

CLASSICAMENTE

Dialoghi senesi sul mondo antico

(9th series)

INTRODUCTION

The PhD *alumni* and the PhD students of the *Anthropology of the Ancient World* curriculum of the University of Pisa PhD course in *Classics and Archaeology* and of the University of Siena PhD course in *Philology and Criticism of Ancient and Modern Literatures* (DFCLAM Department) would like to promote the ninth cycle of seminars of the series *Classicamente. Dialoghi senesi sul mondo antico*. Following the positive outcome of the eighth series, the sessions which will take place in the 2026/2027 academic year shall continue focusing on the different methodologies and research perspectives which have shaped anthropology of the ancient world as a field of study ever since its first development. Space will also be given to the innovative approaches that constantly contribute to the hermeneutical expansion of this particular field of study. This year's series of seminars wishes to create a meeting point for scholarship on antiquity and contemporary debate on its reception in modern societies, underlining the cultural, social and ideological aspects which spark from the interaction between present and past.

WHERE AND WHEN

The ninth series will be hosted in person by the DFCLAM Department (*Filologia e Critica delle Letterature Antiche e Moderne*) at the University of Siena. The possibility to participate as speakers via remote online access **will not** be available.

Usually, each session takes place across one or two days. After each presentation, ample time is given for questions from the audience and discussion.

SUBMISSION NORMS

This Call for Papers is for young scholars belonging to the following categories: MA graduates, PhD students and *alumni*, post-doc researchers, Early Career researchers, independent researchers who, in all cases, **have obtained their PhD no earlier than 5 years prior to the submission deadline**.

Those interested are invited to present an **abstract of 500 words max. (bibliography excluded)**, which should be sent as a .pdf file by **15/07/2025, 24:00**. To guarantee anonymity

in the selection of abstracts, the .pdf file **must not contain any sort of personal information or means of recognition**.

The abstract must include the following:

- A) a brief overview of the theoretical framework, explaining how the proposal fits into the current debate on the chosen subject;
- B) a clearly defined case study;
- C) a concise bibliography.

In a separate file (in .pdf), those submitting should include their name and surname, title of the submitted paper, academic affiliation and a brief academic CV stating qualifications, formative experiences and any relevant publication.

Abstracts may be submitted in the following languages: Italian, English, French. If submitting a paper in a language other than Italian, a written text of the presentation will be requested to facilitate the participation of the audience.

MA graduates wishing to submit their abstract must also include in their submission a reference letter from a university lecturer. We welcome the submission of **panels with two or more presentations**, preferably representing different research perspectives on a coherent topic so as to enhance the dialogic aspect of our sessions. If submitting a panel, a brief presentation (200/250 words max.) highlighting the reasons behind the panel must be included. Those wishing to submit a panel with two or more presentations are invited to send their abstracts, CVs and the panel presentation to the email address dialoghisenesi@gmail.com with the following subject: *Proposta di panel Dialoghi Senesi VI edizione*. In the body of the mail, the names, surnames and academic affiliation of each member of the panel should be clearly stated, alongside the title of the single papers and of the panel itself.

Selected speakers will be contacted **by 30/09/2026**, so as to allow sufficient time for the organisation and distribution of the seminars throughout the academic year.

The cycle will be structured in sessions regarding the following topics:

Anthropology of Value and Honour in the Ancient Worlds (10–11 March 2027).

Concepts such as honour, esteem, respect, recognition, and dignity occupied a central position in twentieth-century anthropological debate. Scholars such as George Peristiany and Julian Pitt-Rivers (Peristiany 1965; Pitt-Rivers 1977) elaborated the paradigm of so-called “Mediterranean honour”, interpreted as a substantially monolithic system grounded in competitive dynamics conceived as mutually exclusive and predominantly associated with male elites.

In recent years, theoretical renewal has also significantly affected the study of the ancient world (Barton 2001; Jacotot 2013; Badel – Fernoux 2023). In particular, the research developed within the *Honour in Classical Greece* project, directed by Douglas Cairns and Mirko Canevaro, has contributed to challenging several long-established assumptions concerning the dynamics of honour in the Greek world (Cairns 1993; Canevaro 2018; Canevaro 2026). Drawing on the contributions of contemporary sociology and the philosophy of recognition,

scholars have proposed a reinterpretation of the concept of *timé*, suggesting that its semantic field encompasses not only the modern notion of subjective right, but also the network of social relations within which such rights are manifested, the dignity that underpins them, and the social performances they entail.

To encourage interdisciplinary dialogue on these issues, contributions are invited which, through different methodological perspectives – anthropological, historical, literary, philological, epigraphic, archaeological, and philosophical – address one or more of the following lines of enquiry within ancient societies, Greek, Roman, and beyond:

1. processes and criteria governing the attribution, negotiation, and deprivation of honour, as well as the ways in which value, reputation, and prestige were defined, narrated, performed, institutionalised, or contested;
2. the material, visual, and spatial dimensions of honour (Azoulay – Ismard 2018), together with outward signs of recognition – material, symbolic, performative, or institutional;
3. honour, gender, and marginality (Canevaro 2019; Cairns, Canevaro, Lewis 2025): practices of recognition and strategies of legitimation concerning women, slaves, metics, and other subordinate groups;
4. emotions, conflict, and the vulnerability of honour: shame, humiliation, revenge, loss of status, and competitive dynamics;
5. languages and vocabularies of honour in literary, epigraphic, juridical, and philosophical sources;
6. continuities, transformations, and reconfigurations of “cultures of honour” over both the short and the long term;
7. the participation of the divine sphere in the dynamics governing the attribution and distribution of honours.

Bibliography:

Azoulay, V., Ismard, P., *Honneurs et déshonneurs. Autour des statuts juridiques dans l'Athènes classique*, in Moatti, C., Müller, C. (eds.), *Statuts personnels et espaces sociaux. Questions grecques et romaines*, Paris (2018), pp. 213–242.

Badel, C., Fernoux, H. (eds.), *Honneur et dignité dans le monde antique*, Rennes (2023).

Barton, C., *Roman Honor: The Fire in the Bones*, Berkeley (2001).

Cairns, D., *Aidos. The Psychology and Ethics of Honour and Shame in Ancient Greek Literature*, Oxford (1993).

Cairns, D., Canevaro, M., Lewis, D. (eds.), *Slavery and Honour in the Ancient Greek World*, Edinburgh (2025).

Canevaro, M., *I diritti come spazio di socialità: la timē tra diritto e dovere*, in Camerotto, A., Pontani, F. (eds.), *Dike. Ovvero della giustizia tra l'Olimpo e la Terra*, Sesto San Giovanni (2020), pp. 157–179.

Canevaro, M., *L'accusa pubblica di hybris contro gli schiavi: l'onore della vittima e l'onore dell'hybristes*, in *Dike IX* (2019), pp. 43–91.

Canevaro, M., *L'Atene dei diritti*, Roma-Bari (2026).

Hölkeskamp, K.-J., *Reconstructing the Roman Republic. An Ancient Political Culture and Modern Research*, Princeton (2010).

Jacotot, M., *Question d'honneur. Les notions d'honos, honestum et honestas dans la République romaine antique*, Rome (2013).

Peristiany, G. (ed.), *Honour and Shame. The Values of Mediterranean Society*, London (1965).

Pitt-Rivers, J., *The Fate of Shechem, or the Politics of Sex: Essays in the Anthropology of the Mediterranean*, Cambridge (1977).

Gender Studies and the Ancient World: An Evolving Approach (7–8 April 2027).

The utilisation of gender as an interpretative framework within the study of the Greek and Roman worlds emerged in the late 1970s (Pomeroy 1975; Cantarella 1981; Humphreys 1983), driven by anthropological research and, subsequently, by philosophical reflections (Butler 1990) that centred on the cultural construction of gender identity and corporeality (Rabinowitz - Richlin 1992; Fantham et al. 1994). In this field of inquiry, contributions of a methodological nature have been produced (McManus 1997; Bowen – Gilbert – Nally 2024), as well as analyses of specific issues such as female authorship, the relationship between gender identity and language, and female subjectivities in areas such as religion, the family and social relations (Rosillo-Lopez – Lacorte 2024; Blok 2017; Backler 2025; Sebillotte Cuchet 2025). It is vital to acknowledge the necessity of ongoing interrogation of the application of the gender construct in this field of study, which has now been in existence for more than three decades. In addition to this, there is a need to embrace contemporary research perspectives, including those that are centred on intersectionality and those informed by "queer theory" (Haselswerdt – Lindheim – Ormand 2023).

In light of the aforementioned points, contributions on the following themes are invited:

1. reflections and case studies on the theme of intersectionality, which can be defined as the phenomenon whereby individuals possess multiple social identities that render them susceptible to various forms of oppression and discrimination;
2. the cultural construction of motherhood (Keith – Sharrock 2020, Jaeggi-Richoz 2024, Pedrucci 2025);
3. Gender dynamics in the animal world (Franco 2003), the plant world, the divine (Loraux 1992) and in material culture.

The organising committee reserves the right to accept well-documented proposals within the field of gender studies that fall outside these thematic guidelines.

Bibliography:

- Backler K., *Athena's Sisters: Reclaiming the Women of Classical Athens*, Cambridge (2025).
- Blok J., *Citizenship in Classical Athens*, Cambridge-New York (2017).
- Bowen M. E., Gilbert M. H., Nally E. G. (eds.), *Believing Ancient Women. Feminist Epistemologies for Greece and Rome*, Edinburgh (2024).
- Butler J., *Gender Trouble: Feminism and the Subversion of Identity*, London – New York (1990).
- Cantarella E., *L'ambiguo malanno. La donna nell'antichità greca e romana*, Milano (1981).
- Jaeggi-Richoz S., *La fabrique des bébés dans l'Antiquité Enquête sur les « biberons » gallo-romains*, Turnout (2024).
- Fantham E., Foley H. P., Kampen N. B., Pomeroy S. B., Shapiro H. A. (eds.), *Women in the Classical World*, Oxford (1994).
- Foxhall L., *Studying Gender in Classical Antiquity. Key themes in ancient history*, Cambridge-New York (2013).
- Franco C., *Senza ritegno: il cane e la donna nell'immaginario della Grecia antica*, Bologna (2003).
- Franco C., Gender, in M. Bettini (ed.), *L'antropologia del mondo antico*, Bologna (2025).
- Haselswerdt E., . Lindheim S. H, Ormand K. (eds.), *The Routledge Handbook of Classics and Queer Theory*, Abingdon-New York (2023).
- Holmes B., *Gender: Antiquity and its Legacy*, Oxford-New York (2012).
- Humphreys S. C., *The Family, Women and Death: Comparative Studies*, London (1983).
- Keith A., Sharrock A., *Maternal Conceptions in Classical Literature and Philosophy*, Toronto (2020).
- Loraux N., *What is a Goddess?*, in P. S. Pantel (eds.), *A History of Women in the West: From Ancient Goddesses to Christian Saints*, Cambridge (1992).
- McManus B., *Classics and Feminism: Gendering the Classics. The Impact of Feminism on the Arts and Sciences*, New York (1997).
- Pedrucci G., *Mothering in Antiquity*, London – New York (2025).
- Pomeroy S., *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity*, New York (1975).
- Rabinowitz N., Richlin A., *Feminist Theory and the Classics. Thinking gender*, London (1993).

Rosillo-Lopez C., S. Lacorte (eds.), *Cives Romanae: Roman Women as Citizens During the Republic*, Zaragoza-Sevilla (2024).

Sebillotte Cuchet V., *Les femmes d'Athènes*, Paris (2025).

Sissa G., *I generi e la storia. Femminile e maschile in rivoluzione*, Bologna (2024).

Surtees A., Dyer J. (eds.), *Exploring Gender Diversity in the Ancient World*, Edinburgh (2020).

Social Networks, Associationism and Spaces of Negotiation in the Ancient World (28-29 April 2027).

In recent decades, studies of both ancient and modern societies have derived considerable benefit from the application of network analysis, a sociological approach that focuses on forms and processes of interaction that are capable of transcending institutional, economic and cultural barriers, thus overcoming hierarchical centre-periphery models and emphasising the agency of groups and individuals. The concepts of social network and of community or association, through which individuals can establish themselves through the creation of relationships, are valuable instruments for overcoming the polarisations of status and the inclusion/exclusion dialectic, both based exclusively on an institutional perspective. In this way, the role of women, enslaved people and other marginalised or subaltern figures can be examined from a new perspective that pays more attention to the negotiated dimension through which these subjects define their agency and their role in society (Taylor & Vlassopoulos 2015). In the Greek world, this perspective enables us to move beyond the narrow focus on citizenship and the division between citizens and non-citizens; recent studies have also emphasised the importance of free spaces (Vlassopoulos 2007b) where free people, foreigners and enslaved individuals could interact independently of their status. In the Roman world, scholarly attention has focused on collegia, which encouraged the civic participation of the lower classes as well as processes of social mobility and Romanisation, contributing to the fragmentation of social hierarchies and the intensification of connections between individuals from different places and social statuses (Dondin-Payre & Tran 2012, Liu 2016, Tran 2006, Van Nijf 1997). The panel seeks to address these issues through contributions that are methodologically diverse and potentially multidisciplinary, with a focus on one or more of the following research areas:

1. dynamics of inclusion and exclusion operated by social networks, with a particular emphasis on the opportunities for individuals who have been traditionally regarded as subordinate to increase their agency and participation (Liu 2016, Taylor & Vlassopoulos 2015, Tran 2006, Vlassopoulos 2007a, Vlassopoulos 2007b);
2. mobility: associationism as a response to migration and as a support network for migrant communities; processes of integration, preservation and transformation of original cultural identities in contexts of mobility (Horden & Purcell 2000, Malkin 2011, Taylor & Vlassopoulos 2015);

3. re-examination of the relationship between the individual and institutions through networks and associations as intermediary bodies; i.e. the ability of grassroots networks to influence the political arena, acting as collective pressure groups or as spaces in which non-elite actors can exercise their rights (Ismard 2010, Liu 2016, Tran 2006);
4. gender perspectives: women's participation and visibility, moving beyond the domestic/public dichotomy through an analysis of women's role in resource management and network-building in different settings (Taylor 2011, Taylor & Vlassopoulos 2015);
5. relational model for the study of ancient religions, beyond the outdated traditional dichotomy between a 'civic' religion (understood as an ideological apparatus strictly subordinate to the institutions of the polis) and a 'popular' or marginal religion. The approach will focus on the networks that unite individuals through religious practice, emphasising the narratives that formalise these bonds and the specific role that each actor plays within those religious networks that are capable of generating a sense of belonging and agency outside the dominant institutional frameworks (Horden & Purcell 2000, Taylor & Vlassopoulos 2015).

Bibliography:

Archibald Z. H., *Ancient Economies of the Northern Aegean: Fifth to First Centuries BC*, Oxford, 2013.

Ascough R. S., Harland P. A., Kloppenborg J. S., *Associations in the Greco-Roman World: A Sourcebook*. Waco, 2012.

Dondin-Payre M., Tran N., *Collegia: Le phénomène associatif dans l'Occident romain*, Bordeaux, 2012.

Horden P., Purcell N., *The corrupting sea: a study of Mediterranean history*, Oxford, 2000.

Humphreys S. C., *Kinship in Classical Athens*, Oxford, 2018.

Ismard P., *La cité des réseaux: Athènes et ses associations, VIe-Ier siècle av. J.-C.*, Paris, 2010.

Liu J., *Group Membership, Trust Networks, and Social Capital: A Critical Analysis*, in C. Laes and K. Verboven (eds.), *Work, labour, professions in the Roman world*, Leiden, 2016, pp. 203-226.

Malkin I., *A Small Greek World: Networks in the Ancient Mediterranean*, Oxford, 2011.

Taylor C., *Women's Social Networks and Female Friendship in the Ancient Greek City*, *Gender & History*, Vol.23 No.3, 2011, pp. 703–720.

Taylor C., Vlassopoulos K., *Communities and Networks in the Ancient Greek World*, Oxford, 2015.

Tran N., *Les membres des associations romaines*, Rome, 2006.

van Nijf O. M., *The Civic World of Professionals Associations in the Roman East*, Leiden, 1997.

Vlassopolous K., *Unthinking the Greek Polis: Ancient Greek History Beyond Eurocentrism*, Cambridge, 2007.

Vlassopoulos K., *Free Spaces: Identity, Experience, and Democracy in Classical Athens*, *Classical Quarterly* 57, 2007, pp. 33–52.

SCIENTIFIC COMMITTEE

The proposals will be assessed by a scientific committee comprising Anna ANGELINI (Siena), Alessandro BARCHIESI (NYU), Marco BETTALLI (Siena), Maurizio BETTINI (Siena), Simone BETA (Siena), Luca BOMBARDIERI (Siena), Daniela BONANNO (Palermo), Corinne BONNET (SNS Pisa), Tommaso BRACCINI (Siena), Alberto CAFARO (Siena), Gianluca DE SANCTIS (Tuscia), Stefano FERRUCCI (Siena), Alessandro FO (Siena), Cristiana FRANCO (Siena-Unistrasi), Filomena GIANNOTTI (Siena), Manuela GIORDANO (Siena), Mario LENTANO (Siena), Pietro LI CAUSI (Siena), Sonia MACRÌ (Enna), Enrico MEDDA (Pisa), Eleonora PISCHEDDA (Siena), Francesca PRESCENDI (Paris), Silvia ROMANI (Milano), Andrea TADDEI (Pisa), Cristiano VIGLIETTI (Siena).

ORGANIZING COMMITTEE

Prof.ssa Manuela GIORDANO (scientific coordinator), Sofia AGNELLO, Brian BARTOLUCCI, Ginevra BENEDETTI, Alessandro CARLI, Alessio CIARINI, Giuseppe FERRARA, Alice MONTALTO, Eugenia OPORTI, Stefano PACIOLLA, Pietro TAETTI, Roberta VIGILANTE.

FURTHER DETAILS

Each speaker will be invited to submit a written version of their paper to the scientific journal *I Quaderni del Ramo d'Oro* for publication: the paper will thence undergo selection through a double-blind peer review process.

For any further enquiries, please contact us at dialoghisenesi@gmail.com.