**Sample Excerpt of Paper with Footnotes and Bibliography**:

In Roman society, from its earliest inception to its end, the structure of family revolved around the *paterfamilias*.[[1]](#footnote-1) The role of the Roman women did not change much, as her world usually centered on domesticity. Her typical day revolved around raising children and running her household, but the Roman woman would also assist her husband with his farm or business. Occasionally, she might have worked as an artisan or beautician, and may have even had a business of her own. The woman’s position in the family was always second to that of her husband, and, within this type of structure, there “would appear to be little room for female liberation.”[[2]](#footnote-2) Roman women of all social classes would definitively be bound to their husbands, and the men would retain all rights to the women’s person and property, with very few exceptions.[[3]](#footnote-3) Often suppressed in terms of worship, women had few religious rights. Evidence also exists that demonstrates from roughly from 50 B.C. to 14 A.D., women were commonly discouraged from marrying outside their immediate private sphere. Hence, marriages were tightly controlled and most often arranged. This custom would have effectively restricted the men Roman women encountered, as well as limited their exposure to religion and other aspects of Roman culture. During the reigns of Julius Caesar, and later Augustus, “all women, regardless of their age, were in a state of permanent ritual and jural subordination to their husbands, fathers, or guardians.” [[4]](#footnote-4) The father also controlled all of his children, no matter their age, and a woman had no legal rights to her own children.[[5]](#footnote-5) Many wives could also not initiate separation or divorce, no matter how her husband may have treated her.[[6]](#footnote-6) This demonstrates a clear imbalance in gender hierarchy.

\*Examples and text adapted from “History Research Paper Guidelines” [www.oakton.edu/academics/.../**history**/.../**HistoryPaperGuidelines**.pdf](http://www.oakton.edu/academics/.../history/.../HistoryPaperGuidelines.pdf)

1. John A. North, *Roman Religion* (Oxford: Oxford University Press, 2000), 19. [↑](#footnote-ref-1)
2. Deborah Sawyer, *Women and Religion in the First Christian Centuries* (London: Routledge, 1996), 19. [↑](#footnote-ref-2)
3. Ibid., 20. [↑](#footnote-ref-3)
4. Ibid. [↑](#footnote-ref-4)
5. Lesley Adkins and Roy A. Adkins, *Handbook to Life in Ancient Rome* (New York: Facts on File, Inc., 1994), 339. [↑](#footnote-ref-5)
6. Ibid., 340. See also James Malcolm Arlandson, *Women, Class, and Society in Early Christianity:*

   *Models from Luke-Acts* (Peabody, MA: Hendrickson Publishers, Inc., 1997), 191. [↑](#footnote-ref-6)