

Daughters of Eve or Sisters of Mary?: Women in the Middle Ages (Speaking Intensive)

Course Information:

History 310-01, Speaking Intensive (CRN 80478), Fall 2005
Time: TR 9:30-10:45
Room: Petty 310

Instructor Information:

Dr. Richard Barton
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Office hours: TR 2:30-4:00 and by appointment

Course Description:

This course offers an introduction to the experience of women in the Middle Ages through close examination of writings by and about women. In so doing we will be less concerned with the more traditional elements of medieval history and more interested in how such elements came to shape women's lives and opportunities. One of the central themes will be the importance of gender as a category of cultural difference; with this in mind we will spend a fair amount of time considering the ways in which medieval society defined femininity, appropriate female behavior, and the female body, as well as the ways in which those definitions and understandings changed over time. Among the two paradigms to be considered will be the two most common and paradoxical medieval understandings of women: as "daughters of Eve" women were inherently sinful and inferior, but as "sisters of Mary" women shared in the virtues and special status of the Virgin. A second organizing principle will be the importance of the "family" as the central social institution in the construction of medieval ideas about womanhood. Thus we will examine the ways in which the shape of the family changed over the period 500-1500 and the impact of such changes on women's power, ability to work, religious experiences, and cultural opportunities. Third, since in the Middle Ages, as now, women and femininity were understood and culturally defined only in relation to men and masculinity, we will also spend some time comparing female experience with the experience of men. Fourth, we will examine the changing role of Christianity in shaping both women's lives and spirituality. In our exploration of these themes we will depend upon analysis of significant primary sources about women and femininity written both by men and by women.

Student Learning Goals:

A student who successfully completes this class ought to learn and feel comfortable doing the following:

- interpreting primary sources from the period under study and using both written and oral skills to analyze them
- synthesizing material read from a variety of sources to produce a larger analytical conclusion
- utilizing a variety of forms of writing to analyze materials from the past, thereby helping students to recognize and construct strong written arguments, to critically evaluate scholarship, and to gather and employ evidence
- using oral communication of a variety of types (small-group, debate) to express analytical points about the past

- recognizing how theoretical frameworks of analysis - especially gender - shape interpretations of the past
- comparing ideas, events, and individuals over time to look for change and continuity
- performing research in Jackson Library in order to develop a short research paper that analytically treats a medieval woman (or small group of women)

REQUIRED BOOKS (available for sale at the UNCG bookstore):

Emilie Amt, ed., *Women's Lives in Medieval Europe: A Sourcebook* (NY: Routledge, 1993). ISBN: 0415906288

The Letters of Abelard and Heloise, trans. Betty Radice (Penguin, 1977) ISBN: 0140442979

C.H. Talbot, ed., *The Life of Christina of Markyate* (Univ. of Toronto Press, 2000). ISBN: 0802082025.

Jennifer Ward, *Women in Medieval Europe, 1200-1500* (Longman, 2002). ISBN: 0582288274.

Suzanne Wemple, *Women in the Frankish World* (Univ of Pennsylvania Press, 1985). ISBN: 0812212096.

Online Texts: the URL of such texts will be clearly indicated in the syllabus.

Reserve Room: additional readings will be available in the reserve room of Jackson Library (at the Circulation Desk). It is up to you to acquire and read those materials. Some will undoubtedly be made available electronically, but not all. If a given reading doesn't appear on the e-reserve list for the class, you'll have to go to the reserve room in person in order to read and/or photocopy the article(s).

RECOMMENDED BOOKS (available for sale at UNCG bookstore)

We will read many of the articles in this collection, but not all of them. It will also be on reserve in Jackson Library. So it's up to you whether you buy it or not.

Mary Erler and Maryanne Kowaleski, eds., *Women and Power in the Middle Ages* (University of Georgia Press, 1988). ISBN: 0820323810

What is Speaking Intensive, and How Will it Appear in this Class?

Speaking Intensive is a marker that may be attached to any course at UNCG; it indicates that in that class students will be expected to perform a number of different kinds of oral communication. Although many students are nervous about such classes, I find that they are actually more fun than ordinary classes, since everyone gets to know each other and we all get into the readings in a more engaged way.

For this course, you will be asked to perform two general kinds of speaking during the semester:

Individual speaking - you will be offering your analysis and/or opinion to the class. This will come in a number of different ways:

- presentation of an author's or a source's argument
- presentation of your own research

Group Speaking - you will participate in a group (of 5 or 12) students in a more collaborative form of oral communication:

- participation in general discussion
- debate participation
- group presentation of topic for the day

Structure of Class Meetings:

Each class meeting (except for the first two weeks) will be organized into two distinct blocs: the first will be for oral presentations, while the second will be for group discussion and mini-lectures by the professor (me). Until November 3 the first bloc will be devoted to group presentations (see below, under assignments). Basically, students will be divided into groups of 5; each group will have an opportunity to lead discussion for about 30 minutes on three separate occasions according to guidelines listed below. Starting on November 8, the oral presentation bloc will be filled by individual student presentations (see below); these will last for no more than 10 minutes, and there will be 3-4 such presentations each day until the end of the course.

COURSE REQUIREMENTS:

Presentation of readings	10%
General discussion	5%
Debate (your grade is based on the debate in which you participate orally)	5%
Analytical Essay 1: Gender as a Tool of Analysis	15%
Analytical Essay 2: Argument	15%
Short Research Project:	
Essay 3: Critique of article	15%
Oral Presentation to the class	15%
Final Assignment (either Research Paper or Take-Home Final Exam):	20%

1. Presentation of Readings (10%)

I expect participation and discussion of all students. To facilitate this process, students will be assigned to 5-person groups on the first day of class. Each week, one group will be responsible for introducing the readings assigned for that week. This is to be a collaborative effort, and should take about 30 minutes of class time each day. Each time a group is responsible for leading discussion, several things should happen: 1) one member of the group should introduce the main topic and issues of the day's reading (acting like an MC - giving the rest of us a head's up on what the rest of the group will do); 2) two of the five members will offer brief (5 minute) reports on the assigned primary and secondary source readings; 3) two of the five members will offer brief (5 minute) reports on additional readings (the "For More Reading" category in the Schedule below). If there are no (or not enough) texts listed in the "For More Reading" category, these two students may substitute analysis of a web-site; 4) the first member of the group will summarize and all five members will pose some questions for discussion by the entire class.

Each student who reads a text from the "For More Reading" category or who evaluates a web-site should type up a 1 paragraph summary of that text/site and photocopy it for distribution to the class. In the paragraph you should explain the argument of the text (or the purpose of the website) in a few sentences and then offer your opinion on its utility to our class.

Some clarification: Each group will get three opportunities to lead discussion, and on each of these occasions there will be 3 different tasks to perform: 1. Intro and summary; 2. report on assigned reading; 3. report on extra reading and/or web-site. It is up to each group to decide how to divide these tasks among its members, with one important caveat: each member of the group MUST perform tasks 2 and 3 (reports on assigned and outside readings) at least once. This ensures that each person will do extra reading at least once, and perhaps twice (if you get stuck doing extra reading a second time, you may choose to substitute a web-site analysis for analysis of one of the "For Extra Reading" texts). In week two we will set aside some time in class for each group to set the schedule of who will do what on which date.

I strongly recommend that groups meet in advance of class to touch base and agree upon their general take on the readings - it'd be helpful for those who did outside reading/web-site analysis to share their findings with their colleagues before class meets. I am also happy to answer questions as needed.

Your grade will depend on the average of your presentations - in each presentation (short as they are) I will look to see that you offer appropriate content in a clear and convincing manner.

2. General Discussion, 5%

Although groups will be initiating discussion on most days, the entire class is responsible for the assigned readings, and general discussion will follow the day's presentations. Please try to participate in an informed and interested manner!

3. Debate, 5% DATE: either Sept. 25 or Oct. 23

Twice during the semester we will engage in formal debate. On these occasions, the ordinary small groups will be merged into two 'sides', each of which will take one side of an issue; the two sides will prepare arguments and assemble specific evidence to support their side of the issue; finally, we will have formal debate. Half of each team will have primary speaking responsibility for one debate, while the other half will take over the second debate. Your debate grade will be based only on that debate in which you are a primary speaker (although you are expected to help prepare your overall team for both debates). Grades will be based on oral performance in the debate. Specific debate guidelines will be issued during the semester.

4. Analytical Essays (2), each 3-4 pages in length, and each worth 15% of your grade (total 30%)

You will write two short essays for the class.

1. Gender as a Tool of Analysis (Due: September 13)

For this essay I will ask you to explain the concept of gender and evaluate its strengths and weaknesses as a tool of historical analysis by considering one of the topics covered in class to this point (Ancient Legacy; Christian Legacy; Merovingian Queens; or Merovingian Saints). The essay should be at least three (3) full pages in length.

2. Argument Essay (Due: October 25)

Following the second debate (on the Christina of Markyate case), students will write a 3-4 page analytical essay arguing for one of the two sides of either of the cases which the class debated. That is, you may write either on Theutberga vs Lothar, or on Christina of Markyate and 12th-century marriage law. You must use solid historical evidence to back up your argument (i.e., don't write solely from emotion). You need not argue the case that your team debated orally, nor do you need to write about the case in which you participated. This means that if you had to defend Theutberga orally, but really think Lothar had the better case, you can argue for Lothar in writing. Or, if you participated orally in the Lothar debate, but found Christina more interesting, you may write on Christina instead. I am looking here for well-constructed, well-organized arguments that flow logically and are well-supported with evidence.

5. Short Research Project (Due:) (30%; 15% for short essay and 15% for presentation)

Each student will conduct a short research project on a specific medieval woman. You will not have to write an actual research paper, but instead will conduct some preliminary research on the woman in question. The project will be comprised of four short assignments

a. Choice of a topic - you will simply choose your person and let me know: due September 6

b. Bibliography of 5-10 items, comprising both primary and secondary sources: Due October 4

For your bibliography you should list the sources in proper bibliographic format **and** you should provide a 1-2 sentence evaluation of its value for your project. Note: try to acquire the most up-to-date and scholarly works on your subject. This means, for instance, that *Uppity Women of the Middle Ages* (as fun as it is and I should know, since I own it!) is not an appropriate source for your research. And, if there are two biographies of your person, written in 1900 and 2000 respectively, the more recent one (if it is academic) will almost always be superior. If you're having difficulties evaluating the quality of a source, come talk to me.

c. Short essay evaluating a secondary source (4 pages) Due: November 8

Here you must read an article-length secondary source related to the topic of your research (article-length means either a journal article, an article in a book of essays, or a chapter from a book). This cannot be the same "For More Reading" article that you read as part of your Group Presentation. Then, in a minimum of 4 full pages, you will evaluate its strengths and weaknesses. Look particularly at the question it asks and at its argument (does it hold? why or why not?), at its sources (of what type? sufficient or not? problems with them?), and at its utility for other researchers. Your essay should **not** merely summarize what the article said; instead, it should analyze it.

d. Oral Presentation on the subject of your research project

Beginning on November 8, we will cease to have group presentations and will turn instead to individual presentations by students on the subject of their research. Each student will have about 8 minutes of time to introduce (very quickly) and say something analytical about their person. There will be 3 or 4 presentations each day, on a schedule to be determined. Students will be evaluated by me and by the rest of the class in terms of content and presentation.

6. Final Assignment (20%) Due in my office on Wednesday, December 7 by noon

I am going to give you a choice here. Either you can write an 8-10 page research paper on the subject of your short research project, or you can write a take-home final exam. I don't care which you choose to do, nor do I think one is 'harder' than the other. It's really up to you. I will only ask that you make your decision before the last day of class.

Option 1: Research Paper

Remember that your paper should not be a summary of your subject's life; it should be an analysis of some problem relating to her life and/or influence. The paper should be 8-10 pages in length, with foot- or endnotes, and a bibliography. It should also argue a clear point (and thus should not merely report facts). If you are considering this option, I strongly urge you to make an appointment to see me before Thanksgiving so we can talk about your ideas.

Option 2: Take-Home Final Exam

This will be a comprehensive written synthesis of the themes of the course. I will distribute questions during the last week of classes, and will expect a total of 6-10 pages of typed answers to a combination of short-answers and a longer essay. You may expect to see some 'big picture' questions (i.e., on gender, identity, women and power, etc.)

Important Reminders

1. In case later consultation should prove necessary, students are asked to keep copies of all graded assignments until at least the end of the semester.
2. All course requirements must be completed to receive a grade for the class. This means that you can't decide to skip the bibliography and source analysis, hoping that I'll only reduce the final grade by 10%.
3. I have no formal attendance policy. Still, experience has shown that it is very rare for a student who misses significant numbers of classes to achieve a high mark in the course. I will require a doctor's note (or the equivalent) if a student has to miss one of his/her scheduled oral presentations (i.e., group presentation of readings or either debate).
4. Plagiarism is a serious academic crime that occurs when someone - whether knowingly or not - uses the words or ideas of someone else without giving that person credit for those words or ideas with a formal citation. I therefore expect that all written (and oral) work will be your own. Should I find evidence to the contrary, I will consider any and/or all of the punitive sanctions made available to me by the university. When in doubt, cite your source. If you are not aware of what constitutes plagiarism, please see me in my office - I'm happy to explain it. Be especially careful in your use of web-sites, if you do so at all (generally they are far inferior to written texts as sources).

SEQUENCE OF CLASSES:

Notes on Readings:

You are expected to do the Primary Source Readings and Secondary Source Readings in full before the class for which they are assigned. On several occasions I have also listed works under the category "For More Reading;" only students whose group is responsible for leading discussion on that day need pay attention to this section (of course, if you're interested, I recommend them to anyone!). See above for guidelines on who has to read how much of this 'extra' material.

I recognize full well that this course has a lot of reading, some of which is admittedly difficult. Still, this is a 300-level history course, and a fair amount of rigor is to be expected. That said, I am also understanding - I don't expect you to be masters of a topic after doing the reading, especially if it is hard. I do expect, however, you to work hard to figure out the author's main argument (that is, of what is the author trying to convince you? What does s/he want you to believe? Why?) and to spend some time evaluating it (does the author succeed? Why or why not? Do

you buy it? Why or why not? Does the author present enough - and convincing enough - evidence to persuade you?). I do not expect you to memorize every tiny detail or fact in a given reading - look instead for the main point, and then work to accumulate enough evidence so that, in class, you can intelligently say "The author's argument is He/she was successful/unsuccessful in convincing me ... Some examples that I found useful in evaluating the author's work were"

Section 1: Christianity, Women and Gender

August 16: Introduction to the Course: Women, Gender, and the Body

August 18: The Legacy of the Ancient World: Medical, Legal, and Religious

Primary Source Readings:

Amt, 29-35

Online text: Aristotle and Galen on the Nature, Biology and Social Position of Women

(<http://www.uncg.edu/~rebarton/ancient-women.htm>)

Secondary Source Readings:

Handout: Sherry Ortner, "Is Female to Male as Nature is to Culture?" in *Woman, Culture and Society*, ed. Michelle Zimbalist Rosaldo and Louise Lamphere (Stanford, 1974), 67-87; reprint, *Making Gender: The Politics and Erotics of Culture* (Boston: Beacon Press, 1996), 21-42. [an earlier version may be found in *Feminist Studies* ½ (1972): 5-31]

J-Stor: Joan W. Scott, "Gender: A Useful Category of Historical Analysis?," *American Historical Review* 91 (1986): 1053-75.

August 23: Christian Heritage: the Bible and St Paul

Primary Source Readings:

Amt, 13-23

Online texts: Biblical and Early Christian Authorities

(<http://www.uncg.edu/~rebarton/biblical-women.htm>)

Secondary Source Readings:

Reserve Room (under REL 310): Elizabeth Castelli, "Paul on Women and Gender," in Ross S. Kraemer and Mary R. D'Angelo *Women and Christian Origins* (Oxford, 1999), 221-235.

Reserve Room: Ross S. Kraemer, "Women's Leadership and Offices in Christian Communities," in Kraemer, *Her Share of the Blessings* (Oxford, 1992), 174-198.

For More Reading:

Elizabeth Schüssler Fiorenza, "Missionaries, Apostles, Co-Workers: Romans 16 and the Reconstruction of Women's Early Christian History," reprinted in Ann Loades, ed., *Feminist Theology: A Reader* (Louisville: Westminster John Knox Press, 1990), 57-71.

Constance Parvey, "The Theology and Leadership of Women in the New Testament," in *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions*, ed. Rosemary Radford Ruether (New York, 1974), 117-149.

Daniel Boyarin, "'There is No Male and Female': Galatians and Gender Trouble," in Boyarin, *A Radical Jew: Paul and the Politics of Identity* (Berkeley, 1997), 180-200.

August 25: St. Augustine, St. Jerome, and Female Asceticism

Primary Source Readings:

Amt, 23-28

Online texts: Biblical and Early Christian Authorities

(<http://www.uncg.edu/~rebarton/biblical-women.htm>)

Secondary Source Readings:

Reserve Room: JoAnn McNamara, "Muffled Voices: the Lives of Consecrated Women in the Fourth Century," in J.A. Nichols and L.T. Shank, eds., *Distant Echoes* (Cistercian Publications, 1984), 11-29.

Reserve Room: Elizabeth A. Clark, "Ascetic Renunciation and Feminine Advancement: a Paradox of Late Antique Christianity," *Anglican Theological Review* 63 (1981), 240-

257, reprinted in Clark, *Ascetic Piety and Women's Faith: Essays on Late Ancient Christianity* (Lewiston, 1986), 175-208.

For More Reading:

- Jo Ann McNamara, "Sexual Equality and the Cult of Virginitly in Early Christian Thought," *Feminist Studies* 3 (1976): 145-158, reprinted in David M. Scholer, ed., *Women in Early Christianity* (Garland, 1993), 219-232
- Joyce E. Salisbury, *Church Fathers, Independent Virgins* (New York, 1991), esp. chapter 3 ("Augustine's Sexual Revolution")
- Ross S. Kraemer, "The Conversion of Women to Ascetic Forms of Christianity," *Signs* 6 (1980): 298-307; reprinted in Bennett et al., eds., *Sisters and Workers*, 198-208.

Section 2: Early Medieval Themes: Marriage, Sanctity, and Power

August 30: [Group A] Merovingian Society

Primary Source Readings:

- Online text: Gregory of Tours on Frankish Queens (read sections before "Fredegund and the Tax Demands") (<http://www.uncg.edu/~rebarton/frankish-queens.htm>)
Amt, 38-49

Secondary Source Readings:

- Wemple, *Women in Frankish Society*, 1-50
- Handout: Nira Gradowicz-Pancer, "De-Gendering Female Violence: Merovingian Female Honour as an 'exchange of violence'," *Early Medieval Europe* 11 (2002): 1-18.

For More reading:

- JoAnn McNamara and Suzanne Wemple, "Marriage and Divorce in the Frankish Kingdom," in Susan M. Stuard, ed., *Women in Medieval Society* (Univ. of Pennsylvania Press, 1976), 96-124. [with attention to Theutberga, Lothar and Hincmar]
- Bonnie Effros, "Dressing Conservatively: Women's Brooches as Markers of Ethnic Identity?," in *Gender in the Early Medieval World: East and West, 300-900*, ed. Leslie Brubaker and Julia Smith (Cambridge UP, 2004)
- Yitzhak Hen, "Gender and the Patronage of Culture in Merovingian Gaul," in *Gender in the Early Medieval World: East and West, 300-900*, ed. Leslie Brubaker and Julia Smith (Cambridge UP, 2004)

September 1: [Group B] Merovingian Queens

Primary Source Readings:

- Amt, 121-129
- Online text: Gregory of Tours on Frankish Queens (read sections after "Fredegund and the Tax Demands") (<http://www.uncg.edu/~rebarton/frankish-queens.htm>)

Secondary Source Reading:

- Wemple, *Women in Frankish Society*, 51-74
- Reserve Room: Pauline Stafford, "Powerful Women in the Early Middle Ages: Queens and Abbesses," in Peter Linehan and Janet Nelson, eds., *The Medieval World* (Routledge, 2001), 398-415.

For More Reading:

- Jo Ann McNamara, "Imitatio Helenae: Sainthood as an Attribute of Queenship," in *Saints: Studies in Hagiography*, ed. Sandro Sticca, MRTS 141 (Binghamton: CMERS, 1996), 51-80.
- Janet Nelson, "Queens as Jezebels: Brunhild and Balthild in Merovingian History," in Derek Baker, ed., *Medieval Women* (Blackwell, 1978), 31-78; reprinted in Nelson, *Politics and Ritual in Early Medieval Europe* (London, 1986)
- Janet Nelson, "Women at the Court of Charlemagne: a Case of Monstrous Regiment?," in John Parsons, ed., *Medieval Queenship* (St Martin's, 1998), 43-62

September 6: **[Group C]** Sainted Women of the Dark Ages**DUE:** Research Topics and One Bibliographic item

Primary Source Readings:

Amt, 219-233

Secondary Source Readings:

Wemple, *Women in Frankish Society*, 127-174Jane Tibbetts Schulenberg, "Female Sanctity: Public and Private Roles, ca. 500-1100," in Erler and Kowaleski, eds., *Women and Power*, 102-125.

For More reading:

Jo Ann McNamara, "The Need to Give: Suffering and Female Sanctity in the Early Middle Ages," in *Images of Sanctity in Medieval Europe*, ed. Renate Blumenfeld-Kosinski and Timea Szell (Cornell UP, 1991), 199-221.Jo Ann McNamara, "Chastity as a third gender in the history and hagiography of Gregory of Tours," in Mitchell and Wood, eds., *The World of Gregory of Tours* (Brill, 2002), 199-210.Julia M.H. Smith, "Women at the tomb : access to relic shrines in the early Middle Ages," in Mitchell and Wood, eds., *The World of Gregory of Tours* (Brill, 2002), 163-180Jane Tibbetts Schulenberg, "Women's Monastic Communities, 500-1100: Patterns of Expansion and Decline," *Signs* 14 (1989): 261-292 (reprinted in Bennett et al., eds., *Sisters and Workers*, 208-239Jo Ann McNamara, "A Legacy of Miracles: Hagiography and Nunneries in Merovingian Gaul," in *Women of the Medieval World: Essays in Honor of John Mundy*, ed. Julius Kirshner and Suzanne Wemple (Blackwell, 1985), 36-53.September 8: **[Group D]** Saint Radegund

Primary Source Readings:

Reserve Room: Two Lives of St. Radegund, pp. 60-105 in *Sainted Women of the Dark Ages*, ed. Jo Ann McNamara

Secondary Source Reading:

Wemple, *Women in Frankish Society*, 175-197Handout: Simon Coates, "Regendering Radegund? Fortunatus, Baudonivia and the Problem of Female Sanctity in Merovingian Gaul," in *Gender and Christian Religion*, *Studies in Church History* 34 (Boydell, 1998), 37-50.

For More Reading:

Brian Brennan, "St. Radegund and the Early Development of her Cult at Poitiers," *Journal of Medieval History* 13 (1985): 340-355.Isabel Moreira, "Provisatrix optima: St. Radegund of Poitiers' Relic Petitions to the East," *Journal of Medieval History* 19 (1993): 285-305.Lisa Weston, "Elegiac Desire and Female Community in Baudonivia's *Life of Saint Radegund*," in Francesca Sautman and Pamela Sheingorn, eds., *Same Sex Love and Desire among Women in the Middle Ages* (Palgrave, 2001), 85-99.September 13: **[Group E]** Carolingian Marriage and Family; the Case of Lothar and Theutberga**DUE:** Analytical Essay 1: Gender as a Tool of Analysis

Primary Source Reading:

Handout: The Case of Emperor Lothar vs. Empress Theutberga

Secondary Source Reading:

Wemple, *Women in Frankish Society*, 75-123On-line (J-Stor): Stuart Airlie, "Private Bodies and the Body Public: the Divorce Case of Lothar II," *Past and Present* 161 (1998), 3-38.

For More Reading:

Pierre Payer, "Early Medieval Regulations Concerning Marital Sexual Relations," *Journal of Medieval History* 4 (1980): 353-376.

Jane Bishop, "Bishops as Marital Advisors in the Ninth Century," in Julius Kirshner and Suzanne Wemple, eds., *Women of the Medieval World: essays in Honor of John H. Mundy* (Oxford, 1985), 54-84.

September 15: Debate Preparation

September 20: Debate

Section 3: Family, Marriage and Power

September 22:[Group A] Aristocratic Women of the 11th and 12th centuries

Primary Source Reading

Online texts: Norman Noblewomen of the Eleventh Century

(<http://www.uncg.edu/~rebarton/normanwomen.htm>)

Secondary Source Reading

Ward, *Women in Medieval Europe*, 1-25, 110-132

Reserve Room: Kimberly LoPrete, "Adela of Blois: Familial Alliances and Female Lordship," in Theodore Evergates, ed., *Aristocratic Women in Medieval France* (Philadelphia, 1999), 7-43.

For More Reading:

Brigitte Bedos-Rezak, "Women, Seals and Power in Medieval France, 1150-1350," in Erler and Kowaleski, *Women and Power*, 61-82.

McNamara and Wemple, "The Power of Women Through the Family," in Erler and Kowaleski, eds., *Women and Power*, 83-101

Marjorie Chibnall, "Women in Orderic Vitalis," *The Haskins Society Journal* 2 (1990): 105-121 (see Dr. Barton for this essay)

September 27: [Group B] Women's Lives in the Family

Primary Source Readings

Amt, 53-60, 142-154

Secondary Source Readings

Ward, *Women in Medieval Europe*, 26-73

Reserve Room: Mary McLaughlin, "Survivors and Surrogates: Children and Parents from the Ninth to the Thirteenth Centuries," in Lloyd de Mause, ed., *The History of Childhood* (Psychohistory Press, 1974), 101-181; reprinted in Carol Neel, ed., *Medieval Families: Perspectives on Marriage, Households and Children* (Toronto, 2004), 20-124 (pp 66-125 are notes)

For More Reading:

Nancy F. Partner, "The Family Romance of Guibert of Nogent: His Story/ Her Story," in John Parsons and Bonnie Wheeler, eds., *Medieval Mothering* (Garland, 1996), pp. Xx-yy

Steven A. Epstein, "The Medieval Family: A Place of Refuge and Sorrow," in Neel, ed., *The Medieval Family*, 405-428.

David Herlihy, "The Making of the Medieval Family: Symmetry, Structure and Sentiment," in Neel, ed., *The Medieval Family*, 192-213.

September 29: [Group C] Women and Chivalry: Eleanor of Aquitaine

Primary Source Readings:

On-line source: Letter 154 of Peter of Blois to Eleanor:

(<http://www.fordham.edu/halsall/source/eleanor.html>)

Secondary Source Reading:

Reserve Room: Georges Duby, *Women of the Twelfth-Century, volume 1: Eleanor of Aquitaine and Six Others* (Chicago, 1997), 1-20.

Reserve Room: Elizabeth A.R. Brown, "Eleanor of Aquitaine Reconsidered: the Woman and Her Seasons," in Bonnie Wheeler and John C. Parsons, eds., *Eleanor of Aquitaine: Lord and Lady* (Palgrave, 2003), 1-54 (pp 29-54 are endnotes)

For More Reading:

Any article(s) in Wheeler and Parsons, eds., *Eleanor of Aquitaine: Lord and Lady*.

October 4: **[Group D]** Law, Marriage and Celibacy

Due: Bibliography

Primary Source Readings:

Online texts: Church Reform: Clerical Marriage and Misogynist Propaganda

(<http://www.uncg.edu/~rebarton/churchreform.htm>)

Peter Damian, on sodomy: <http://www.fordham.edu/halsall/source/homo-damian1.html>

Amt, 79-94 (marriage law)

Gratian, canon law of marriage: <http://www.fordham.edu/halsall/source/gratian1.html>

Letters of Innocent III regarding marriage:

<http://www.fordham.edu/halsall/source/innIII-mariagewomen.html>

Wife sues to get husband back: <http://www.fordham.edu/halsall/source/hyams-wifesues.html>

Secondary Source Reading:

Reserve Room, Christopher Brooke, *The Medieval Idea of Marriage* (Oxford, 1989),
56-77, 119-143

The Letters of Abelard and Heloise, pp. lviii-lxxxii

For more reading:

James Brundage, "Sex and Canon Law," in *Handbook of Medieval Sexuality*, ed.

Vern Bullough and James Brundage (Garland, 1996), 33-50.

Georges Duby, *Medieval Marriage: Two Models from Twelfth-Century France*, pp. 1-22

Joyce Salisbury, "Gendered Sexuality," in *Handbook of Medieval Sexuality*, ed. Bullough
and Brundage, 81-102.

Jaqueline Murray, "Hiding Behind the Universal Man: Male Sexuality in the Middle Ages," in
Handbook of Medieval Sexuality, ed. Bullough and Brundage, 123-152.

October 6: **[Group E]** Abelard and Heloise

Primary Sources:

The Letters of Abelard and Heloise, pp. 1-43 (esp. 1-20), 47-89, 224-227, 237-244

Secondary Sources:

Reserve Room: Georges Duby, *Women of the Twelfth Century. Volume 1: Eleanor of
Aquitaine and Six Others* (Chicago, 1997), 42-65

Reserve Room, Christopher Brooke, *The Medieval Idea of Marriage*, 93-118

For More Reading:

Catherine Brown, "Muliebriter: Doing Gender in the Letters of Heloise," in *Gender and Text
in the Later Middle Ages*, ed. Jane Chance (Gainesville: University Press of Florida,
1996), 25-51.

Fiona Griffiths, "'Men's Duty To Provide For Women's Needs': Abelard, Heloise and their
negotiation of the *cura monialum*," *Journal of Medieval History* 30 (2004): 1-24.

October 11: FALL BREAK

October 13: **[Group A]** Christina of Markyate and the New Law of Marriage

Primary Source Reading:

Life of Christina of Markyate, 1-33 (intro), 34-119 (every other page)

Secondary Source Reading:

On-line (Pro-quest): Thomas Head, "The Marriages of Christina of Markyate," *Viator* 21
(1990), pp. 71-95

For More Reading:

Robert Stanton, "Marriage, Socialization and Domestic Violence in the *Life of Christina of
Markyate*," in Eve Salisbury, et al., eds., *Domestic Violence in Medieval Texts* (Univ
Press of Florida, 2002), 242-271

Thomas Renna, "Virginity in the *Life of Christina of Markyate and Aelred of Rievaulx's Rule*,"
The American Benedictine Review 36 (1985): 79-92.

October 18: Debate Prep

October 20: Debate

Section 4: Women and Work

October 25: [Group B] Peasants

DUE: Second Short Essay (Argument Essay)

Primary Source Reading:

Amt, 179-193 (agriculture and peasants)

Secondary Source Reading:

Ward, *Women in Medieval Europe*, 74-93

Judith Bennett, "Public Power and Authority in the Medieval English Countryside," in Erler and Kowaleski, eds., *Women and Power*, 18-36.

For More Reading:

Katherine French, "Women in the Late Medieval English Parish," in Erler and Kowaleski, eds., *Gendering the Master Narrative* (2003), 156-173.

Judith Bennett, "The Tie that Binds: Peasant Marriages and Families in Late Medieval England," *Journal of Interdisciplinary History* 15 (1984): 111-129, reprinted in Neel, ed., *Medieval Families*, 214-233.

Barbara Hanawalt, "Peasant Women's Contribution to the Home Economy in Late Medieval England," in Barbara Hanawalt, ed., *Women and Work in Preindustrial Europe* (Bloomington, 1986), 3-19.

October 27: [Group C] Working Women, 2: Townswomen

Primary Source Reading:

Amt, 194-215 (towns)

Secondary Source Readings:

Martha Howell, "Citizenship and Gender: Women's Political Status in Northern Medieval Cities," in *Women and Power*, 37-60

Reserve Room: Christiane Klapisch-Zuber, "The 'Cruel Mother': Maternity, Widowhood and Dowry in the Fourteenth and Fifteenth Centuries," in Klapisch-Zuber, *Women, Family and Ritual in Renaissance Italy* (Chicago, 1985), 117-131.

For more reading:

Stanley Chojnacki, "The Power of Love: Wives and Husbands in Late Medieval Venice," in Erler and Kowaleski, eds., *Women and Power*, 126-148.

Felicity Riddy, "Looking closely: authority and intimacy in the late medieval urban home," in Erler and Kowaleski, eds., *Gendering the Master Narrative* (2003), pp. 212-228

Diane Owen Hughes, "Distinguishing Signs: Ear-rings, Jews and Franciscan Rhetoric in the Italian Renaissance City," *Past and Present* 112 (1986): 3-59

November 1: [Group D] Women, Medicine and Sex

Primary Source Readings:

Amt, 98-114

Secondary Source Readings:

Ward, *Women in Medieval Europe*, 94-109

On-line (J-Stor): Monica Green, "Women's Medical Practice and Health Care in Medieval Europe," *Signs* 14 (1989): 434-473 (Reprinted in Bennett, et al., eds., *Sisters and Workers*, 39-78)

On-line (J-Stor): James Brundage, "Prostitution in the Medieval Canon Law," *Signs* 1 (1976): 825-845; reprinted in Bennett et al., eds., *Sisters and Workers in the Middle Ages*, 79-99.

For more reading:

Ruth Karras, "Sexuality in the Middle Ages," in Peter Linehan and Janet Nelson, eds., *The*

Medieval World (Routledge, 2001), 279-293

Ruth Karras, "The Regulation of Brothels in Later Medieval England," *Signs* 14 (1989): 399-433; reprinted in Bennett et al., eds., *Sisters and Workers*, 100-134.

James Brundage, "Sin, Crime and the Pleasures of the Flesh: the Medieval Church Judges Sexual Offenses," in Peter Linehan and Janet Nelson, eds., *The Medieval World* (Routledge, 2001), 294-307.

Section 5: Women and Literature

November 3: [Group E] Women in Literature, 1: Romance Literature

Primary Source Readings:

Reserve Room: Marie de France, "Le Fresne", pp. 73-91 in *The Lais of Marie de France*, trans. Robert Hanning and Joan Ferrante (1978)

Secondary Source Readings:

Handout: June Hall McCash, "The Image of Women in the 'Lais' of Marie de France," *Medieval Perspectives* 11 (1996): 96-112

Reserve Room: Linda Paterson, "Gender Negotiations in France during the Central Middle Ages," in Peter Linehan and Janet Nelson, eds., *The Medieval World* (Routledge, 2001), 246-266.

For More Reading:

Michelle Freeman, "The Power of Sisterhood: Marie de France's 'Le Fresne'," in Erl er and Kowaleski, eds., *Women and Power*, 250-264

Penny S. Gold, "Secular Image: Women in *Chanson de Geste* and Romance," in Gold, *The Lady and the Virgin: Image, Attitude and Experience in Twelfth-Century France* (Chicago, 1985), 1-42

November 8: Women in Literature, 2: Chaucer

Due: Third Short Essay (Article Analysis)

Primary Source Reading:

Reserve Room: Geoffrey Chaucer, *Canterbury Tales*, Prologue to the Wife of Bath's Tale

Secondary Source Reading:

Elaine Tuttle Hansen, "The Powers of Silence: the Case of the Clerk's Griselda," in Erl er and Kowaleski, eds., *Women and Power*, 230-249

On-line: Elaine Treharne, "The Stereotype Confirmed? Chaucer's Wife of Bath," *Essays and Studies*, new series (2002): 93-116.

November 10: Women and Literature: Christine of Pizan

Primary Source Reading:

Reserve Room: Christine de Pisan, selections from her work (Willard, *The Writings*, ix-xv, 137-144, 151-161, 171-212)

Secondary Source Readings:

Ward, *Women in Medieval Europe*, 133-153

Reserve Room: Early Jeffrey Richards, "Rejecting Essentialism and Gendered Writing: the Case of Christine of Pizan," in Jane Chance, ed., *Gender and Text in the Later Middle Ages* (University Press of Florida, 1992), 96-132.

For More Reading:

Pamela Sheingorn, "'The Wise Mother': the Image of St Anne Teaching the Virgin Mary," in Erl er and Kowaleski, eds., *Gendering the Master Narrative* (2003), 105-134.

Susan Groag Bell, "Medieval Women Book Owners: Arbiters of Lay Piety and Ambassadors of Culture," in Erl er and Kowaleski, eds., *Women and Power*, 149-187.

Section 6: Women and Religion

November 15: "The Frailer Sex:" Hildegard of Bingen and Womanhood

Primary Source Readings:

Amt, 233-235 (letter of Hildegard)

Reserve Room: Elizabeth Petroff, ed., *Medieval Women's Visionary Literature* (Oxford, 1986), 151-157

Secondary Source Readings:

Ward, *Women in Medieval Europe*, 154-173

Reserve Room: Barbara Newman, "Divine Power made Perfect in Weakness: St. Hildegard on the Frail Sex," in John Nichols and Lillian Shank, *Medieval Religious Women. Volume 2: Peace Weavers* (Cistercian Publications, 1987), 103-122

On-Line (J-Stor): Augustine Thompson, "Hildegard of Bingen on Gender and the Priesthood," *Church History* 63 (1994): 349-364.

November 17: Female Piety and Spirituality: Beguines and Mystics

Primary Source Readings:

Online text: A Letter of Catherine of Siena

(<http://www.uncg.edu/~rebarton/cathsienaletter.htm>)

Amt, 263-267 (Beguinage of Ghent)

Reserve Room: Petroff, ed., *Medieval Women's Visionary Literature*, 179-183 (on Marie d'Oignies)

Reserve Room: Katharina Wilson, ed., *Medieval Women Writers* (Athens, GA, 1984), 252-268

Secondary Source Reading:

Ward, *Women in Medieval Europe*, 176-208

Reserve Room: Elizabeth Petroff, "A New Feminine Spirituality: the Beguines and their Writings in Medieval Europe," in Petroff, *Body and Soul: Essays on Medieval Women and Mysticism* (Oxford, 1994), 51-65

J-Stor: Caroline Walker Bynum, "Fast, Feast and Flesh: the Religious Significance of Food to Medieval Women," in *Representations* 11 (1985), 1-25.

For More Reading:

Carol Neel, "The Origins of the Beguines," *Signs* 14 (1989), 321-341; reprinted in Judith Bennett et al., eds., *Sisters and Workers in the Middle Ages* (Chicago, 1989, 240-260 (note: the original is available online)

November 22: Women and Heresy

Primary Sources:

On line sources: Heresy, Towns and Women:

<http://www.uncg.edu/~rebarton/popreligmvmts.htm>

Reserve Room: Katharina Wilson, *Medieval Women Writers* (Athens, GA, 1984), 204-226

On-Line: Trial of Marguerite Porete: <http://www.uncg.edu/~rebarton/margporete.htm>

Secondary Sources:

Reserve Room: Ross S. Kraemer, "Heresy as Women's Religion: Women's Religion as Heresy," in Kraemer, *Her Share of the Blessings* (Oxford, 1992), 157-173.

Ward, 238-251

November 24: Thanksgiving Break

November 29: Margery Kempe

Primary Sources:

Reserve Room: *The Book of Margery Kempe*, ed. Barry Windeatt (2000), pp. TBA

Secondary Sources:

Reserve Room: Anthony Goodman, "The Piety of *The Book of Margery Kempe*," in Goodman, *Margery Kempe and Her World* (Longman, 2002), pp. 100-126

December 1: Joan of Arc: Gender, Politics and Sanctity

Primary Sources:

On-line: The Life and Trial of Joan of Arc (<http://www.uncg.edu/~rebarton/joanofarc.htm>)

Secondary Sources:

Susan Crane, "Clothing and Gender Definition: Joan of Arc," *Journal of Medieval and Early*

Modern Studies 26 (1996): 297-320.
Kelly DeVries, "A Woman as Leader of Men: Joan of Arc's Military Career," in Bonnie Wheeler and C.T. Wood, eds., *Fresh Verdicts on Joan of Arc* (Garland, 1999), 3-18.

Wednesday December 7: **Final Assignments Due** in My Office by Noon

NOTE: For a select bibliography of work on medieval women's history, see this course's Black-board site.