

AIA Seminar Series:  
Critical Conversations on Race, Teaching, and Antiquity

**Webinar 1: Decolonizing Syllabi in the Archaeology and History of the Mediterranean Region**

**Q&A Live Webinar Questions that were not addressed during the session:  
Answers from panelists in red with initials**

RFK: Rebecca Futo Kennedy

KB: Katherine Blouin

NYH: Nadhira Hill

EMG: Elizabeth Greene

1. How important is engaging Africana and African studies scholars in addressing colonialism and racism in your classroom and your respective disciplines?

RFK: in my survey courses on Greek, Roman, and General Mediterranean history, I attempt to incorporate them as part of the context for understanding the broader Med, especially when including Egypt, Nubia, and Ethiopia as part of the course. For courses on race and ethnicity in the ancient Greco-Roman world, I incorporate them as part of the reception materials in the course or as interpretations of the ancient sources. All of my courses are undergraduate only and we focus on primary texts and objects, so it is usually only a few articles.

2. I confess that as a white woman, I'm feeling intimidated by talking about these issues, particularly with students who are Black, Indigenous, People of Color (BIPOC). I'll do it, because talking about it is the only way to deal with the issue effectively. Any advice on how to address these fears? Should I just come right out on the first day and say why this scares me?

RFK: my advice is to do your research, attend workshops when offered, and be more prepared before you try to talk race in your classrooms. The last thing you want is to put the burden on your BIPOC students to teach their white teacher because you didn't take it seriously as an area of research with decades of scholarship behind it. BIPOC students suffer most in our classes when we center our own fears and white innocence and expect them to speak for all BIPOC on their experiences of race in white spaces. Don't be that professor who let's other students ask supposedly innocent by racist things (like, eg why is it ok to have Black pride but not White pride?--real question students have asked) and then looks to their BIPOC students to answer. Read about the history of racism in our country. Some easy place to start are The Indigenous People's History of the United States and Stamped from the Beginning (I assign

chapters from these in my classes sometimes). To talk about imperial and colonial disciplinary histories should be easier as there is scholarship on these very topics you can read and even offer your classes for discussion.

3. How can we go about acting on these concepts as graduate students or newer faculty members who do not have the freedoms or safety of a tenured position?

RFK: this one is tough for grad students who may have zero control over the syllabus, but for newer faculty—this is not radical stuff. It really isn't. It has decades of scholarship underlying it. That we are still talking about teaching social history as if it will cost us our jobs, is a sign of the way a small segment of our disciplines have come to dominate our mental spaces. Evict them. I started doing this type of teaching when I was a pay-per-class adjunct and no one interfered. Students ripped me in evals for daring to be a pregnant woman teaching, for not sufficiently praising Rome, for saying that Socrates was anti-democratic and the Athenians weren't wrong to put him on trial. But they would have found other reasons to rip me had I taught the white supremacist Greek Miracle they wanted. If you are a woman or person of color, esp woman of color, every study shows that your evals will already be around a full point lower on average than a white man's. You can't win whether you teach that Caesar was the greatest general ever or committed genocide. I decided after a few years as an adjunct that I would rather teach a more accurate class than perpetuate white supremacist myths and realized that my status as an adjunct was separate from and not a reflection on what or how I taught. It's probably even more disconnect now. So, teach the class you want to teach within the parameters set by the department. You do have the right to pick readings or podcast/video assignments. If you have a set textbook however, add a public facing article or audio also, just something to get your own view in there as a teacher. And the defence is that it IS a more accurate reflection of the realities of the ancient world.

NYH: As a graduate student, I can confirm that it might seem like it's impossible for us to make any real change in the sense that we've talked about on this panel. Honestly, it is really hard - at least in my experience, grad students don't have a lot of control over the courses that we teach or TA for, and even less control over the courses that our department offers or how those courses are organized and delivered. It's important to remember that you are only one voice, and as Dr. Kennedy stated in the panel, it's ineffective to be just a single person crying out in the wilderness. For grad students especially, I think that it's more possible to influence change in our departments - and even our larger institutions - if we band together with other grad students (and sometimes even faculty) both in our own departments but also outside of them. If you have concerns about the way your department is handling (or not handling) issues surrounding diversity and race, find others around you who feel the same way and make your collective concerns known - draft a manifesto with action points, create or join a diversity committee and organize events for your department, and/or work with others to create or compile resource lists on anti-racism in the classroom and in the academy. And, if you do have some freedom in your own courses, incorporate BIPOC voices!

4. I imagine many of us teaching in either classical studies or ancient studies departments are \*not\* experts on race and ethnicity in antiquity ourselves but want to empower students to explore these topics. What do you recommend for those of us coming to this from non-specialist approaches? And what about training ourselves, in the absence of having had training in graduate school?

RFK: There are actually a lot of resources available to help with this, including a sourcebook of ancient texts. I host a big collection of resources on my blog, *Classics at the Intersections*. There is also something in the works to bring together a group of scholars who have been teaching this material for many years to build course materials and modules for open access distribution. It will be a few years before it is done. In the meantime, I would recommend using the available online resources, participate in workshops when offered, and do research on the topic so you can better help students. There is an AIA discussion on this next week and Jackie Murray and I are doing one for *Everyday Orientalism* Aug 26.

5. Thank you Nadhira for making the point that students should be given space to bring their own experiences! If we want to talk about actually challenging colonial structures in our field, it should include challenging colonial notions of knowledge production and gatekeeping and dismantling power structures in the classroom. Can the panelists speak to this dismantling in praxis?

RFK: I have moved away from any assessments in my classes that are not centered on 1. helping students navigate the ancient sources and assigned readings, 2. allowing the students to demonstrate what they want to take out of the materials, 3. give the students space to be creative and bring their own interests in. But, I do not have any department rules around grades or assessment policies. This is not the case everywhere.

6. Sorry for the following long question, but it needs a bit background: I am a Mexican trying to make my way into the Ancient Mediterranean / Middle Eastern world. Definitely, not looking for my roots, despite the fact that what we now know as Mexico, has had French, Spanish (recently independized from the Arabs), US or British invasions. I am just interested in the area. I have been told, with a little bit of surprise, why I don't study Mayans or Aztecs. What do you think about this type of implicit Academic colonialism? Like, Mexicans should study Mexicans, but they might not be the best candidates to study the "Classical world"? Do you think this affects the way a syllabus is created? I hope this is clear :S

RFK: I do not have an answer to this, but only want to say that I also hate this kind of assumption and always think of Ruth Simmons, the first Black woman president of Brown University. She was once asked in a [60 minutes interview](#) why she, an African-American tenant farmer's daughter, decided to study 16th century French literature. She replied: "...because everything belongs to me. There is nothing--there is nothing that is withheld from me because I am poor. That is what children need to understand." Meaning, a poor Black woman is not excluded from any knowledge based on being a poor Black woman. It is only the prejudices of others that prevent it.

7. Dr. Kennedy mentioned one real, tangible move of decolonizing being to deaccession her college's museum collection. Since that's often beyond the authority of museum educators, what are some suggestions around developing curricula in a museum context? Especially when capitalist / imperialist / white supremacist / patriarchy inform so much of the collection we're teaching from...

EMG: The third seminar in this series on August 27th, 3:30-5pm will deal entirely with this subject. It's a great line up so check it out! Register here: <https://www.archaeological.org/aia-seminars-critical-conversations-on-race-teaching-and-antiquity/>

RFK: I would just add that I am explicit with my students when we engage museum materials about the history of collections, the nature of the market, how and why museums exist, their history. It can be a struggle to be open when museum staff can push back and have rules that are completely informed by an ethics that is designed to support the donor class and national myths, but I talk about this with my students as well. But, I had the benefit of doing it from a position as (accidental) director of the museum.

KB: I suggest the following resources (also make sure to follow @museum\_detox, @waji35 and @SKbydesign on twitter): [Museum Detox](#)

Kassim, S. 2017. "[The Museum Will Not be Decolonised](#)", *Media Diversified*.

Video: Wajid, S. and S. Kasmani 2019. "[How Can You Decolonise Museums?](#)"

## QUESTIONS ABOUT ACKNOWLEDGING IDENTITY OF SCHOLARS:

8. Nadhira talked earlier about how it \*matters\* that scholars are Black, Indigenous, People of Color (BIPOC), that we show pics of Schliemann, Arthur Evans, etc. and how we should be highlighting the identities of BIPOC scholars, as well, not to sensationalize, but to normalize the visual of Black, Indigenous, People of Color (BIPOC) doing this work. It reminds me, too, of Dan-el Padilla Peralta's post after The Incident at the AIA/SCS meeting, where he said it actually ISN'T irrelevant that he's Black, because his identity is what makes him good at his work. But then by incorporating the work of BIPOC on our syllabi without pointing it out, students can easily just ignore the identity aspect, which amounts to assuming everyone's white (which is the kind of expectation for these fields, since they're so heavily white), so is perhaps a kind of erasure?

9. So how do we balance incorporating diverse voices, and making it clear that the voices are diverse, without tokenizing or making it weird that we're pointing it out, etc.?

10. Vivian, I'm not the original poster but I think these two posts are connected: "That seems to be different than what Nadhira said earlier, about the fact of the

scholar's identities being important, which I thought was really apt." connects to "RK mentioned incorporating work by BIPOC scholars without making it A Thing that they're included, which is what I'm responding to with this."

RFK: I do think it is important for students to see the work of BIPOC scholars in the field as BIPOC scholars. What I advocate for is normalizing their presence in courses by not presenting them as a counter-narrative or opposition to "the tradition". They are scholars in the field doing engaging and good work. Sometimes that work is traditional, sometimes it is more experimental. They should not be seen as unicorns. Also, because I make a point of inviting BIPOC scholars to campus and featuring podcasts/videos in course material where they either discuss their identity or are visible in a clip, I do not have to.

NYH: I agree with Dr. Kennedy that our ultimate goal should be to center BIPOC scholarship as important scholarship in its own right, without feeling as if we need to put it in conversation with (or in opposition to) "traditional" narratives written by white scholars. However, I do still think that when instructors are unable to (for lack of connections, funding, adequate timing, etc.) invite BIPOC guest speakers (or interview them, as Dr. Kennedy has spoken about recently doing), it is important to highlight the BIPOC scholars that we put on our syllabi, whether we center their work or put it in conversation with scholarship by white authors on the same subjects. I don't think that addressing the differences in experience or perspective of a BIPOC scholar of the ancient world from white scholars makes their scholarship any less "good" or important.

KB: I agree with both RFK and NYH. We should also, simultaneously bear in mind intersectional identities = also think about gender, class, (dis)abilities, levels of seniority/security in the field. Speaking of which: Who *in general* is leading the conversation on the 'decolonization' of Antiquity-related fields? How much of that labour is (un)recognized? And done *pro bono*? To come back to Kara's comment during the panel, how many old white men are there? And why (not)? Same with public-facing scholarship, which is mostly performed by younger/junior, bipoc, and female scholars. I wish we would have had more time to talk about public-facing scholarship during the panel because I think it plays a crucial role in the present and future of Antiquity-related fields and is essential to countering the white supremacist interpretations of the Greek and Roman worlds. Yet to this day, despite its obvious value and time-consuming nature, public-facing scholarship work remains largely undervalued (if not looked down upon) in uni departments. I don't see this phenomenon as being disconnected from the general profile of the new wave of public-facing scholars. This is in my view another reason why we should assign public-facing pieces of scholarship to our students. And if you are chair or in annual review committees, do make sure the labour of the colleagues of yours involved in such activities is properly recognised (writing this as someone working in a dpt whose chair values this type of work).

## QUESTIONS ABOUT COMPENSATION, LABOR and STRESS ON BIPOC COLLEAGUES:

11. To the panelists who teach: do you invite Black scholars to give guest lectures in your classrooms to discuss specific topics?
  - a. Are y'all giving them stipends and paying them for their scholarship? I think that is also something to consider, that we often ask Black, Indigenous, People of Color (BIPOC) scholars to give their work for free. (RFK: in academia, not only BIPOC scholars are asked to give our work for free---I work to counter this by paying others, but I still find myself doing it for free all the time. I get 2-3 emails a week asking me for resources or if I would drop into a class. When one is a senior member of a field, it is hard to ask K-12 educators, grad students, and early career teachers to pay me for my time when I know they do not have access to funds).
12. How do we compensate scholars of color for doing the extra work of being guest lecturers/compiling resources/etc?
13. How do we do these invitations and discussions without essentially levying an emotional and labor tax on Black, Indigenous, People of Color (BIPOC) and younger scholars?
14. Can we please address that just assigning Black, Indigenous, People of Color (BIPOC) scholars' work on a syllabus or "inviting" them is not enough? White scholars need to do better, and they need to figure out how to do better without once again putting the work on non-white scholars in the field. I feel there is a kind of tokenization that is very possible (and endemic to academia), and it puts a lot of pressure on the one BIPOC scholar to do it all and speak on behalf of a lot of different perspectives. That is also a problematic colonial practice. See answers below.
15. Re: The idea to invite Black, Indigenous, People of Color (BIPOC) ancient world specialists to speak/record conversations for our courses—how might we incorporate this idea while being mindful of the burden of labor on our BIPOC colleagues?

RFK: whenever I invite scholars to campus, I pay them an honorarium, travel, lodging, food. If they are not on campus, but zooming into a class, the scenario is different. In my current situation, some of the speakers are coming to my class as a reciprocation—I have done their classes or have done other things for them and they are returning a favor. In one case, the person wrote to me and offered. In another, I am paying the person out of my own pocket because the university has a current ban on use of funds for speakers. This is not anti-racist work I am advocating for here or asking BIPOC randomly just to say you invited a BIPOC and feel woke. This is inviting scholars to do what all scholars are invited to do in the same way other scholars are invited to do it. Not everyone has funds to pay people in the current financial crises on campuses. So, my advice is to be conscientious about asking—don't ask if you cannot offer something in return or if you are only asking because you want a token. Use your networks wisely and think about whether you are genuinely trying to offer your students opportunities to learn what you cannot teach them. Don't ask grad students and early career scholars to

do things that are time consuming without some compensation. Senior scholars should be more generous with their time, I think, regardless.

EMG: The scholars in this AIA webinar series are receiving an honorarium for their work. To answer 14 above, it was important to the organizers that the panels represented diverse voices, but also that there is a certain amount of responsibility on white colleagues to change the structures that support bias and racism, such as certain teaching practices. We hoped to address this in some way by starting the seminar with questions about acceptance of complicity in the field of classical archaeology/classics and ways to incorporate that constructively into the classroom. It's an excellent point that everyone needs to keep in mind. I understand that this was a point of discussion in the first synchronous discussion this month (Aug. 2020) in the Academics 4 Black Survival and Wellness program, recording here (but full disclosure, I haven't listened to the full session yet):

<https://www.facebook.com/wellshrcollective/videos/676611882928043/>

16. I am a specialist in the Hellenistic period, which has been traditionally marginalized in Classics, History, and Art History, there is a wide range of evidence, textual and material, that challenges gender meta-narratives across the Mediterranean. I find that this period in particular is a great way to introduce the white supremacist and sexist ideologies that have shaped our fields. Do you find destabilizing the way in which the timeline has traditionally been presented- i.e. Classical Greece/Imperial Rome with the Hellenistic period as a rushed first or last discussion helps with decentering traditional classical pedagogies?

RFK: I love the "Hellenistic" period. Hate calling it that, though. It is a great period for talking about mobility and migration. We especially see lots of movement of women for things like employment. We see them gaining citizenship in other places than where their ethnics indicate they are from. It is one of the most dynamic periods in terms of political, social, economic, and cultural experimentation. We just have to be careful to not elide out the empire building, slave trade networks, and cultural imperialism that also mark the period and hold it together.

17. can the panelists talk about practical changes they're making to syllabi & adapt to asynchronous teaching--how to support new/remote student needs, how to manage their own support (esp. if grad students or TAs)? how are you adapting grading policies, group work, expectations, "content delivery" without the f2f lecture format?

RFK: No grad TAs, but I have basically changed all my assignments to be doable without access to a library (responses to primary sources, close reading/questions, reflections, memes/tiktoks), have diversified the format for my assignments to include more audio/visual materials and hold optional online discussion sessions that are recorded for other students to watch if they could not participate. Some of my students are in China and so they are fully asynchronous. For this semester, I have no group work, but if we continue into next term, I usually assign a group podcast and this is something I will need to figure out based on the circumstances of each student at that time.

EMG: I'm finding this is a great time to change the material I typically use because I'm totally reworking my class right now anyway to an online format, so I may as well change all the things I've wanted to change for years. My undergrad classes this year are totally asynchronous so I'm able to bring in anything virtual that I want. I'm creating teacher-presence with weekly intro videos, which allow you to deal with any issues that arose in the previous week with a more 'real-time' feel and give the students a sense that you're there actively engaging with the issues of the class (this is for an entirely asynchronous course). I'm using a tool called 'Voice Thread' to record over my PP (which you can also do entirely within PP). Voice Thread is cool because it also allows students to leave comments within the recording, so you can keep track of how students are feeling about the material. Check if your university supports it. I'm definitely going to use the idea from RFK about doing interviews with people (BIPOC and non) about their work in the subjects we are studying to keep things a bit more interesting and to bring in a wide variety of voices as specialists in what we're studying.

NYH: I have been working a lot with graduate student instructors and faculty members in my department on these issues recently. Our classes have been planned either as hybrid or fully remote, with both asynchronous and synchronous elements. Mostly, we have been advocating for flexibility in grading policies and expectations in order to create more equitable hybrid/remote classrooms. This includes being more flexible about attendance policies (since any number of scenarios could lead to students having to miss class), as well as expanding what counts as "participation" when not every student can attend in person or synchronous class every day or be comfortable speaking up in a synchronous session. Providing students with alternative modes of participation (largely asynchronous) that build upon content delivered via pre-recorded video lectures, readings, and other homework assignments allows students to engage with the class in a variety of ways rather than pressuring them all to participate in the same way.

KB: My view is less is more. I remain puzzled by the plethora of workshops offered on the topic by my university. My advice is: be mindful of your time and aim for what you feel comfortable with. There is a pandemic for crying out loud. What matters is NOT for us to become Youtuber level in terms of our mastery of technology. What matters is that we remain engaged and engaging with our students, and available to answer their questions - via email, chat or zoom appointments. How many workshops do we need to take or anxiety-inducing articles do we need to read to learn how to share a zoom screen and set up a chat group? Our job right now is NOT to become expert online teachers - we have colleagues who have worked quite a while to get there, and to think we can emulate their expertise is both disrespectful to them and also preposterous. I feel like these pressures to 'perform' well online pertain to a neoliberal logic that ultimately will backfire at us (it has already been eating many colleagues' time and energy all over the summer). On that matter, see my UofT colleague Rinaldo Walcott's recent piece: <https://www.macleans.ca/opinion/during-the-coronavirus-academics-have-found-themselves-in-a-crisis-of-their-work/>

One last thought: I think we should also keep in mind that depending on where you teach, you might have many students who are severely impacted by the pandemic. I too

often hear colleagues (esp. those from upper middle class backgrounds who have been blessed enough to not have to work during their undergraduate and graduate studies in a prestigious institution and who somehow keep evaluating the performances of their current students based on their own Ivy League cohort's profile) start from the assumption that all students are free to spend their whole week studying and doing coursework in the comfort and silence of their room. Scoop: This is far from the case. A great deal of our students work one or more jobs in addition to school, often as frontline workers, with the extra risks and stress that come with such essential work right now. They can also be carers, of siblings, of family members, or of their own kids. Maybe they have a hard time accessing a computer and will watch you and do the class readings on their phone while commuting to work. Maybe they are living in households that have been impacted severely by covid, through losses of jobs, mortality, or other ordeals. Maybe the last six months have been hard on their mental health. Maybe they have gone back abroad to their families and cannot (afford to) come back for now, for all sorts of reasons. Maybe, also, you recognize yourself in one or more of the scenarios above. Given all that, my advice for the upcoming year would be to 1. Assume that several of your students are in situations such as those above 2. For that reason, make your classes available asynchronously and remotely no matter what 3. Assign less readings/course work than usual and commit to diving deeper into this material (if there are less readings, then chances are higher your students will actually have time to prep before class). 4. Make your virtual teaching less boring by including videos (relevant news; docus; teded/ted talks; pop culture reception pieces - i.e. the brand new WAP or Burna Boy's album teaser, just saying - etc.).

18. I am curious to hear more about your experiences/strategies in encouraging and engaging the diverse student body into class discussion on issues that may be more out of the comfort zone of some students than others?

KB: My classrooms are VERY diverse, so this has never been an issue for me. What I've noticed, however, is a tendency for female students to be less willing to raise their hands in large classrooms, esp. those on the Roman world. Inversely, there are always a few male students who know everything about the Roman army and raise their hand constantly. At times I ask random students to answer without them raising their hands.

For upper level classes, I recommend the [talking circle](#) format (if you use it, do acknowledge that this is an indigenous pedagogical practice)

19. English is the universal language that predominates in economy and academy. Decolonizing syllabi should consider besides multivocality, also resources in other languages? Language is a channel of communication and inclusion, but also can exclude peoples whose mother tongue is not English.

KB: Absolutment! Antiquity-related fields remain more multilingual than other fields like Anthropology. But this is the case because the scholarly languages from the age of European Empires have yet to be completely overtaken by English. In other words, the languages of the (formerly) colonized remain largely excluded from these fields. There

has been some discussion these past years (see [here](#) and [here](#)) about the need to open up further the fields of Papyrology and Classics to Arabic and modern Greek.

20. Could the panel address the issue of ancient languages? In terms of pipeline, mastery of ancient languages seems to be a major obstacle to underrepresented students for Mediterranean archaeology almost as much as philology. How do we address this as a field?

KB: We addressed that important question during the panel.

EMG: Definitely an issue that our field as a whole needs to address. One would like to point to post-bac programs, but really those have the same barriers for students who have no exposure to the subject until well into their undergraduate career, if at all. I think new programs have been created that attempt to bridge these gaps, but I'm not sure about success at this point. Perhaps this is a conversation for its own AIA session in the future? I agree that it is critical to our conversations about diversity and accessibility to the field.

21. Fieldwork requirements are also a gate-keeper when they require extra expenses for students or long-term absences for students who might need to maintain summer jobs, take care of family members, etc. How can we address the issues around fieldwork as a gatekeeper beyond simply providing scholarships?

EMG: This is definitely an issue. A recent article addressed this: *Laura E. Heath-Stout and Elizabeth M. Hannigan*. "Affording Archaeology: How Field School Costs Promote Exclusivity." *Advances in Archaeological Practice* (Vol. 8.2, May 2020). I would start there, but this is absolutely something we need to think about further as a discipline.

NYH: Something that has come up in some recent discussions with my grad student colleagues is the dearth of opportunities for fieldwork for students of antiquity this side of the Atlantic. I think this comes down to the definition of "fieldwork" - we all probably envision it to be working out under the hot Mediterranean sun for innumerable hours a week, living in close quarters, and spending weekends visiting other archaeological sites (or the beach). But there are skills we learn abroad that could be honed right here in North America, especially artifact analysis, which could be done in connection with museums which have ancient collections. It may be a novelty (and a privilege!) to be able to afford to fly halfway around the world to dig on an ancient site, but I think that there should be more opportunities for students of the ancient world to study materials that are in abundance in museums. If you live in New York, why go to Greece when you could study vase painting at the Met? As someone who has taken intensive courses at University museums on archaeological methods, I think that developing more experiences which develop some of the same archaeological skills that one could obtain abroad would make fieldwork much more accessible to people who traditionally can't afford to spend so much money or time away from home. These sorts of courses still charge a fee, but it is often much less than what it would cost to travel abroad.

22. One thing that we should discuss among all these discussions, is to define what we understand for white and what is non-white, or indigenous and non-indigenous. I could be green or purple, sort to speak and yet, to be a white scholar, right?

KB: Yes! I would be mindful of metaphors using 'green or purple' because they are harmful to many BIPOC colleagues and students. On whiteness and what it means in academia and more broadly, see [Girish Daswani's recent talk](#).

23. But the other elephant in the room is whether \*anyone\* ought to be going to grad school now? Especially when small programs are being cut from colleges (and this is only likely to get worse in the wake of Covid cuts).

EMG: A definite issue that everyone is thinking about now and a question which has lots of answers. Some people would say don't go unless you are well funded at a major program that will set you up for success in the future. Others would say do not go to graduate school at all. In the end, it's a personal decision and depends on a person's motivation for seeking the PhD and what career opportunities they expect on the other end. There are far more resources than ever on non-academic careers after completing a humanities PhD, though there certainly needs to be more effort placed in this realm. These are just a few of many discussions:

a. For a Canadian focus: <https://theconversation.com/humanities-phd-grads-working-in-non-academic-jobs-could-shake-up-university-culture-127298>

b. For a UK focus: <https://www.findaphd.com/advice/doing/phd-non-academic-careers.aspx>

c. For a US focus: <https://www.theatlantic.com/business/archive/2014/03/what-can-you-do-with-a-humanities-phd-anyway/359927/>

RFK: yeah. I steer my students away from it and, as I mentioned, our department decision to reduce the language requirements for the major (a way to increase dept enrollments and keep us off the cutting room floor) means our students can't get in anyway.

24. I'm curious what the panelists think about assigning less traditional media like podcasts? I've found that some, such as The Arch and Anth Podcast, often promote new research by a younger and more diversified set of scholars. Follow up question: any other suggestions for similar public/less traditional media?

RFK: I assign podcasts, videos, tiktoks all the time. My students also produce them as assignments in lieu of traditional writing style essays.

KB: SAME! I'm giving a few cues here <https://everydayorientalism.wordpress.com/2018/08/20/how-to-pimp-your-classics-ancient-history-syllabus-10-back-to-school-tips/>

25. Related to what Dr. Blouin just mentioned, re: there being more beyond textbooks (which are often problematic), would participants consider commenting (or

adding to the later list of resources) specifically one or two top go-to resources (book, website, journal, podcast series, etc.) for their different areas of specialty?

KB: Eidolon, Rebecca Futo Kennedy's blog; Jennifer Cromwell's Papyrus Stories is a gem and so is Roberta Mazza's blog; BBC podcasts (A History of the World in 100 objects; Living with the God; In Our Times), TEDed has some well done videos; SCS blog; Everyday orientalism (yep, shameless plug!). I would also recommend not to shy away from integrating modern+contemporary (pop) artwork + relevant news clips. Discussing looting/forgery 'sagas' (Museum of the Bible; Dirk Obbink/Oxford one; Jesus' Wife fragment; post 2011 looting in Egypt and its international ramification) is always a success, at the grad and undergrad level, as well as a great entry point for deeper convos. See also below for more details + links and suggestions.

RFK: in addition to KB's recs, I also mercilessly use my library subscriptions to push the limits of fair use...

**Pre-set questions addressed during the seminar (See webinar recording on AIA website):**

1. Should we be using the term "decolonizing" and what implications does the term have for you in the classroom?
2. How do you bring the role of disciplinary history and complicity in existing power structures into your teaching on the ancient Mediterranean?
3. What strategies have been most successful to bring new perspectives, authors, voices into your introductory level classes or classes that already exist within the repertoire of the department?
4. How have you been able to incorporate a genuine change in what we center in our curricula in courses on the history and archaeology of the Mediterranean?
5. What have been the biggest challenges you faced in the past in your attempt to decentre traditional "classical" pedagogy?
6. What have been the greatest successes you faced in the past in your attempt to decentre traditional "classical" pedagogy?