot and that the students get a lot out of because they can rewrite them as often as they like within a certain time frame. Because it is on-line the questions vary each time the quiz is taken.
- I use traditional tests (with objective questions and essay portions) and I also ask students to do a role playing exercise, where they take on the persona of a woman from the ancient world whom they have been assigned and “teach” the class about her background, her family, her life story, and her importance.
- I use a test that I designed, which is a combination of slides with associated questions (40%), term identifications (10%), short answer questions (30%), and one long essay question (20%). The style of my exams has not changed over the years, although I do vary the questions/terms/slides each semester.
- A midterm, a final, a paper on a topic of the student’s choice approved by me (or chosen from a list provided by me); summary and oral report on an article or book chapter. The last is the most recent.
- Usually students do two exams and two papers/paper and presentation. I also give weekly quizzes, that often include visual images. I don’t think my style of testing/assignments has changed, but I’m not convinced that’s a good thing. I really would like to build an action project/service learning component into the course, but I struggle to think about what that might look like.
- I use take-home essay exams which mostly give a passage and ask for comment on it based on what they have learned in the class. Sometimes one of the essays requires some research. The only change is that I have stopped doing in-class exams, which produce such awful results.
- An essay (based on a seminar presentation - the presentation is not itself assessed) and an exam. The exam contains passages

from ancient texts for comment, and three more general questions for discursive answers (the student chooses one). To the comment passages I now add specific questions to be addressed in the comment.

- During the course students give a seminar presentation, write up this presentation (1500 words) and submit a review of a piece of secondary literature (1500 words). Final examination consists of critical analysis of 4 extracts from primary texts or images (gobbets) plus two essay questions (choice of 6). In the past the final exam exercises were duplicated in assessment during the course, so we have broadened out, training different skills.
- No tests.
- I give Journal-reflection on specific themes, which may require additional reading and/or comparison with modern situation; and I include a couple of question-essays in the tests. I noted students enjoy above all the journal reflection, maybe because they feel freer to develop the theme than within the specific requests a short question-essay may contain. I like myself give journal reflection, more than ‘regular test, since really students performs better in the Journal. I introduce the journal reflections in this second year in which I devoted a Unit to Women in Antiquity in my class, and I saw the big difference in terms of mature responses, compared to last year when I just asked about the topics in the regular test consisting of short-answer-essay
- I’ve not been teaching long enough to have changed much. I prefer weekly short essays in response to prompts linked to the big ideas of the week’s readings, and then more creative midterm and final projects in which the student is invited to imagine scenarios based on the unit’s work. For instance, the student will be asked to invent ‘typical’ woman of 5th Century Athens, then answer a series of interview questions.

Question 33: Outside or in addition to named “Women in Antiquity” courses does your Department offer other courses from antiquity where a major focus or foci depend on an analysis of women and gender issues in the ancient world?

Representative Sample of 74 Text Answers

36 Said “No” while many said that they or others bring women/gender/sexuality studies into other courses such as mythology courses, general history courses, and language courses. Sample Responses:

- Yes. These issues are often discussed in advanced level Greek and Latin courses, particularly those on tragedy, epic, or other poetry.
- This is a major focus of most courses which I teach, therefore Greek Myths, Roman World, and language courses. I also offer upper level topics courses when possible, such as a research seminar on Imperial Women and an advanced Greek course on Women and Greek Poetry.
- Yes, in my Greek and Roman Religion class
- I think that most of the courses I teach often end up having such a focus. Particularly when I teach Classical Mythology or certain advanced language courses (say, Latin Elegy and Lyric) I often include readings or material that focuses on women and gender.
- Quite a number, though it depends what is meant by “a major focus”.
- Most of my courses involve a week or two focusing on women and gender issues, but that’s a personal practice and not explicitly required by the course descriptions.

Question 34: Extra comments (optional):

- We used to offer two Women in the Ancient World courses per semester, but with the budget cuts, all of our offerings were shortened.
- I know that some in the Classics community feel strongly about keeping the

focus on women rather than doing “gender” courses. I worry sometimes that I’m “letting down the team” by doing gender rather than women/feminist theory. I do find it so useful to be able to integrate men, though: a lot of what one says about Roman women is unsurprising to the students, because they go into the course assuming that they’ll learn women were oppressed. What I really want to do, though, is teach them about cultural relativism and about the arbitrary nature of cultural norms. Given that goal, I find it essential to make Roman men a significant part of the course.

- I think I’ve covered it above. I am frustrated about changes in requirements that undermine these courses, but what is one to do?
- I am willing to share any additional info., reading materials, syllabus, etc. My syllabus has drawn broadly many of the resources at the Diotima website, and I am very grateful to my colleagues who shared their work in that venue.
- I’m so glad you are doing this--I can’t wait to see the results.
- Thank you for this survey! I think everyone who teaches a course of this type is highly invested in and very reflective about it.
- I have found a great hunger for such information I find it difficult but vital to acknowledge the low status of women and non-traditional genders in many cultures. Human history is full of blood and violence and injustice. Sometimes the stories are not very cheerful.
- I think these are important classes. I think I include more on masculinity as well in recent years even in a Women in Antiquity course.
- I worry that today’s students think we don’t need to keep fighting for women’s rights
- I’m grateful for all the scholarly work in the last thirty years or so that has made it possible to explore issues of gender in a scholarly and substantive way with students.

- I think that a course on Women in Antiquity is important and should be always included in our curriculum. But I also think that we need to make it more interdisciplinary, try (though, by experience, I know it is very difficult and sometimes it is like a battle lost even before fighting it), but try to involve other instructors from other fields (even scientific field, not just other Humanities areas) to give students a 'multiple-approaches' and well harmonized picture of this topic. Sometimes I see weird division, almost a kind of jealous protection of one's own field. Yet then we are witness of unpleasant incidents involving women, we keep seeing women be regarded (still now in 2011) not as being at the same level as men (think of the difference in term of salary, just to give a simple example, yet significant because, the least to say, it shows a different degree of 'power'). We see this and other things, but we hear good propositions within campuses (we have to do this and that, guarantee students high quality education, safety etc.) and then, there is almost no effort in collaboration for courses and topics that are of primary importance and could benefit from a true interdisciplinary collaboration. Maybe we might even think of creating some kind of resources (textbook or website) that facilitate an interdisciplinary approach. But I know that it is not a textbook that may solve the problem. Just a very simple and extemporaneous idea. Sorry if it might be not the ones you are looking for :)
- I am shocked and disappointed that my institution does not offer a Women in Antiquity course. We are forced to just teach it in the "civilization" courses, and there is never enough time for that.
- I sometimes feel it would be good to do something a little more 'historical' - looking at sources for women's lives, as opposed to representation, expectations and ideals. But that would require an entire module overhaul!