

# History/Women's Studies 238: Women in Europe, 500-1700

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Office Hours – Mondays and Wednesdays 10:15-11:30am & 2:30-3:30pm  
plus other times by appointment

**W**elcome to History/Women's Studies 238: Women in Europe, 500-1700! This course will introduce you to experiences of women and attitudes toward women in medieval and early modern Europe. It will also give you an opportunity to participate in historiographical analysis through the study of debates and controversies related to the study of medieval and early modern women. Here are the main topics we'll examine:



**F**irst we'll cover a bit of *background on medieval and early modern Europe* and the position of medieval and early modern women. I'll lecture for most of the first 3 classes, but after that you have to do the talking.



**T**hen we'll focus especially on the ways in which women's experiences differed according to their *social class*. Did a noble woman, for example, have more in common with a noble man or with a peasant woman? To what extent were women of various social classes aware of their gender as a common bond? We'll read articles that deal with the experiences of peasant women, townswomen, elite women, and queens.



**N**ext, we will consider another way in which women's experiences were diverse: that of *marital status*. Why, we'll ask, was virginity valued so highly in the middle ages and early modern period? How were the lives of single women different from the lives of married women? Why was prostitution a big issue? Why did medieval & early modern widows (like Chaucer's crude and lustful Wife of Bath) sometimes have such a bad rep?



**W**e'll then return in more depth to the topic of *religion and women's experiences in the church*. We will consider the changing status of nuns in the early and high Middle Ages and the ways in which female mystics manifested their spirituality in the late Middle Ages (some of these were quite bizarre – like drinking pus from lepers or going into trances and floating above the ground). We will also consider women's association with heretical movements and with witchcraft. One issue that has really interested historians is whether the Protestant and Catholic Reformations ultimately helped or hindered the status of women, and we'll spend one class discussing this question.



In the last part of the course, we will take a step backward and put what we've studied into a **wider perspective**. We will examine how some of these ideas about medieval and early modern women might be applied to the study of men and masculinity in the same period. We'll also debate how much the status and position of women has changed over time, an important issue in women's history.

As well as examining the lives of medieval and early modern women, this course will also help you fine-tune four important skills of historical analysis and critical thinking:

- ❖ **Historiographical analysis.** Those of you who have taken History 270 will know what this means: it involves examining and analyzing the approaches of different historians. Historians interpret evidence and make arguments in different ways. No single approach or answer is necessarily correct, but some may be more convincing than others. In this course, we'll examine a number of controversial issues among historians and argue about whose perspective is most convincing. After the first two weeks, we'll not be reading from textbooks but from articles written by historians and published in academic journals or as part of scholarly essay collections. As well as taking note of the data in these articles, we'll assess and discuss the authors' main arguments, the ways in which they use evidence, the ways they differ from one another, and the strengths and weaknesses of their work. By the end of this course, you should be efficient at picking up a piece of writing, locating the author's thesis, assessing his/her use of evidence, and forming a balanced opinion of its merits and deficiencies. Readings journals will give you the opportunity to practice these skills! You will also write an historiographical essay in which you will compare and contrast different approaches to a topic on medieval or early modern gender. If you are yet to take History 270, or if you struggled with your historiographical essay in that course, please plan to check in with me several times as you write your essay.
- ❖ **Interpretation of primary sources.** In previous history classes, you've doubtless been asked to read and interpret primary sources (sources written or constructed during the time period you were studying). This course will further develop your skills of primary source interpretation, examining such sources as court records, writings by and about women, and paintings and sculptures depicting women. In addition to scholarly articles, we'll read and discuss one primary source for each class.
- ❖ **Research skills.** This course will introduce you to some new databases, as well as reminding you about some you may already know (e.g., WorldCat, Historical Abstracts, and FirstSearch). You will apply research skills in finding materials for oral presentations (see below) and your historiographical essay.
- ❖ **Oral presentation skills.** This course will be based around a discussion format, and you should come to class each day prepared to share your opinions on the reading. In addition, you will be responsible (along with a partner, if you choose) for leading one discussion.

## Required Readings

All readings for this class come from articles, book chapters, or primary source selections; you need not buy any textbooks. Photocopied readings are available from me at a cost to be determined (probably around \$20.00). The pages of the readings are numbered consecutively throughout, and these page numbers are listed in the schedule below with the abbreviation 'CP' (course pack). Please be sure to bring with you to class a copy of the readings assigned for that day.

## Evaluation

Readings Journal	25%
Discussion Facilitation	15%
Midterm Exam	15%
Final Exam	15%
Historiographical Essay	30%

### Readings Journal (25%)

Our reading load in this course is not particularly heavy – on most days, our readings will total less than 40 pages – but I *really do* expect that you will read the articles and sources carefully and critically and think about them before coming to class. Instead of having quizzes on readings, each of you will keep a journal in which you will summarize and discuss the readings for each day, ahead of time. Your journal entries are due at the beginning of class on the day for which a reading is assigned. Please write a separate journal entry for each reading (e.g., if an article and a primary source are assigned, write two entries – one for each). I will subtract 10% of the journal grade for each day that the journals are late, beginning at the start of class on the day they are due. For more details on the journal, including the format I want you to follow, please see the handout on readings journals, which I will distribute during the second week of class (ask me if you don't get one). The first class for which you need to write journal entries is on Wednesday September 19.

### Discussion Facilitation (15%)

On one occasion during the semester, you and one other person will be jointly responsible for leading our class discussion. For more details, please see the handout on discussion facilitation (ask me if you don't get one). Note especially that you must meet with me at least a week prior to your scheduled discussion – those who do not will have their facilitation grade lowered by 20%!

### Midterm and Final Exams (15% each)

These will each take the form of two essay questions. For each exam, I will give you the first question ahead of time, while the second question will be new to you. You may bring your readings journal (but not the readings themselves) into the exams. The final exam will require you to discuss concepts and arguments from throughout the course, but will focus mostly on readings from the second half of the semester. The midterm will be on Monday October 15, and the final will be according to the college schedule.

### Historiographical Essay (30%)

During the semester, you'll write an historiographical essay on a topic in medieval and/or early modern women's history. It will require three main components, and you'll receive feedback at each stage. Please see the handout for more detailed information on what each should involve. Here are the due dates of each main component:

1. Proposal and Source Lists (5%), due Wednesday October 3.
2. Abstracts (10%), due Wednesday October 31.
3. Final paper – at least 8 pages long (I'm looking for quality more than quantity) (15%), due Monday December 3.

## Course Policies

### Attendance Policy

I expect everyone to attend each class. Attendance is not required, but it is very highly recommended. Much of what we discuss will build on previous classes, and those who are absent will find it hard to understand the patterns and themes we are discussing. Those who miss class will also miss collection of readings journals (see above, under ‘Evaluation’) – remember, 10% of the grade will be subtracted for each day that the journals are late.

### Policy on the Format of Written Work

I do not accept electronic submissions in place of hard copies for written work. If you miss class and need to turn in an assignment, please send me the attachment *but also* bring a printed copy by my office (Comenius 303). If I am not in my office when you come by, please pin it to my notice board or slide it under my door, then send me an email to ensure that I received it.

### Academic Honesty Policy

I expect that you will complete all readings journals, written assignments, and exams in this course individually and independently, and I will refer any cases of suspected cheating or plagiarism to the Academic Affairs Office. I strongly encourage you to ensure that you are familiar with Moravian’s Academic Honesty Policy, found in the Student Handbook. As this policy explains, it is possible to commit plagiarism without intending to be dishonest, but serious consequences result regardless of intent. Let me clarify two particular occasions in which it is legitimate (and even desirable) to use the help of others. First, while I expect that you will write all readings journals, written assignments, & exams on your own, I *do* encourage you to discuss with each other the ideas and arguments contained in our course, both within class and outside of it. For example, you might run into a friend in the library and start talking about the reading. Perhaps, for instance, you find you disagree with the author of a particular article and want to check that you’ve understood his/her argument properly. Your friend, after listening to you, might make an observation or suggestion. As you write your readings journal entry or your paper, it is legitimate to explain and respond to that comment, *as long as you do not claim the idea as your own*. You might, for example, write something like, “In talking about this reading with [your friend’s name], he/she suggested that [author x] might really have been saying that [your friend’s suggestion]. This makes good sense to me because . . .” In other words, signal clearly which things are someone else’s opinion and which things are your own. Second, I encourage you to seek help with writing. It is perfectly legitimate to ask others to read over your paper and look for errors of spelling, grammar, and expression. You might also ask others to look over your written work and help you with paper organization and structure. I am happy to read drafts of papers, especially if you give me advance warning. I also encourage you to use the Writing Center. It is good practice to insert a footnote in your paper in which you thank anyone who has read and commented on a draft. See me if you would like instructions on how to do this.


### Inclusive Language Policy

Moravian College policy strongly encourages the use of inclusive, non-discriminatory language in all academic writing and communication. For instance, rather than writing about “mankind,” write about “people” or “humankind.” Rather than use the term “he” when referring to a person in the abstract (as opposed to a specific individual), replace it with “they” or “he/she.” This mindfulness about language reflects Moravian’s commitment to a tolerant and inclusive campus community. I would be happy to answer any questions you might have about inclusive language or to work with you to find ways to make your language more inclusive.

It is within my purview as an instructor to apply qualitative judgment in determining grades. I will do my utmost to be fair and consistent in applying this judgment. Students can expect to work, on average, 6-7 hours per week outside of class preparing for this course. Some weeks will require less; others will require more. Students with disabilities who need accommodations in this class are encouraged to contact the Learning Services Office as soon as possible to enhance the likelihood that such accommodations are implemented in a timely fashion.

## Class and Readings Schedule

Please note: this schedule is subject to change. In the event that a change is made, I will inform you in class and – if the change is a major one – hand out a revised copy of the schedule.

Mon Aug 27	<b>Course Introduction</b>
	<b>Theme 1: Background on Medieval and Early Modern Europe</b>
Wed Aug 29	<p><b>Lecture: The Early to High Middle Ages</b> required reading:</p> <ul style="list-style-type: none"> <li>• “Christian Europe Emerges, 300-1200,” ch. 7 in Richard Bulliet et al., <i>The Earth and Its Peoples</i> (brief edition, 2000). CP 1-18.</li> <li>• This syllabus, pages 1-5.</li> </ul>
Mon Sept 3	<b>Labor Day: No Class</b>
Wed Sept 5	<p><b>Lecture: The Late Middle Ages</b> required reading:</p> <ul style="list-style-type: none"> <li>• “The Latin West, 1200-1500,” ch. 13 in Richard Bulliet et al., <i>The Earth and Its Peoples</i> (brief edition, 2000). CP 19-34.</li> </ul>
Mon Sept 10	<p><b>Lecture: Early Modern Europe</b> required reading:</p> <ul style="list-style-type: none"> <li>• “The Transformation of Europe, 1500-1750,” ch. 15 in Richard Bulliet et al., <i>The Earth and Its Peoples</i> (brief edition, 2000). CP 35-51.</li> </ul>
Wed Sept 12	<p><b>Discussion: Primary Sources on Women; Historiographical Essays</b> required reading:</p> <ul style="list-style-type: none"> <li>• Linda E. Mitchell, “Sources for the History of Medieval Women,” in Mitchell (ed.), <i>Women in Medieval Western European Culture</i> (1999). CP 52-55.</li> <li>• Christine de Pisan, <i>Treasury of the City of Ladies</i> (1405), Book 2: Chapter 10; Book 3: Chapters 3, 8, 9, 12, 13. In the edition <i>A Medieval Woman’s Mirror of Honor</i>, trans. Charity Cannon Willard, ed. Madeleine Perner Cosman (1989). CP 56-65.</li> <li>• Janelle Pham, “The Historiography of Sport in Medieval Society” (this will be distributed in the previous class).</li> </ul>
Mon Sept 17	<p><b>Library Session</b></p> <ul style="list-style-type: none"> <li>• Please review the instructions for the historiographical essay before coming to class to ensure that you get as much as possible out of this session. We’ll meet in front of the Reference Desk in Reeves Library.</li> </ul>



## Theme 2: Women and Social Status

Wed Sept 19

### Discussion: Peasant Women

required reading:

- Barbara A. Hanawalt, "Peasant Women's Contribution to the Home Economy in Late Medieval England," in Hanawalt (ed.), *Women and Work in Preindustrial Europe* (1986). CP 66-74.
- "Coroners' Rolls: Violent incidents," in Emilie Amt (ed.), *Women's Lives in Medieval Europe: A sourcebook* (New York, 1993). CP 75-77.

supplemental reading:

- Judith M. Bennett, "Public Power and Authority in the Medieval Countryside" in Mary Elerer and Maryanne Kowaleski (eds.), *Women and Power in the Middle Ages* (1988).
- Judith M. Bennett, "The Village Ale-Wife: Women and brewing in fourteenth-century England," in Barbara A. Hanawalt (ed.), *Women and Work in Preindustrial Europe* (1986).
- Madonna Hettinger, "So Strategize: The demands in the day of the peasant woman in medieval Europe," in Linda E. Mitchell (ed.), *Women in Medieval Western European Culture* (1999).
- Frances & Joseph Gies, "Piers Plowman's Wife," in their *Women in the Middle Ages: The lives of real women in a vibrant age of transition* (1978).



Mon Sept 24

### Discussion: Townswomen



required reading:

- Bonnie Anderson and Judith P. Zinzer, "The Townswoman's Daily Life: The twelfth to the seventeenth centuries," in their *A History of Their Own: Women in Europe from prehistory to the present* (2nd ed., 2000), v. 1, pp. 353-77. CP 78-92.
- Sandy Bardsley (ed.), "Borough Court Records from Middlewich (England), 1424-5." CP 93-99.





supplemental reading:

- P.J.P. Goldberg, "Women in Fifteenth-Century Town Life," in J.A.F. Thomson (ed.), *Towns and Townspeople in the Fifteenth Century* (1988).
- Maryanne Kowaleski, "Women's Work in a Market Town: Exeter in the late fourteenth century," in Barbara A. Hanawalt (ed.), *Women and Work in Preindustrial Europe* (1986).
- Natalie Zemon Davis, "Women in the Crafts in Sixteenth-Century Lyons," in Barbara A. Hanawalt (ed.), *Women and Work in Preindustrial Europe* (1986).
- Ilana Krausman Ben-Amos, "Women Apprentices in the Trades and Crafts of Early Modern Bristol," *Continuity and Change* v. 6 (1991).

<p>Wed Sept 26</p>	<p><b>Discussion: Noblewomen</b> required reading:</p> <ul style="list-style-type: none"> <li>• Barbara J. Harris, “Women and Politics in Early Tudor England,” <i>The Historical Journal</i> v. 33 (1990). CP 100-111.</li> <li>• “The Paston Letters,” in Emilie Amt (ed.), <i>Women’s Lives in Medieval Europe: A sourcebook</i> (1993). CP 112-114.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Kimberley A. LoPrete, “Adela of Blois: Familial alliances and female lordship” in Theodore Evergates (ed.), <i>Aristocratic Women in Medieval France</i> (1999).</li> <li>• Amy Livingstone, “Powerful Allies and Dangerous Adversaries: Noblewomen in medieval society,” in Linda E. Mitchell (ed.), <i>Women in Medieval Western European Culture</i> (1999).</li> <li>• Mary McAuliffe, “The Lady in the Tower: The social and political role of women in tower houses,” in Christine Meek and Katharine Simms (eds.), <i>‘The Fragility of Her Sex’?: Medieval Irishwomen in their European context</i> (1996).</li> <li>• Jennifer C. Ward, “English Noblewomen and the Local Community in the Later Middle Ages,” in Diane Watt (ed.), <i>Medieval Women in their Communities</i> (1997).</li> </ul>
<p>Mon Oct 1</p> 	<p><b>Discussion: Medieval Queens</b> required reading:</p> <ul style="list-style-type: none"> <li>• Janet L. Nelson, “Medieval Queenship,” in Linda E. Mitchell (ed.), <i>Women in Medieval Western European Culture</i> (1999). CP 115-129.</li> <li>• <i>The Life of Saint Chrothilda [Clotild]</i> in Jane Slaughter &amp; Melissa K. Bokovoy, <i>Sharing the Stage: Biography and gender in Western history</i>, v. 1 (2003). CP 130-132.</li> </ul> <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Roger Collins, “Queens-Dowager and Queens Regent in Tenth-Century Leon and Navarre,” in John Carmi Parsons (ed.), <i>Medieval Queenship</i> (1993).</li> <li>• Pauline Stafford, “The Portrayal of Royal Women in England, Mid Tenth to Mid-Twelfth Centuries,” in John Carmi Parsons (ed.), <i>Medieval Queenship</i> (1993).</li> <li>• John Carmi Parsons, “Piety, Power and the Reputations of Two Thirteenth-Century English Queens,” in Therea M. Vann (ed.), <i>Queens, Regents and Potentates</i> (1993).</li> <li>• John Carmi Parsons, “The Queen’s Intercession in Thirteenth-Century England,” in Jennifer Carpenter and Sally-Beth MacLean (eds.), <i>Power of the Weak: Studies on medieval women</i> (1995).</li> </ul>



<p>Wed Oct 3</p> 	<p><b>Discussion: Early Modern Queens</b> required reading:</p> <ul style="list-style-type: none"> <li>Bonnie Anderson and Judith P. Zinzer, “Women Rulers,” in their <i>A History of Their Own: Women in Europe from prehistory to the present</i> (2nd ed., 2000), v. 2, pp. 44-61. CP 133-141.</li> <li>Speeches of Elizabeth I: “To the Troops at Tilbury, 1588,” “The ‘Golden Speech’ of 1601.” CP 142-144.</li> </ul> <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>Carole Levin, “Power, Politics, and Sexuality: Images of Elizabeth I” in Jean R. Brink, Allison P. Coudert, &amp; Maryanne C. Horowitz (eds.), <i>The Politics of Gender in Early Modern Europe</i> (1989).</li> <li>M. L. Clarke, “The Making of a Queen: The education of Christina of Sweden,” <i>History Today</i> v. 28 (April 1978), pp. 228-35.</li> <li>Natalie Zemon Davis, “Women in Politics,” in Natalie Zemon Davis and Arlette Farge (eds.), <i>Renaissance and Enlightenment Paradoxes</i>, v. 3 of Christiane Klapisch-Zuber (ed.), <i>A History of Women in the West</i> (1993).</li> <li>N. M. Sutherland, “Catherine de Medici: The legend of the wicked Italian queen,” <i>Sixteenth Century Journal</i> v. 9 (1978), pp. 45-56.</li> </ul> <p>Note: part one of your paper (topic proposal and source lists) is due at the beginning of class today. See handout for instructions.</p>
<p>Mon Oct 8</p>	<p><b>Midterm Break: No Class</b></p>
<p>Wed Oct 10</p> 	<p><b>Discussion: Interpreting Artistic Sources Depicting Women</b> required reading:</p> <ul style="list-style-type: none"> <li>Christine Havice, “Approaching Medieval Women Through Medieval Art,” in Linda E. Mitchell (ed.), <i>Women in Medieval Western European Culture</i> (1999). CP 145-165.</li> <li>Please go to one or more of the following websites to locate and print off at least two images of medieval or early modern artworks depicting women. Black &amp; white prints are fine. Write a readings journal entry in which you discuss what these images can tell us about medieval/early modern women. Please bring the images to class with you. <a href="http://www.metmuseum.org/collections/department.asp?dep=7">http://www.metmuseum.org/collections/department.asp?dep=7</a> <a href="http://www.artlex.com/ArtLex/r/renaissance.html">http://www.artlex.com/ArtLex/r/renaissance.html</a> <a href="http://www.wga.hu/index1.html">http://www.wga.hu/index1.html</a> (be sure to choose an image from prior to 1700)</li> </ul> <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>Annemarie Weyl Carr, “Women as Artists in the Middle Ages: ‘The Dark is Light Enough,’” in Delia Gaze (ed.), <i>Dictionary of Women Artists</i> (1997), v. 1.</li> <li>Veronica Sekules, “Women and Art in England in the Thirteenth and Fourteenth Centuries,” in Jonathan Alexander and Paul Binski (eds.), <i>Age of Chivalry: Art in Plantagenet England, 1200-1400</i> (1987).</li> <li>Malcolm Jones, “Folklore Motifs in Late Medieval Art II: Sexist satire and popular punishments,” <i>Folklore</i> v. 101 (1990).</li> <li>June Hall McCash, “The Cultural Patronage of Medieval Women: An overview,” in McCash (ed.), <i>The Cultural Patronage of Medieval Women</i> (1996)</li> </ul>
<p>Mon Oct 15</p>	<p><b>Midterm exam</b></p>



## Theme 3: Women and Marital Status

Wed Oct 17



### Discussion: Girls and Single Women

required reading:

- Clarissa Atkinson, “‘Precious Balsam in a Fragile Glass’: The ideology of virginity in the later middle ages,” *Journal of Family History* v. 8 (1983). CP 166-172.
- “The Life of Christina of Markyate,” in Emilie Amt (ed.), *Women’s Lives in Medieval Europe: A sourcebook* (1993). CP 173-176.

supplemental reading:

- Kim M. Phillips, “Maidenhood as the Perfect Age of Woman’s Life,” in Katherine J. Lewis, Noel James Menuge and Kim M. Phillips (eds.), *Young Medieval Women* (1999).
- Jacqueline Murray, “Twice Marginal and Twice Invisible: Lesbians in the middle ages,” in Vern L. Bullough and James A Brundage (eds.), *Handbook of Medieval Sexuality* (1996).
- Monica Chojnacka, “Singlewomen in Early Modern Venice: Communities and opportunities,” in Judith M. Bennett and Amy M. Froide (eds.), *Singlewomen in the European Past, 1250-1800* (1999).
- Merry E. Wiesner, “Having Her Own Smoke: Employment and independence for singlewomen in Germany, 1400-1750,” in Judith M. Bennett and Amy M. Froide (eds.), *Singlewomen in the European Past, 1250-1800* (1999).

Mon Oct 22

### Discussion: Married Women

required reading:


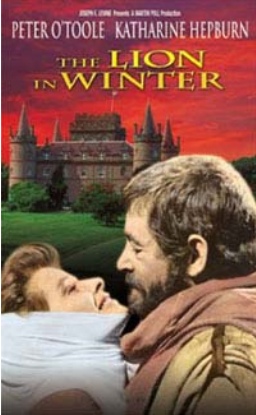
- Stanley Chojnacki, “The Power of Love: Wives and husbands,” reprinted in his *Women and Men in Renaissance Venice: Twelve essays on patrician society* (2000). CP 177-188.
- Marie de France, Two fables about women and their lovers. In Larry D. Benson and Theodore M. Andersson, *The Literary Context of Chaucer’s Fables* (1971), pp. 257-61. CP 189-191.

supplemental reading:

- Sharon Farmer, “Persuasive Voices: Clerical images of medieval wives,” *Speculum* v. 61 (1986).
- Silvana Vecchio, “The Good Wife,” in Georges Duby and Michelle Perrot (eds.), *Silences of the Middle Ages*, v. 2 of Christiane Klapisch-Zuber (ed.), *A History of Women in the West* (1992).
- Jo Ann McNamara and Suzanne Wemple, “The Power of Women Through the Family in Medieval Europe,” in Mary Erler and Maryanne Kowaleski (eds.), *Women and Power in the Middle Ages* (1988).
- Ann S. Haskell, “The Paston Women on Marriage in Fifteenth-Century England,” *Viator* v. 4 (1973).



<p>Wed Oct 24</p>	<p><b>Discussion: Mothers</b> required reading:</p> <ul style="list-style-type: none"> <li>• Shulamith Shahar, “Cultural Attitudes and Strategies of Oppression: Medieval motherhood,” in Karen Glente and Lise Winther-Jensen (eds.), <i>Female Power in the Middle Ages</i> (1989). CP 192-200.</li> <li>• “Autobiography of Guibert of Nogent: Life of his mother,” in Emilie Amt (ed.), <i>Women’s Lives in Medieval Europe: A sourcebook</i> (1993). CP 201-204.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Jennifer Carpenter, “Juette of Huy, Recluse and Mother (1158-1228): Children and mothering in the saintly life,” in Carpenter and Sally-Beth MacLean (eds.), <i>Power of the Weak: Studies on medieval women</i> (1995).</li> <li>• John M. Riddle, “Contraception and Abortion in the Middle Ages,” in Vern L. Bullough and James A Brundage (eds.), <i>Handbook of Medieval Sexuality</i> (1996).</li> <li>• Barbara J. Harris, “Property, Power, and Personal Relations: Elite mothers and sons in Yorkist and early Tudor England,” <i>Signs</i> v. 15 (1990).</li> <li>• Stanley J. Chojnacki, “‘The Most Serious Duty’: Motherhood, gender, and patrician culture in Renaissance Venice,” in Marilyn Migiel &amp; Juliana Schiesari (eds.), <i>Refiguring Woman: Perspectives on gender and the Italian Renaissance</i> (1991).</li> </ul>
<p>Mon Oct 29</p>	<p><b>Discussion: Widows</b> required reading:</p> <ul style="list-style-type: none"> <li>• Henrietta Leyser, “Widows” in her <i>Medieval Women: A social history of women in England, 450-1500</i> (1995). CP 205-215.</li> <li>• “Wills, archdeaconry of Buckingham,” in P.J.P. Goldberg (ed.), <i>Women in England, c. 1275-1525</i> (1995). CP 216-218.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Mary C. Erler, “Three Fifteenth-Century Vowesses,” in Caroline M. Barron and Anne F. Sutton (eds.), <i>Medieval London Widows, 1300-1500</i> (1994).</li> <li>• Judith M. Bennett, “Widows in the Medieval English Countryside,” in Louise Mirrer (ed.), <i>Upon My Husband’s Death: Widows in the literature and histories of medieval Europe</i> (1992).</li> <li>• Joel T. Rosenthal, “Other Victims: Peeresses as war widows, 1450-1500,” in Louise Mirrer (ed.), <i>Upon My Husband’s Death: Widows in the literature and histories of medieval Europe</i> (1992).</li> <li>• Laura K. Deal, “Widows and Reputation in the Diocese of Chester, England, 1560-1650,” <i>Journal of Family History</i> v. 23 (1998).</li> </ul> <p><i>The painting above, dating from the fifteenth century, tells the story of a Spanish count falsely accused of adultery. The count is executed, and his widow undergoes the ‘ordeal’ to try and clear his name. The ‘ordeal’ consists of holding a bar of red-hot iron without being burned. For more information on the story behind this picture, go to: <a href="http://gallery.euroweb.hu/html/b/bouts/dirk_e/altar/4empero.html">http://gallery.euroweb.hu/html/b/bouts/dirk_e/altar/4empero.html</a></i></p>

<p>Wed Oct 31</p>	<p><b>Discussion: Prostitutes</b> required reading:</p> <ul style="list-style-type: none"> <li>• Ruth Mazo Karras, “Prostitution in Medieval Europe,” in Vern L. Bullough and James A. Brundage (eds.), <i>Handbook of Medieval Sexuality</i> (1996). CP 219-228.</li> <li>• Ruth Mazo Karras (ed.), Appendix to her article “Regulation of Brothels,” in Judith M. Bennett et al. (eds.), <i>Sisters and Workers in the Middle Ages</i> (Chicago, 1989). CP 229-235.</li> </ul> <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Ruth Mazo Karras and David Lorenzo Boyd, “‘Ut Cum Muliere’: A male transvestite prostitute in fourteenth-century London,” in Louise Fradenburg and Carla Freccero (eds.), <i>Premodern Sexualities</i> (1996).</li> <li>• P.J.P. Goldberg, “Pigs and Prostitutes: Streetwalking in comparative perspective,” in Katherine J. Lewis, Noel James Menuge and Kim M. Phillips (eds.), <i>Young Medieval Women</i> (1999).</li> <li>• Kathryn Norberg, “Prostitutes,” in Natalie Zemon Davis and Arlette Farge (eds.), <i>Renaissance and Enlightenment Paradoxes</i>, v. 3 of Christiane Klapisch-Zuber (ed.), <i>A History of Women in the West</i> (1993).</li> <li>• M. E. Perry, “Prostitutes, Penitents, and Brothel Padres,” chapter 7 in her <i>Gender and Disorder in Early Modern Seville</i> (1990).</li> </ul> <p>Note: part two of your paper (abstracts) is due at the beginning of class today. See handout for instructions.</p>	 <p>A religious painting by Duccio showing Christ on the right, wearing a dark robe and holding a cross, looking down at Mary Magdalene on the left. She is wearing a red hooded cloak and is kneeling in prayer. The background features a landscape with trees and a building with a red and white flag.</p>
<p>Mon Nov 5</p>	<p><b>Video: The Lion in Winter</b></p>	 <p>A movie poster for 'The Lion in Winter' featuring Peter O'Toole and Katharine Hepburn. The poster shows a close-up of the two actors in a dramatic, intimate moment. The background is a red-tinted image of a castle.</p>

*Above: Duccio's painting of Mary Magdalene, perhaps the most famous reformed prostitute, with Christ.*



## Theme 4: Women and Religion

Wed Nov 7

### Discussion: Christian Laywomen

required reading:

- Katherine L. French, “Women in the Late Medieval English Parish,” in Mary C. Erler and Maryanne Kowaleski (eds.), *Gendering the Master Narrative: Women and power in the middle ages* (2003). CP 236-244.
- “The Book of Margery Kempe: Pilgrimage to the holy land,” in Emilie Amt (ed.), *Women’s Lives in Medieval Europe: A sourcebook* (1993). CP 245-248.



supplemental reading:

- Henrietta Leyser, “Lay Piety,” ch. 11 in her *Medieval Women: A social history of women in England, 450-1500* (1995).
- Diana M. Webb, “Woman and Home: The domestic setting of late medieval spirituality,” in W. J. Sheils and Diana Wood (eds.), *Women in the Church* (1992).
- Ruth Mazo Karras, “Gendered Sin and Misogyny in John of Bromyard’s ‘Summa Predicantium,’” *Traditio* v. 47 (1992).
- Anthony Luttrell, “Englishwomen as Pilgrims to Jerusalem: Isolda Parewastell, 1365,” in Julia Bolton Holloway (ed.), *Equally in God’s Image: Women in the middle ages* (1990).

Mon Nov 12





### Discussion: Nuns


required reading:

- Bonnie Anderson and Judith P. Zinzer, “Authority Within the Institutional Church,” in their *A History of Their Own: Women in Europe from prehistory to the present* (2nd ed., 2000), v. 1, pp. 183-204. CP 249-262.
- “The Rule of St. Clare,” in Emilie Amt (ed.), *Women’s Lives in Medieval Europe: A sourcebook* (1993). CP 263-268.

supplemental reading:


- Jane Tibbetts Schulenburg, “The Heroics of Virginitly: Brides of Christ and sacrificial mutilation,” in Mary Beth Rose (ed.), *Women in the Middle Ages and Renaissance* (1986).
- Penny Schine Gold, “Male/Female Cooperation: The example of Fontevrault,” in John A. Nichols and Lillian Thomas Shank (eds.), *Medieval Religious Women: Volume 1 – Distant Echoes* (1994).
- Barbara Yorke, “‘Sisters Under the Skin?’ Anglo-Saxon Nuns and Nunneries in Southern England,” *Reading Medieval Studies* v. 15 (1989).
- Mary Martin McLaughlin, “Creating and Recreating Communities of Women: The case of Corpus Domini, Ferrara, 1406-1452,” in Judith M. Bennett et al (eds.), *Sisters and Workers in the Middle Ages* (1989).

<p>Wed Nov 14</p>	<p><b>Discussion: Jewish Women</b> required reading:</p> <ul style="list-style-type: none"> <li>• Judith R. Baskin, “Medieval Jewish Women,” in Linda E. Mitchell (ed.), <i>Women in Medieval Western European Culture</i> (1999). CP 269-277.</li> <li>• “Hebrew Chronicles: Massacres of Jews during the first crusade,” in Emilie Amt (ed.), <i>Women’s Lives in Medieval Europe: A sourcebook</i> (1993). CP 278-281.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Renee Levine Melammed, “Sephardi Women in the Medieval and Early Modern Periods,” in Judith R. Baskin (ed.), <i>Jewish Women in Historical Perspective</i> (2nd ed., 1998).</li> <li>• Cheryl Tallan, “Opportunities for Medieval Northern European Jewish Widows in the Public and Domestic Spheres,” in Louise Mirrer (ed.), <i>Upon My Husband’s Death: Widows in the literature and histories of medieval Europe</i> (1992).</li> <li>• Susan Einbinder, “Jewish Women Martyrs: Changing models of representation,” <i>Exemplaria</i> v. 12 (2000).</li> <li>• Barrie Dobson, “The Role of Jewish Women in Medieval England,” <i>Studies in Church History</i> v. 29 (1992).</li> </ul>
<p>Mon Nov 19</p>	<p><b>Discussion: Mystics and Beguines</b> required reading:</p> <ul style="list-style-type: none"> <li>• Caroline Walker Bynum, “Food in the Writings of Women Mystics,” in her <i>Holy Feast and Holy Fast: The religious significance of food to medieval women</i> (1987). CP 282-300.</li> <li>• Selections from Angela of Foligno’s <i>Memorial</i> in Elizabeth A. Clark and Herbert Richardson (eds.), <i>Women and Religion: The original sourcebook of women in Christian thought</i> (2nd ed., 1996). CP 301-305.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Barbara Newman, “Possessed by the Spirit: Devout women, demoniacs, and the apostolic life in the thirteenth century,” <i>Speculum</i> v. 73 (1998).</li> <li>• Dennis Devlin, “Female Lay Piety in the High Middle Ages: The Beguines,” in John A. Nichols and Lillian Thomas Shank (eds.), <i>Medieval Religious Women: Volume 1 – Distant Echoes</i> (1994).</li> <li>• Rosalynn Voaden, “All Girls Together: Community, gender and vision at Helfta,” in Diane Watt (ed.), <i>Medieval Women in their Communities</i> (1997).</li> <li>• Penelope Galloway, “Discreet and Devout Maidens?: Women’s involvement in Beguine communities in northern France, 1200-1500,” in Diane Watt (ed.), <i>Medieval Women in their Communities</i> (1997).</li> </ul> <p style="text-align: right;"><i>Above: St. Bridget receives her revelations.</i></p>
<p>Wed Nov 21</p>	<p><b>Thanksgiving Break: No Class</b></p>

<p>Mon Nov 26</p> 	<p><b>Discussion: Witches and Witch Trials</b></p> <p>required reading:</p> <ul style="list-style-type: none"> <li>• Elspeth Whitney, “Witches, Saints, and Other ‘Others’: Women and deviance in medieval culture,” in Linda E. Mitchell (ed.), <i>Women in Medieval Western European Culture</i> (1999). CP 306-315.</li> <li>• Heinrich Kramer and Jacob Sprenger, <i>Malleus Maleficarum</i> in Elizabeth A. Clark and Herbert Richardson (eds.), <i>Women and Religion: The original sourcebook of women in Christian thought</i> (2nd ed., 1996). CP 316-320.</li> </ul> <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Malcolm Gaskill, “Witchcraft and Power in Early Modern England: The case of Margaret Moore,” in Jenny Kermode and Garthine Walker (eds.), <i>Women, Crime and the Courts in Early Modern England</i> (1994).</li> <li>• Jeffrey B. Russell &amp; Mark W. Wyndham, “Witchcraft and the Demonization of Heresy,” <i>Mediaevalia</i> v. 2 (1976).</li> <li>• Ronnie Po-Chia Hsia, “Witchcraft, Magic, and the Jews in Late Medieval and Early Modern Germany,” in Jeremy Cohen (ed.), <i>From Witness to Witchcraft: Jews and Judaism in medieval Christian thought</i> (1996).</li> <li>• Julian Goodare, “Women and the Witch-hunt in Scotland,” <i>Social History</i> v. 23 (1998).</li> </ul>
<p>Wed Nov 28</p>	<p><b>Discussion: Women and the Reformations</b></p> <p>required reading:</p> <ul style="list-style-type: none"> <li>• Susan C. Karant-Nunn, “The Reformation of Women,” in Renate Bridenthal, Susan Mosher Stuard, &amp; Merry E. Wiesner (eds.), <i>Becoming Visible: Women in European history</i> (3rd ed., 1998). CP 321-348.</li> <li>• Martin Luther, “Lectures on Genesis,” in Elizabeth A. Clark and Herbert Richardson (eds.), <i>Women and Religion: The original sourcebook of women in Christian thought</i> (2nd ed., 1996). CP 349-352.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Natalie Zemon Davis, “City Women and Religious Change,” in her <i>Society and Culture in Early Modern France</i> (1975).</li> <li>• Guido Ruggiero, “Sex Crimes Against God,” in his <i>The Boundaries of Eros: Sex crime and sexuality in Renaissance Venice</i> (1985).</li> <li>• Barbara J. Harris, “A New Look at the Reformation: Aristocratic women and nunneries, 1450-1540,” <i>Journal of British Studies</i> v. 32 (1993).</li> <li>• E. William Monter, “Women in Calvinist Geneva (1550-1800),” <i>Signs</i> v.6 (1980).</li> </ul> <p><i>Katherine von Bora, Martin Luther's wife. For more about Katherine von Bora, go to <a href="http://www.d.umn.edu/~aroos/vonbora.html">http://www.d.umn.edu/~aroos/vonbora.html</a></i></p>



## Theme 5: Putting Things in Perspective

<p>Mon Dec 3</p>	<p><b>Discussion: Men &amp; Masculinity</b> required reading:</p> <ul style="list-style-type: none"> <li>• Vern L. Bullough, “On Being Male in the Middle Ages,” in Clare A. Lees (ed.), <i>Medieval Masculinities: Regarding men in the middle ages</i> (1994). CP 353-360.</li> <li>• “How the Wise Man Taught his Son,” in Edith Rickert and L.J. Naylor (eds.), <i>The Babee’s Book: Medieval manners for the Young</i> (repr., 2000). CP 361-363.</li> </ul>  <p>supplemental reading:</p> <ul style="list-style-type: none"> <li>• Michael D. Sharp, “Remaking Medieval Heroism: Nationalism and sexuality in <i>Braveheart</i>,” <i>Florilegium</i> v. 15 (1998).</li> <li>• M. Bennett, “Military Masculinity in England and Northern France, c. 1050-c. 1225,” in D.M. Hadley (ed.), <i>Masculinity in Medieval Europe</i> (1999).</li> <li>• R.N. Swanson, “Angels Incarnate: Clergy and masculinity from Gregorian reform to reformation,” in D.M. Hadley (ed.), <i>Masculinity in Medieval Europe</i> (1999).</li> <li>• Ruth Mazo Karras, “Separating the Men from the Goats: Masculinity, civilization and identity formation in the medieval university,” in Jacqueline Murray (ed.), <i>Conflicted Identities and Multiple Masculinities: Men in the medieval West</i> (1999).</li> </ul> <p>Note: Your final paper is due at the beginning of class today. See handout for instructions.</p>
<p>Wed Dec 5</p>	<p><b>Discussion: Continuity and Change in Women’s History</b> required reading:</p> <ul style="list-style-type: none"> <li>• Judith M. Bennett, “Confronting Continuity,” <i>Journal of Women’s History</i>, v. 9 (1997). CP 364-375.</li> </ul>
<p>Mon Dec 10</p>	<p><b>Course Conclusion and Summary</b></p>
<p style="text-align: center;"><b>See college schedule for time of final exam</b></p>	