

Women's Classical Caucus Newsletter

CLÆLIA

VOLUME 39, NUMBER 1

FALL 2009



Women's Classical Caucus:
37 years of bringing women to Classics

**2009 WOMEN'S
CLASSICAL CAUCUS,
INC.**

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Cloelia: Women's Classical Caucus Newsletter is the official publication of the Women's Classical Caucus and will in future be distributed once a year, in the fall. We are always happy to receive articles, reports, news items, and announcements of interest to WCC members. Please send corrections and comments about an issue to the editor:

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Essays describing issues in which the WCC may become involved or situations where WCC action and support may be needed are welcome. They should be limited to 800 words. Essays on more general or theoretical topics should be limited to 1200 words.

Writers interested in contributing should contact the editor at least one month prior to deadline to inform her of their intentions. Readers who know of potential writers may suggest them to the editor who will contact the writer about the suggested topic. Announcements and calls should be sent directly to the editor. These should include a title, all relevant dates, address and email of contact people, and a brief description. Generally announcements should be 100-300 words, but exceptions are made in cases of events especially interesting to the membership.

All letters and submissions should be sent electronically.

Thanks to our wonderful Webmistress, Chris Ann Matteo, our website is now an excellent place to find additional information about the Caucus: <http://www.wcclassics.org>
editor@wccaucus.org or
camatteo@mac.com

The APA website also has a link to our site.

The Editorial Board for *Cloelia* is made up of:
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THIS PUBLICATION WAS MADE POSSIBLE BY THE GENEROUS ASSISTANCE OF THE AGNES SCOTT COLLEGE AND ITS DEPARTMENT OF CLASSICS . THANKS ALSO TO ANN MICHELINI FOR EDITING BOOK REVIEWS, AND TO ALL THE WCC MEMBERS WHO SENT MATERIAL.

CLOELIA

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Mission Statement of the Women's Classical Caucus

"The Women's Classical Caucus, Inc. is a tax-exempt, not-for-profit membership corporation founded in 1972 and incorporated in 1992. Our mission is both scholarly and professional. We seek to incorporate feminist and gender-sensitive perspectives in the study of all aspects of ancient Mediterranean cultures, particularly the study of women in classical antiquity. We also strive to advance the goals of equality and diversity within the profession of Classics, to foster supportive professional relationships among classicists concerned with questions of gender, and to forge links with feminist scholars in other disciplines."

New members welcome: All students of Mediterranean antiquity who are interested in promoting the study of women, sexuality and the family in the ancient world, and/or who are concerned about the position of women in the profession, are invited to become members of the Women's Classical Caucus. Our membership includes college and high school teachers, students, and independent scholars, and we welcome representatives of both genders. NB: Men currently make up 25% of our membership. Members receive an issue of the newsletter each year and are entitled to participate in all WCC services, including the placement roster, the referees' and reviewers' list, and the speakers' bureau. The Women's Classical Caucus sponsors a panel every year at the annual meeting of the American Philological Association, which meets jointly with the American Institute of Archaeology. Meetings are held during the first week of January. Our meetings afford an opportunity to share the fruits of our scholarship and to explore new strategies for effecting a more balanced partnership between the sexes in the academic world. Less formal meetings of the caucus are often held at regional meetings, and in recent years we have held panels and set up tables at ACL, CAMWS, and CAAS.

The annual dues of the WCC are \$20 (\$10 for graduate students; \$5 for retirees), payable at the beginning of each calendar year in US dollars only. We cannot accept any foreign currency. Life membership is \$200. Please send checks to the Treasurer. See inside back page of *Cloelia* for form.

Steering Committee News

CONGRATULATIONS NEW SC MEMBERS!

Amy Cohen and Yurie Hong

WCC ARCHIVES ANNOUNCEMENT

Make room on those crowded shelves by contributing your WCC files to the Archives. Past officers and long-time members are especially encouraged to send their WCC papers. No need to sort or organize; duplicates are fine. Just toss your Caucus files into a container and send them to Janet M. Martin, WCC Archivist, Department of Classics, 141 East Pyne, Princeton University, Princeton, NJ 08544. Please let me know they are on the way (jmmartin@Princeton.EDU).

EVERY YEAR WCC PRESENTS PRIZES FOR OUTSTANDING SCHOLARSHIP. PRIZES FOR 2008 WERE:

BEST GRADUATE STUDENT PAPER: ALEXANDER DRESSLER (PRE-PHD, UNIVERSITY OF WASHINGTON) FOR "SUBJECTIVITY, CONTRADICTION AND THE TRADITIONS OF FEMINIST-PLATONISM," .

BEST FACULTY PAPER: HERICA VALLADARES (JOHNS HOPKINS UNIVERSITY) "WOMEN'S PLEASURE IN ROMAN ART: THE STATE OF THE QUESTION," FEMINISM & CLASSICS V CONFERENCE MAY 2008.

BEST ARTICLE: DEBORAH LYONS (MIAMI UNIVERSITY OF OHIO) "THE SCANDAL OF WOMEN'S RITUAL," IN FINDING PERSEPHONE: WOMEN'S RITUALS IN THE ANCIENT MEDITERRANEAN, ED. A. TZANETOU AND M. PARCA. INDIANA UNIVERSITY PRESS, 2007.

CERTIFICATE FOR SPECIAL FEMINIST CONTRIBUTION TO PEDAGOGY FOR SHARON JAMES (UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL) "FEMINIST PEDAGOGY AND LATIN LITERATURE," FEMINISM AND THE CLASSICS V CONFERENCE, MAY 2008.

Note from WCC SC Co-Chair

To the Membership

It is easy to say that there has never before been a time when academic life has been under so much pressure, but I believe that to be true. The impact of outrageous economic mismanagement (aka greed) in the first world continues, and will continue, to squeeze funding for the humanities in every arena, within and beyond the academy. For classicists, that squeeze means fewer positions, fewer travel and research grants, fewer promotions. We are all feeling the pressure in various ways, but it is our graduate students and junior colleagues who are most acutely affected. For a long time now I have found it hard to imagine how our junior colleagues manage to fulfil all the professional expectations, let alone have lives outside of work, and I have seen how graduate students have had to attain ever more qualifications in order to have a chance of entering the profession. In this economic climate, the work of the WCC takes on added importance. We continue to fight for a level playing field for all scholars in the profession (and it is gratifying to see how far we have come since the WCC was formed) and we continue to raise awareness of how prejudice can work unseen. What we must do now is to find more ways of helping the next generation of scholars survive in the profession—so that there will be a next generation. Some of that help already exists, both financial assistance, to enable the most disadvantaged to travel in connection with their research, and mentoring, to provide role models and advice. One more thing we can all do to help one another is with the setting of priorities. When we are all asked to do too much and have to make difficult choices, there are going to be consequences to those choices. Knowing what those consequences are is crucial. The informal exchange of opinion and information is the way to help—and thanks to the internet, such opinions and information are easily made available. Cloelia itself can become a locus for such an exchange if we want it to be. Time for a “Top Tips” feature, perhaps?

Susanna Braund, co-chair, 2009

2009 Business Meeting Draft Minutes to be approved January 7, 2010

Women's Classical Caucus
Business meeting
January 8, 2009

COMMITTEE REPORTS FROM STEERING COMMITTEE

Sally MacEwen and Alison Futrell, co-chairing. About twenty members in attendance.

1. Introduction of Steering Committee members.
2. Treasurer's report (Maryline Parca and new Treasurer, Antonios Agoustakis). Thanks to the efforts of Maryline, Antony and Chris Ann, Pay Pal will now be available on the website for members to renew their memberships. A fee of three dollars will be added to the cost for those using Pay Pal. The membership form on the website will be updated.
3. Elections report (Hallie Marshall). Allison Glazebrook and Cathy Keane were elected to four-year terms on the Steering Committee beginning today. Members were encouraged to be on the lookout for prospective candidates for future elections. Susannah Braund will be co-chair 2009-10, Karen Bassi 2010-11, and Alison 2011-12. Alison Futrell is the other co-chair for 2009.
4. Travel Grants report (Allison Futrell). Four applications of equal eligibility were received, and were given equal grants of \$250. They were Konstantinos P. Nikoloutsos (Florida Atlantic University), Sanjaya Thakur (Colo-

do College), Keely Lake (Wayland Academy), Ted Gellar (University of North Carolina). This uses up the travel funds in the old fund. Next year, the new rules will be used and the named grants awarded. The funds for these grants will come from the \$5 addition to the dues for the previous year. Life members will also be solicited.

5. Feminism and Classics V report. Sharon James and others reported on the success of the conference. Fem VI is under consideration in Toronto with the title, "Crossing Borders." Vanderbilt University is also interested in hosting in future.

6. LAMBDA report (Kristina Milnor). A CFP was distributed for the 2010 APA meeting with the title, "120 years of homosexuality," convened by Kristina Milnor and Kirk Ormand.

7. Grad student liaison report (Lindsay Morse and Alex Dressler). About twenty graduate students attended last year's social event, and it is hoped even more will attend tonight, when the venue will be easier to find. Alex is finishing his degree, and a new representative is needed.

8. High school liaison (Keely Lake): The new HS liaison asked for suggestions for how high school teachers can become involved. She will be reaching out to state teaching groups to find interested teachers. Teaching modules on various subjects could be developed for their use.

9. Awards report (Micaela Janan): The paper-reading process was improved this year, and will continue to be made easier. The awards were made Thursday night for pre-Ph.D. Paper to Alexander Dressler (University of Washington); for post-Ph.D. Paper to Herica Valladares (Johns Hopkins University); for

published article to Deborah Lyons (Miami University of Ohio). A special award was made to Sharon James for her paper on teaching rape in Latin elegy, which was printed in *Cloelia*. There was some discussion of whether we could give a book award, but that would require buying the books and having a number of people read a number of book; this did not seem feasible for us. Susanna Braund will ask those on the Goodwin Award committee how they do it.

10. Website report (Chris Ann Matteo): As noted, a Pay Pal option for membership will be added. The pages continue to be updated.

11. *Cloelia* (Sally MacEwen): The 2008 issue was delayed by a number of personal and other issues, but eventually came out with a full issue. Sally thanked those who stepped forward to help her through. The Steering Committee has decided to switch to an online issue, which will save us about \$2500 a year. There was some discussion of concerns. Members agreed that there were advantages to having *Cloelia* online and available to anyone; for example, the Book Reviews often give a different perspective than other journals. The 2009 issue will be Sally's last issue. Anyone interested in taking over as editor should contact her.

NEW BUSINESS

12. WCC-sponsored panels. Members were reminded of the Lambda panel on Saturday. The CFP for 2010 was distributed. The idea proposed by Celia Schultz at the SC for a panel for 2011 was described. She had observed that there were few women at some history panels, especially those on the subject of war and politics. There was a discussion

of a panel which explored why the organization and pedagogy of these areas might not include women. Celia said she would talk to the organizing committee of the history section of the program, of which she is a member, about such a panel. There was general enthusiasm for the idea. It was also suggested that WCC and the history section might each contribute their slot on the program in order to have parallel panels, perhaps on ideology and pedagogy.

Members also requested that APA be told how full the WCC panel was Friday morning, and point out that such "non-traditional" have big audiences, so they should be assigned larger rooms.

13. There was discussion of APA's failure to recognize Women, Gender, Social History as research emphases in membership demographics. The Steering Committee had agreed to offer a list of topics to the Program Committee that might expand these categories in other areas of the APA.

14. Rape / pedagogy initiative: plans beyond the APA Roundtable (Sharon James). The membership was extremely supportive of taking on the issue of how we teach subjects in ancient texts which resonate with students today, such as rape and abortion. There are many ways this could be pushed forward., including regional conferences, teaching materials on the website, a *Cloelia* theme in fall 2009, APA multi-year panels, and broadening the topic to campus climate in general. As many members expected to attend the Roundtable on Saturday with Nancy Rabinowitz, we agreed to discuss further actions with that group.

From the Editor

In 2003, I became editor of *Cloelia*: my daughter was about to graduate from high school and leave for college, and I was suffering a case of *horror vacui* regarding my future. Little did I know the complications that would soon come upon me! But *Cloelia* was a fulfilling distraction, something with a beginning, middle and end, unlike many other things going on in my life.

The last two years have presented difficulties in editing. The flow of articles and essays that had been coming my way each year dried up, and the magazine succeeded because of conference papers on topics having to do with our lives as classicists which were suggested by those who heard them, not their authors. I will recommend to this year's Steering Committee that we consider the various options for directions in which *Cloelia* might go. With electronic distribution, there may be more valuable ways for us to collect and share our ideas and work.

As I finish this issue of *Cloelia*, I also recognize the mentorship that has been given me by some of the very writers of the following essays. Don Lateiner did not give those who followed the bad treatment that had been doled out to him (some of which I witnessed and can attest!), but reached out a helping hand to me and many other graduate students early and often once I started on my own career. His support at a couple of moments got me over that "hump" between failure and success. Judith Hallett also appeared to encourage me and offer help where I was just learning to ask for it. And I should also mention Ann Michelini for all her help with *Cloelia* after "volunteering" me for a position I would not have had the confidence to volunteer for myself. Editorial Board members Jeri Fogel and Marice Rose also gave me a sense of community support.

I want to end thanking everyone who supported my work here. I am especially grateful to those who came to my aid when I was stricken with cancer last year, now hopefully in remission. Your kind thoughts made such a difference in my mental health, and I will always be grateful!

The following are permanently available on the website:

- **Book Reviews**
- **and Member Feedback**
- **Dues form for 2009**
- **Equity Fund Appeal**
- **Calls for papers**
- **Draft Steering Committee Minutes, January 2008**
- ***Cloelia***

FEMINIST MENTORING ACROSS BOUNDARIES

This collection of brief essays evolved from the presentations at a panel on "Feminist Mentoring Across Boundaries" at "Feminism and Classics V: 'Bringing It All Back Home,'" held at the University of Michigan, Ann Arbor, May 11, 2008. In each essay, the authors reflect on their own experiences, unsuccessful as well as successful, in mentoring across the boundaries of discipline, nation and gender. They highlight the intellectual and professional benefits that younger scholars receive from mentoring as well as those received by the mentors themselves; at the same time, they examine various problems that may arise in the mentoring process. Although they primarily focus on the challenges faced by women pursuing careers in higher education worldwide, they also emphasize the importance of mentoring for, and by, members of all groups traditionally underrepresented in the academy.

All of the authors are senior feminist classicists. That is, they are women and men who have been strongly supportive of efforts by women, both as individuals and collectively, to participate fully, and be treated and rewarded fairly, as researchers and teachers, not only in our own field of classics but also in higher education generally. Their commitment to equity and inclusiveness extends to both genders, and to ethnic minorities, the LGBT community, and those with disabilities. Furthermore, within their own work environments they have accorded pride of place to achieving and sustaining mutual respect among individuals of different backgrounds, to collaborative (rather than narrowly competitive) endeavor, and to other values essential to academic freedom and social justice.

They represent different kinds of colleges and universities as well as different countries: in continental Europe and the UK as well as Canada and the US. In sharing what they have observed and learned "in the trenches", they discuss a number of issues related to the challenges of professionally supporting younger colleagues, classicists and non-classicists, women and men, in and beyond their home institutions and nations. Their reflections endeavor to provide a broad, interdisciplinary as well as international perspective on feminist mentoring as it has been practiced in recent decades.

The individual presentations at the panel covered a wide range of topics, some but by no means all of them treated in these essays. One presenter sought to examine the vital and indispensable role played by professional organizations of various kinds—from the American Philological Association and the Society for Biblical Literature to regional, state and local classical associations—in mentoring. Such organizations garnered special praise for providing help to faculty members at small colleges who are eager to develop research projects and professional contacts. Another looked at the special challenges entailed in the mentoring of women and men in mid-life, particularly those who have decided to pursue an advanced academic degree and professional career after decades in another career or "at home".

A third presentation considered how the actual experience of mentoring both female graduate students and younger faculty colleagues can challenge one's own assumptions about gender equality as well as testing out the limits of toleration that lurk within the most ostensibly enlightened and generous female and male colleagues. It discussed a few "anonymized case studies" that involve such situations as maternity leave and time constraints on working mothers, and that illustrate how firmness of principle often has to be realized in flexibility of tactic. The fourth presenter reported about the efforts by the status of women and equity committee of her faculty association to provide support and advice for women negotiating their first tenure-track con-

FEMINIST MENTORING ACROSS THE BOUNDARIES

tract. A fifth concentrated on the difficulties entailed in encouraging capable female students to pursue an academic career from their undergraduate years onward, especially when it comes to applying for scholarships and grants.

Another presenter considered two issues. One is how mentors deal with the perception, not uncommon among younger women scholars (especially straight, white, and economically privileged American women scholars), that “all the battles have been fought and won”, and that they can simply expect “to have it all.” The other is how mentoring might figure in endeavors by classicists eager to work more closely with scholars specializing in “the expanding ancient world”—which embraces the Near East in its connections with classical Greece and Rome as well as Islamic studies, late antiquity and indigenous cultures—particularly those who investigate gender in these different areas.

After looking at some mentoring practices for women in classics that have proven successful during the past two decades, the final presentation dwelt on the need to develop new strategies, and think about new career models, for female classicists in the light of different changes taking place in higher education. Among these changes, already underway in Europe and about to occur in North America, are the creation of “clusters and centers of excellence”, the privileging of highly ranked graduated programs, and efforts to seek new sources of funding. Like the previous presentations, it focused on the wider applicability of the author’s experiences to those engaged in various kinds of professional mentoring, both as mentors and mentees.

Judith Hallett
University of Maryland, College Park

EDITOR'S NOTE: THE FOLLOWING ARE SEVERAL (BUT NOT ALL) PAPERS FROM THE PANEL.

Stumbling Towards Welcome Assistance

Mentoring is not itself straightforward. It has Hellenic patriarchal roots in the *Odyssey* where the female Athene, wisely disguised as a male for this role, flies in on an Olympic

airway and mentors (some would say ‘hecters’) the young Telemakhos rather aggressively--encouragement yes, but also chastisement. She is one of the forlorn young man’s multiple substitute father-figures. She first uses the name of Mentos, at other times the name Mentor. This word “mentor,” then, has some patriarchal whiff to it.

Feminist mentoring is more complicated, so complicated that I don’t know that I know what it means. I “searched” it and encountered 660 hits (9/15/09) for this phrase in quotation marks, while I found 960,000 hits in 0.5 seconds on Google (4/24/08) for the words in one document. When you say or think about “feminist mentoring,” what do you mean--in one sentence or two? Please write it down and mail me your answer (dglatein@owu.edu). Let’s start from “non-hierarchical, non-insistent coaching and advising.” Mentoring is most successful, most welcome, when invited or least visible. Sometimes, however, we find ourselves in situations where it seems necessary to give some kind of mentoring

Each of us probably thinks we have offered more accommodating assistance to others than we ourselves received “back in the day,” back in the ‘60s and ‘70s. My Doktorvater (n.b.), A.E. Raubitschek, one spring day, while I was experiencing the bittersweet joys of graduate school on the west coast and writing my dissertation, once asked me to teach one day’s class in his Greek history survey. He told me he’d be out of town. Imagine my stomach-wrenching surprise at seeing his sweet smiling face in the back row, when I jauntily walked into his packed, puzzled classroom. This was decidedly not feminist mentoring; this was ice-cold “Sink or Swim.” But he too had his own grisly stories to tell about what his Viennese professors had done to him.

After arrival at my first full-time job near the Atlantic coast, my truly kindly Epicurean mentor and chair informed me that I would

Feminist Mentoring across the Boundaries, continued

teach one course more—not one course fewer—than all my colleagues, because it was my first year of teaching. This golden opportunity would sharpen my teaching skills faster, he averred. The same institution, but a different—more sadistic—chair, first denied me an unpaid leave, allegedly because my teaching was so successful and needed, and then, denied me tenure. This was hazing, at best, not any species of mentoring.

Perhaps, we have in mind for mentoring this activity: to address, argue, dispute, and counter in practice from our longer experience those inequities and asymmetries resulting from gender, age, race, national origin, and the sometimes venerable and cruel traditions of academic organizations. We want to end the unhelpful, if not morally unfair, treatment of young colleagues arising from situations not of their choosing or irrelevant to their work, play, and spiritual and intellectual striving. The untenured do not always welcome or perceive my (or your) well-intentioned mentoring as such. The less mentoring (especially at your own institution) appears to be mentoring, the more successful it can be. To paraphrase an eloquent attorney, If advice appear “top-down,” the younger will frown.

My next point may initially seem counter-intuitive. I’ve found that it is easier to mentor and otherwise assist younger colleagues at *other* institutions than at my own. In these cases of helping collegial sisters and brothers in California, Pennsylvania, Nebraska, Ohio, Scotland or New York, the mentor has no perceptible power, real or—as often—even imagined. Thus, mentorish advice from another campus comes across only as advice, not as veiled command, unwelcome micro-managing, threat, or *diktat*. Closer to home, sometimes my idea of selfless mentoring is someone else’s idea of obnoxious interference. Colleagues of a new generation (call them “Millennials”) may not or do not perceive the conveyance of the accumulated wisdom and traditions of an experienced colleague, a department, or even a discipline as

constructive or helpful. Some recent Ph.D.’s view mentoring as a euphemism for resistance to necessary or desired change, bossiness, or actions that stifle their exciting and necessary innovations.... Much depends on tone and body language (*crede experto*), but we are not always aware of how our gentle “advice” or suggestions sound to others. My spouse assures me that this hard truth is true for me, too.

Since I am now in a “small, traditional, private, liberal arts” college’s combined Humanities (“Great Books” and Comparative Literature) and Classics Department, I’ve worked with younger specialists in Comp. Lit., Slavic, Japanese, Indian, and French literatures and other arts, as well as in your usual *Totalität-sideal* Classics. Scholars trained in other fields are sometimes suspicious of classicists’ mentoring, given the sharp disciplinary boundaries patrolled, if ritually execrated, in both large universities and small colleges. Their recent Ph.D. degrees, sometimes reached via newly glamorous literary and cultural studies, can lead to disdain for traditional philology and ‘boomer’ colleagues who can remember Woodstock, war in Viet Nam, and Izzy Stone. We, the not-quite-Zombies of *Alttertumswissenschaft*, face sometimes condescending views of classics as a sclerotic backwater, if you can imagine that. So one must try to render even gentle help ‘invisible-er.’ We wish to offer what we feel we ourselves were not offered, but that strategy does not always work out with recent hires.

If others choose to see you as a perhaps senile, maybe almost dead, clearly white and male “old-timer,” the job becomes no easier.... I once heard, at second hand so perhaps falsely, that a newly arrived colleague felt ordered to visit a chair’s house, when he and his wife invited her for a welcome to town beer and burger. Another colleague requested from our college’s summer fellowship board pet-care funds during a month’s overseas research. If day-care for children, why not....? You get the idea. She did not run the idea first past more experienced local colleagues. We saved her worthy study trip abroad, but she had to find another solution to attend her dependent. We must admit, however, that oc-

Feminist Mentoring across the Boundaries, continued

asionally new hires will vociferously reject any mentoring identifiable as such. While this is not necessarily “professional suicide,” it can appear to be a first warning sign.

More positively, we can mentor our colleagues (and successors) “in a feminist manner” in several ways. Reading and gently but firmly criticizing their manuscripts, as kindly editors might, visiting their classes, and writing letters for their fellowship applications, offer three unavoidably ‘top-down’ opportunities. Attending their papers, however, and commenting constructively on drafts of papers for journals or conferences—when asked—helps bond younger and older. Offering an ear on the phone or an eye for ambiguous e-mails also allows more experienced faculty a chance to assist collegially. The private interchange allows the less experienced to vent or explain themselves to relatively neutral senior parties. Co-organizing panels with recently arrived colleagues, and inviting less famous, younger scholars to lecture, co-present, or respond, provide opportunities for these budding scholars to become better known. Discussing, researching, and writing papers together can benefit both parties—the best mentoring—but stay aware that not all well-intentioned partnerships will work out as planned. I’ve experienced projects that have withered on the vine. The very invitation by a senior scholar, however, may help to firm up assistant professors’ shaky self-esteem. In fact, I foolishly refused just such an invitation extended to me nearly forty years ago.

Part-timers of all genders, not least the oxymoronic ‘full-time part-timers,’ also want to feel included. This painful issue that won’t go away has constituted another bungled crusade. Resistance has also sprung from a different, unexpected, and younger quarter. I have wanted to include such disenfranchised colleagues in certain department meetings, but enthusiasm from tenured and even tenure-track colleagues is slim, from undoubted feminists and others. Some colleagues believe that it would put those un-

fortunate, underprivileged colleagues at risk, should they ever voice an opinion offensive to the “continuing” faculty. I now fear they might be right. Finding junior colleagues or part-timers an increase in book budget, if the department has somehow neglected their area of expertise, is often feasible. But, if you have part-timers in mind, even this generosity can prove unpopular with the entrenched, whether still tenure-track or tenured. However, expressing your willingness to lend your relevant books, journals, and off-prints can make both kinds of younger colleagues feel more welcome and advance their research agendas.

Annual meetings of the APA continue to provide a locus fraught with insecurity even for some of us: the Grey, the Balding (a gender-specific issue), and the Wrinkled. Tweedy men, and now more often, tweedy women, and even much younger than us tweedy Top-Tier University scholars greet, sweep by, or totally ignore their Academic Division III colleagues, teachers stooped and blinkered at the mill like Lucius the Ass with 3-3 or even 4-4 teaching loads. At these annual celebrations of the elite’s successes and the disappointments of the rest, we can still find time to nurse, assuage, or repair job-seeking, damaged egos of all genders and ages. We can attentively listen in person to harrowing tales of tenure delayed, denied, or even worse, a third one or two-year temporary teaching position that may well produce no further future. Even tenured colleagues may harbor justified bitter feelings about their careers, and we can mentor them too with encouragement and information-sharing about publishing opportunities, collections of articles, and grant-applications that we know about.

Feminist mentoring is whole-person mentoring—scholarship, teaching, position-seeking comments and close listening, for sure. Don’t forget, moreover, their partners, families, children, community-involvement, even alternate career fantasies and inquiries. Feminist mentoring requires unobtrusive suggestions based on *respect*. True mentoring is a form of *philia*, sincere friendship, begun perhaps in chance encounters, but continued for *life* and eventually mutual. I have ben-

Feminist Mentoring Across the Boundaries, continued

edited from mentors I've treasured for forty years and from those whom I have mentored. Such career advice is easier said than done. But better to attempt it than to abandon the cause of life-long education. Improvement is always possible.

Donald Lateiner

Ohio Wesleyan University

Mentoring the Mature: One Feminist Academic and her Failures

I am gratified that other essays in this collection so eloquently define what I myself mean when I talk about feminist mentoring, by emphasizing the dimensions of caring, friendship, and trust. So, too, they describe rewards I have also reaped from long-distance mentoring, and disappointments I have also experienced when mentoring on my own turf. Most important, they acknowledge that efforts to guide and assist younger colleagues do not always succeed. My essay will focus on my own less than successful efforts in one variety of mentoring: that of guiding and assisting mature students and colleagues, who were not necessarily younger than I was at the time (although some claim to have gotten younger than I am since that time). That is, women and men in mid-life, particularly those who decided to pursue an advanced academic degree and professional career after decades in another career or "at home".

Let me share what went wrong with someone I'll call Laura. Details from a memorable moment before our mentoring relationship

officially began should have made it painfully clear to me at the time that facilitating her progress towards a classics graduate degree, and what she regarded as a worthy professional career, would be difficult for us both.

This is the moment: a toast by her spouse, at an elegantly catered dinner party on the deck of her magnificently appointed designer home, in which he hailed her for now reading "Kikero", as a Latin scholar and learned expert in classics. Truth to tell, Laura had merely, and recently, completed our department's intensive introductory summer school Latin course, which culminated in a few heavily



edited selections from a Ciceronian essay, as part of her doctoral work in English at my university. But I cheered at her accomplishments like the dozens of others present, saying nothing about how far she had to go before this description would truly fit her, because I was confident that she would, eventually, travel that distance.

Fast forward a decade. Laura is bitter and angry at my department. And at me: in my capacities as graduate director (at the time when she applied to our Latin M.A. program, allegedly because her advisor in English insisted she do an additional, lateral degree); as her Latin professor (who taught her in several courses and supervised her as a teaching assistant once she was admitted); and ultimately as department chair (forced to deal with the impact her presence in our program had on others).

Within her affluent, professionally high-powered circle of friends, that toast had accorded her impressive credentials in Latin and classics. And as far as I was concerned, Laura had, in the fullness of time, acquired those credentials and then some. After com-

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pleting her M.A. in Latin with us (and abandoning her pursuit of a doctorate in our English department), she had worked briefly as a Latin teacher in a private girls' secondary school, then completed a comparative literature Ph.D. degree elsewhere in our region, and ultimately taught, as an adjunct, lower-level Latin and classical studies courses at two local universities (including the one that awarded her a doctorate).

But that was not what Laura, her family, and friends, regarded as a worthy professional career. She, and they, apparently assumed that within a few years she would occupy a better-paying and more prestigious job, confirming the status publicly proclaimed in that toast: in fact, my own job as a tenured full professor at my research university, with my own credentials-- a doctorate in classical philology from an Ivy League institution, and a substantial publication record. I was informed by those close to her that she blamed me, and my department, for her failure to do so.

Inasmuch as Laura was almost into her sixth decade when she started in the classics "business", hers were unrealistic expectations. But they were even more unrealistic in view of her work habits, and her preoccupations with status. When she was my TA, for example, she did not grade her half of our 60 student papers for a month, and then gave everyone either a zero or one hundred on totally arbitrary grounds.

She subsequently invited me out to an expensive meal. Not to apologize, but to inform me that she would not be grading any of the final exams in the course, because she had another, more pressing, obligation: to take, and recover from, her final exam in a Greek course which was scheduled at the exact same time as our exam. It emerged, too, that during her second and final year in our Latin M.A. program, although she was only in her third semester of Greek, she had been sitting in on a graduate Greek course at another university, in a department with a well-established classics Ph.D. program, and

making inquiries about admission the following year to yet another classics Ph.D. program, this one at an Ivy League institution

Now I had given Laura a great deal of both academic and human relations-style advice about the kind of preparation that she needed if she were to be a viable candidate for a prestigious classics Ph.D. program, especially at her age and with her academic background. I urged her to strengthen her fledgling Latin skills before starting Greek; to finish at least her M.A. degree in our English department before applying to a classics Ph.D. program elsewhere; to show sensitivity to the material and time constraints under which our other graduate students labored (all of whom managed to discharge all of their responsibilities as TAs while taking courses). But she ignored most of it. She evinced little respect for my knowledge, or experience, or power—and while I never said a bad word about her when asked, I could not put in the kind of good word that might have opened the doors and provided the opportunities she sought

Over the years I have mentored other "mature" women and men, outside as well as inside my own department and university, and suffered similar mentoring failures. Many of these mentees have been affluent individuals, accustomed to buying and having their own way—and to being highly selective in following directions and rules, even if their behavior inconveniences faculty and other, younger, less privileged students and colleagues. But I have had my share of successes, too.

In these instances, mentor and mentee have evinced mutual respect for one another's strengths and limitations. They have also harbored a realistic sense of the mentee's professional possibilities and how to achieve them. Regrettably, it's difficult to make up for lost time in our profession; those over forty are at a serious disadvantage when it comes to competing for entry-level tenure track college teaching positions.

Short-cuts—trying to start Greek before mastering Latin, auditing courses in Greek for Ph.D. students at one institution before finishing an M.A. in Latin at another—are therefore tempting. But there is no substitute for hard work, paying one's dues and

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meeting one's responsibilities. I should admit, though, that some of my mentees have smoothed the path for themselves through romantic and even marital alliances with senior scholars, who have negotiated publishing opportunities, spousal hires and other forms of special breaks for them.

I would like to conclude with an observation on social class here, because I have already noted that some of my most disappointing mature mentees were materially advantaged, and because mid-life career-changers with some background, or interest, in classical languages often come from affluent as well as culturally privileged backgrounds. My failures with the likes of Laura were criticized in some quarters because, if properly "stroked", she and her friends could have been financial benefactors of our economically strapped department (or a professional classical organization)

Some of my research on the best-selling author Edith Hamilton examines her career, from 1896 through 1922, as headmistress of the academically rigorous but expensive Bryn Mawr School for girls in Baltimore. I have been impressed by her skill at making patrons and philanthropists out of wealthy students who could not handle the school's academic demands, getting them to underwrite needy, high-achieving students who could. But she did not allow the patrons to masquerade as high-achieving students, or claim their perquisites, and if her standards alienated potential benefactors, so be it. And standards are essential to successful mentoring, especially for us feminist mentors.

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Mentoring Inside and Outside the Box

My involvement with mentoring women on my campus has been both informal/personal and more broadly-based. I have, like most senior members of the WCC, been engaged in mentoring younger female colleagues as they were hired in my department. In a more

general way I have been part of a mentoring process through equity initiatives intended to help campus women feel that they are not alone in their vulnerabilities, that there are people who care about them and that they can benefit from peer support. I take the position that what we do as female academics must be deeply grounded in a broader context that nourishes us, hence have been committed to mentoring on and off campus

Inside the Box

Despite some advances made in warming up the chilly climate that women have always felt on university campuses, there is plenty of evidence demonstrating that academic women remain disadvantaged by many factors, including things like pay and employment equity. As chair of the Status of Women and Equity Committee of our Faculty Association in 2007 I organized a workshop for women negotiating their first tenure-stream contract or preparing to do so in the near future. Its intent was to give women a heads-up before they signed a document that might disadvantage them in the future. Three brief presentations by women familiar with the details crucial for negotiating a contract were followed by an open discussion of case studies. These stories gave the participants an opportunity to become aware of the pitfalls of signing their first contract without a sense of entitlement to fair treatment in the areas of – for example – working conditions, benefits (including maternity leave), pension plans and the tenure process. The workshop was highly successful, and served as a model for a second event held in February 2008, that targeted members of other traditionally disadvantaged groups such as individuals who were aboriginal, members of a visible minority group, disabled or GLBTQ. Although this comes from a Canadian context, the Canadian Association of University Teachers has issued a handbook on negotiating a starting salary that might be helpful:

<http://www.caut.ca/uploads/newfacultyhandbook.pdf>

Increasingly, we are recognizing that the category 'woman' intersects with other life histories and experiences. In 2009 we organized a workshop on ageism in the academy. While both men and women participated

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and shared stories about the experience of age discrimination, the stories made it clear that women are affected more acutely. Ours is a culture that glorifies youth, and women are regarded as 'old' by the time they are 30 (men at 45). Misogynistic stereotyping such as "women can't handle new technology" intensify the discrimination older women face. If older women do get hired, the climate is such that they are uncomfortable seeking accommodation that might draw attention to their sex and/or their age. The workshop established a networking programme that would link women facing these challenges with those who have navigated the shoals and developed strategies to survive.

I was part of a small team that put together an Employment Equity Guide that all hiring committees would be obliged to use in the process of screening candidates for academic and administrative appointments at our university. Once again using personal stories ("for example..."), we started with the assumption that diversity in the campus population benefits everyone. We made it clear that selection committees fail in their task if they aim to hire clones of themselves. They should be kept in mind when defining the applicant pool as well as during the interviewing and selection process. It should also govern the assessment of research areas. Unconventional research can often enrich a department, and often women find themselves drawn to these non-traditional areas. The equity guide can be found at:
http://www.uwo.ca/equity/docs/fac_employ_equity_guide.pdf

Thirty years ago a group of women on our campus, fed up with discrimination in the workplace, produced a video entitled: "The Chilly Climate for Women in Colleges and Universities." The video has been used around the world, and is still being requested. In 2008 it was shown again at my university, to an audience of students, administrators, staff and faculty. From the discussion following the viewing it was clear that most people felt that little had changed. A group of

us involved in equity issues released another video in 2009, entitled "Voices of Diversity. Creating a Culture of Safety, Respect and Belonging on Campus." This attempted to name the ways in which the climate was not only chilly but hostile and at times dangerous, for women and for members of the aboriginal, disabled, international and LGBTQ communities. Women are made even more vulnerable when they intersect with any of the other categories. The video presented the issues through life stories, such as the Chinese female graduate student who was accused of plagiarism. Because she talked with a considerable accent, her professor would not believe that she could write in a mature English style, and held up her paper before the class as a warning to others.

Such initiatives as the video will not, of course, improve the climate. The power of personal stories, however, can act as an agent for change, when those in a position of power on our campuses take seriously the pain of the disadvantaged.

Outside the Box

Several years ago I received some money from a Pay Equity settlement at my university. Because I felt I could live on my salary without this, I decided to use it for something that would benefit women. I bought some wilderness land on a small island in Nova Scotia (a place where I have family roots), and invited women colleagues to come and help build a 'women's retreat' – that would be suitable for one or two women to experience life on the shore of the Bay of Fundy without electricity or running water. A place to reflect, to write, to gather up ragged ends of life's experiences. Small groups of women came to build, most without any prior experience of using power tools etc. (A female colleague with considerable building experience mentored us all.) We called the place Thalia, reflecting the "flourishing" of nature surrounding the cabin, and celebrating the experience of community. (The Muse ensured that we would laugh a great deal as we built.) Almost everyone who has come to join this project has acknowledged that they have returned to work nourished in mind,

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body and spirit. Sometimes we need to be reminded that our academic performance is but a tessera in a larger mosaic.

Bonnie MacLachlan

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The State of Classics and the Study of Classics in Austria and Switzerland

My professional experience in leading positions in the field of classics at universities in Austria and Switzerland reaches back to the 1990s. As a member of different academic committees I have had the opportunity to observe university politics closely and be involved in crucial changes caused by these political developments. From these observations, it is clear that in these two university-systems with similar academic traditions, different strategies have led to similar results.

Since the 1990s, whenever academic positions opened in Austria, commissions existed to guarantee women the same chances of being hired as men. At that time one of the important aims was to fill at least 50% of all faculty positions with women. The same objective was pursued in Switzerland, in order to secure a higher rate of women in academic positions, though legal measures played a minor role and authorities did not interfere openly. Indeed, in both countries a wide range of strategies exists to maximize the possibilities for women to be well represented at all levels of academic positions (e.g. advertisements for full professorship explicitly inviting women to apply). Female deans of faculties, for example, are not unusual.

Different practices, with a greater or lesser amount of legal support, brought about significant modifications in the two countries. In the humanities women have been appointed to a wide range of academic positions, including those at the top. Nowadays, however, pessimistic voices emphasize that this progress is weakened by the fact the humanities are losing importance and public approval, precisely because women are about to pre-

dominate numerically as professors.

The increasing number of female scholars has not led to an increased academic presence for gender studies, at least not to the same degree. Legal measures supporting women in science and in classics did not noticeably promote gender studies in Austria, where gender topics are still of little importance in ancient history and archaeology and even less in philology. In Switzerland there exists a small but very active group of scholars (most of them historians and archaeologists) who foreground gender studies in their research and teaching. I would attribute this development to the powerful example set by some individuals of high academic standing. They engaged in gender studies research early on and cooperated with leading international gender studies institutions.

In the last decade universities have un-



dergone fundamental changes, as they have increasingly been the targets of strategies of New Public Management. Posts at all levels have been reduced in smaller disciplines like classics. And most significantly, current politics in universities (which have up to now been financed by the state) are weakening the institutions, since external and private foundations and donations have become more and more important. The outcome is that universities no longer feel responsible, and indeed are less and less likely, to provide and guarantee academic posts in our field. Nor are they eager to promote access to classical learning for students whose main interest is not some sort of academic career but

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rather enter university with the primary aim of “enjoying” classics, perhaps to become secondary teachers, but mainly because they want to learn more about Greek and Roman antiquity.

More and more, the above-mentioned shift in structure tends to further careers of extremely (!) young people who follow a straight career-path and pursue their careers without any delay or interruption. Career planning is the keyword nowadays, which does not allow those interested in a particular field to study intermittently for whatever reason. To conclude, universities no longer care to provide higher education as an end in itself, although a desire merely to learn more about classics has been for many of us the starting point of our commitment to our vocation. Now the demand is for “streamlined” careers. Women in particular are “losers” in this kind of politics.

These new economics priorities lead to support for centres of excellence (“excellence clusters”) and generous grants for the doctoral thesis – there is no doubt about the importance of these initiatives – at the expense of financing higher education. And at the same time the political trend is to reduce the support for classics at high schools. Those of us employed in universities have become agents in a new discourse of excellence. At the moment it is too early to reach conclusions about the impact of this “excellence turn” on women. But even so, I am afraid that this trend will not encourage interested women to study classics.

At the same time university administrations at some institutions are planning to restrict the length of appointment for several kinds of instructors, especially instructors of language courses: awarding them a maximum of about four years. In consequence young tutors soon won’t get sufficient experience as teachers, whereas others who have done a good job over several years will lose their posts.

Of major importance for our question is the profile of students and young classicists who

come in touch with women’s and feminist studies. We need young colleagues who reinforce and share our interests. Feminist studies are still marginalized at our universities. The optimistic atmosphere of the late 1990s has vanished; successful career planning seems to recommend not coming too close to feminist or gender-orientated interests and topics. Topics that are powerfully motivating female scholars are still insignificant or are even regarded as counterproductive for an academic career. Scholarships and grants, for instance, to leading universities in the U.S. and Canada as trend markers in classics are highly esteemed, but paradoxically I have never heard that the opportunity to study feminist scholarship in classics was a strong argument (or an argument at all) for the quality and attractiveness of these so cherished stays for young classicists overseas.

I want to end with some remarks on the present generation of my students in Latin literature. Since gender is a constitutive category in my teaching and in my research, most of my students are sensitive to this approach to ancient literatures and eager to have their own research experiences in this field. Interdisciplinary work demonstrates to them the importance and fascinating insights of interdisciplinary dialogue enriched by the category of gender.

Interdisciplinary work, which we promote particularly in our program of Ancient World Studies (*Alttertumswissenschaft*), demonstrates to them the importance of the interdisciplinary dialogue enriched by the category of gender and the fascinating insights that can be gleaned from this approach.

Henriette Harich-Schwarzbauer
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Mentoring Across the Boundaries

I have developed my own style of mentoring out of negative and positive experiences of being supported in my own academic career. Just to provide some background, I was a mature student, having married and started a family at age 19, (I gave up a degree at the conventional time when my mother became prematurely and chronically ill.)

After doing a Latin degree and a Ph.D. at the University of Southampton, and two

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years' part time lecturing for the Classics Department, I did a postgraduate certificate in education and embarked upon teaching practice in a comprehensive school as part of the year's course.

My mentor (at least this was part of the role!) was a talented and experienced Latin teacher, who at that time, like many classics staff in the state sector (as opposed to the public school system which in the U.K. denotes private education) had to turn her hand to other subjects, including year one Integrated Humanities.

Sadly she was not a skilled mentor. Having passed over her GCSE classes to me (the public exams for 16 year olds) and various other groups from age 11 upwards, she abandoned me to my own (rather stumbling!) devices and was not exactly forthcoming with advice and guidance.

However, she did have to observe and evaluate me and after sitting in on an Aeneid 4 class, she deconstructed my lesson in front of a crowded staff room. She took back the 5th form class and announced in the lesson (I was now at the back of the room!) that she would make up for lost time because they had not got very far with me!

My next formal mentoring experience was in very different circumstances. At age 43 I obtained a full time lecturing post with the Open University. As well as course writing for Classical Studies and Level One Humanities at degree level, I had a staff tutor role in the South East region and this entailed line managing (selecting, appointing, doing staff development) part time tutors across arts disciplines.

It was (and still is and even more so!) a complex role, especially the building of good collegiate relationships with up to a hundred associate lecturers. My mentor was the retiring staff tutor, a polymath (and a musician) whose specialism was history of science. He was a kindly and patient guide (he also read through my first attempt at writing student assessment questions!) He helped me on a practical level, driving me around the region for course choice meetings and to visit tutorials and get to know the tutors.

He guided me around the regional office (processes, people and the best way to negotiate office culture!)

and kept a diary of activities and skills I was acquiring. I would never have survived the regional side of my work if he and our female secretary (now called academic assistant) had not been so patient and supportive.

This is a rather anecdotal, descriptive and personal preamble but I learnt a lot about

motivating and encouraging colleagues from my first year with this regional mentor. I suppose this kind of mentoring might be regarded as a female style (given that this is a socially engineered perception!) which just goes to show that men are fully capable of providing it.

In the OU we appoint mentors for new part time associate lecturers (tutors) and it's important to match mentors to mentees (you need to know your existing staff well as personality and pedagogical style is a factor in your choice.) The role of teaching "buddy" might cover a bit of help with processes, ICT systems and being a listening ear over anxieties. The new tutor can visit one of their face-to-face tutorials (or look in at an online one) and seek advice over assignment marking. The mentor receives a modest payment.



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Sometimes the new tutor feels more comfortable directing apparently obvious or course specific questions to the mentor who has no managerial relationship to her / him. But a mentor will refer the mentee to the Staff Tutor where appropriate. The Staff Tutor and, in Arts, their assistant faculty manager, are a key interface between all their local tutors and the members of central course teams who monitor their correspondence tuition. One thing I learnt early on from my regional mentor was to be vigilant that monitors provided prompt and friendly assessment of every tutor's performance. We can initiate a dialogue where there is disagreement over a grade or level of comment and ensure the exchange is professional and without rancour on both sides.

This might be mediating more than mentoring but it is all part of positive staff development and helps sustain the good will, confidence and the sense of belonging to an academic and pedagogic community. Our part time staff, like our students, receive feedback at a distance and without the daily contact and social interaction that can be part of the conventional campus life.

My two years as Head of Classical Studies involved my being as much a mentor as a manager for departmental colleagues especially where workload, promotional prospects and research leave were concerned. I could tell quite a tale about getting resources for the department to compensate for a maternity leave!

And finally supervising at post graduate level—maybe not a mentoring role strictly speaking but in the Open University, the older part time student (the life long learner) with work, family and all kinds of pressures needs nurturing and encouraging over sometimes ten years of research (if study has to be suspended temporarily.) I remember a challenging student working for the now defunct award of B.Phil. who was extremely prickly and had a habit of blaming the OU research school (which was doing all it could to ease her path) for her difficulties.

(She had physical disabilities and her social circumstances were not favourable ones.)

I found myself doing more mentoring than supervising (boundary issues again!) as she had a very accomplished external supervisor in her field of study. She was never a biddable student, and not that good at taking critical feedback on her thesis, which was barely passing, but her examiner was impressed with her energetic and intelligent defense of her ideas, and she gained her B.Phil. It was a risky strategy but she found her voice at the viva.

I have had similar experiences with Ph.D. students who have gained from my playing more of a mentor's part as their research progresses while a high profile scholar in their field takes the role of principal supervisor. Again I could tell some stories about cudgels I needed to take up in order to support these very special OU students (and one was an older rather conservative man who did not like theory!)

I have formally and informally mentored full time colleagues during my sixteen years in the OU but I still pick up the phone to a very sympathetic staff tutor whose judgement I trust in really delicate matters. I am known for being a vociferous critic of faculty or university strategies and policies if I think they are just plain wrong but this colleague wisely advises me to "pick my battles." She is more quietly combative than I manage to be most of the time!

And I definitely do need (even in my sixtieth year!) to seek advice from infinitely patient colleagues within and without my own university whether it is on bids for research funding or where to place an article. I also need picking up and dusting off after suffering the inevitable rejections of academic life. For this reason, I try very hard to be as encouraging as possible when judging the scholarship of others especially those at an early stage of their career. When reviewing or refereeing work I do like to see myself as "mentoring" at a distance not re-affirming my own career and sense of self!

Paula James

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Feminist Mentoring Across the Boundaries, continued

Grants and scholarships

In the German higher education system there are several ways for students to receive funding. The system is actually changing now that in more than half of the counties (*Länder*) university education is no longer free, but students have to pay fees, sometimes on a per credit basis. Depending on the family's situation, students can get financial support to the cost of living, too (BAFÖG). A part of these grants is always on a loan basis.

Very few students receive grants for their excellent academic achievements. These funding organizations (*Hochbegabtenförderung*) are either based on the major political parties and the Roman-Catholic and the protestant church, but the biggest and most prestigious institution is the *Studienstiftung des deutschen Volkes*. Currently, *Studienstiftung* is funding ca. 9000 students in Germany. Students receive financial support according to the rates of BAFÖG, depending on the parent's salaries, and an additional grant for books of now 200 € per month. But more important is the academic programme, financial and organisational help with special language courses and studies abroad and a mentoring programme at each university. The mentors (*Vertrauensdozentinnen und -dozenten*), apart from offering advice in academic questions, organize a cultural program, excursions etc. with their group of students. There are also doctoral programs funded by these organizations which offer quite substantial grants independent from the parents' financial situation. Criteria are academic excellence, but also outstanding cultural and social engagement. Having been awarded one of these grants lends prestige and is a valuable asset when applying for jobs, inside and outside academia.

I myself have been a jury member for more than 30 years, and am now one of two mentors at my university (*Vertrauensdozentin*). I also have taught twice at one of the interdisciplinary summer schools.

I want to make a few observations on the various selection procedures and the difficulty for young woman to succeed in this process. The most common way to enter the programme is a proposal by the student's school, after which candidates will be selected in an assessment center. Later, talented students can be proposed by a professor, have to

write an application and pass two interviews with professors. Usually one of the interviewers is an expert in the student's own or a similar scholarly subject. In a third line of selecting, the best students are invited to assessment centers after their intermediate exams (e.g. engineering).

Though the *Studienstiftung* seriously aims at equal chances for male and female students, I have often observed that female students are underrepresented. This is also the outcome of a statistical evaluation of 2008.

One reason might be the choice of subject. Physics, mathematics, information theory still attract many more boys than girls, as opposed to the humanities. The best pupils often chose the intellectually most challenging subjects and have a clearer vision of their own scientific and career development at the time of the selection.

In the assessment centers, the more boisterous, ambitious and determined candidates are often preferred to persons who try to conciliate in discussions. The latter are usually female.

Also, in a large group of students, the female students will not be those who get into the professor's eye so as to be picked as possible candidates for a scholarship.

So even in the thin air of scholarships for the best students, the "typically female/male" role models in competitive situations get in the way of female students' success. Though the ratio of jury members and the percentage of female mentors at the universities is not as bad as it used to be, the gender aspect is not really a topic.

Before and during the selection process, it is the teachers, school directors and professors who should be encouraged to broaden their perspective. Jury members should be made specifically aware of the situation of an assessment center under the gender aspect. More women should be chosen as mentors at the universities. But also the students holding a scholarship should be schooled not to overlook gender. A special training for female students at an early stage in their career (in addition to existing programs for younger academics) would be extremely helpful. *Studienstiftung* and like organizations should feel responsible for integrating the gender perspective, in a professional way, in the overall mentoring program they offer their members

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A PLAN FOR APPROACHING GENDER EQUITY IN A HIGH SCHOOL LATIN CLASS

(Written as a result of taking a Foundations of Education course for certification in the state of Virginia.)

I. Definitions and Implications

Social scientists devise experiments and surveys, and they labor to calculate the equation that links gender and poverty. But, as we ponder the roots of inequity, it is also worthwhile to look into the deep meanings of the words themselves, namely, gender and poverty. Numbers give us one account, and solid data upon which to build our proposals and arguments. The histories of words, however, provide a semantic framework for thinking about meanings and associations. The English word *gender*, both as a noun and as a verb, stretches back to Latin and ancient Greek words meaning “to give birth, to beget” (*genus* and *gens* in Latin; *gonos* “offspring” in Greek). And so, while *gender* is perhaps the most elemental form of classifying humanity, it is also fascinating that “gendering” has much to do with parenting and specifically with mothering (Blades & Rowe-Finkbeiner 2004). Poverty came into English from Latin and Greek as well. *Pauper* is a direct adoption of the Latin word into English, and *paupertas* is the state of poverty, of being a pauper. Its essential meaning in Indo-European means “few or small” – an apt descriptor for sparse resources and meager size. So again, we can easily see the stress on the small, the defenseless, and the vulnerable. It is not difficult to imagine that when these two social facts are added together, that disadvantage is the likely result.

I am concerned about whether all my students—boys and girls alike, rich and poor alike—will be able to access the riches of an education in Latin. They come to the subject to appreciate the span of its history; the fertility of its language that gives us 60% of our own; the diversity of geography, architecture, and art of the Mediterranean and its imperial provinces (and, I am deeply aware of the very sinister aspects of its history, and of slavery and imperialism, particularly).

But I worry most about my girls, based in part from personal experience and in part from the educational research. Since the time of the emperor Constantine, a good education in Latin had been the gateway to public and intellectual success centuries. This was the case for boys, primarily, until the Renaissance, after which small numbers of girls could advance in Latin and the humanities. Historically, academic performance in Latin—at least “passing” performance in Latin—was an entry into further socio-political promotion and mobility. So much for the historical precedent—now for the personal precedent: Latin was a subject I had longed to take as a girl in growing up in the seventies in Southern California. Qualified teachers were very scarce in a largely Spanish-speaking region; in order to study Latin, I would have had to be bussed across the district. The lack of time to manage it simply ruled it out for me. Once I was in college, a kind of freedom appeared to open up, because I was a financial-aid and work-study student. I worked for my opportunity to study deeply in my subject. I earned “social capital,” as defined by Bourdieu (1986), through which I could exchange a strong University of California bachelor’s degree into an Ivy Ph.D.—like Rumpelstiltskin! Or so I dreamed! Later, I was stunned by very real “cognitive dissonance” I experienced when I arrived at Princeton for graduate school, for I felt disadvantaged regionally, culturally, socio-economically, and in terms of intellectual preparation. This was not mere performance anxiety, so characteristic of the post-baccalaureate student; these were all facts. It probably had not helped any that, upon my departure from California, my father set me on the plane with the prophecy “Well, you probably won’t be able to get married, and you probably won’t be able to have children,” and \$200 (the \$200 dissolved in cab and train fares before I even arrived in Princeton from Kennedy Airport). I promised myself I would prove him wrong.

Approaching Gender Equity in the High School Latin Classroom, continued

Before I completed my Ph.D., my husband and I (Chris Ann 1, Dad 0) moved to one of the most expensive cities in the world, New York City, and we had little money to enjoy any entertainment that was not free. My daughter (Chris Ann 2, Dad 0) was born before I defended my dissertation, and I had to work two and three jobs, with overnights and days away from my family, in order to remain professionally viable and make ends meet. As Blades & Rowe-Finkbeiner argue, when there is little family support, research shows that “a full 25 percent of ‘poverty spells,’ or times when a family’s income slips below what is needed for basic living expenses, begin with the birth of a baby” (2004). Once I earned my doctorate, there was a decline in the job market for literary critics. After another relocation to Washington, D.C., I spent almost five years looking for gainful employment that paid more than \$18,000 a year. I offer volunteer time to my non-profit professional organizations, one of which is the American Philological Association, and there I learned that a 2004 APA report told that in the field of classics, from k-12 and on through the highest level of seniority and tenure in a research university, ...the percentage of women in the profession...did not grow in 2002-03, but dropped one percentage point to 36%....[and the] representation of minorities in the profession, however, as they are defined in the surveys (African-Americans, Asian-Americans, Hispanic/Latino/Chicano Americans, Native Americans and Pacific Islander Americans) remains very small. (Committee on the Status of Women and Minority Groups, 2004).

Thus, socio-economic trends were larger than my individual effort—and demonstrated academic achievement—could tackle. And, as the data shows, the percentage for other racial minorities is far, far worse than even the representation of women. In the field of classics, this cycle of disadvantage is now documented. At the k-12 level, girls usually outnumber the boys in Latin, especially in advanced courses; and yet the number of

women in positions of leadership and mentorship in the field diminishes annually. One of the points I want to stress by intertwining the disciplinary and personal narratives is that sexism often stands in the way when other advantages appear to be working in favor of a particular student. When we assume sexism is no longer an issue, no longer visible as an obstacle—an ideology in Lye’s terms—then we fail to understand how arduous it is for a single individual to combat inequity that requires a systemic solution. Analogous to racism and the misguided ideology of “colorblindness,” (Tarca 2005) we make a huge mistake if we fail to take into account sexism as a barrier for girls and women in the field of classics.

If I look back over the last few paragraphs, I see how many words connote smallness and lack of resources in terms of money, time and social capital: scarce, lack, financial-aid, work-study, little, dearth, non-profit, diminishes, shortage. Curiously, it is a shortage of teachers in my mission-critical subject-area that has just recently made possible my employability and transition from higher education. It is all the more striking that I now work in one of the lowest poverty regions of the state of Virginia. According to the United States Department of Agriculture, only 3% of Loudoun’s families are poor; the neighboring counties of Fairfax (4.9%/5.5%), Fauquier (5.7%), Arlington (6.5%), and Alexandria (8.3%) enjoy comparable levels of general affluence. Federal Poverty Facts defines the federal poverty level (FPL), for the year 2007, as \$17,170 for a family of 3; but the authors note that families of three really require at least \$34,340 to meet basic needs (Douglas-Hall & Chau, 2007). Certainly, I never would have been able to support myself, let alone a child, on an annual salary of \$18,000 a year (the pay I received at universities fully-qualified with a Ph.D.). And I have a hunch that this does not include any estimates of debt assumed for housing, education or personal expenditures. It is discouraging to see that, for all of us so committed to public education in Latin for all who want to learn it, nevertheless, the study of Latin still seems to be tied intrinsically to intellectual and social capital, as well as monetary assets.

Approaching Gender Equity in the High School Latin Classroom, continued

II. Classroom Practice

I have decided to narrow the scope of the questions regarding classroom practice to my field alone, namely Latin. The benefit is that I make no assumptions about numbers that I myself cannot record; the disadvantage is that my pools are not large enough to draw very robust conclusions, unless I collect information over time as my program grows. I also stress that the subject "Latin" is often housed within high school department of foreign language, but is in fact an interdisciplinary subject comprising language, history, philosophy and history of science, etymology and art. So it is possible that my observations are relevant to other subjects, such as English, History, Science or Mathematics, but cannot be proven here.

In my program, girls tend to be the highest achieving, but the least likely to be retained in the program beyond Advanced Placement. Boys' developmental characteristics in ninth and tenth grade, especially, put them behind the maturity curve compared to most girls academic study habits and goals. For example, in my advanced placement class of only four, three were girls and one was a boy. The boy was the weakest student, and two of the girls were members of the National Latin Honor Society. When I inducted Latin III students into the National Latin Honor Society in spring 2009, two were boys and four were girls. By contrast, we had four medalists, (two Golds and two Silvers) for the National Latin Exam, and all the medalists were boys. The nature of these assessments of excellence perhaps explains the nature of these results. In particular, the boys who have excelled in the National Latin Exam are also National Latin Honor Society inductees, but perhaps were more motivated by the testing competition, whereas the girls in the National Honor Society showed consistency of strong academic performance over at least three years of high school Latin study.

When I consider whether boys or girls receive more accommodations in order to support aca-

ademic success, the numbers reflect national trends that relate special education and minority status. I have three students in two levels of Latin that have IEPs (Individualized Education Program, or 504 Education Plans, mandated by the Individuals with Disabilities Education Act), and all are boys. Not a single girl has an IEP or 504 plan in my classrooms. All of the boys with IEPs are Caucasian. According to Losen and Orfield, minority students—especially boys—are far more likely to be labeled "mentally retarded." (2002, xix) Whether young male students are "victims" of misidentification would require further study on my part into the reasons for their accommodations. By contrast, the girls do avail themselves of direct teacher instruction to remediate areas of difficulty by using social skills to ask for conferences. One boy who is struggling in my subject but not identified as requiring special education conferences with me based on my prompting and family agreement. This boy is African-American.

As far as gender dynamics in the classroom, the differences that must be considered include many of the factors that comprise wise classroom management. For example, does gender play a role in the social or intellectual assertiveness of a given student in classroom participation? Are the girls, or the boy, more "assertive"? This question will require further close investigation in my classrooms. I will also be considering seating and grouping, and whether girls and boys interact differently in different configurations. On the negative side, among my ninth- and tenth-graders particularly, teasing is a big issue that I observe carefully, looking for subtle clues about discomfort among my students. It is also a stage of adolescent development when "irony" is especially clumsy, resulting in offense when humor was intended. I will be looking for patterns and testing my assumptions about what transpires among girls and boys vis-à-vis teasing this next year.

III. Proposal of Strategies for Achievement

One of my goals in professional development in the coming academic year is to employ the best practices in differentiation. This helps to foster equity, and so, the questions about gender and academic performance in the Latin classroom are all

Approaching Gender Equity in the High School Latin Classroom, continued

relevant. The first strategy I plan to employ is to gather sound data and track this data on spreadsheets. I am devising new grade reports that will be based on the Latin Standards of Learning for Virginia Public Schools, and once rosters are available I will design these spreadsheets so that I can study achievement in *comprehendio* (reading for understanding), *compositio* (oral and written composition), *cultura* (cultural and historical perspectives), *cognita* (linguistic connections to English), *philologia* (reception and connections with post-classical periods and other subjects), and *res publica* (community outreach efforts). Assessments and progress reports to families will be expressed in this way, and my families will be informed at the beginning of the school year about how each of these standards relates to a Virginia state standard. I will also collect the socio-economic information I can in order to correlate this the achievement data with gender and poverty factors. As the Achievement Trap report states, socio-economic disadvantage may be playing a role, even though it seems invisible in an affluent community such as the one where I teach (Wyner, et.al. 2007). It seems that this is mandatory if any teacher or school would avoid the mistakes of the Andrews School District in its misguided *classy* living project for raising the "self-esteem" of adolescent African-American girls in that city (Tarca 2005). In this case, a well-intentioned professional, who was also a woman and also black, piloted a program that further entrenched gender and class stereotypes. To further avoid error in how to address whatever achievement gaps I observe over the course of the year, I will also enlist critique from a team drawn from school faculty, administrators, parents and students, so that a mutual understanding of problems can be worked at in a climate of dialogue.

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DIONYSOS

Well, someone has to be the black sheep of the family.

My view is that my quarrelsome relatives, all carping at each other on Olympus, would do much better to imbibe some of this delicious wine - which I invented, mind you --, then they might become so sozzled that they would forget their grievances and we might have a bit of peace and quiet around here.

I haven't had a moment's rest since I popped out of Zeus' thigh. My mother, Semele, was yet another of his conquests; poor soul, she foolishly asked to see her rapist and when he revealed himself in all his glory, she burned to a cinder as I was fighting my way out of her fiery womb. Fortunately Zeus grabbed me from her stomach and sewed me up in his thigh, so that he could stop Hera's taunts that she alone could give birth by parthenogenesis (I am also considerably more handsome than her offspring, Hephaestus with his club foot). Zeus gave me to the nymphs to raise and I had a lot of fun tricking them with my shape-changing skills. When I reached the age of twenty, I decided to leave my home in Asia Minor and hitch a ride to Greece on a pirate ship. The pirates laughed in my face when I told them I was a God; so I changed into a lion and then a flame and I made grape vines grow out of their mast, until, terrified, they leapt into the sea where I turned them into dolphins and took control of their ship.

And that has been pretty much the same story wherever we go, my rowdy drinking companions and I. We arrive in a town with my maenads, women made mad with drink and dancing to beat the band, and a group of hairy satyrs in permanent erection who try to rape these women or each other. We have no trouble getting the women of the town to join us in the dance, leaving their babies in the cradle and their weaving on their looms. Their husbands are a harder sell, but if they try to follow us up the mountain or call out the troops, we get them drunk, dress them in women's finery and, if necessary, sodomize them until they scream in pain. We are not exactly the Rotary Club's favorite guests. But if the townspeople dance with us, raise an altar to me, and welcome our wine and music, we gladly open their senses to my powers.

You will hear many untrue rumors about my drinking companions. Yes, it is true that I often come to town in a chariot drawn by leopards, or even elephants; I like to make an entrance. And yes, it is true that I found my consort, Ariadne, after Theseus deserted her on Naxos. I kept her with me for many years and when she finally tired of partying, I set her in the heavens as the Crown of Stars (Corona). But no, it is not true that my maenads tear apart small animals in their frenzies; I am a card carrying member of PETA. Well, maybe a goat or a small deer comes to grief at their hands, when they are well and truly in their cups, but they draw the line at dismembering human beings. Once when they danced all night in the mountains, in the snow, and then found their way to the town of Amphissa and dropped exhausted in the square, the women of the town encircled them and kept their husbands from attacking the exhausted girls when they awoke.

The people of Athens have honored me with their greatest art form, tragedy, and built me a special theatre at the foot of the Acropolis. Now that I am slowing down and not able to drink much anymore for fear of falling and breaking a hip, I like to sit in the theatre and watch the more gory doings of my Olympian family and laugh myself silly. What better way to pass your old age?

Cynthia Dessen
UNC-Charlotte

**Women's Classical Caucus
Steering Committee
Annual Meeting
Allison Futrell, co-chair**

Also in picture:
Christina Milnor
Antony Augoustakis
Susanna Braund
Mireille Lee
Allison Glazebrook
Keely Lake



WCC EVENTS AT APA

WCC SC Meeting, Wednesday, January 6, 7 p.m.-10 p.m.

WCC/Lambda Party, 10 p.m.-12 p.m.

WCC Business Meeting (with nibbles):

Thursday, January 7, 4 p.m.-6 p.m.

WCC/Lambda Grad Student Cocktail Hour:

Thursday, January 7, 6 p.m.-7 p.m.

Check program for locations

**Annual Business Meeting
and networking party**



2009 WCC PANEL AT APA

Gender, East and West in the Ancient World Sponsored by the Women's Classical Caucus Maryline Parca and Angeliki Tzanetou, Organizers

Saturday, January 9th, 1:45 P.M. – 4:15 P.M

1. Emily Baragwanath, University of North Carolina at Chapel Hill
Panthea's Sisters: Negotiating East -West Polarities Through Gender in Xenophon
2. Suzanne Lye, University of California, Los Angeles
Gender and Ethnicity in Heliodorus' *Aithiopica*
3. Vassiliki Panoussi, The College of William and Mary
Spinning Hercules: Gender, Religion, and Geography in Propertius 4.9
4. Antony Augoustakis, Baylor University
Raping Achilles and the Poetics of Manhood: Re(de)finding Europe and Asia in Statius' *Achilleid*
5. Suzanne B. Faris, Independent Scholar
Crossing Borders, Crossing Categories: When Westerners Go East

Also check out:

One Hundred and Twenty Years of Homosexuality

Organizers: Ruby Blondell (blondell@u.washington.edu) and Kirk Ormand (Kirk.Ormand@oberlin.edu)

Friday, January 8, 8:30 A.M.-11 A.M.

Workshop: Recruiting and Retaining Minorities and Women in Classics:
From Undergraduate to Tenured Faculty

Sponsored by the APA Committee on the Status of Women and Minority Groups
Kristina Milnor, Organizer

Friday, January 8, 11:15 A.M. – 1:15 P.M.

Childcare grants for APA meeting

The Women's Classical Caucus will again offer a limited number of Child Care Grants to offset some of the cost of childcare at the APA/AIA meetings. WCC members in good standing, including graduate students, are eligible to apply for these grants. Applicants should e-mail Professor Antony Augoustakis (<aaugoust@illinois.edu>) with a brief statement. The deadline is December 1, 2009.

CAUCUS NEWS AND NOTES

SEEKING GRADUATE STUDENT REPRESENTATIVES!

In an effort to increase undergraduate and graduate student involvement in the Women's Classical Caucus, we are currently seeking graduate student representatives at institutions across America to assist us in acting as liaisons to the WCC. In particular, the graduate reps would help the current WCC graduate liaisons, Ted Gellar and Lindsay Morse, communicate to the WCC the concerns that are unique to graduate students. Additionally, grad reps would work with us to do any/all of the following:

- facilitate the membership process for interested students and faculty within their departments
- distribute information about upcoming events to their departments
- propose new topics for student-run panels or gatherings at regional or national conferences
- communicate any concerns from their department relevant to the WCC mission
- encourage departmental participation in the variety of activities offered by the WCC, such as the mentoring program or writing for Cloelia

Anyone interested in getting involved or learning more about the position should contact the current members, or visit the website, www.wccaucus.org

Ted Gellar

tedgellar@gmail.com

Lindsay Morse

morsel@u.washington.edu

WCC Travel Grants

The Women's Classical Caucus will offer two Travel Grants to members in good standing who need financial assistance to attend the 2010 meetings of the APA/AIA. These grants will be named in honor of Shilpa Raval and Corinne Crawford.

All applicants must have been WCC members in good standing by 15 January 2009 (undergraduate and graduate students) or 15 January 2008 (post-PhD scholars). In evaluating the applications, the WCC may also take into account the applicant's reasons for attending the APA/AIA (e.g., presentation of a paper or poster; interviewing for jobs; other participation on the APA/AIA program); record of service to the WCC; and receipt of previous grants from the WCC.

Applicants should send Professors Alison Futrell (<afutrell@email.arizona.edu>) and Susanna Braund (<susannablues@gmail.com>) a current CV, a one-page statement outlining the reasons for attending the APA/AIA, and a projected budget. The statement should also include mention of other sources of funding (received and pending). The deadline is December 1, 2009.

WCC Mentoring Program needs volunteers

Would you like to be paired with a mentor--someone at a different school, who's a little ahead of you in career, from whom you could get advice and support as you make your way through the labyrinth of grad school, job market, publishing, tenure, and promotion? (This is not just for grad students, but for people at any stage of their careers.) Would you like to be a mentor to another scholar?

If you fit either of these categories, the WCC mentoring initiative was created for you. The procedure is this: when someone contacts us asking to be paired with a mentor, we ask for her or his research specialization and any special issues (s)he would like to discuss with a mentor (such as going on the job market or combining career and family). We then look through the list of volunteers, trying to find a good "match." If there is no one in the same field who is still unmatched, we may approach someone we know to see if (s)he is interested in mentoring. We approach the prospective mentor first and make sure (s)he is available, so the prospective "mentee" does not need to worry about the possibility of being rebuffed. We send both parties an introductory message and some general guidelines for the mentoring relationship, proposed by former grad student members of the Steering Committee. Then we remain available to mediate if any misunderstandings arise and to re-match people if they so desire. These relationships may be open-ended, or you may reach agreement on a specific time frame or specific goals for them.

At any time, we would welcome feedback on how the initiative is working and on ways to improve it. Some people in mid-career might like to have a mentor and to be a mentor at the same time--that's fine. If you would like to be a mentor, please don't hesitate to volunteer (and don't be discouraged if you have volunteered but haven't yet been matched). Although the number of volunteers thus far has exceeded the number of prospective "mentees," we are sometimes at a loss to match people in specific fields. And if more people apply after seeing this announcement, we'll need more mentors too!

Please contact:

Lillian Doherty (Professor, University of Maryland) can be reached at LDoherty@umd.edu, 301-405-2022 (school) or 301-622-9730 (home).

We look forward to hearing from many of you!

THE EQUITY FUND AND TRAVEL FUND NEED YOU!

Of late the WCC has had to fight fewer equity battles – not that those of the past have all been won. The Equity Fund, originally set up to assist those seeking redress from unfair treatment at their institutions, has also become a resource which allows the Caucus to fulfill its mission of encouraging work informed by feminist and gender theory and assisting needy junior faculty and graduate students to attend our costly professional meetings. Each year several APA travel and child-care grants and three awards for outstanding presentations and publications are sponsored by the Equity Fund.

Unfortunately, the resources required for these projects have not been matched by member contributions to the Equity Fund and to the Travel Grant Fund. These are the only two resources that make it possible for our association to fulfill its mission. Thus, when you renew your membership, please use the dues form you will find in the newsletter or on our website to make a tax-deductible donation to one of those Funds. Your generosity will help the Caucus continue its efforts to ensure gender equality and diversity among Classicists. SEE MEMBERSHIP FORM FOR DONATION INFORMATION.

BOOK and OTHER REVIEWS

Ann Michelini, Editor

Film Review

Mai Zetterling's film *The Girls* (1968) and *Lysistrata*

Mai Zetterling's 1968 feminist antiwar satire *Flikorna* (*The Girls*) follows a company of actors as they tour northern Sweden in a stage production of Aristophanes' comedy *Lysistrata*. The lives of the lead actresses—Liz/*Lysistrata*, Gunilla/*Calonice*, and Marianne/*Myrrhine*—double the play's plot, and scenes and dialogue from the play merge with the film's present-day action. Although Zetterling was at the height of her success as a director and the stars were major actors of the day, familiar to American audiences from Ingmar Bergman's films, *Flikorna* was criticized so severely by the Stockholm critics that it was withdrawn from distribution. Subsequently it was well received at women's film festivals in the 1970's, but it remains almost unknown today. Zetterling never received another major commission and returned to directing short films and acting. My purpose is to bring her very funny, deeply serious, and brilliantly filmed satire to the attention of classicists, especially those interested in feminist and gender studies, theater, and film. Comparative study of the play and the film has been successful in advanced undergraduate courses on the satiric imagination and on women and the classical tradition. I recommend including background readings not only on fifth-century Athens but also on the Vietnam era.

The Girls is concerned above all with the meaning of Aristophanes' play for present-day audiences. Early in the film, Liz vainly

tries to engage the audience in discussion after she has seen them all snoring during performances. "Is it possible to change people and the world we live in? You tell me. Can we change ourselves? That's why Aristophanes wrote this play. To get things moving, to make people care....You're sitting here now, completely satisfied with yourselves. What you've just seen was a trifle. A comedy, nothing to take seriously. A real classic, scholarly and nice, but nothing you give a thought."

In this scene the setting and cinematic style create realistic illusion, while the universally snoring audience obviously is a satirical exaggeration. Many scenes are shot in an abstracted "white-out" style. Drawing on Kaja Silverman's notion of "the appearance of authorial desire in a film as a repeated 'nodal point,'" Jane Sloan argues persuasively that Zetterling's whitened scenes, which typically "involve fantasy elements, and foreground the tension between the women and their mates," are in this category (104). The famous Myrrhine-Cineas seduction episode, as an example (*Lys.* 829-979), is shot in "white-out." Zetterling shows Marianne's married lover in modern costume providing bed, mattress, pillow, and so forth to Myrrhine/Marianne and Cinesias/Thommy, who are in Greek costume on a stylized stage with oversized props. At the end the stage is fantastically transformed into the modern apartment (complete with lava lamp) that Marianne's lover has failed to provide for her and their child and for which she longs.

The film foregrounds also Aristophanes' antiwar themes, linking them to the sexual politics of work and family. Extended sequences question the valuing of commerce

Lysistrata review, continued

and war over the women's work of acting and childcare. Liz's husband Carl is shown trading on the commodities exchange. Lysistrata/Liz and the Magistrate/Hugo then appear in costume, as she explains the women's plan to challenge the notion that "War is men's business" (Lys. 520, quoting Iliad 6.492; Sloan 100-01). After a slide show of world leaders and armies and a tour of a huge bomb shelter, both shot in realistic cinematic style, the antiwar sequences end with a whitened fantasy scene of Gunilla walking in a beautiful forest and coming upon a child burned by radiation. A man's voice says: "You haven't the faintest idea of what war means."

Probably *The Girls* was too ironic and too avant-garde for the few people who saw it in 1968. The film ends, not with the reconciliation in Aristophanes' comedy, but with Liz' announcement of her intention to divorce Carl, his response "This means war" (the last words in the film), and the cast dancing wildly in front of fun-house mirrors, their figures dissolving into abstract shapes. This puzzling ending, if it does not contradict much that has come before, at the very least seems to question the possibility of reconciliation and peace (Sloan 105-06).

I hope Zetterling's brilliant take on this popular classical play will find its own audience at long last. Here in conclusion are the "girls" in a television interview.

INTERVIEWER: Joking apart, what's it about? MARI-ANNE: The play actually is a joke. LIZ: A very

serious one. GUNILLA: Nothing to joke about. All three laugh.

Bibliography. Jane Sloan, "Making the Scene Together: Mai Zetterling's *Flikorna/The Girls* (1968) and Aristophanes' *Lysistrata*," *Quarterly Review of Film and Video* 25. 2 (2007): 97-106; she kindly brought the film to my attention. Lucy Fischer compares *Flikorna* and Bergman's *Persona* (1966): *Shot/Countershot: Film Tradition and Women's Cinema* (Princeton 1989): 63-88. DVD: Mai Zetterling, *Flickorna [sic]/The Girls*, New Yorker Video 2006; my quotations are from the subtitles. I presented an earlier version at a discussion on "Teaching with Films about Classical Antiquity," Classical Association of the Atlantic States, Princeton, October 9, 2008.

Janet Martin, Princeton University



We act, too! Alison Futrell and Susanna Braun of the WCC Steering Committee as Pyramus and Thisbe at the 2009 APA

M.R. Lefkowitz, *Women in Greek Myth*, 2nd edn. The Johns Hopkins University Press, 2007. ISBN: 13: 978-0-8018-8650-8. Pp. xix + 239. 16 black-and-white plates. Paper. \$25.

It was 21 years between when the first edition of Mary R. Lefkowitz's collection of essays, *Women in Greek Myth*, came out in print and the appearance of a revised, expanded, and updated edition in 2007. Personally, it has been 16 years since I read what for me was a career-changing book that has greatly influenced both the topics I examine as well as the methods and theories I use when attempting to understand antiquity. I am honored to have this chance to share with all of you the changes in this edition as well as my more mature view of the subjects and approaches to them now that I have earned my PhD.

The first edition of *Women in Greek Myth* had seven chapters. The author has revised each of these in minor ways, such as added end notes and brief expansions of commentary on texts and interpretations. An examination of the bibliography reveals that Lefkowitz has kept pace with scholarship; the latest cited articles are from 2006, the year before this second edition hit the market. I do not see it as uncommon to slightly revise previously-published essays.

What is more unusual is the amount of added material in this second edition. Six new essays deal with topics such as the place and representation of goddesses, rape and seduction, and the heroic nature of women in mythology. As the original essays did, these directly challenge other interpretations and uses of evidence. There is a lot to think about in these 190 pages of text, so I will briefly highlight any particular questions or issues which the book stirred up in my mind as I read.

First, in the discussions of Amazons and matriarchy, there is very little revision to the existing chapters, not even mentioning new studies such as the findings of Jeanne Davis-Kimble, whose kurgan discoveries sparked a new interest in the topics in the late 1990s. This lack of newer citations for simply revised chapters is common throughout the original six. I think that if we are going to revise our previous work, we must take pains to fully revise it or state that these are merely reprints.

Lefkowitz makes two excellent points throughout these essays. Repeatedly she points out that we should not see one group of women in Greco-

Roman literature as representing all women (p. 11), whether they are Amazons, mortals seduced or raped by gods, or women just living. Likewise, I support the idea that we must get back to the texts first and foremost and place them within their cultural context in order to fully grasp anything in the Greco-Roman world (p 12). However, I note that Lefkowitz does this more commonly in the new chapters and does not add it consistently to the revised essays. I am sure it is merely my bias as a historian, but I wished for greater variety in the text used to understand the context.

Motherhood is the foundation of all respect, power, and authority, as well as all the fears connected with women in the ancient world, according to Lefkowitz throughout her book. This is not judged as a good or bad thing, a way to strengthen or weaken women, but merely as a reflection of the evidence. However, sometimes I felt that certain conclusions lacked adequate evidence, such as claims about how Greeks interpreted the stories they heard and told (p 41). The popularity of a play or later commentary about it may be one way to determine how Greeks thought, but too often these methods of getting to the mass opinion are ignored in *Women in Greek Myth*.

For the modern reader, it seems like rape is everywhere in classical literature. In what may be the most controversial chapter, "Seduction and Rape," Lefkowitz tackles all the stories of the gods raping or, in her interpretation, seducing various mortal women. The basis for defining the same actions with different values stems from the idea that trickery is merely a means of seduction, not a means of rape (pp. 58-59). Lefkowitz does point out the clear examples of rape in ancient legends and dramas, but some of us may struggle with this basic idea. While it made me uncomfortable myself, I had to step back and ask myself this: What would the ancients themselves have thought? That is one of the most difficult things to determine, though in this chapter and later ones Lefkowitz rightly points out that mothers of demi-gods were afforded honor and respect in most literature, even if their lives were not perfect. I'm not sure, though, that this means the initial act which made her pregnant was seen as positive. One possible way to re-examine this idea is to look at the few examples of goddesses interacting with males in a similar fashion, which Lefkowitz does, though primarily in a separate

chapter called "'Predatory' Goddesses."

Similarly, it seems the that Greeks constantly wrote about the sacrifices of young never-married women a great deal of the time. Turning to one interpretation stating that this is a misogynistic view of women, Lefkowitz argues in a new chapter (pp 81-94) that this was a means of valuing the limited ways in which women could exercise public authority. Using primarily tragic and epic texts but also some funerary inscriptions, she proposes that sacrificing her future as a mother was a heroic act equivalent to a young man's sacrificing his life on the battlefield. I need stronger evidence and a direct comparison with how men are valued to fully accept this interpretation but these are solid starting points. These basic ideas and most of the identical evidence is repeated in later chapters on every subject covered in this second edition.

Nothing has really changed in terms of Lefkowitz's defense of paganism in this second edition; her endnotes list only one new source. Chapters 12 and 13 are basically the same as the first edition in their treatment of martyrdom and misogyny. Instead of a clear distinction of pro-woman, pro-sex in one period and the development of hatred in the next, she shows how Christianity took existing concepts of female value and its evolution over the centuries through a new focus on the afterlife. I'm not sure that Lefkowitz would actually agree with my understanding of her evidence given her closing statement (p 185), but I believe that is what her evidence shows: Greeks, Romans, and Christians all valued motherhood, martyrdom, and virginity very highly for women, yet none of them accorded the female the same authority as the male in any aspect of their society.

Mary R. Lefkowitz's *Women in Greek Myth*, today as in its first edition, demonstrates the best of classical scholarship through the mastery of texts and the inclusion of variety in its search for understanding. It also embraces what I believe are firm feminist principles that women have always been an important part of society without sacrificing dogma for limitations of the evidence. While I had disagreements with interpretations from time to time, I think this revised, undated and expanded edition must replace the early one in the libraries of anyone who wants to claim familiarity with the study of mythology, folklore or women in the classical world.

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BOOKS RECEIVED

Dillon, John M. *Morality and Custom in Ancient Greece*. Indiana University Press, 2004.

A breezy, anecdotal account, the book opens with some well-known Greek texts that provide evidence for relations within the family. Most of the texts used are from the orators, though New Comedy is also mined for data.

Books Received, continued

Subsequent chapters pass on to male-male sexuality, slaves and masters, and religion. Although a synoptic overview seems to be absent, Dillon's book might be a useful adjunct to a classical civilization course.

Du , Casey. *The Captive Woman's Lament in Greek Tragedy*. University of Texas Press, 2006.

The author argues that lamentation by female captives can be identified as a sub-genre in Greek literature. Echoes are found in epic and the plays of Aeschylus, concluding with three chapters on Euripidean plays, Hecuba, Trojan Women, and Andromache. The lament is "a particularly effective vehicle with which to explore and even challenge wartime ideologies" in Athens.

Ginsburg, Judith. *Representing Agrippina: Constructions of Female Power in the Early Roman Empire*. APA Classical Studies, 50. Oxford University Press, 2006. (Includes an introduction by Erick Gruen.)

The manuscript, unfinished at Ginsburg's death, was "minimally" edited by friends of the author. The volume deals with the uses of Agrippina's persona in literature, visual art, and rhetoric. Gruen: "The contrived representations, whatever their relation to reality, reveal the face presented by the regime <of the Julio-Claudians> and the means designed to discredit it."

Hejduk, Julia Dyson. *Clodia: A Sourcebook*. Oklahoma Series in Classical Culture. University of Oklahoma Press, 2008.

The book falls into two parts. The first is a collection of Cicero's references in the Pro Caelio and the Letters to the famous Clodia Metelli (followed by the few testimonia in other authors), while the second follows the treatment of the mistress figure in elegiac poetry. Extensive footnotes help orient the modern reader to these texts.

Kenaan, Vered Lev. *Pandora's Senses: The Feminine Character of the Ancient Text*. Wisconsin University Press, 2008.

The volume reexamines and recon-

structs the Hesiodic myth of Pandora. The author traces the central importance of Pandora's "difference" through both Hesiodic poems, reaching the conclusion that "Pandora embodies the very idea of the ancient literary text." Other sources include Aristophanes, Socratics and Ovid. Kenaan "seeks to move beyond a critical anatomy of ancient binary thought...to dismantle misogynist language by demonstrating that the notion of a text's meaningfulness would be meaningless without the presence of the feminine."

Benita Kane Jaro, *Betray the Night: A Novel About Ovid*. Bolchazy-Carducci, 2009.

This novel is written from the perspective of Ovid's wife and her experiences in Rome, while he remains in exile. The book is "a sympathetic reading of the position of women and a study of the terror of power."



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