The portrayal of women in history textbooks

Christine Elizabeth Mills

Follow this and additional works at: http://scholarworks.lib.csusb.edu/etd-project
Part of the Education Commons

Recommended Citation
http://scholarworks.lib.csusb.edu/etd-project/885

This Thesis is brought to you for free and open access by the John M. Pfau Library at CSUSB ScholarWorks. It has been accepted for inclusion in Theses Digitization Project by an authorized administrator of CSUSB ScholarWorks. For more information, please contact scholarworks@csusb.edu.
THE PORTRAYAL OF WOMEN IN HISTORY TEXTBOOKS

A Thesis
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Education: Secondary

by
Christine Elizabeth Mills
June 1994
THE PORTRAYAL OF WOMEN IN HISTORY TEXTBOOKS

A Thesis
Presented to the
Faculty of
California State University,
San Bernardino

by
Christine Elizabeth Mills
June 1994
Approved by:

Dr. Phyllis Fernlund, First Reader

Dr. Alvin Wolf, Second Reader

6-14-94
ABSTRACT

In the past twenty-five years, women have been making their way into the history books. However, they have been portrayed in an incidental or "token" manner. This project will include the analysis of seven middle school level world history textbooks on ancient civilizations. Several criteria were used to select books: (1) Each set of books was by the same publisher (2) Each was about world history from 5th-9th grade reading levels; (3) Each set of books represented two different time periods, the 1970's and more current books from the late 1980's and 1990's. The 7th book is from 1992, the current adopted California state textbook, and has no predecessor by that publishing company. This study will ask the question: Are women treated in an equitable, balanced, integrated and accurate manner in these textbooks?

The first part of this study will examine the frequency of text citations and visuals of women presented in the sections on ancient Greece and Rome in each textbook. The analysis of the integration of women into the text will include their roles in the arts, education, politics, family life, religion and business.

The next section of this project will be a qualitative analysis of the seven textbooks. This section will discuss
the following questions: Where and how do these books present text about women? What do the books specifically say about women's involvement in these ancient societies? How are women portrayed as participating in the arts, education, politics, religion, family and business? Are women integrated into the text or are they treated in a supplemental manner as only "token" or "notable" women? Are primary sources used in these textbooks in discussing Greek and Roman women?

The last section will be an analysis of the recent historical research as represented in these textbooks on women from the ancient cultures of Greece and Rome. What has been included and what has been left out? Why? In the conclusion of this study, a discussion of how we should begin to look at history and how it should be written will be presented.

Among the key findings of this study is that current history textbooks do include more text on women in ancient Greece and Rome than in the 1970's, but that they still do not integrate women fully into that text. The examination of these textbooks relative to the current research on ancient Greek and Roman women revealed that the information provided in these texts is accurate, but not adequate.
TABLE OF CONTENTS

ABSTRACT ................................................................. iii
LIST OF TABLES ............................................................. vii
CHAPTER ONE: LITERATURE REVIEW ................................. 1
  Introduction .............................................................. 1
  Historical Perspectives ................................................. 2
  Psychological Consequences of Invisibility ......................... 6
  Textbook Research Analysis ........................................... 9
  Current Historical Research on Greek and Roman Women .......... 15
CHAPTER TWO: QUANTITATIVE ANALYSIS OF TEXTBOOKS ........... 24
CHAPTER THREE: QUALITATIVE ANALYSIS OF TEXTBOOKS .......... 34
  Introduction .............................................................. 34
  Definition of Terms .................................................. 34
  The Arts ................................................................. 35
  Education ................................................................. 38
  Politics ................................................................. 40
  Home Life ............................................................... 42
  Religion ................................................................. 44
  Business ................................................................. 45
  Social Roles ............................................................. 46
  Primary Sources ....................................................... 47
CHAPTER FOUR: DISCUSSION OF FINDINGS ............................ 50
  Integration into texts ................................................ 50
<table>
<thead>
<tr>
<th>TABLE</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>List of Textbooks Analyzed</td>
<td>26</td>
</tr>
<tr>
<td>II</td>
<td>Quantitative Analysis of Textbooks</td>
<td>33</td>
</tr>
<tr>
<td>III</td>
<td>Tetrault's Five Phases of Thinking About History</td>
<td>52</td>
</tr>
</tbody>
</table>
CHAPTER ONE
LITERATURE REVIEW

Introduction

Some progress has been made in including women in the history textbooks, including the fact that the study of women in ancient history is required in the History-Social Science Framework (1988). However, very few studies have analyzed the treatment of women in ancient history textbooks. This study seeks to identify the treatment of women in ancient Greece and Rome in seven textbooks.

This chapter is divided into four sections. The first section discusses the definition of history, why it is important to study history, and a discussion of history from a feminist viewpoint. The second section discusses studies of the psychological impact on the self esteem of middle school age girls when women are excluded from history texts. The third section discusses the importance of textbooks in the school and studies of the portrayal of women in United States history textbooks. The last section of this chapter is a review of the recent research about ancient Greek and Roman women.
Historical Perspectives

Learning about and understanding the past is the purpose of studying history. M. R. Cohen in *The Meaning of Human History* (1947), cited in Toynbee, 1961), says history is the way of organizing human knowledge. Arnold J. Toynbee in *A Study of History* (1961), states that the original meaning of the Greek word *historia* was inquiry or study. Toynbee (1961) goes on to say that history is the "study of human phenomena as we see them on the move through time and space" (p. 225) and it is "the method of preserving the integrity of the phenomena by arranging them in the temporal sequence in which they present themselves to us" (p. 226). Since the stream of events never, in fact, presents itself in the singular, as one solitary sequence, but always in the plural, as a number of sequences occurring simultaneously side by side, we cannot cope with the phenomena without also taking a synoptic comparative view of at least two and usually many more simultaneous sequences; when looking at history we must look at plural sequences occurring simultaneously side by side. History is the study of phenomena on the move.

If history is, as Toynbee says, "plural sequences," it is a study of the contributions of all people and a
balanced picture of the past. Without knowing the contributions of all people we miss out on being able to produce a better future. "Only through a common past can all people relate to one another, and understand who they are as well as where they have come from" (Degler, 1983, p. 83).

History can be a way to understand and know ourselves both individually and collectively. "Only through history can a cause, or an issue, or a social group gain an identity, a sense of who or what it is" (Degler, 1983, p. 67). As we learn about others like or unlike ourselves from the past, we come to understand ourselves better in the present. If we learn about others from the past and the things they accomplished we can try to model our lives to fit theirs.

As we learn more about ourselves, we can shape and create a better future for ourselves and our world. If, for instance we were to learn that women were equal to men at sometime in our past, as Riane Eisler suggests in her book The Chalice and the Blade, and that a patriarchal society has not always been the "natural order of things," then we could perhaps choose to create a future that is different from the patriarchal society that exists today. If all we learn about is the time in history when men have been in control, how can we create another kind of future?
History is a way of organizing knowledge. Who does the organizing and of what knowledge? If you were to ask a person to write the history of his or her life, this person would obviously write down events in which he or she, if not in the role of the star player, at least was involved in the story. History has not been written by a majority or even a minority of women, consequently they have often been left out of the story. History is often told from the viewpoint of the people in power and in this country the powerful figure is the white male. The white male has basically been the historian, the writer, the publisher, the teacher and in early times the student of the study of history. "Men have defined their experiences as history and have left women out" (Stereotypes, Distortions and Omissions, p 103). Most history has been written by men concerned with politics, foreign affairs, economic, business, military activities and government. Men who have been in control, wrote histories that described the activities and institutions that interested them (Degler, 1983).

Why have women been left out of history? The reasons are complex and cannot be attributed solely to the biases of male publishers and historians. All historians, both male and female, have been trained to present history from a male perspective including wars, exploration and elections. This viewpoint automatically excludes women because they were not
generals, explorers or presidents (Stereotypes, Distortions and Omissions, 1977). Women are the abnormal element in the content, structure and methodology of history, whose model is one in which white men and their activities were the norm (Tetreault, 1984). Things in history are those things important to men, and female activities are rarely mentioned (Gundersen, 1986).

If historians recognize and study women in history they must look at the past in new ways (Degler, 1983). Secondly, if we study women in history, it can reveal the richness and uniqueness of women's past activities and it can make history more exciting and rewarding (Gross, 1987). Also, studying about women, reveals that they have been and can be potential contributors of our society and can be recognized as workers, professionals, homemakers and political leaders (Kretmand, 1986). Finally, in studying women's history human aggression could become only one human characteristic, rather than the primary one (McKenna, 1989). In conclusion, studying women's history can only help to enrich and enlarge everyone's view of history.
Psychological Consequences of Invisibility

If women have been left out of history, what effect does this have on the self-esteem of students, especially girls? High self-esteem has been defined in recent research as meaning that people have a feeling of purpose in life, satisfaction with self, perceived intelligence and a positive social identity (Martinez and Duke, 1991). Good self esteem also can be measured in terms of people being happy in the way they are, liking the way they look, pride in school work, confidence in their talents, liking their physical appearance, being proud of the work they do and feeling they are good at doing many things. A poor self-image means people have a constrained view of the future and their place in society, a low level of confidence, little hope for careers; they do not like themselves and wish they were somebody else (Shortchanging Girls, 1991). If people have been told long enough that they are worthless and not worth mentioning in history, they will come to believe it. If women are not included in history, this could be internalized by young female students as indications that they are inadequate and inferior.

If a history textbook is sexist, it changes people's experiences to conform to a preconceived idea of what the
roles and responsibilities of the sexes are, and this material will have a negative effect on self-esteem. If the female students are in this group and portrayed as inferior, they will feel constrained and prevented from contributing and functioning effectively (Garcia, 1979). As Rebecca Priegert Coulter (1989) explains, history has the power to shape young people's understanding, and to cause many girls to leave school never having "the strength and pride of knowing that women made a difference, that women resisted and struggled, that women were and are more than equally responsible for the survival of the human species" (p. 25). She also says that, "To deny young women their history is to deny them the full possibility of taking themselves seriously as agents in the creation of a more balanced culture" (Coulter, 1989, p. 28). All students, not just girls, should have the benefit of all the information possible about women in history.

In one recent study on self-esteem, (Martinez and Duke, 1991), researchers concluded that institutional racism and sexism influence self-esteem of students in school between the ages of 12 and 18. Institutionalized practices have a negative impact on the self-esteem of girls. Because education is a critical institution that greatly influences self-esteem, it is important that practices be employed in the schools that enhance rather than weaken student's self-
esteem. It is also interesting that the Martinez-Duke study found that the self-esteem level of white males is the most stable and consistent among the different groups studied. The teacher is an important role model for girls of this age.

The American Association of University Women (AAUW) study entitled *Shortchanging Girls, Shortchanging America*, included a nationwide poll to assess self-esteem, educational experiences, interest in math and science and career aspiration of girls and boys ages 9-15. Among the key findings of this survey were the discovery that as girls and boys grow older, both experience a loss of self-esteem. However, the loss is most dramatic and has the most long-lasting effect for girls. The study finds the sharpest drops in self-esteem occur in the years between elementary school and middle school. Family and school, not peers, have the greatest impact on adolescents' self-esteem and aspirations. Pride in schoolwork and a feeling of being good at things decline rapidly during adolescence. Young women find that people, including their teachers, believe that females cannot do the things they believe they can. After examining these studies it can be concluded, that school is an important agent in either enhancing or weakening girls self-esteem (*Shortchanging Girls*, 1991).
Textbook Research Analysis

The textbook used in any classroom throughout a year of study can leave important impressions on the students and deeply affect their attitudes. "The traditional history textbook is the major instructional tool that social studies teachers use" (Wolf, 1992, p. 291). In examining the reality of the school system and the time and pressure put on teachers in their day-to-day teaching, teachers depend on the textbook and may not have the time and money to obtain or use supplementary materials. If the teacher puts such faith in this book, it could transfer over to the students' perception of its importance. Garcia states that, "There is no influence in American schools which does more to determine what is taught to pupils than does the textbook. Yet this important factor in our educational system has until recent years altogether escaped critical study" (Garcia, 1979, p. 17).

Studies examining women in history books and studies of sex equity content in curriculum, schools and textbooks began in the mid-1970's (Light, 1989). Some of the studies that have analyzed treatment of women in history textbooks include Janice Law Treckers' "Women in U.S. History High School Textbooks" (1971), in which she concludes that male
activities are given priority in our texts, because male activities in our society are considered more important. When a topic is presented in a textbook, it is chosen because it was important to men at that time, such as war, politics and government. Women are omitted both from topics discussed and by the topics chosen for discussion (Trecker, 1971). In Tetreault's study she concludes that "while the texts have indeed added social history, they continue to be organized chronologically with emphasis on political, diplomatic and military history" (1986, p. 214).

Researchers of college U.S. history textbooks have examined many texts which range from about four hundred to over two thousand pages, and conclude that they devoted from a high of 2 percent to an infinitesimal .05 percent of the textual material to American women (Schmidt and Schmidt, 1976). Another study concluded that even with generous counting of passing mentions and photographs, the books they examined range only from less than one percent of women content to just over 43%. Photo captions that say "men and women" are common ways that books try to appear they are treating women equally, while not integrating a discussion of women (Light, 1989). The AAUW study concludes that, "Young women of today have been cheated by these textbook omissions" (Stereotypes, Distortion and Omissions in U.S. History Textbooks, 1977, p. 104).
Researchers believe that some progress toward including women in the textbooks has been made. Flaherty (1989) points out that women have been demanding more rights and inclusion in all aspects of life in this country, they have found their way into the history textbooks and there is some awareness of their importance in history. Tetreault states:

The extent to which these textbooks have included notable American women whose contributions were male-centered, since Janice Trecker's article, "Women in U.S. History High School Textbook," was published in Social Education more than a decade ago, is nothing short of remarkable. (Tetreault, 1984, p. 547)

One example of this improvement, is that women are now specifically mentioned in the History-Social Science Framework (1988): "In studying each ancient society, students should examine the role of women." It further states that "Attention should be given to the daily lives of farmers, tradespeople, architects, artists, scribes, women and children." Later it mentions that in studying ancient Greece, "Attention should be paid to the daily life of women and children in Athens and Sparta."

Most researchers agree that with Brandt in "assuming that most history teachers will continue to rely heavily on textbooks in their teaching, it is clear that the writing of textbooks that fully integrate women's history with that of men is long overdue" (Brandt, 1989, p. 9). The important word here is to "fully" integrate women into history. Many
writers including Mary Kay Tetreault, Carol S. Woodrick and Jesus Garcia have observed that women are presented in United States history textbooks, but not in a balanced, whole, integrated manner. They observe that women have been mentioned only as "notable," "token," "great women" or just an "historical supplement" or an interesting footnote to more important things that should be learned.

Most teaching and learning about women in history classes still falls within three general models or paradigms. These can be classified as the "great women" model, the "women as victims" model and the "women as historical supplement" model (Flaherty, 1989). Tetreault (1987), suggests five phases of thinking about women's history in her article "Rethinking Women, Gender, and the Social Studies." The first phase is titled "male-defined History." In this phase the absence of women is not noted and there is no consciousness that the male experience is a "particular knowledge" selected from a wider universe of possible knowledge. The second phase she calls "contribution history." Here the absence of women is noted and women are added into history, but are considered as exceptional, deviant or "other." Her third phase is called "bifocal history." In this phase human experience is thought of in terms of dualistic categories including "male and female" and "private and public." There is a focus on
women's oppression and overcoming that oppression. She calls phase four "histories of women" and it consists of asking new questions, creating new categories and notions, with an effort to reconceptualize knowledge to include women. The final phase, "histories of gender" is a multifocal, relational, gender-balanced perspective that weaves together women's and men's experiences into multilayered composites of human experience with multidisciplinary thinking. Her study of United States history High school textbooks reveals that these books have changed since Trecker's analysis in 1971. When held up to the schema, it becomes clear that women have been included primarily at the levels two and three and there are isolated instances when textbook authors provide an opportunity for students to begin the process of reassessment. However, these textbooks have not reached levels four or five (Tetreault, 1986).

Other authors have suggested that the solution to integrating history is to envision history as a process involving human beings, rather than how these human beings obtain and use power. If this is done, areas of study that belong to one sex or the other will not seem detached from the story being told (Gunderson, 1986). Some books now include a few more pictures or paragraphs, but the structure of how we teach students has not changed. We may need to
change it, including different content, emphasis and periodization. Ultimately this is only one history, not two or three (Degler, 1987, p. 83). New ways of thinking and writing about women will need to be devised. To write history that is non-sexist, the differences between men and women must still be acknowledged, but without making one sex superior to the other (McKenna, 1989).

Much research is still left to be done, since the study of women in history and their inclusion in the history books is still young. The focus of this study is having textbooks include women of ancient civilizations, a requirement of the 6th grade history curriculum in California.
Current Historical Research
on Greek and Roman Women

As more and more is being discovered about women in history, the textbooks should reflect this research. Many books and articles have been written recently about ancient women, particularly in Greece and Rome. A very important book in this field is *Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity* by Sarah B. Pomeroy (1975). This book has been the foundation for other books and studies that came later. Pomeroy discusses many aspects of both the lives of the upper and lower classes of ancient Greek and Roman women, including religious, social, legal and political status, and the private lives of these women. She draws upon the literature, archeological findings and some speculation to draw conclusions about the lives of women. Her purpose in writing the book was to fill in the gaps of previous histories of ancient Greece and Rome. She writes as a social historian, realizing much of history has been political and military history. As Marilyn Katz says in her article "Ideology and "the Status of Women in Ancient Greece:"

Pomeroy's book was the first full-length study of this generation to talk about the question of women in antiquity seriously as a scholarly issue (p. 78).
Marilyn Katz looks at how the study of women's history has evolved and how historians have defined the status of women in ancient Greece. She concludes that writers of women's history must dismiss as outdated what has gone before and begin to examine closely the discourse that has dominated previous discussions of this topic. David Cohen in his article "Seclusion, Separation, and the Status of Women in Classical Athens" argues that the seclusion of ancient Greek women in their homes was perhaps typical of traditional Mediterranean society and that scholars should look at both the ancient and modern day Mediterranean society when analyzing ancient Greece.

In her two articles, "Women in Greek Myth" and "The Heroic Women of Greek Epic," Mary Lefkowitz examines how women were viewed by men in Greece, using primarily literary evidence. She concludes that perhaps the Greeks "at least attributed to women a capacity for understanding not found in the other great mythological tradition that has influenced us - namely, the Old and New Testaments" (Lefkowitz, 1985, p. 207). She believes that Greeks stressed the importance of family and women's role. Since all drama was written by men and with men as an audience, it is very hard to draw conclusions about women's lives from myth and plays and epics. But as Lefkowitz points out, at least we know these playwrights had some exposure to women's lives,
living with their wives and mothers. Lefkowitz believes that just having women characters in the Greek epics illustrates the Greeks understanding of "what is going on around" them and that women "are capable of considering and expressing their thoughts on serious ethical questions" (Lefkowitz, 1987, p. 518).

Brunilde Sismondo Ridgway in her article, "Ancient Greek Women and Art: The Material Evidence," argues that most studies of women in antiquity base their conclusion on literary sources that can be biased, but that the visual arts can be a good way to study women in ancient Greece and "may lead to a more balanced view of women's role in their society" (1987, p. 399). Her study looks specifically at the patronage of statues and inscriptions, the architecture and things found at women's burial sites to present a view of women's lives in ancient Greece.


> The study of women in Ancient Greece and Rome is never easy because nearly everything written about women in the ancient world was written by well-educated men of the upper class and nearly always about women of the wealthy middle and upper classes (p.iv).

Michael Massey's book written for high school students states in his introduction that, "But attitudes and life-
styles can and do change considerably over long periods of time; you should, therefore, look carefully at the date of a quotation to see how far it can refer to the periods described above. Your teacher will help you with this" (1988, p.iv). Because of this mention of "teacher" it is assumed that this is a type of textbook supplement, although he does not mention anything else about this. The book covers such topics as the status of women, mothers, daughters, nurses, slaves, religion, literature and art work. Like Massey's book, Verena Zinserling (1972), covers a wide range of topics including Crete and Mycenae, the Trojan war and after, the social and legal position of women, marriage and married life, household duties, religion and cult, the Spartans, the Classical and Hellenistic periods, the hetaerae and fashion of the ancient Greeks women. She also discusses the law, religion, heroines and myth, the empresses and fashion of the ancient Roman women.

In the article, "Mother and Child in the Greek World," Garland (1986) discusses women's role as child bearers and medical and private practices, law and tradition surrounding this issue. Garland believes that women played this important role of mother and child bearer "not without dignity or compassion" (1985, p.40). He concludes that the fact that men believed that women's main role was to bear
children does not necessarily "imply a slur upon her capabilities as a woman" (1986, p.46).

Paul Cartledge in his article, "Spartan Wives": Liberation nor License?" discusses this idea that women were valued for traditional roles in ancient Greece, and he looks specifically at Spartan women. Cartledge argues that when studying Spartan women, writers should not just label them as either socially unacceptable, as many ancient Greeks did, or at the other extreme as the shining example of women's liberation in practice, but should try to strike a balance between the two. In his article, he tries to do this, as he discusses the social and economic position of adult Spartan women of citizen status in the fourth to sixth centuries. He mentions Aristotle's seven specific criticisms of Spartan women, and then gives a description of the lives of Spartan women their physical education, marriage, child birth, land ownership and marriage ceremonies. He claims that today's feminists might have liked the practice of equal but separate education, or women managing the household and having property rights, but would not be impressed by the way Spartan women were restricted and the importance placed on their role as child bearer.

In articles about ancient Roman women, Susan Wood examines famous imperial women and how art was used as propaganda or a way to influence public opinion. Agrippina
the Elder is an example of a woman who used political propaganda during her lifetime. Her daughter, Agrippina the Younger also used the art work of her mother in her quest for power for her son and herself. Wood discusses how the pictures of these women on coins, on monuments and in sculpture, even the way their hair was done or their clothing was worn, were used as propaganda. Agrippina Minor used her mother's memory in support of her ambitions. Agrippina Minor's presentation on coin is also remarkable as well because she is represented alone with Nero in busts, that gives her image equal importance. Elizabeth P. Forbis examines women's virtues in Italian honorary inscriptions of the first three centuries A.D. She describes how these inscriptions create an image much different from those found in literature and epitaph.

In "Imperial Women of the Early Second Century A.C.," Mary T. Boatwright states that women's importance can be measured by the inscriptions recording dedications on statues erected to them during their lifetimes. "The political power and financial autonomy wielded by the imperial women in the Trajanic and Hadrianic period were much diminished from what Livia and other Julio-Claudian women had" (Boatwright, 1991, p.534). However, these women were not invisible, as they had many dedications and statues made for them, rights of coinage, consecration voted after
their death, funeral laudations, buildings built for them, and cities and tribes named after them.

Susan Dixon in her article "Polybius on Roman Women and Property," discusses Roman law and property. The main point she emphasizes is that the women were never a free agent in Roman law, and the law governing their access to property changed little from the Twelve Tables in mid-fifth century to the end of the Republic. However in practice, the upper class Roman women did gain some independence toward the end of the Empire due to "changing economic circumstances and unrecorded family obligations" (Dixon, 1985, p. 147).

Other books that deal with Greek and Roman women include Women's Life in Greece and Rome: A source book in translation by Mary R. Lefkowitz and Maureen B. Fant, a book of primary sources about women. One chapter is devoted to what women had to say for themselves and, as mentioned before, we can only base much of our knowledge on what men had to say about women. However, the authors discuss such topics as legal status, occupation, medicine and anatomy, public and private life, religion and the role of women. Reflections of Women in Antiquity is one of many books that include different articles written on women in antiquity, including articles discussing Sappho's poetry and interpretations of women's role in the Iliad and Athenian
Three books, Elise Boulding's *The Underside of History*, Rosalind Miles' *The Women's History of the World* and Riane Eisler's *Chalice and the Blade* discuss Greek and Roman women from a definite feminist viewpoint. For instance, in most of the books and articles mentioned so far, the format has been one of traditional discussion of topics in a chronological order. The three books mentioned now, are very different. They have taken a theme for a chapter and interspersed examples of Greek and Roman women throughout those chapters. For instance, Greek and Roman women are mentioned in the book, *The Women's History of the World*, in the chapter entitled "In the Beginning" with subtitles of 'The Great Goddess." One quote from this chapter illustrates a definite feminist viewpoint:

> The value placed on women in the legal codes and customs of the day traced back to their special female status; and this derived directly from their link with, and incarnation of the Great Goddess. . . . Was this the challenge man was driven to take up? For where was man in the primal drama of the worship of the Great Mother? . . . Male pride rose to take up the challenge of female power; and launching the sex war that was to divide sex and societies for millennia to come, man sought to assert his manhood through the death and destruction of all that had made woman the Great Mother, Goddess, warrior, lover and queen. (Miles, 1989, p. 36)

The "feminist" authors use historical facts to support their philosophy of history and how it has been presented and played out on the world stage. In reading
their patriarchal set up of society.

In conclusion, there appear to be some very different ways of looking at women in ancient Greece and Rome. Some historians have just reported the interpretation of men's words in literature and drama about women and supplemented their information with archeological findings including artwork and architecture. In contrast, other writers have examined the shift from matriarchal societies of ancient Crete and before, to patriarchal societies beginning with ancient Greece.
The three sets of textbooks examined in this study are from four different publishers. The first set is from Globe Publishers. It consists of one book from 1974 and one from 1993. *Exploring Civilizations* (textbook #1), published in 1974, has a total of 435 pages with 41 total pages on Greece and Rome. This book uses a discovery approach to learning about history, telling history as a series of personal stories. The second book, *World History for a Global Age* (textbook #2), was published in 1993 and has a total of 275 pages and 17 pages total on Greece and Rome. This book is written in a more traditional approach with descriptions of civilizations and movements in history.

The second set of books examined is from Harcourt, Brace and Jovanovich publishers. This set includes *Social Sciences* (textbook #3), published in 1975, with a total of 380 pages with 18 pages on Greece and Rome. *World History* (textbook #4), published in 1993, with a total of 934 pages and 77 pages total on Greece and Rome. This book uses a discovery approach to learning about history, telling a story of national and regional history.

The final set of books is from Follett Publishing. *Exploring Civilizations* (textbook #1), published in 1974, has a total of 435 pages. *World History for a Global Age* (textbook #2), published in 1993, has a total of 275 pages and 17 pages total on Greece and Rome. These books are from four different publishers. It consists of one book from each publisher. The three sets of textbooks and one single text

**Quantitative Analysis of Textbooks**

Chapter Two
published in 1977, with a total of 387 pages and 21 pages on Greece and Rome and textbook #6, published in 1983, *People, Time, and Change* with a total of 479 pages, 55 pages on Greece and Rome. The final textbook examined is *A Message of Ancient Days*, published by Houghton Mufflin, in 1991, with a total of 540 pages, 160 pages on Greece and Rome. (See Table I)
<table>
<thead>
<tr>
<th>TEXTBOOK 1</th>
<th>(For grade 3-8)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TEXTBOOK 2</th>
<th>(For grade 5-6)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TEXTBOOK 3</th>
<th>(For grade 6)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TEXTBOOK 4</th>
<th>(For grade 8-9)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TEXTBOOK 5</th>
<th>(For grade 6-7)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TEXTBOOK 6</th>
<th>(For grade 7)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>TEXTBOOK 7</th>
<th>(For grade 6)</th>
</tr>
</thead>
</table>
After examining the number of times women are mentioned and pictured in the sections discussing ancient Greece and Rome, in all seven textbooks, some interesting patterns develop. The newer textbooks do include more information about women. Harcourt, Brace and Jovanovich books have improved very slightly from mentioning women once every 1.2 pages (1975) to once every 1.1 pages (1993). Globe publishers have improved, from mentioning women once every 2.5 pages (1974) to once every 1.7 pages (1993). Follett has improved dramatically, now mentioning women every 1.2 pages (1977) rather than previously every 2.7 pages (1983). Houghton Mifflin (1991) has about the same amount of information on women, mentioning women on the average, one sentence for each 1.5 pages. In this case, the assertion that current textbooks mention women more than older textbooks holds true.

In examining the total number of pictures of women in these books, there is no dramatic change over the last 20 years. In fact, Globe and Follett publishers include fewer pictures of women. The number of pictures stayed dropped from 2 to 3 in the Globe books and from 2 to 1 in Follett. Harcourt, Brace and Jovanovich have added one more picture from 6 to 7, with Houghton Mifflin dramatically ahead of all these other textbooks, picturing women 24 times in their
In examining the total number of sentences about women in different areas including art, education, politics, religion, family life and business, business is clearly the least represented in all the books. There are no sentences about women in business. The next least mentioned subject is women in the arts, with only a total of 5 sentences mentioned in the 7 textbooks. Education is mentioned a total of 34 times in the seven textbooks, with an average of 5 sentences in each book. Religion is mentioned 46 times, an average of 6.5 sentences in each book, while politics is mentioned 76 times, an average of 10 times in the seven books. The subject mentioned is women in family life, with 107 sentences in all seven books, an average of 15 sentences in each book about this subject.

The number of pictures in all seven books correspond somewhat in rank order with the number of sentences about women. There are no pictures of women in business, only 4 pictures of women in the arts in the seven textbooks, 6 pictures of women in politics, 7 in education and 12 in religion. Again family life is pictured the most with 17 pictures total in all seven textbooks.

In comparing the older and newer books for each publisher and the number of sentences about women in different areas including art, education, politics,
religion, family life and business, mixed results appear. Women are mentioned less in the newer books 4 times, 6 times they are mentioned the same amount of times and 8 times they are mentioned more in the newer books.

Globe and Follett publishers do not mention women in the arts at all, in both their older or newer texts, while Harcourt, Brace and Jovanovich add one more sentence about the arts and Houghton Mifflin mention women in the arts 4 times. Sentences about women in education dropped in the Globe books from 4 to 2 and in the Follett from 6 to 1 times, while in the Harcourt, Brace and Jovanovich, education was cited 3 times in the older text and 9 times in the newer version. Houghton Mifflin had 9 sentences about education. In politics, Globe dropped from 9 to 8, but Harcourt, Brace and Jovanovich and Follett improved. Harcourt, Brace and Jovanovich mentioned politics 8 times in the older text and 19 in the newer and Follett 2 times in the older and 9 times in the newer. Houghton Mifflin mentioned politics 21 times. In the area of religion, women were not mentioned at all in either the older or newer versions of the Globe books, but there was a dramatic improvement in both the Harcourt, Brace and Jovanovich and Follett books. Harcourt, Brace and Jovanovich and Follett did not cite women in religion at all in the older versions but now Harcourt, Brace and Jovanovich cite it 13 times and
Follett 8 times in the newer books. Houghton Mifflin mentioned women in religion 25 times. The same pattern emerges for women in family life. Globe mentions family life in the older text 3 times, but does not mention it at all in the newer. The Harcourt, Brace and Jovanovich book again improves dramatically mentioning family life 3 times in the older and 30 times in the newer version. Follett did not cite family life at all in the older text, but cites it 29 times in the newer. Houghton Mifflin mentions family life 42 times. Women in business are not cited at all in any of the books.

The number of times women are pictured in each separate category is again mixed in results. The publishers present the same number of pictures 12 times in both the older and newer versions, 3 times pictures have dropped in numbers and 3 times the number of pictures have improved.

Women are not pictured as actively involved in the arts in either Globe text and only once in the newer version of the Harcourt, Brace and Jovanovich text. The only other 3 pictures of women in the arts are in the Houghton Mifflin text. Women in education are not pictured in either of the Globe books and only twice in the older Harcourt, Brace and Jovanovich. They are pictured once in the newer Follett and once in the older. Houghton Mifflin pictures women in education 3 times. Both Globe and Follett publishers do not
picture women in politics at all in either version. In
Harcourt, Brace and Jovanovich women are not pictured in
politics at all in the older and only once in the newer. In
religion, Globe pictures women twice in the older and not at
all in the newer version. Harcourt, Brace and Jovanovich
stays the same, with 2 pictures in each version and Follett
does not picture women in religion at all in either version.
Houghton Mifflin pictures women in religion 6 times.
Finally, Globe publishers picture women in family life once
in the older text and twice in the newer. Harcourt, Brace
and Jovanovich improve their number of pictures from 2 to 3
and Follett remains the same with 1 picture of women in
family life in each version. Houghton Mifflin had 7 pictures
of women in family life. Women are not pictured at all in
business in any of the textbooks. (See Table II)

In examining the information about women in each
separate category, the Globe publishers present more
information in their older book than their newer one, while
Harcourt, Brace and Jovanovich and Follett present more in
their newer books than their older ones. Houghton Mifflin
had at least twice as much text about Greek and Roman
history than the other textbooks and had twice the amount of
text and pictures about women.

The fact that business is the least represented and
family life the most in both text and illustrations is
significant. It is interesting that the current historical research does not necessarily support these findings. Most of the recent research on Greek and Roman women has not concentrated on family life. It has included a fairly equal study of women in politics, occupations, religion and legal status.
<table>
<thead>
<tr>
<th>PUBLISHER, DATE</th>
<th>GLO 74</th>
<th>GLO 93</th>
<th>HBJ 75</th>
<th>HBJ 93</th>
<th>FOL 77</th>
<th>FOL 83</th>
<th>HM 93</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total pages on Greece and Rome</td>
<td>41</td>
<td>17</td>
<td>18</td>
<td>77</td>
<td>21</td>
<td>55</td>
<td>160</td>
</tr>
<tr>
<td>Total # of sentences about women</td>
<td>16</td>
<td>10</td>
<td>14</td>
<td>72</td>
<td>8</td>
<td>47</td>
<td>101</td>
</tr>
<tr>
<td>Ratio of sentences to pages</td>
<td>1-2.5</td>
<td>1-1.7</td>
<td>1-1.2</td>
<td>1-1.1</td>
<td>1-2.6</td>
<td>1-1.2</td>
<td>1-1.5</td>
</tr>
<tr>
<td># of times women pictured</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td>7</td>
<td>2</td>
<td>1</td>
<td>24</td>
</tr>
<tr>
<td># of sentences women involved in arts</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td># of sentences women involved in education</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>9</td>
<td>6</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td># of sentences women involved in politics</td>
<td>9</td>
<td>8</td>
<td>8</td>
<td>19</td>
<td>2</td>
<td>9</td>
<td>21</td>
</tr>
<tr>
<td># of sentences women involved in religion</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
<td>0</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td># of sentences women involved in family life</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>30</td>
<td>0</td>
<td>29</td>
<td>42</td>
</tr>
<tr>
<td># of sentences women involved in business</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td># of times women pictured in arts</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td># of times women pictured in education</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td># of times women pictured in politics</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td># of times women pictured in religion</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td># of times women pictured in family life</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td># of times women pictured in business</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
CHAPTER THREE
QUALITATIVE ANALYSIS OF TEXTBOOKS

Introduction

In analyzing the direct quotes about women from these textbooks, three aspects of human organizations will be used. They include the social, political and economic aspects of human life. Using these three aspects as a guideline, women's participation in the arts, education, politics, religion, family life and business will be discussed. The social status of women, and an examination of the primary sources presented in these books will be made.

Definition of Terms. In this analysis, "participating in the arts" means any mention or picture of women actively creating art work, music, poetry, literature or drama. "Participating in education" means any mention or picture of women involved in receiving or not receiving an education in a formal school setting or at home. "Participating in politics" means women being involved in public life, voting, running for office or participating in the government. "Participating in family life" includes women at home doing tasks in the home or for the home including cooking, sewing, cleaning and child care. "Participating in religion"
includes women participating in religious ritual or service. "Social roles" refers to whether women are in the wealthy upper class, working women or slaves. The term "Being integrated into the curriculum" refers to whether women are presented as part of the story of history, as a footnote, or in a supplemental manner. A "primary source" is one written or found in the actual time period, such as letters, speeches, inscriptions, art work, diaries, plays, poems or stories and not one person's interpretation of these sources. The "presentation of recent historical facts about women in an accurate manner" includes presenting facts available in current research in the last 25 years. The terms "current research" or "recent research" will refer only to the articles discussed and referenced in this paper.

The Arts. How are women portrayed as participating in the arts? Women are mentioned as being involved in the arts though music, dance and poetry. Music is performed as entertainment for men or in choral contests, while poetry is of love and friendship. Dance is mentioned in connection with religion. None of the arts is associated with politics, war or business.

Women participating in music are portrayed in textbook #7, including two pictures of women playing a lyre, entertaining men. In textbook #4, there is a picture of a
woman playing a flute with the caption, "This mosaic from Pompeii shows a group of musicians that includes a female flutist." Also in textbook #4, is a statement that "In wealthy households girls also learned to sing, dance, paint, and play musical instruments." In textbook #7, it mentions that girls learned crafts and poetry from their mother and sang traditional songs at religious festivals in chorus contests. Also in textbook #7, there is a picture of eight Roman women dancing a funeral dance from the 500 B.C.'s. and there is mention of Sappho, the poet. It says "One of the greatest Greek poets was Sappho. She wrote poems celebrating friendship and love in the 600's B.C." It can be noted that except for textbook #7, only textbook #4 mentions any thing about women being actively involved in the arts.

If we look at women and how they are portrayed in the arts, we see that they are characters in epic religious stories and plays, as well as being portrayed by artists in art and sculpture. For example, in textbook #4, it says that "In Athens, women were subordinate to men in matters of education, legal rights, government participation, and business affairs. Yet during this same period, Euripides composed great plays about strong women (for example, Medea), and Sophocles wrote Antigone." In textbook #4, it also says "In The Trojan Women, Euripides showed the reality
of war, exposing all its pain and misery." It also mentions that "In some of his plays (Aristophanes), women controlled the government or persuaded their husbands to make peace during the war. This amused the Athenians because of their low opinion of women." In textbook #4, it says "The Trojan War provided a backdrop for the Homeric epics. Legends told how Paris, a Trojan prince, stole Helen, the beautiful wife of a Mycenaean king." In textbook #7 there are two stories from The Aeneid for Boys and Girls. One is about Juno, the goddess who hates Aeneas and the second about Camilla, a great Latin soldier.

Women are also presented throughout these textbooks in many examples of art work. These include pictures of women on vases (#1,7), in paintings (#2,4,6,7), as statues (#3,4,7), in reliefs (#3,5,7), as sculptures (#3,4,7) and in mosaic (#4,7).

Therefore, though there is little information about women participating actively in the arts, they are mentioned and pictured through art work and literature. Recent research does support this presentation of women as not being involved actively in the arts, with the exception of Sappho, the poet. She is mentioned frequently in recent research and could have been cited in more than one of the textbooks.
Education. How are women portrayed in education?

Education of women is mentioned, the majority of times, as occurring at home. The education of girls in ancient Greece is mentioned four times and all as taking place in the home. For example, in textbook #3, it says, "Unlike girls, Athenian boys were sent to school," and it also says that "Because Athenian girls were expected to marry and raise children, the only education they received was in the home."

In textbook # 5, it mentions that "most Greek women were not allowed to study and write."

The education of Roman girls was mostly in the home. In textbook #4, it mentions that in Rome, the mother instructed the children in reading, writing, and arithmetic and children also memorized the Twelve Tables. The matron of the family taught her daughters to manage a household, and although most Roman women did not receive a formal education, many upper class women were well educated in the home.

There is only one mention of girls receiving an education outside the home. It is in textbook #4, while discussing Rome and says "A boy or girl of the free classes entered elementary school at the age of seven and studied reading, writing, arithmetic, and music. In textbook #7, it says that "girls usually did not have any formal education after age 15," implying that perhaps they may have received
a formal education before the age of 15. In textbook #2, a picture appears with the caption "A man and woman of ancient Rome. The woman is holding a stylus. This was used to carve letters on tablets made of wax. The man is holding a scroll." In textbook #7, there is a picture of a young Roman girl with a stylus in hand and the caption reads, "This young Roman student looks thoughtful. Is she thinking about the day's lesson?" Textbook #5 mentions Arete, a woman philosopher and author and Theano, Pythagoras' wife, who taught and ran a school. These women are one of the very few exceptions to the rule that women were educated in the home or had very little formal education.

Another aspect of education in ancient Greece was the education of Spartan girls. For instance in textbook #1, it says that "Spartan girls receive the same tough training. They are taught to be brave and to raise strong boys for the army. . . . Spartan girls were taught the use of weapons and given physical exercise in school." Again in textbook #3, it mentions that women were expected to keep themselves strong by taking part in athletics and that women were expected to teach their boys the proper behavior for good soldiers. Textbook #4 presents primary original writings about this subject of girls and exercise in Sparta and Athens. Textbook #7 mentions that Spartan girls ages 7-18 received strong training in physical education. Unlike the
Spartan government, which trained girls in athletics, the Athenians government basically ignored the training of women.

In conclusion, recent research does substantiate the information mentioned about education in these textbooks; most education of women in ancient Greek and Roman took place in the home and about matters of the home. It also confirms that the few exceptions were Spartan women and upper class Roman women.

Politics. How are women portrayed as participating in politics? Women, in these textbooks are portrayed as not participating in politics. In all seven textbooks, it is mentioned that women lacked political rights or power and could not vote or take part in the government. In textbook #1, this is one of a very few points that is voiced about women at all.

In some textbooks, this point is used as a springboard for critical thinking questions. For instance, in textbook #4, a follow up question asks students to compare the status of women in Athens and in Sparta with that of women in the U.S. today. In textbook #5, the authors ask how government can help all people have an equal chance and in textbook #7, they ask if a girl is not being able to take part in the political life of her community, does it strengthen or
weaken a society.

A second topic mentioned by all books, except textbook #5, is that Spartan girls had tough physical training to prepare them for bearing strong boys who would grow up to fight in Sparta's wars. This point draws a contrast to Athens and how women were treated differently there. Training Spartan girls was also politically motivated, as well as being a part of her education. Women were trained to be in shape, for the good of the state.

All textbooks except #3 and #6, state that only men could become citizens and that Greece had a limited type of democracy. Textbook #4 cites that "Although women could have citizenship, they could not vote or hold office and were regarded legally as minors." Textbook #1 has a section that presents what Pericles may have said, "Athenian democracy was a great improvement over any other system of government at this time. But I wondered whether there could be a government where there would be no slavery and all men and women could take part." Textbook #2 says that democracy in Athens was limited in many ways. It applied only to men who were citizens of Athens. Women did not have the right to vote, hold office, or own property. Textbook #7 asks students to respond as it says "Women were not allowed to participate in government. And yet the Athenian form of government was called democracy. Would you be satisfied
with that kind of democracy today?"

Why is the fact that women could not vote discussed in all seven books, when no other subject has that distinction? Perhaps it reflects a common rationale that the study of history and the social sciences creates better citizens by making them aware of the history of democracy. However, if this is the case, how does this impress young women as they study this point? Are they supposed to be grateful and excited that they can participate in the voting process? Why is knowing they could not vote such an important point?

In conclusion, the fact that women were not actively involved in politics is corroborated in recent research, except for some of the wives who influenced many of politically important men of the Roman empire.

**Home Life.** How are women portrayed as participating in home life? More sentences about women in home life are found in these textbolks than any of the other five topics explored. In textbooks #3, 4 and 6 it mentions that girls learned to manage and run a household. Important activities mentioned in running a household, included making cloth (#1, 7), spinning (#1, 2, 6), taking care of children (#4, 7), baking bread (#7) and serving meals to their family (#5). According to these books, caring for children, spinning and
weaving, and taking care of the household duties were a woman's main concern.

Marriage is a subject discussed in the family life area. In textbook #6, it says that a girl married early, typically at age 13 or 14 and to a man who was at least twice her age. When a woman married she became the property of her husband. Anything she owned became his. If the husband died before his wife did, she was given back to the care of her father or a brother. In textbook #7, it says "The father of the house could arrange marriages for his daughters when they were only 12 to 15 years old. The young bride and groom had little to say about it."

In textbook #4, women's legal rights are discussed as it says, "A married woman had few legal rights. She could not make a contract or bring a case into court."

The only medical information in these textbooks comes from textbook #4, mentioning that many women died in childbirth because of poor medical knowledge.

Examples of how women spent their social time are presented in textbook #4, reporting that women rarely appeared in public, and then only with the permission of their husbands. During banquets or entertainment in the home, the wife stayed out of sight. Textbook #6 says most women led a sheltered life. Their main purpose in life was to serve as wives and mothers.
In conclusion, family life is the subject mentioned the most in discussing women in ancient Greece and Rome. According to recent research this information is accurate and this was the area of life that women were the most involved.

**Religion.** How are women portrayed as participating in religion? Only a few times are women portrayed as actively participating in religion. These include a picture of women participating in funeral dance in ancient Rome and a picture of women involved in sacrificing animals in the temples in textbook #7. Two other textbooks mention women taking part in the oracles, being the priestesses to answer questions about the future. Textbook #4 mentions that women could not participate in the Olympic games, but had their own event dedicated to the goddess Hera.

Women are cited as the object of religious worship in early Greek history and in some later cults that developed. For instance, textbook #4 does explain the importance of goddesses in early Greek history, in the time of the Minoan civilization, saying "the Minoans were a cheerful people who enjoyed festivals, who worshiped the bull and an earth goddess, and who accorded women many rights." In textbook #7 there is a picture of some women involved in sacrificing sheep saying, "To please the gods, Greeks sacrificed animals
in the temples of the sanctuaries. This wall mosaic shows a sheep being led to a sacrificial altar." In Textbook #4 the Persian cult of Mithras is mentioned. This cult excluded women. Yet, textbook #4 also observes that women are worshiped as goddesses in the cult of Cybele in Asia Minor and the Egyptian cult of Isis.

Another way women are discussed concerning religion, is their depiction in story and art as goddesses in Greek and Roman epic and myths. In textbook #4, #6, and 7 some Greek goddesses including Athena, Aphrodite, Nike and Demeter are mentioned. Textbook #7 is the only one to mention the Roman Goddesses including Juno, Minerva and Diana.

In summary, religion is an area in which women are portrayed as rarely actively participating. Recent research does not substantiate these findings.

**Business.** None of these seven textbook discuss women in business or women's jobs outside the home. Yet, according to recent research, women did work outside the home in shops selling wares, as grocers and in farming. Women did work at other jobs, including being a hetaerae (mistresses) or prostitute. The fact that these books are written for the Junior High age group may provide an explanation for the omission of some of these jobs. One topic not discussed in Junior high social studies textbooks
is sex and sexuality. Material presented at the college level, included many arguments and discussions of Sappho's sexual preferences, Greek men's homosexuality and Greek and Roman women's "business of running houses of prostitution or being prostitutes for a living." If a textbook for adolescents chooses not to discuss sexuality, it could curtail discussion of details about child bearing and many of the health concerns of women as well as the work some women did as prostitutes.

Social Roles. How are the different social classes of women presented? The discussion of the different social classes of women, including the upper class, working women, or slaves is depicted only briefly in these textbooks. Textbook #1 is the only book that has more than one sentence on the treatment of slaves.

Textbook #4 cites that the status of Greek women improved in the Hellenistic age and in textbooks #4,6 and #7 discusses that Roman women enjoyed a higher status than did Greek women. Textbook #4 also says that many upper-class women were well educated and discusses boys and girls of the "free classes" and how they were educated.

The freedom of women to go out socially is discussed in textbook #4 as it says,
In social life, too, Athenians considered women inferior to men. Their duties included managing the household and the slaves and raising the children. They rarely appeared in public, and then only with the permission of their husbands. During banquets or entertainment in the home, the wife stayed out of sight.

Some women seldom left the house and textbook #7 says that "As the sun started to set, the men returned home for dinner. A husband and his wife ate together only if he had not invited guests."

The values placed on the life of a woman in these societies is clearly illustrated in textbook #4: "And if a family could not afford to raise a baby, they abandoned it to die. More females than males were abandoned."

In recent research, the lives of lower class women, slaves, prostitutes, entertainers and freeborn women as well as the upper class women are discussed. These textbooks do not discuss this topic as fully as it is presented in recent research.

Primary Sources. Are primary sources used in these textbooks in discussing Greece and Rome? Primary sources are important because they give the reader an opportunity to hear the women's voice, not the textbook authors' interpretation. One of the only two examples of a literary primary source found in these textbooks is in textbook #4. Here two quotes are given, and students are asked to read
the description and compare the two societies' view of the status and role of women.

Athens "Since the indoor and outdoor tasks demand labour and attention, God from the first adapted the woman's nature... to the indoor and man's to the outdoor tasks and cares... To the woman, since he had made he body less capable of such endurance. God has imposed on her the nourishment of the infants... the protection of the stores... And besides, the law declares those tasks to be honourable for each of them wherein God had made them to excel the other. Thus, to the woman, it is more honourable to stay indoors. (Xenophon, Oeconomicus)

Sparta
The truth is, he (Lycurgus) took in their case also, all the care that was possible; he ordered the maidens to exercise themselves with wrestling, running throwing the quoit, and casting the dart. Hence it was natural for them to think and speak Gorgo, for example, the wife of Leonidas, is said to have done, when some foreign lady... told her that the women of Lacedaemon were the only women of the world who could rule men; 'With good reason'. she said, 'for we are the only women who bring forth men.' (Plutarch, The Library of Original Sources)

Textbook #4 is the only book that actually quotes a primary source so that students can analyze that source and compare Athenian and Spartan women.

Textbook #7 presents two primary sources including a quote from Juvenal, "All Rome today is in the circus," and "Such sights are for the young, whom it benefits to shout and make bold wagers with a smart damsel by their side." The second primary source is also in textbook #7 in the
retelling of some stories involving women characters from Virgil's *Aeneid* written for Boys and Girls.

In all of these textbooks there are no direct quotes by Greek or Roman women, and yet recent research does include many primary sources of quotes from women including the poet Sappho and inscriptions.

Many primary sources, including painting and examples of art work, are pictured involving women. They include pictures of women on vases (#1,7), in paintings (#2,4,6,7), as statues (#3,4,7), in reliefs (#3,5,7), as sculptures (#3,4,7), and in mosaic (#4,7). However, most of the art interprets life for a woman in these times. According to recent research, many more primary sources could have been included, such as quotes from the many playwrights and authors including Euripides, Aristophanes, Homer, Pliny, Virgil, Horace and inscriptions from Delphi and Miletus. In conclusion, the primary sources are not substantiated by recent research, especially the literary sources.
CHAPTER FOUR
DISCUSSION OF FINDINGS

In Chapter four, the integration of women into the different textbooks and an examination of the accuracy of this information, given recent research, about ancient Greek and Roman women will be discussed. Finally, a discussion of how these textbooks can be improved with respect to women and a vision of the textbook of the future will conclude this study.

Integration into texts. In examining the question, are women integrated into these textbooks, Mary Kay Thompson Tetreault's five phases of women's history from her article "Rethinking Women, Gender, and the Social Studies" will be used. Each textbook will be discussed in reference to one of these five phases. The first phase she titles "male-defined history." In this phase the absence of women is not noted and there is no consciousness that the male experience is a "particular knowledge" selected from a wider universe of possible knowledge. The second phase she calls "contribution history." Here the absence of women is noted and women are added into history, but are considered as exceptional, deviant or "other." Her third phase is called
"bifocal history." In this phase human experience is thought of in terms of dualistic categories including "male and female" and "private and public." There is a focus on women's oppression and overcoming that oppression. Phase four she calls "histories of women" and it consists of asking new questions, creating new categories and notions, with an effort to reconceptualize knowledge to include women. The final phase, "histories of gender" is a multifocal, relational, gender-balanced perspective that weaves together women's and men's experiences into multilayered composite of human experience with multidisciplinary thinking. (See Table III)
<table>
<thead>
<tr>
<th>Phase #</th>
<th>Publisher</th>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Male</td>
<td>Defined History</td>
<td>Absence of women is not noted and there is no consciousness that the male experience is a &quot;particular knowledge&quot; selected from a wider universe of knowledge.</td>
</tr>
<tr>
<td>2.</td>
<td>GLOBE</td>
<td>Contribution</td>
<td>The absence of women is noted and women are added into history, but are considered as exceptional, deviant or other.</td>
</tr>
<tr>
<td></td>
<td>HBJ</td>
<td>History</td>
<td></td>
</tr>
<tr>
<td></td>
<td>FOLLETT</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>HM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Bifocal</td>
<td>History</td>
<td>Human experience is thought of in terms of dualistic categories including &quot;male&quot; and &quot;female&quot; and &quot;private&quot; and &quot;public.&quot; There is a focus on women's oppression and overcoming that oppression.</td>
</tr>
<tr>
<td>4.</td>
<td>Histories of women</td>
<td></td>
<td>Asking new questions, creating new categories and notions, with an effort to reconceptualize knowledge to include women.</td>
</tr>
<tr>
<td>5.</td>
<td>Histories of Gender</td>
<td></td>
<td>Multi-focal, relational, gender balanced perspective that weaves together women's and men's experiences into multi-layered composite of human experience with multi-disciplinary thinking.</td>
</tr>
</tbody>
</table>
Globe. Globe publishers do not seem to have put a priority on increasing or updating the information they present about women in their textbooks. Textbook #1, published in 1974, by Globe has little information on women. In 41 pages, it includes a total of 11 sentences about women. Women are a footnote to the main story and mentioned only as an afterthought to the main topic. This textbook is in phase two "contribution history." Women are mentioned but "there is a search for women according to a male norms of greatness or excellence" (Tetreault, 1987). For instance, Spartan girls as receiving tough training and being taught the use of weapons. In examining a recent textbook from Globe, textbook #2, published in 1993, women are mentioned 6 times in 17 pages. Even though 19 years have passed, this textbook is still in phase two. The same subjects mentioned in textbook #1, that of the training of Spartan girls to be strong and women not being able to vote and having few rights are again discussed in textbook #2.

Harcourt, Brace, Jovanovich. Textbook #3, published in 1975, by Harcourt, Brace and Jovanovich, again is like textbook #1 and #2, as it includes very little information on women, only 12 sentences in 18 pages. It also is in phase two, as its text cites the same two points the other two
books have found important about women, that they could not vote and Spartan women were trained to be athletically strong. In the same publisher, published 18 years later, in 1993, the ratio of sentences to pages only increases 1 percent. The text is divided into sections including "Family Life" in the chapter on Greece and "The Family" and "Education" in the ancient Rome chapter. Most categories included in these chapter however, such as "The Age of Kings," "Popular Government," "The Military Machine," and sections on war, the army and the emperors, still reflect the fact that "women are added into history but the content and notions of historical significance are not challenged" (Tetreault, 1987, p. 172). The majority of these sections are categorized in terms of war, government and politics. This part of the text is in phase two, "contribution history." What is interesting, however is the summary section after the 70 pages of the regular text. Here women are mentioned in only two out of 200 sentences. The summary section is considered "important" since it is probably the part of the text students and teachers would concentrate on when studying for or making up a test. This might lead one to believe that women were included in the regular text as a superficial gesture and were just a token mention.
Follett. Textbook #5, published in 1977, is a good example of presenting or portraying women only as the "great" or "notable" women. In its 8 sentences, in 21 pages about women, it mentions Arete, a women philosopher, who taught for 35 years and wrote more than 40 books and Theano, the wife of Pythagoras who taught and ran a school. Women are not mentioned in any other capacity, with no discussion of home life, religion or politics. Again, this book would be in phase two where "women are considered as exceptional" (Tetreault, 1987, p. 172). The 1986 text, did a good job of increasing its information on women. It has a ratio of 1 to 1.2 sentences to pages as compared to 1 to 2.6 in textbook #5. Textbook #6, in its 55 pages, included 47 sentences about women, a marked increase from the earlier book by the same publisher. Now it has an entire section devoted to women, including "Women" in the chapter on Greece and "The Family" with subsections, "Men," "Women," and "Children" in the chapter on Rome. This book was interesting in that it had a specific section on "men", when the majority of the text is already about men. It is referring specifically to men's place in the family. These sections might suggest that this textbook is in phase three of bi-focal history. However, since the majority of information is still about men and focused mostly on male institutions, it is still in phase two.
Houghton Mifflin. Textbook #7 published in 1989, had no earlier book for comparison, but was chosen for this study because it is the current State adopted textbook in California, the only one that met the standards of the History/Social Science Framework. It does an average job, in comparison to the other texts examined, in presenting information about women. It still seems to categorize women into separate sections, including family life.

To summarize, in all of the textbooks, women's history is in phase two, with women being treated in a supplemental manner and never truly being integrated into the text.

Accurate Factual Information. Given the recent historical research available at this time, these textbooks do present accurate factual information on women from the ancient cultures of Greece and Rome. However, many more facts and primary sources could have been included. Again, the question of who has written history and why presents itself.

Conclusion

In conclusion, women should be included in the study of history. If they are not, young girls' self-esteem may be affected. History textbooks are important tools in studying history in today's classroom and have improved in the amount
of information they include about women. This improvement in the quantity of information can be attributed to both the "feminist" and the "social history" movements. These movements have encouraged research and have moved information about the family and private lives of people into the history books, opening an avenue to include more information about women.

However, in reviewing these textbooks and the quality of information included, women are still just mentioned as a "token" or in an incidental manner and are not integrated fully into the text. The textbooks examined did include more information, but still treated women's history as salt thrown in to spice up a recipe. The entire recipe must be changed.

Much of the history in these texts is still political and military history. To truly integrate women into history, the emphasis on political and military history must be curbed and more emphasis put on social history. Topics in history books involving women could include child development, women's medicine and anatomy, information on women actively participating in sports, art, religion, business and a discussion of their legal status, occupations and social classes. In addition, more primary sources are needed so girls will begin to hear themselves in history.

This process of moving from Tetreault's phase two of
women being just a "footnote" to history to phase five of full integration will not be an easy one. In order to integrate women, the entire way of thinking about history needs to change. The argument that not enough information on women in ancient times is available needs to be addressed and the question asked, is it not available or just not being researched and presented?

The self-esteem of our young girls is important to our future. There is a need to include more information about women and write more integrated textbooks for young girls and boys about ancient history. Secondly, different kinds of events and topics about women need to be included. Finally, we need to totally restructure the way history has been written in order to integrate women into the textbooks of the future.
APPENDIX A
DIRECT QUOTES FROM TEXTBOOKS

TEXTBOOK 1
(pages 4, 14-17, 42, 78-81, 94-105, 110-121, 174-181)

(page 4) PICTURE OF A GREEK VASE WITH 4 WOMEN SPINNING
(page 4) It shows how women of ancient Greece made cloth. They could color the cloth, weave the cloth, and make different types of garments.

(page 15) (Heinrich Schliemann talking in an interview) My mother died and I had to quit school and go to work in a grocery.

(page 42) (PICTURE OF A GREEK VASE WITH 2 WOMEN ON IT)
(page 95) Spartan girls receive the same tough training. They are taught to be brave and to raise strong boys for the army. They are proud to have their sons die for Sparta.

(page 97) Spartan girls were taught the use of weapons and given physical exercise in school. Do you agree or disagree? Give reason for your answers.

(page 100) Pericles talking; Yet, the majority of the people living in Athens were not considered citizens. This was because they were either foreigners, or women, or slaves. Athenian democracy was a great improvement over any other system of government
at this time. But I wondered whether there could be a
government where there would
be no slavery and all men and women could take part.
(page 101) All of the following were weaknesses of Athenian
democracy except:
a. all citizens could vote
b. women could not vote
c. slaves had no rights.
(page 101) Chart on population chart
Citizens without political power (women, children, some
men). . .80,000
(page 119) You also spoke of the wonderful treatment slaves
receive, continued Spartacus. Is it so good for men, 
women, and children to work in the fields without a break?
They do this every day of the week. If they complain to the
overseers, they are beaten and starved. They are forced to
work with chains around their ankles. Perhaps things would
be better if the owners were around. They are too busy
having a good time in the city.
Do you think it is so wonderful to have husbands separated
from their wives and children separated from their partners?
Question Why would a slave never really feel like a man?
But democracy in Athens was limited in many ways. It applied only to men who were citizens of Athens. Women did not have the right to vote, hold office, or own property. Slaves had no rights at all.

PICTURE OF A GREEK HOME WITH 5 WOMEN, ONE SPINNING ONE DECORATING, ONE PLAYING THE LYRE AND 2 OTHERS LISTENING. 2 MEN ARE ENGAGED IN CONVERSATION APPEARING TO NOT NOTICE WOMEN. Caption reads: "Inside a Greek home. What kinds of activities are shown in the picture?"

Spartan women were also expected to be strong. They took part in army drills to defend the city-state.

Men and women were treated equally in Athens. True or False FALSE

A man and woman of ancient Rome. The woman is holding a stulus. This was used to carve letters on tablets made of wax. The man is holding a scroll.

A PICTURE OF A STREET IN ANCIENT ROME WITH ABOUT 3 WOMEN AND 8 MEN. THE WOMEN APPEAR IN CONVERSATION WITH THE MEN. The caption reads "A street in ancient Rome. The building in the picture is a barber shop."
Only adult male citizens were allowed to vote in Rome.

Women had few rights, though they had more freedom than Greek women. Some even had great influence over their husbands, brothers and sons.

Roman women had few rights. TRUE

TEXTBOOK 3
(Pages 61-79)

A PICTURE OF A MODERN DAY STREET IN A MODERN DAY CITY WITH A WOMEN FACING THE CAMERA WALKING DOWN THE STREET WITH A PURSE HAT AND COAT.

Spartan women also had norms of behavior. Although they were not citizens and did not take a part in government, women were expected to act in certain ways. They were expected to keep themselves strong by taking part in athletics. Spartans felt that only in this way could women bear strong sons. Women were also expected to teach their boys the proper behavior for good soldiers.

One Spartan story tells of a mother saying good-bye to her son as he goes away to fight in a war. She hands him his shield and tells him to come back either with it or on it. In Sparta, a dead soldier was strapped on his shield by his friends and carried back home for burial. A soldier
who was defeated, but not killed had his shield taken away from him by the enemy. Only a soldier who had won a battle carried his shield home. What does the story tell you about the norms of behavior of Spartan women?

Page 64 in the margins What norms are mothers expected to teach daughters in your community?

Page 66 PICTURE OF A STATUE OF ATHENA

Page 68 PICTURE OF A RELIEF OF A MAN RECLINING ON A COUCH WITH ONE WOMEN ON THE COUCH AND ONE IN ATTENDANCE

Page 71 Athenian family life and education prepared children for their roles as adults. Because girls were expected to marry and raise children, the only education they received was in the home. There, they learned to manage a household. Do you think this was fair to girls?

Why or why not?

Page 71 Unlike girls, Athenian boys were sent to school.

Page 72 2 PICTURES OF A MODERN DAY CLASSROOM. ONE PICTURES AN ASIAN AMERICAN GIRL WRITING AT A DESK AND AN AFRICAN AMERICAN BOY AT THE BLACKBOARD. THE SECOND PICTURE SHOW A GIRL'S GYM CLASS WITH 6 GIRLS PRACTICING A DANCE MOVE. THEY ARE IN WHITE SHIRTS AND BLACK SHORTS.

Page 72 Are boys socialized for only one role in your community? Why or why not? How do boys' roles differ from girls' roles in your community?

PAGE 73 A PICTURE OF A MODERN DAY GIRL BLOWING A TRUMPET
PAGE 79 PICTURE OF A SCULPTURE OF A WOMEN IN ANCIENT ROME

TEXTBOOK 4
(pages 99-176)

PAGE 104 "LEARNING FROM PICTURES The dangerous ritual of leaping over bulls was popular among young Minoans. How was the bull perceived in Minoan society? PICTURE OF TWO WOMEN BULL LEAPING.

(page 104) These artifacts show the Minoans as a cheerful people who enjoyed festivals, who worshiped the bull and an earth goddess, and who accorded women many rights.

page 106 Only adult males had all the rights of citizenship because the Greeks did not count women or children.

page 107 My name is Nohbdy: mother, father, and friends, everyone calls me Nohbdy.

page 108 The Trojan War provided a backdrop for the Homeric epics. Legends told how Paris, a Trojan prince, stole Helen, the beautiful wife of a Mycenaean king.

page 108 The Greeks believed in many gods and goddesses. Hera, his sister and wife, protected women and marriage.. . . . . . Athena, daughter of Zeus, was the goddess of wisdom, womanly virtue, and technical skill- the special protector of the great city-states, especially Athenian,
which was named in her honor. Aphrodite, another daughter, reigned a goddess of love and beauty. . . . . At special sanctuaries called oracles, the Greeks believed that the gods spoke through priests or priestesses, usually in answer to questions about the future.

page 109 SECTION TITLED "HISTORY THROUGH THE ARTS SCULPTURE"

PICTURE OF TWO WOMEN, HEGESO AND HER SERVANT

The grave stele of Hegeso was done in the late 400s B.C. It captures the lovely Athenian woman as she carefully selects a precious jewel from a jewelry box held by her servant. Perhaps Hegeso is planning to wear the jewel on her journey to the next world. The stele is set inside an architectural frame, typical of the classic style. Symmetry and balance, so important in Greek art, are evident in this stele.

Hegeso's right hand is located precisely in the center of the relief. In keeping with the Greek idealization of human beings, the unknown sculptor suggest that Hegeso was beautiful in spirit as well as in body.

(page 109) Women had their own events, dedicated to the goddess Hera.

page 112 The development of Spartan fighting men, and of women fit to marry them, began at birth when a group of officials examined newborn babies.

Spartan girls, as the future mothers of soldiers, had to be
healthy, too. They received strict physical training to
develop strength and endurance. They also had training in
patriotic devotion.

Page 114 Although women could have citizenship, they could
not vote or hold office and were regarded legally as minors.

Page 116 A girl married early, typically at age 13 or 14
and to a man who was at least twice her age. Many women
died in childbirth because of poor medical knowledge. And
if a family could not afford to raise a baby, they abandoned
it to die. More females than males were abandoned.

A married woman had few legal rights. She could not make
a contract or bring a case into court. Also, when a man
died, his wife did not inherit his property. In social
life, too, Athenians considered women inferior to men.
Their duties included managing the household and the slaves
and raising the children. They rarely appeared in public,
and then only with the permission of their husbands. During
banquets or entertainment in the home, the wife stayed out
of sight.

In many Athenian households, the mother, aided by a
woman slave, took care of both the boys and the girls until
they were six. . . . Girls stayed at home, where they
learned how to run a household but received no other
schooling.

(page 117) LEARNING FROM PICTURES TWO PICTURES ONE OF A
The caption reads Learning from pictures. Greek artists depicted scenes from everyday life, such as baking bread (bottom) and hunting (top). What was the Athenian ideal of life?

Read the following descriptions of the treatment of women in Athens and Sparta. Then answer the question below to compare the two societies' views of the status and role of women.

Athen "Since the indoor and outdoor tasks demand labour and attention, God from the first adapted the woman's nature. . . to the indoor and man's to the outdoor tasks and cares. . . To the woman, since he had made he body less capable of such endurance. . . God has imposed on her the nourishment of the infants. . . the protection of the stores. . . And besides, the law declares those tasks to be honourable for each of them wherein God had made them to excel the other. Thus, to the woman, it is more honourable to stay indoor. . .

(Xenophon, Oeconomicus)

Sparta

"The truth is, he (Lycurgus) took in their case also, all the care that was possible; he ordered the maidens to exercise themselves with wrestling, running throwing the quoit, and casting the dart. . . Hence it was natural for them to think and speak as Gorgo, for
example, the wife of Leonidas, is said to have done, when
some foreign lady... told her that the women of Lacedaemon
were the only women of the world who could rule men; 'With
good reason'. she said, 'for we are the only women who bring
forth men.' (Plutarch, The Library of Original Sources)

1 a What are the similarities between the role and status of
women in Athens and the role and status of women in Sparta?
b What are the difference?

2 Do you think Spartan women were more respected than
Athenian women? Why or why not?

3. How does the status of women in Athens and in Sparta
compare with that of women in the United States today?

page 128 The faces of figures of men and women represented
the Greek ideal of beauty.

page 131 The male actors, their voices trained to produce
variety in tone and pitch, also played women's roles.

page 132 Often a combination of outside forces overcame this
central character, who assumed that he or she had the same
knowledge or ability as the gods.

In The Trojan Women, Euripides showed the reality of war,
exposing all its pain and misery.

In some of his plays (Aristophanes), women controlled the
government or persuaded their husbands to make peace during
the war. This amused the Athenians because of their low
opinion of women.
PAGE 136

PICTURE OF A STATUE OF A WOMAN

Page 136. The produce of cultural diffusion, the Hellenistic statues of a woman and a boy reflect the Greek ideal in that the proportions of the figures are correct.

Page 138. The status of women improved. Hellenistic women appeared more often in public and acquired more rights regarding property and divorce.

Page 139. PICTURE OF WOMEN CAPTION READS Learning from pictures. An unknown sculptor carved Winged Victory on the island of Samothrace to commemorate a successful Greek naval battle.

Page 141. Studying Literature. During the Golden Age in Athens, women were subordinate to men in matters of education, legal rights, government participation, and business affairs. Yet during this same period Euripides composed great plays about strong women (for example, Medea), and Sophocles wrote Antigone. What role did these women play in Greek tradition?

ROME

Page 143. Good fortune save the infants, a wolf mothered them, and a shepherd raised them.

Page 147. Roman women enjoyed a higher status than did Greek women. The mother managed the household, did the buying, and helped her husband entertain guests.
Then, (Antony) having fallen in love with Cleopatra, he joined her in Egypt. Seeing that they could not escape, both Antony and Cleopatra committed suicide.

According to reports, his (Claudius) wife, Agrippina poisoned him, perhaps with tainted mushrooms, in AD 54.

Learning from pictures Romans enjoyed music and games. This mosaic from Pompeii show a group of musician that include a female flutist.

The mother instructed the children in reading, writing, and arithmetic. Children also memorized the Twelve Tables. The matron of the family taught her daughters to manage a household. In wealthy households girls also learned to sing, dance, paint, and play musical instruments. And although most Roman women did not receive a formal education, many upper-class women were well educated. A boy or girl or the free classes entered elementary school at the age of seven and studied reading, writing, arithmetic, and music.

The Persian cult of Mithras did promise happiness after death, but it excluded women. The cult of Cybele in Asia Minor and the Egyptian cult of Isis worshiped goddesses, but it was expensive to belong to these cults.
Ptolemy, the celebrated mathematician, astronomer, and geographer, used the observations of Aristotle and other Greek philosophers to develop the Ptolemaic System. This represented a stationary earth in the center of the universe with the sun, moon, and stars revolving around it.

Trace the development of written law from Draco to Pericles to the Twelve Tables to Roman imperial law. Consider the individual rights of citizens, women, and slaves.

The second was Phidias, who created the two wonderful statues of Athena in the Parthenon.

A boy or girl of the free classes entered elementary school at the age of seven and studied reading, writing, arithmetic, and music.
page 106 Most Greek women were not allowed to study and to write. But a few did. Arete taught philosophy for 35 years. And she wrote more than 40 books. Theano taught and ran a school. Her husband, Pythagoras, was a philosopher and mathematician.

page 106 PICTURE OF WOMAN AS THE PATIENT BEING HEALED BY ASCLEPIUS

page 107 Finally, in 502 BC, a new set of laws was adopted. Under this constitution, all free men—that is, everyone except slaves and women—could become citizens.

page 117 PICTURE OF MOTHER SERVING A MEAL TO ROMAN FAMILY

page 121 Most people in this country say they believe in the rights of individual, in freedom and equal opportunity for all, regardless of age, sex, color, or religion. Do you know people who do not want some groups to have an equal chance? Why do those people feel as they do? What might change the way they feel? What can the government do to help all people have an equal chance? What can you and other citizens do?
Women had almost no rights.

Look for answers to these key questions.

a. What was everyday life in Athens like for a man, a woman, a boy, and a girl?

The Acropolis held the Parthenon, the example of the goddess Athena. Athena was Athens' special protector.

Women. Ancient Greece was a man's world. Most women led a sheltered life. They could not vote, hold office, or buy and sell property. Their main purpose in life was to serve as wives and mothers. When a woman married, she became the property of her husband. Anything she owned became his. If the husband died before his wife did, she was given back to the care of her father or a brother.

Caring for children, spinning and weaving, and taking cared of the household duties were a woman's main concerns. Some women seldom left the house.

Life in Sparta was different. Spartan women had much more freedom. Since the Spartan men were always busy with their military
duties, the women often took charge of the farm or business as well as of the household. They were free to move about and were not sheltered as the Athenian women were. Spartan girls and women took part in sports and games and often exercised as much as the boys and men did.

Children and education. Children stayed under the care of their mothers until the age of six. After that, Greek boys and girls began to lead separate lives. The girls stayed at home to learn to spin, weave, and take care of the home. Even married soldiers lived away from their wives until they were thirty years old.

Like many other early peoples, the Greeks worshiped many gods and goddesses.

Over the years the sky gods and the earth gods were brought together into a family of Olympians, gods and goddesses who were said to dwell at the top of Mount Olympus, Greece's highest mountain.

The great statue of Athena that was housed in the Parthenon, for example is gone.

He (Alexander) married a Persian princess.

Use an encyclopedia to find out what area of life each god was thought to govern. Write a sentence about each.

Hephaestus, Demeter, Poseidon, Zeus, Ares, Pan, Apollo, Hermes, Athena
When the basket finally got stuck in the mud along the shore, a she-wolf found the boys and nursed them.

For example, after the Romans conquered the Egyptians, the Egyptian goddess Isis became popular in Rome.

Men, women, and children who were not killed in the battles were sold into slavery.

Look for the answers to these key questions.

a. What was life like for the father, the mother, and the children of a Roman family?

The wealthy household included the father and mothers, the children, the uncles and aunts, and the slaves.

He (The father) would make all the important decisions for all the other men, the women, and the children in the family.

Women. When a woman married, she became a part of her husband's family. Any property she brought into the marriage became the property of her husband. Any decision concerning her would be made by the head of her new family.

Roman women were not confined to the home as Greek women were. They freely attended festivals and other public gatherings. Men and women ate their meals together. Women, as well as men, were entertained at special dinners.

Women spun wool and made cloth. They brought up the children and looked after their early education. They
supervised the household duties and made sure the household ran smoothly.

Toward the end of the republic, women gained the freedom to inherit property. Women, however, were still not able to vote, to hold office, or to have the other privileges of citizenship.

page 154 Children. Girls were trained to become good wives and mothers. . . . Girls were married in their early teens.

page 154 PICTURE OF A WOMAN IN A COUPLE Caption reads "A Roman artist painted this couple in a lifelike manner."

page 157 Checking up questions

1. In what ways were Roman women freer than Greek women?

page 165 Read to Learn More Find the topics listed below in the card catalogue of your library. Read all or part of a book listed under one of the topics. Share what you learn with your classmates Gladiators, Colosseum, Aeneid, Cleopatra
PICTURE OF ATHENA AND caption reads: Athena shown above, was the **goddess** of warfare and wisdom.

Their **wives** and children, who were not citizens, accounted for about 145,000 inhabitants. Note that **women**, whether they were married or unmarried, had no political rights and they could not own land.

A pie graph shows how something is divided into parts. For example, if you created a pie graph of your class, you might show how the class is divided into boys and **girls**.

Suppose that by 200 B.C. the population of Athens had fallen to 100,000. Suppose that of that 100,000, there were about 20,000 male citizens, 20,000 **wives** of citizens, 35,000 children of citizens, 15,000 metics, and 10,000 slaves.

The image painted on an Athenian cup about 550 B.C. shows the birth of **Athena**. According to Greek myth, Athena sprang full grown from the head of Zeus, which was split open by an ax.
Hera, Zeus' wife, was the goddess of marriage. The Greeks believed gods and goddesses revealed hidden knowledge through these oracles.

At these oracles, priests or priestesses interpreted the messages of the gods.

At these oracles, priests or priestesses interpreted the messages of the gods.

The Greeks believed gods and goddesses revealed hidden knowledge through these oracles.

At these oracles, priests or priestesses interpreted the messages of the gods.

Eleusis on the coast of mainland Greece near Athens, was the site of a sanctuary to Demeter, the goddess of grain. Athenians made pilgrimages each year to Eleusis during the planting and harvest seasons. They also made sacrifices to Demeter and offered prayers for an abundant harvest.

The Greeks also honored their gods and goddesses by holding religious festivals.

"Earlier in the play, these sleeves had the actor's manly arms when he acted the part of a young woman.

The actor will be playing a king who ordered the death of the woman his son loved.

Many Spartan girls excelled at sports. This bronze sculpture from about
520 B.C. shows a girl running."

(page 354) CHART OF GROWING UP IN SPARTA AND ATHENS Caption: Compare and contrast the lives of girls and boys in Sparta and Athens.

Spartan ages 7-18 Girls receive training in physical education. Girls often marry at age 15. Ages 18-? Women take care of the home and raise children.

Athenian Age 0-7 Baby boys are more prized than girls. Some girls are left at the gates of the city, where people passing by might find them and raise them. Age 7-18 Girls remain at home, learning crafts and poetry from their mothers. Girls often marry at age 15. Ages 18-? Women take care of the home and raise children.

(page 354) Although the training Spartan girls received was not as extensive as that of boys, the girls did get a strong physical education. They practiced running, wrestling, and discus throwing. The Spartans believed that girls had to be strong in order to bear healthy children.

At religious festivals they participated in chorus contests, with boys and girls singing traditional songs.

(page 354) Unlike the Spartan government, which trained girls in athletics, the Athenian government basically ignored the training of women. Girls learned crafts and poetry from their mothers.
Caption reads: Three row of oarsmen, one located atop another, powered the Greek and Persian ships.

(page 359) USING CRITICAL THINKING QUESTION

Because a young girl in Athens was not educated, she could not take part in the political life of her community? Do you think this strengthens or weakens a society? Explain your answer, thinking about what life in your community would be like if only boys went to school.

(page 361) PICTURE OF MASKS OF ACTING (Same picture as in book #6) Caption read: During the 400's B.C., Greek playwrights staged tragedies and comedies at the Dionysus Theater. Actors could play many parts with a quick change of masks, like those shown in the mosaic below. (ONE OF A WOMAN, THE OTHER OF A MAN)

(page 363) The most beautiful new temple, called the Parthenon, was dedicated to Athena, the city's patron goddess... Inside the Parthenon stood a 40-foot-tall gold and ivory statue of the goddess Athena.

(page 363) PICTURE CAPTION One of the most beautiful buildings from that age was the Temple of Nike, the goddess of victory.

(page 365) A typical household included a mother, father, two or three children, and one or two slaves or hired servants.

80
Athenian women did many of the household tasks. This vase show women collecting water. Athenian homes did not have indoor plumbing, and so women had to carry water from wells to their homes.

PICTURE DRAWING OF A HOUSE CAPTION reads: "Athenian women spent most of their time in the house. There they might work in the looming room upstairs, making clothing, and the kitchen downstairs, making bread."

While men were in the agora, women were at home. Women were not allowed to vote or hold office. Instead, a woman spent much of her time in a double room called the looming room. There she made the family clothes. First, she spun sheep's wool into threads on a spinning wheel. Then she dyed the threads red, yellow, black, blue, or green. Finally, she wove the threads into fabric.

Next to the looming room was a small kitchen. There women ground grain for bread and baked the bread in small clay ovens. Preparing bread was an important task, because bread was a staple of the family's diet. Women did all of the other cooking over a small portable hearth. During a festival, however, a family often hired a cook to roast an animal.
Women also cared for their young children. Once sons reached the age of seven, they attended school during the day. Daughters stayed home and learned how to do household tasks.

Most girls married around the age of 15. Generally their fathers chose the girls' future husbands. Sometimes a father might arrange a marriage years before the marriage was to occur. Such an arrangement made sure that the girl would marry into a good family.

The houses where women spent much of their time generally looked alike.

As the sun started to set, the men returned home for dinner. A husband and his wife ate together only if he had not invited guests.

Wives joined their husbands publicly for only two events. They might attend a play together or a religious parade or festival.

Athenians and their slaves dressed similarly. This vase shows a slave handing a pot to her mistress. Notice the similarity of their dress.

QUESTION FROM REVIEW page 368 What were the roles of men and women in a citizen family?

Socrates stood trail in 399 B.C. In those times, most men on trial tried to gain the sympathy of the jury by
bringing their *weeping wife* and children to court or by dressing in poor or dirty clothes.

page 384 One of the greatest Greek poets was Sappho. *She* wrote poems celebrating friendship and love in the 600 B.C.

page 386 PICTURE OF A MODERN DAY COLLEGE CLASSROOM WITH WOMEN AND MEN AS STUDENTS Caption reads: The Socratic method of questioning students rather than lecturing to them is used today in most law schools in the United States. Note also the auditorium style of the room, similar to the seating at a Greek theater.

page 390 CHAPTER REVIEW QUESTIONS

How did the lives of male and female citizens differ during the Golden Age?

page 391

also *Women* were not allowed to participate in government. And yet the Athenian form of government was called a democracy. Would you be satisfied with that kind of democracy today?

page 394 PICTURE OF 8 ROMAN WOMEN DANCING Caption reads: The Romans adopted many ideas from the Greeks. This Roman wall painting of a funeral dance from the 500s B.C. reflects the influence of Greek art."

page 400-405 MANY references to *women*. LITERATURE "The War over Latium" In this story from *The Aeneid for Boys and Girls*, the *goddess* Juno, who hate Aeneas, is determined to

83
keep the Trojans from settling in the Latium Plain. She decides to seek help from the underworld.

Next is a story of Camilla, one of the greatest Latin soldiers.

PICTURE AND CAPTION: Patrician women, like the one at left, often had slaves to assist them with their elaborate hairdos.

Women citizens, however, had limited rights. They could not vote or take part in the government, but were protected by Roman laws.

In ancient Greece or Rome, women citizens were not allowed to vote or hold office.

Although a large number of Roman citizens enjoyed many rights, some Romans, such as slaves and women, had very few rights at all.

PICTURE OF STATUE OF NIKE Caption reads: Romans admired and imitated many Greek sculptures like the famous Nike of Samothrace. This statue is often called Winged Victory.

The Greek god Zeus, ruler of the gods, became the Roman god Jupiter; Aphrodite, goddess of love, became Venus; Ares the god of war, became Mars.

This couple, a baker and his
wife lived in the Roman city of Pompeii during the Pax Romana.

The more humble class included most of the free men and women in the empire.

PICTURE OF A MAN ON A COUCH BEING ENTERTAINED BY 3 WOMEN. ONE WOMAN HAS A LYRE. Caption reads: This painting found at Pompeii shows some elite Romans being entertained at a dinner party.

PICTURE: This make-up box and the hairpin shown with it once belonged to a wealthy Roman woman.

The father of the house could arrange marriages for his daughters when they were only 12 to 15 years old. The young bride and groom had little to say about it. In addition, women had more freedom. Unlike women in other ancient cultures such as Greece, Roman women were independent under the law. They could have their own property and slaves.

Girls usually did not have any formal education after age 15.

PICTURE: This young Roman student looks thoughtful. Is she thinking about the day's lesson?

"All Rome today is in the circus," wrote Juvenal. "Such sights are for the young, whom it benefits to shout and make bold wagers with a smart damsel by their side."
Juno was his wife. She was the queen of the gods and the protector of women. Minerva was the goddess of wisdom and guardian of craftworkers. And Juno was the Greek goddess Hera. Diana, the Roman goddess of the hunt, was the Greek goddess Artemis.

In A.D. 126, the Romans erected a magnificent temple called the Pantheon to honor all the Roman gods and goddesses.

In A.D. 126, the Romans erected a magnificent temple called the Pantheon to honor all the Roman gods and goddesses.

This statue of Jupiter, the supreme god of the Romans, was found with a statue of his wife Juno.

The mosaic above shows Empress Theodora, a ruler of the eastern empire during the A.D. 500's.

The Romans adopted gods and goddesses from other religions. This wall painting from around A.D. 60 shows the Roman goddess Diana, who is based on the Greek goddess Artemis.

The Eastern Roman Empire continued to flourish after the fall of Rome. This mosaic from the A.D. 500's show Theodora, the wife of Emperor Justinian. She is considered the most powerful woman in the history of the Eastern empire.
REFERENCES


Flaherty, P. (1989). History and/or herstory; One man's thoughts on learning and teaching women's history in high school. History and the Social Science Teacher, 25, 14-17.


