What is Gender in Antiquity? : Applying Queer and Trans Methodologies to Classics

Recent work in queer and transgender studies has focused heavily on the intersectional nature of gender. Riley Snorton's (2017) *Black on Both Sides: A Racial History of Trans Identity,* Leah Devun's (2021) *The Shape of Sex: Nonbinary Gender from Genesis to the Renaissance*, and Roland Betancourt's (2020) *Byzantine Intersectionality: Sexuality, Gender, and Race in the Middle Ages* have all provided excellent examples of how to navigate gender's intersectional nature in various historical settings. Each of these works demonstrates how gender is defined by and relies upon many other categories of identity (class, ethnicity, race, sexuality etc.).

Spurred by some of this larger historical discourse, Trans in Classics would like to organize a roundtable discussion to examine how gender functions as a system in antiquity and examine how different categories of identity are imbricated with and reliant upon gender. Some questions to be considered:

- How can/do we theorize gender in antiquity? What models, definitions, or systems of analysis can we draw from other disciplines?

- How do race, class, citizenship and other identity categories effect and constrain what gender means or how it can be enacted?

- What gendered categories exist in antiquity? How should we talk about transgender identities in antiquity?