HISTORY 117C: WOMEN, GENDER AND THE FAMILY IN THE MIDDLE AGES

 Winter, 2018 (T-R 11-12:15, Girvetz 2112)

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This course covers, roughly, the period between 300 and 1500 A.D. Areas of focus include:

1) the influence of Christianity, rabbinic Judaism, and early Islam on gender constructions, the structure of the family, attitudes towards sexualities, and women’s opportunities;

2) women's distinctive spiritualities;

3) different gendered experiences among rich and poor, Jewish and Christian;

4) immigration to towns and the effect of the growth of urban life on households, women's status, attitudes towards sexualities, and women's experience; and

5) the impact of property law on women's status, work opportunities, and independence. In a final unit we will also look at

6) gender- and age-specific forms of vulnerability during the crises of the later middle ages, when warfare and disease disrupted everyday life and caused numerous people to take to the road as refugees.

BOOK AND READER AVAILABLE FOR PURCHASE:

1) Available at the UCSB bookstore: Petroff = Elizabeth Petroff, *Medieval Women's Visionary Literature.* Although I have placed 2 copies on reserve in the library, this is a set of primary sources that you will need for class discussions -- so I highly recommend that you purchase it.

2) Available at SBPrinter in the UCEN: Farmer, *History 117c: Women, Gender, and Sexuality in the Middle Ages* (abbreviated below as "Farmer, Reader"). I have also placed copies of this on reserve, but it is essential for class discussions, so, again, I urge you to purchase it.

SEVERAL ADDITIONAL READINGS WILL BE AVAILABLE ON THE GAUCHOSPACE COURSE SITE. THOSE ARE INDICATED BELOW. Several assignments on Gauchospace will be from an out-of-print textbook: Katherine French and Allyson Poska, *Women and Gender in the Western Past, vol*. I refer to this item as "French/Poska." Other readings on gauchospace are from scholarly articles or books and are identified by author and title.

Be sure to sign onto Gauchospace so that you can access reading materials, lecture outlines, etc., and so that you can upload reading responses and paper assignments.

COURSE REQUIREMENTS:

A. Upload 6 reading response assignments (out of a possible 12) 30%

Each response should be c. 200-250 words in length. Each is due BEFORE the relevant class takes place; no credit for late uploads. Reading responses will be graded Excellent-Satisfactory-Unsatisfactory. Excellent means you've done more than what was expected, you clearly understood the reading and you've been analytical. Satisfactory means you've clearly done the reading. Unsatisfactory means you clearly have not done the reading or you have not understood it or you uploaded it too late. Students will be required to rewrite unsatisfactory reading responses, responding to my questions and comments. Failure to receive an E or S grade on 6 of the reading responses will result in an F for this portion of the grade. If you receive 5 or 6 "E" grades (along with one S to go with the 5 Es) your final grade will be raised 1/2 grade (a B would become a B+, etc.).

B. 1 paper on primary sources (1200-1400 words) 35%

C. Final 35% D. Class Participation – unless you have a legitimate documented excuse, you must attend all classes and contribute to formal discussions. In order to contribute, you need to do ALL of the reading ahead of time. Each unexcused missed discussion will result in a 5% deduction in your final grade. Clear evidence that you have not done the primary source reading will also result in a 5% deduction. Please bring your Sourcebook and Petroff to all formal discussions.

Please note: Cheating or engaging in plagiarism will result in an F for the course. Here is the university's academic code of conduct definition of cheating and plagiarism:

It is expected that students attending the University of California understand and subscribe to the ideal of academic integrity, and are willing to bear individual responsibility for their work. Any work (written or

otherwise) submitted to fulfill an academic requirement must represent a student’s original work. Any act of academic dishonesty, such as cheating or plagiarism, will subject a person to University disciplinary

action. Cheating includes, but is not limited to, looking at another student’s examination, referring to unauthorized notes during an exam, providing answers, having another person take an exam for you, etc.

Representing the words, ideas, or concepts of another person without appropriate attribution is plagiarism. Whenever another person’s written work is utilized, whether it be a single phrase or longer, quotation marks must be used and sources cited. Paraphrasing another’s work, i.e., borrowing the ideas or concepts and putting them into one’s “own” words, must also be acknowledged.

Please note as well: All course materials (lectures, handouts, exams, web materials, etc.) are protected by United States Federal Copyright Law. UC policy 102.23 expressly prohibits students (and all other persons) from recording lectures or discussions and from distributing or selling lectures, notes and all other course material without prior written permission from the instructor. Students are permitted to make notes solely for their own private educational use. Exceptions to accommodate students with disabilities may be granted with appropriate documentation. To be clear, in this class students are forbidden from completing study guides and selling them to any person or organization. The text of this note has been approved by UC General Counsel.

LECTURE, DISCUSSION, AND ASSIGNMENT SCHEDULE

Date Lecture/Discussion Topic Assignment for the Day/Week

 UNIT I: WOMEN, THE FAMILY, AND SEXUALITY 300-900

1/16 Introduction to the course

1/18 Christianity to c. 400 CE ; rabbinic On Gauchospace: French/Poska 105-131;

 Judaism to c. 600 CE Farmer, Reader, pp. 1-21; Petroff, 60-82

1/23: Discussion of Sources and Petroff readings for 1/18

**Reader Response #1** **(upload to gauchospace before class on 1/23):**

Answer A or B:

A) What grounds are there, in Christian scripture and in Christian readings of scripture, for equality between men and women? On what basis do women gain positions of leadership?

B) What are some significant differences in Jewish readings (Reader p. 6) and Christian readings (Reader pp. 10-21) of the story of Adam and Eve in the book of Genesis (Reader pp. 2-4).

PAPER ASSIGNMENT WILL BE HANDED OUT AT THE END OF CLASS ON 1/23.

1/25 Women/gender in Early Islam Farmer, Reader, pp. 22-28; On gauchospace: Halevi, "Wailing for the Dead"

**Reading Response #2 (upload to gauchospace before class on 1/25)–** Why a struggle against wailing -- and what are the important differences in attitudes towards wailing that originated in Kufa and Medina? How does Halevi explain the differences?

1/30 Women and Germanic On gauchospace: French/Poska, 141-153

 Families, 600-900 Farmer, Reader, 29-56, 69-71

**Reading response #3 (upload to gauchospace before class on 1/30):** Discuss the violence of queen Fredegund. Who did she harm, and why did she do it?

2/1 Women and Western European Farmer, Reader, 57-68, Petroff,

 Religious life, 600-900 83-91, 106-114

**Reading response #4:** Queen Radegund founded the convent of the Holy Cross, which later became the scene of a major rebellion, which is described in your reading. Discuss some of the differences between women's religious life, as described in the Lives of Radegund herself and as described in Gregory of Tours' discussion of the rebellion at the Holy Cross. How do you explain those differences?

PAPERS DUE FRIDAY, FEB. 2, 5 PM

2/6 Discussion of source readings for 1/30 and 2/1

UNIT II: WOMEN, THE FAMILY, AND TRANSFORMATION IN THE WEST, 1050-1200

Date Lecture/Discussion Topic Assignment for the Day/Week

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2/8 Church reform, the reconquista Farmer, Reader, pp. 72-76; on gauchospace:

 and the cult of the virgin Remensnyder, *La conquistadora*, pp. 1-20,

 38-49

**Reading response #5:** How did the Virgin Mary, a symbol of god's mercy to humankind, come to be identified with warfare and military conquest?

2/13 Queens in the 12th and On gauchospace: DeAragon, "Wife, Widow

 13th centuries and Mother,"; on gauchospace: Turner,

 "Eleanor of Aquitaine and the Governments of Her Sons"; Farmer, Reader, 77-85

**Reading Response #6, upload to gauchospace before class on 2/13:** In what ways did Eleanor of Aquitaine both resemble and differ from other noble women of her time?

**2/15** Discussion of readings for 2//8 and 2/13

 UNIT III: THE IMPLICATIONS OF URBAN LIFE

2/20 Scholastic Theology on gender & same sex Farmer, Reader, 87-104

 desire/Maimonodes

**Reading response # 7: Upload to gauchospace before class on 2/20:** Why, according to Aquinas, can women be prophets but they can't become priests? According to Aquinas or other preachers of his time are women responsible for some kinds of spiritual mentorship or teaching? Explain.

2/22 Gender, Mysticism, Heresy Petroff, 171-183, 189-200, 231-41,

 254-98; Farmer, Reader, 105-108

**Reading Response #8. Upload to gauchospace before class on 2/22:** Both Marie of Oignies and Marguerite Porete were mystics, but one was a heretic and the other had the support of a Catholic Cardinal. How do you explain that difference?

2/27 DISCUSSION: Sources and Petroff for 2/20 and 2/22

3/1 Merchant and working women in Gauchospace: Farmer, *The Silk Industries of*

 Northern Europe *Medieval Paris,* 1-10, 106-136;

 Farmer, Reader, pp. 122-134

**Reading Response #9:** In what ways, and why, did Parisian women who worked with silk attain higher status or income than did women in other towns or women who worked with other textiles, such as wool?

3/6 Italian upper class women Gauchospace: Klapisch-Zuber, “The Cruel Mother" Farmer, Reader, 110-121

**Reading response #10. Upload to gauchospace before class on 3/6:** In what ways did widowhood, inheritance law and guadianship customs force widowed mothers to be "cruel" in 15th century Florence?

3/8 Jewish Women Gauchospace: Baumgarten, “Maternal Nursing…”; French/Poska, 188-90

**Reading Response #11: upload to gauchospace before class on 3/8:**

What do nursing and wetnursing tell us about similarities and differences between Jewish and Christian cultures, and about relationships between Jews and Christians?

3/13 Gender and vulnerability in the later Gauchospace: Bennett, “Compulsory Labor Middle Ages Service"; Farmer, Reader, pp. 135-147

**Reading Response #12. Upload to gauchospace before class on 3/13:** : Compulsory labor service was a legal response to labor shortages after the black death. What evidence or logic does Bennett use in order to argue that this law affected women more than men?

3/15 Discussion, review for final

**FINAL Wednesday March 21, 12-3**