

## Term Information

Effective Term Spring 2023

## Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding GE Theme TCT to course

What is the rationale for the proposed change(s)?

Faculty would like to add the TCT theme, as it is a good fit for the course

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

N/A

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3640
Course Title	Women: Navigating the Patriarchy in Medieval Europe
Transcript Abbreviation	Medieval Women
Course Description	Investigation of the lives and experiences of medieval European women, with special focus on political power, religious life, work, and family life.
Semester Credit Hours/Units	Fixed: 3

## Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

## Prerequisites and Exclusions

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<b>Prerequisites/Corequisites</b>	Prereq or concur: English 1110, or permission of instructor.
<b>Exclusions</b>	
<b>Electronically Enforced</b>	Yes

## Cross-Listings

Cross-Listings

## Subject/CIP Code

<b>Subject/CIP Code</b>	54.0101
<b>Subsidy Level</b>	Baccalaureate Course
<b>Intended Rank</b>	Sophomore, Junior, Senior

## Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Traditions, Cultures, and Transformations

The course is an elective (for this or other units) or is a service course for other units

### *Previous Value*

*Required for this unit's degrees, majors, and/or minors*

*General Education course:*

*Historical Study*

*The course is an elective (for this or other units) or is a service course for other units*

## Course Details

<b>Course goals or learning objectives/outcomes</b>	<ul style="list-style-type: none"><li>• Students will become familiar with the role of women in the Medieval period, with a focus on female agency and the tradition of resistance to authority traceable across European culture.</li></ul>
<b>Content Topic List</b>	<ul style="list-style-type: none"><li>• Women</li><li>• Gender</li><li>• Power</li><li>• Religion and spirituality</li><li>• Work</li><li>• Family</li><li>• Nuns and monasticism</li><li>• Noble women and court life</li><li>• Clothing and fashion</li><li>• Witchcraft</li></ul>
<b>Sought Concurrence</b>	No

**COURSE CHANGE REQUEST**  
3640 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
11/09/2022

**Attachments**

- History 3640 Combined Syllabus and Reading Schedule.pdf: Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*
- History 3640 Medieval Women form.pdf: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	08/28/2022 11:47 AM	Submitted for Approval
Approved	Soland, Birgitte	08/28/2022 01:14 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	11/09/2022 03:51 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	11/09/2022 03:51 PM	ASCCAO Approval

HISTORY 3640

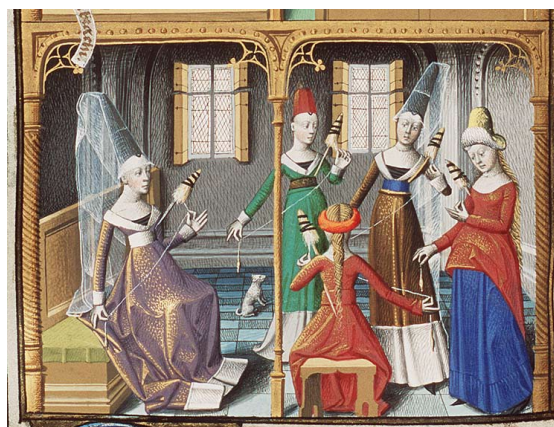
# Women Navigating the Patriarchy in Medieval Europe (3 cr.)

The Ohio State University

Term and Year  
Time  
Location

Dr. Sara M. Butler  
Office: Dulles Hall, Room 269  
Cell: (504) 304-1069  
Email: butler.960@osu.edu  
Office hours: TBA

All students must be officially enrolled in the course by the end of the second full week of the quarter. No requests to add the course will be approved by the Chair after that time. Enrolling officially and on time is solely the responsibility of the student.



## IMPORTANT DATES

- Barr assignment due
- preliminary bibliography for biography paper due
- biography paper outline due
- written biography due, plus peer evaluation form
- final exam

## COURSE DESCRIPTION

The goal of this course is to examine the traditions relating to women across medieval European cultures and to understand how and why they transformed over time. Ideas and practices relating to women in medieval Europe are rooted in both Roman law and medicine as well as the Christian Biblical tradition. The course will begin with a thorough exploration of that early tradition.

The eleventh century brings our first transformative moment for women. The Gregorian Reform of the church imposed a vow of celibacy also on clergy outside the monastery, leading to the mass divorce of priests' wives by the thousands. As a result, monks wrote a whole slew of literature, belittling women, literally turning them into monsters in order to discourage priests from marrying them. These ideas not only led to changes in women's real status in medieval societies, but they lay the foundation for 21<sup>st</sup>

century misogyny. At the same time, European society began the transition from partible inheritance (shared by all children) to primogeniture (all property goes to the eldest male) in conjunction with the adoption of feudalism, a political structure established to provide a king with troops for war. Women saw not only a loss of access to property but a devaluation of their political role as they moved from positions of diplomats to mothers of warriors.

Our second transformative moment begins with the advent of the Black Death (1347-1352) and its continuing outbreaks every 5 to 10 years until the end of the medieval period. Paris theologians explained the Black Death as a result of God's anger at Christians for their low levels of morality. Seen as being inherently prone to sin, women became a focal point for concern, specifically, their bodies as a vehicle to sin. Late medieval society passed a tremendous amount of legislation to keep women from misbehaving, and to prevent sexual sin that might provoke God's wrath and bring a new outbreak of the plague.

Traditions about women were not static across medieval Europe. Despite a continuity of Christian ideals, those ideals were implemented and policed in different ways across Europe. We see a whole spectrum of traditions about women in which England often represented the least restrictive, while Italy represented the most. Through readings and lectures, we will work to untangle the reasons why we see such diversity in cultural traditions, how women's status in society is tied to marital practice and traditions, inheritance patterns, literary traditions, religious rites, and artistic traditions.

In particular, this course will focus on female agency and the tradition of resistance to authority traceable across European culture.

This course fulfills:

- For the GE: "Traditions, Cultures, and Transformation"
- For history majors: pre-1750 and Europe breadth requirements, and the Women's Gender and Sexuality concentration.

## COURSE GOALS

History courses develop students' knowledge of how past events influence today's society and help them understand how humans view themselves.

1. Students acquire a perspective on history and an understanding of the factors that shape human activity.
2. Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding.
3. Students think, speak, and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

## GENERAL EDUCATION

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: In this context, "advanced" refers

to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.]

2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

#### Expected Learning Outcomes:

Successful students are able to:	This course achieves these learning outcomes through:
1.1. Engage in critical and logical thinking about the topic or idea of the theme.	Lectures and class-led discussions of primary source analyses will model critical and logical thinking about medieval traditions and cultures of women. Students will have an opportunity to do their own critical and logical thinking in discussion posts about those readings, and in the course writing assignments.
1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.	Students will be engaging with these ideas on a weekly basis through discussion posts, lectures, and class discussions. Students will have an opportunity to model critical and logical thinking in an in-depth, scholarly exploration in the Barr assignment, their biography projects, and on the final exam.
2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.	Discussion posts require students to identify the reading's argument; to describe it aptly, and to summarize the author's approach and use of evidence. The book review requires the same skill set. Students will also take this a step further by feeling comfortable to critique the author's approach.
2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	Through feedback on discussion posts, students should begin to gain a sense of self as a learner. Students will be given the opportunity to explore their own approaches to the material through the Barr assignment and the biography project in which students will have an opportunity to put together ideas that they have learned over the course of the semester and tie them into modern events and controversies.
3.1. Describe the influence of an aspect of culture	One aspect of medieval culture that will dominate

<p>(e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.</p>	<p>our discussions is religion, in the case of medieval Europe, particularly Catholicism because it was the dominate religion. Religion in the medieval world was more than a weekend activity. It dictated every aspect of one's life. We will have an opportunity to see how women's lives were shaped by religion, as well as their public role and interactions, their place within the family and marriage practices, etc. Students will reflect upon this in discussion posts, as well as the major writings assignments in this course.</p>
<p>3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>This course will explore the impact of three transformative experiences:</p> <p>First: the monasticization of secular society in the 11<sup>th</sup> century that led to the imposition of vows of celibacy on priests and the mass divorce of those priests from their wives led to a wide variety of changes in society with regards to women, both in ideological and real terms.</p> <p>Second: the introduction of feudalism (also in the 11<sup>th</sup> century), a political and social structure that valorized warriors above all else, disenfranchised women by displacing them in political circles and cutting off their access to property.</p> <p>Third: fears about the quality of Christian belief and behavior stirred up by the Black Death manifested in new, restrictive views on sex. As the vehicle for male sin, women's bodies were further stigmatized. Indeed, the witch craze of the late medieval / early modern era springs from these concerns about women and sex.</p> <p>These ideas will be presented in lecture format to the students. They will pop up again in our various readings. The Barr book also discusses this changes in great deal. Students will have a chance to reflect on these changes in discussion posts, the Barr assignment, most likely also in their biography projects, and then on the final exam.</p>
<p>3.3. Examine the interactions among dominant and sub-cultures.</p>	<p>This course hopes to take many different factors into account when examining women, not only race, class, and gender, but also age, marital status, profession, religion, and place of birth. All of these factors created hierarchies within groupings of women. Not only will this course examine interactions between men and women, the church and women, as well as women and the state, it plans to discuss interactions between women at great length, and how women both resisted and</p>

	supported the patriarchy.
3.4. Explore changes and continuities over time within a culture or society.	The one constant that will be at the forefront of this course is the patriarchy; however, how it was implemented, how dominant it was in any given situation, depended not only on place (for example, patriarchy was a much bigger deal in the medieval Mediterranean world than it was in England), and time. Our three transformative moments will give us an opportunity to document transitions in the Power of Patriarchy when it comes to a wide variety of aspects, but especially: women's place within the church, women's access to property, women's position as politicians and representatives for their families, etc.
4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	This course is "European" in scope – and yet, that involves many different kingdoms and states with very different institutions and cultures. Students in this course will not become experts on any one region in particular, but by the end of the course they will have a good sense of some of the major differences between northern European and southern European approaches to women. They will also have a good understanding of how law, economics, and marriage practices, in particular, have a profound impact on women's place in society.
4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.	Race in the medieval context is typically not about skin color; rather, it is about religious difference. The medieval world considered Christians, Jews, and Muslims to be of different races, even descended from different Biblical progenitors (Shem, Japheth, and Ham, respectively). This course will make comparisons between the status and lived experiences of Christian, Jewish, and Muslim women, and will also discuss the ways in which these groups interacted.

#### REQUIRED READINGS

- Beth Allison Barr, *The Making of Biblical Womanhood: How the Subjugation of Women became Gospel Truth* (Brazos Press, 2021). ISBN 9781587434709
- All other readings for this course can be found on CarmenCanvas. You will need to be able to access those readings during class time.

#### GRADING SCHEME

Discussion Posts	22%
Barr Assignment	20%
Biography Presentation	10%
Written Biography	28%
Final Exam	20%



## GRADING SCALE

- A 93-100
- A- 90-92.9
- B+ 87-89.9
- B 83-86.9
- B- 80-82.9
- C+ 77-79.9
- C 73-76.9
- C- 70-72.9
- D+ 67-69.9
- D 60-66.9
- E 0-59



## ASSIGNMENT DESCRIPTIONS

**All written assignments will be submitted through CarmenCanvas.**

### *Discussion Posts*

Every time you read something for this class, I want you discussing it with the students in your assigned discussion groups. Before you do a reading, take a look at the Discussion Board on Canvas and go to the questions related to our reading for the day. I have put some “conversation-starters” there to get you thinking about what you might want to say. You can use one of those starters, or you can write something entirely different. The objective of this assignment is to have you read actively and think about these readings before we discuss them as a class. At times, in class I will divide you into your discussion groups so that you can get ready to share some of your findings with the larger class.

This is NOT a formal writing assignment. I will not be grading for grammar, spelling and style.

I am not going to require a specific number of words per post, or anything like that. What I’m looking for:

- *Quality, not quantity.* I’m looking for you to make contributions that show you are thinking about what you have read – pick out specific threads from the reading and comment.
- *Back up your statements.* You can’t say “I didn’t like the reading” and leave it at that. You need to explain WHY.
- *Advance the discussion.* I am letting you read what others have written before you write. Don’t just repeat what they have said. Advance the conversation by building on what they have said and taking it a step further.
- *Make connections.* Everything we read in this course is related – feel free to remind your group members how today’s reading builds on other materials we have already read.
- *Be respectful.* Disagreement is just fine – in fact, disagreement can be intellectually productive! But you need to express your point of view in a respectful manner.

- *Don't wait until the last minute to post.* The best conversations will come out of having time to reflect. For each discussion, the board will open at the end of the class right before that discussion is scheduled.

Please note: There are 24 opportunities to participate in the discussion boards this semester. **You are only required to participate 22 times (that means you have 2 “passes” – you can choose when you want to opt out of participating).**

### *Barr Assignment*

Beth Allison Barr's *The Making of Biblical Womanhood: How the Subjugation of Women became Gospel Truth* (2021) offers an in-depth analysis of the Biblical tradition of women, how it has deeply infiltrated Western culture, and how it has in fact changed, quite dramatically, over time (without acknowledgement!) because of several transformative moments in Western History. In this history, she discusses her own experience as the wife of Southern Baptist preacher in order to demonstrate the impact of these changes on modern American society.

After reading the book in entirety, please answer one of the following prompts:

1. Offer an analysis of Barr's book. Does she make an effective critique of complementarianism? Which were her strongest arguments? Which were her weakest arguments?
2. Would Barr's analysis of Biblical ideas about women be as effective if she had not also included the autobiographical side to this story? Explain why you think the two work well together (or why you think they do not work well together) and offer lots of examples.
3. What examples of women and women's behaviors in the premodern world suggest that women were not meant to be simply passive and obedient, always subject to men?

Your paper should be **five** double-spaced pages in length with 12 pt Times New Roman, font and one-inch margins. Make sure that you draw extensively on the book to support your argument. Outside research is unnecessary. When you cite from the book, parenthetical reference (Barr, p. 12) is sufficient.

### *Biography:*

Each student will be given the opportunity to choose an historical figure during the first week of classes. Here are the options to choose from:

Alice Kyteler: the first woman to be accused of being a “witch” (in the early modern sense, that is, involving diabolism); also a prominent Irish businesswoman  
 Christine de Pisan (or Pizan): a writer for hire who wrote on non-traditional subjects and engaged in a debate about the place of women in society  
 Heloise: an intellectual and abbess, with a famous set of letters to philosopher-husband,

- Peter Abelard, who was castrated by her uncle
- Joan of Arc: a cross-dressing, peasant savior who played a key role in the Hundred Years' War
- Margery Kempe: the first woman to write an autobiography in English, and an aspiring saint/mystic with a penchant for driving people crazy
- Marie de France: a writer who had lots to say on courtly love; everything we know about Marie de France really has to be interpreted from her writing because we know nothing about her
- Pope Joan: she may not have existed. If she did, she became pope disguised as a man, then was outed during a papal procession
- Queen Eleanor of Aquitaine: the richest woman in the twelfth century; married to the king of France & the king of England; mother of two kings; spent a good portion of her life imprisoned by her husband
- Queen Isabel I of Castile: co-ruler with her husband Ferdinand; initiated the Spanish Inquisition; sponsored overseas travel (Columbus)
- Queen Isabella of France: married to King Edward II of England; she and her lover (Mortimer) threw Edward into prison and took over the throne
- St Bridget of Sweden: mystic and ascetic, founded the Brigittine nunneries; she had visions key to our knowledge of Mary and the Holy Family
- St Catherine of Siena: mystic and ascetic, believed she was literally married to Christ; brought about return of the papal see to Rome
- St Hildegard of Bingen; intellectual, writer, mystic, physician, rebel; she went on preaching tours
- St Julian of Norwich: anchoress, writer, advisor; she played a key role during the era of the plague in bringing comfort to the English people
- Trotula of Salerno: a physician and author of a medieval treatise on health of women; we have almost no information on the woman herself (and some doubt whether she existed) – most of the knowledge will have to come from the treatise that bears her name

There are two halves to this assignment:

a) *Presentation:*

Your mission is to present a biography of this figure to the class. Presentations should be 15 minutes in length (not including the question period) – please time yourselves at home because some days we will have three presentations in one day (so time will be tight). The purpose of this assignment is to make the class more aware of the important contributions of great women to medieval society.

Generally, students will have a partner for their presentations. It is up to you how you would like to work as a team. You may do an integrated presentation – or you may split up the presentation materials and do two mini-presentations. While you will almost certainly be working with another student for your presentation, you will work on the papers individually to present a comprehensive perspective of your woman.

Presentation dates are marked in the calendar below. Try to be creative with your presentations. Students should use PowerPoint to create a visual aid for their presentations. **Your presentation must include a bibliography slide and I do not want**

**to see websites as secondary sources.** The PowerPoint should then be uploaded to Carmen for students to use as study aids for the exam.

It is the responsibility of other students in the class to listen to these presentations respectfully and ask questions. You will be expected to draw on this material for the exam.

b) *Written Biography:*

In order to reinforce the writing process, your biography will be due in three parts:

1. Preliminary bibliography
2. Biography outline
3. Polished research biography with peer review worksheet

**You must do all three parts of the writing process in order to receive a passing grade on this assignment.**

Papers should be **10 pages** in length (standard margins, double-spaced, 12 pt. Times New Roman font -- not including title page and bibliography). The written biography should not be a script from your presentation. It is a research paper and should be written as such. In some ways, biographical writing is the hardest kind of history to write. Instead of a simple biography, I would prefer that you write a SOCIAL HISTORY of your woman. Have a thesis statement that emphasizes her contributions to the medieval world.

Some questions to ask of your woman:

1. What contribution did she make to medieval history? How transformative was she during her lifetime?
2. Was her role in society active or passive? That is, did she consciously set out to change traditions relating to women in the culture in which she lived, or did it happen by a twist of fate?
3. How did she deal with the constrictions of being female in the medieval world? Was her resistance to tradition seen as acceptable, or dangerous?
4. How was she regarded in her own day?
5. How have historians found out about this particular figure? That is, what primary sources have come down to us to enable us to better understand her?
6. What was most important to your historical figure: Family? Politics? Literature? God?

*Preliminary Bibliography:*

I am looking for a page in length. I want to see the name of your subject spelled out at the top of the page – if you have a thesis (i.e. an argument) that you want to address in your paper, please write that down, or if you are currently pursuing a historical question, please write that down. This should be followed by a list of your primary and secondary sources (separated), in **proper citation style**. If you are a history major, you should be using *Chicago Manual of Style* for your citations. If you are a major in another field, please use the style that is appropriate to your discipline.

For finding secondary sources, you should be using the Brepolis Medieval Bibliographies, a database available at the Thompson Library. There is a link to this database on Carmen. Unlike JSTOR, this database includes only citations. You will have to find the articles, book chapters, and books yourself (they are not attached). Your final essay must include a minimum of eight secondary sources (of which two *must* be journal articles). When it comes to secondary sources, NO WEBSITES.

If primary sources relating to your figure exist in the English language, I would like to see you track them down and use them. Admittedly, this will not always be possible. But if it is, it would make sense to get to know your woman through the sources that inform actual historians. Finding primary sources can be difficult. Do note: copyright has expired on all early modern sources; accordingly, many of these are freely available on the internet.

*Biography Outline:* I am looking for roughly two pages with a lot of bullet points. Essentially, I want to know that your biography is going to be more than a paper that starts with the birth of your woman and ends with her death (as you would see in an encyclopedia entry). Make sure that you have a thesis statement (i.e. an argument) regarding your woman. Follow the introduction with a summary of her life (in a few paragraphs), then move into points that support your thesis. In this way, you are showing me that you are not just regurgitating information you read about your woman, but you are thinking critically about how she helped to shape the medieval world.

*Peer Review Worksheet:* You can find this on Canvas. Please have someone read your biography and fill it out for you. This can be handed in as a hard copy in class the day the assignment is due, or scanned and submitted digitally through Carmen.

*Final Exam:*

We will discuss this as we get closer to the date. It will inevitably be some great, overarching essay question that I will give you in advance so that you can adequately prepare for the exam.

## COURSE POLICIES

*Electronics:*

1. No texting in the classroom.
2. I realize that many students save money by getting books in an electronic format that they read on their iPad, kindles, or laptops. It is perfectly acceptable to do so. HOWEVER, in the classroom, technology is only for coursework.

*Attendance:*

1. Attendance will be taken orally at the beginning of every class – if you are not present when attendance is taken, you will be considered absent. In general, for a class that begins at 2:20, I expect each student to be seated and preparing for class at 2:18 so that we may begin promptly at 2:20.
2. Each student is permitted to miss class three times without explanation. After that, the student's grade will be adjusted by 3 percent for each missed class.

3. I cannot, in good conscience, give a passing grade to a student who has missed more than 10 classes (that is, 1/3 of the course), regardless of how well that student has done on class assignments. This rule will apply also in medical circumstances.

Do note: The gradebook in CarmenCanvas does not allow me to calculate late penalties. Accordingly, this will be calculated separately and applied at the end of the course to your final grade when submitted to Buckeyelink.

*Extensions and Late Assignments:*

If you need an extension, please ask for one in advance (“in advance” means at least two days before it is due). Late papers will be penalized a full letter grade per day. For example, if your paper would have received an “A” on the deadline, the next day it will receive a “B”.

## ACADEMIC MISCONDUCT

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term academic misconduct includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations.

Some examples of academic misconduct:

- Handing in a paper that you created for another course, or that someone else wrote for you.
- Handing in a paper made up chiefly of quotations strung together, even if properly attributed.
- Writing a line-by-line paraphrase of someone else’s work.
- Claiming that a family member died in order to get an extension on a project.

Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct ([http://studentaffairs.osu.edu/resource\\_csc.asp](http://studentaffairs.osu.edu/resource_csc.asp)).

## TITLE IX

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator, Kellie Brennan, at [titleix@osu.edu](mailto:titleix@osu.edu).

## DIVERSITY

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes

and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

#### STUDENTS WITH DISABILITIES

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; [slds.osu.edu](http://slds.osu.edu); 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue.

#### MENTAL HEALTH STATEMENT

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting [ccs.osu.edu](http://ccs.osu.edu) or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkun Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at [suicidepreventionlifeline.org](http://suicidepreventionlifeline.org).

#### WHERE TO FIND HELP WITH YOUR WRITING

The **Writing Center** offers free help with writing at any stage of the writing process for any member of the university community. During our sessions, consultants can work with you on anything from research papers to lab reports, from dissertations to résumés, from proposals to application materials. Appointments are available in-person at 4120 Smith Lab, as well as for online sessions. You may schedule an in-person or online appointment by visiting WOnline or by calling 614-688-4291. Please note that the Writing Center also offers daily walk-in hours—no appointment necessary—in Thompson Library. You do not have to bring in a piece of writing in order to schedule a writing center appointment. Many students report that some of their most productive sessions entail simply talking through ideas.

#### LAND ACKNOWLEDGEMENT

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. As a land grant institution, we want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

#### RESERVE CLAUSE

The professor reserves the right to make changes to the syllabus as necessary to meet the objectives of the course, to compensate for missed classes or schedule changes, or for similar legitimate reasons. Students will be notified of any such changes to the syllabus in adequate time to adjust to those changes.



## HISTORY 3640

## Navigating the Patriarchy in Medieval Europe

### Term Reading Schedule

	Date	Lecture	Reading	Assignment	Presentation
	Tues., Jan. 11	Introduction to the class			
WEEK 1: <i>The Christian Traditions</i>	Thurs., Jan. 13	“Women and Christianity”	“Saint Agatha, Virgin,” 154-56; “Saint Marina, Virgin,” 324-25; and “Saint Mary Magdalene,” 374-82, in Jacobus de Voragine, <i>The Golden Legend: Readings on the Saints</i> , trans. William G. Ryan (2012).	discussion post	
WEEK 2: <i>Inheriting The Ancient Tradition</i>	Tues., Jan. 18	“Medical Views on Women”	Thomas Laqueur, “Destiny is Anatomy,” in his <i>Making Sex: Body and Gender from the Greeks to Freud</i> (1992), 25-62.	discussion post	
	Thurs., Jan. 20	“Eve and Her Legacy”	“ <i>The Play of Adam</i> (c.1125-75),” in John Shinnars, ed., <i>Medieval Popular Religion 1000-1500: A Reader</i> (2008), 73-87.	discussion post	
WEEK 3: <i>Women and Property in</i>	Tues., Jan. 25	“English Women and Property”	Janet S. Loengard, “Common Law for Margery: Separate but Not Equal,” in Linda Mitchell, ed., <i>Women in Medieval</i>	discussion post	

<i>a Feudal World</i>			<i>Western European Culture</i> (1999), 117-29.		
	Thurs., Jan. 27	“Italian Women and Property”	Christiane Klapisch-Zuber, “The ‘Cruel Mother’: Maternity, Widowhood, and Dowry in Florence in the Fourteenth and Fifteenth Centuries,” in her <i>Women, Family, and Ritual in Renaissance Italy</i> (1985), 117-131.	discussion post	
EEK 4: <i>Public / Private Divide?</i>	Tues., Feb. 1	“Was there a Public / Private Divide in the Middle Ages?”	Kim M. Phillips, “Public and Private: Women in the Home, Women in the Streets,” in her <i>A Cultural History of Women in the Middle Ages</i> (2013), 105-126.	discussion post	
	Thurs., Feb. 3	“Gendered Geography”	Robert C. Davis, “The Geography of Gender in the Renaissance,” in Judith C. Brown & Robert C. Davis, eds, <i>Gender and Society in Renaissance Italy</i> (1998), 19-38.	discussion post	
WEEK 5: <i>Marriage and Divorce</i>	Tues., Feb. 8	“The Canon Law of Marriage”	Sara McDougall, “Women and Gender in Canon Law,” in Judith M. Bennett and Ruth Mazo Karras, eds, <i>The Oxford Handbook of Women &amp; Gender in Medieval Europe</i> (2013), 163-78.	discussion post	

	Thurs., Feb. 10	“How Permanent was Medieval Marriage?”	Sara M. Butler, “Runaway Wives: Husband Desertion in Medieval England,” <i>Journal of Social History</i> 40.2 (2006): 337-59.	discussion post	
WEEK 6: <i>Feminine Rites</i>	Tues., Feb. 15	“Childbirth”	Fiona Harris Stoertz, “Suffering and Survival in Medieval English Childbirth,” in Cathy Jorgensen Itnyre, ed., <i>Medieval Family Roles: A Book of Essays</i> (1996), 101-120.	discussion post	
	Thurs., Feb. 17	“Contraception and Abortion”	Maeve B. Callan, “Of Vanishing Fetuses and Maidens Made-Again: Abortion, Restored Virginity, and Similar Scenarios in Medieval Irish Hagiography and Penitentials,” <i>Journal of the History of Sexuality</i> 21.2 (2012): 282-96.	discussion post	
WEEK 7: <i>Women and Power</i>	Tues., Feb. 22		Beth Allison Barr’s <i>The Making of Biblical Womanhood: How the Subjugation of Women became Gospel Truth</i> (2021).	<b>Barr Assignment</b>	
	Thurs., Feb. 24	“Jewish Women in Medieval Christendom”	Charlotte Newman Goldy, “A Thirteenth-century Anglo- Jewish Woman Crossing Boundaries: Visible and Invisible,” <i>Journal of Medieval History</i> 34.2 (2008): 130-45.	discussion post	

WEEK 8: <i>Teaching Women</i>	Tues., Mar. 1	“Formal Education of Young Women”	Judith R. Baskin, “Some parallels in the Education of Medieval Jewish and Christian Women,” <i>Jewish History</i> 5.1 (1991): 41-51.	discussion post	
	Thurs., Mar. 3	“Teaching a Woman how to be a Wife”	The Goodman of Paris, “The Sixth Article: To be Humble and Obedient to your Husband,” <i>A Treatise on Moral and Domestic Economy by a Citizen of Paris, c. 1393</i> , trans. Eileen Power (2006), 74-113.	discussion post  <b>preliminary bibliography</b> due for biography paper	
WEEK 9: <i>Working Women</i>	Tues., Mar. 8  <i>NB: Dr. Butler is out of town. Lecture will be recorded on Zoom.</i>	“Women and the Textile Industry”	Sarah Randles, “‘When Adam delved and Eve span’: Gender and Textile Production in the Middle Ages,” in Merridee Bailey, Tania Colwell, and Julie Hotchin, eds, <i>Women and Work in Premodern Europe: Experiences, Relationships and Cultural Representation, c. 1100-1800</i> (2018), 71-102.	discussion post	
	Thurs., Mar. 10	“Marie de France: A Women’s View of Courtly Love Literature”	Marie de France’s “Guigemar,” and Bisclavret,” in <i>The Lais of Marie de France</i> , ed. Glynn S. Burgess (1986), 43-55, and 68-72.	discussion post	Marie de France

	March 14 to 18		SPRING BREAK – NO CLASSES		
WEEK 10: <i>Women Writers</i>	Tues., Mar. 22	“Christine de Pisan: The First Feminist?”	Christine de Pisan, <i>The Book of the City of Ladies</i> , trans. Rosalind Brown-Grant (1999), 5-39.	discussion post	Christine de Pisan
	Thurs., Mar. 24	“Desperately Seeking Sainthood”	<i>The Book of Margery Kempe</i> , ed. and trans. Lynn Staley (2001), 18-35.	discussion post	Margery Kempe
WEEK 11: <i>Rebellious Women</i>	Tues., Mar. 29	“Abelard and Heloise”	William Levitan, ed., <i>Abelard and Heloise: The Letters and Other Writings</i> (2007), 49-126.	discussion post	Heloise
	Thurs., Mar. 31	PRESENTATION DAY			Trotula of Salerno, Pope Joan, Joan of Arc
WEEK 12: <i>Queens and Monarchy</i>	Tues., Apr. 5	“Women and Politics”	Amalie Föbel, “The Political Traditions of Female Rulership in Medieval Europe,” in Judith M. Bennett and Ruth Mazo Karras, eds, <i>The Oxford Handbook of Women &amp; Gender in Medieval Europe</i> (2013), 68-83.	discussion post  <b>biography outline</b> due before the beginning of class	
	Thurs., Apr. 7	PRESENTATION DAY			Eleanor of Aquitaine, Isabella of France, Isabella I of Castile

WEEK 13: <i>Female Mystics</i>	Tues., Apr. 12	“Women and Mysticism”	Rudolph Bell, “I, Catherine,” from his <i>Holy Anorexia</i> (1985), 22-53.	discussion post	Catherine of Siena
	Thurs., Apr. 14	PRESENTATION DAY			Hildegard of Bingen, Julian of Norwich, Bridget of Sweden
WEEK 14: <i>After the Black Death</i>	Tues., Apr. 19	“Women and Heresy”	Barbara Newman, “WomanSpirit, Woman Pope,” in her <i>From Virile Woman to WomanChrist: Studies in Medieval Religion and Literature</i> (1993), 182-223.	discussion post	Alice Kytler
	Thurs., Apr. 21	Women Altogether	María Jesús Fuente, “Christian, Muslim, and Jewish women in Late Medieval Iberia,” <i>Medieval Encounters</i> 15.2 (2009): 319-333.	discussion post; <b>written biographies</b> due before class begins, with <b>peer evaluation form</b>	
	Wed., Apr. 27, 2:00 to 3:45 pm.			FINAL EXAM	

# GE Theme course submission worksheet: Traditions, Cultures, & Transformations

Course: HISTORY 3640 “Navigating the Patriarchy in Medieval Europe”  
(previously named: “Medieval Women: Power, Piety and Production”)

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

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In a sentence or two, explain how this class “fits’ within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

## History 3640: “Navigating the Patriarchy in Medieval Europe”

The goal of this course is to examine the traditions relating to women across medieval European cultures and to understand how and why they transformed over time. Ideas and practices relating to women in medieval Europe are rooted in both Roman law and medicine as well as the Christian Biblical tradition. The course will begin with a thorough exploration of that early tradition.

The eleventh century brings our first transformative moment for women. The Gregorian Reform of the church imposed a vow of celibacy also on clergy outside the monastery, leading to the mass divorce of priests’ wives by the thousands. As a result, monks wrote a whole slew of literature, belittling women, literally turning them into monsters in order to discourage priests from marrying them. These ideas not only led to changes in women’s real status in medieval societies, but they lay the foundation for 21<sup>st</sup> century misogyny. At the same time, European society began the transition from partible inheritance (shared by all children) to primogeniture (all property goes to the eldest male) in conjunction with the adoption of feudalism, a political structure established to provide a king with troops for war. Women saw not only a loss of access to property but a devaluation of their political role as they moved from positions of diplomats to mothers of warriors.

Our second transformative moment begins with the advent of the Black Death (1347-1352) and its continuing outbreaks every 5 to 10 years until the end of the medieval period. Paris theologians explained the Black Death as a result of God’s anger at Christians for their low levels of morality. Seen as being inherently prone to sin, women became a focal point for concern, specifically, their bodies as a vehicle to sin. Late medieval society passed a tremendous amount of legislation to keep women from misbehaving, and to prevent sexual sin that might provoke God’s wrath and bring a new outbreak of the plague.

Traditions about women were not static across medieval Europe. Despite a continuity of Christian ideals, those ideals were implemented and policed in different ways across Europe. We see a whole spectrum of traditions about women in which England often represented the least restrictive, while Italy represented the most. Through readings and lectures, we will work to untangle the reasons why we see such diversity in cultural traditions, how women’s status in society is tied to marital practice and traditions, inheritance patterns, literary traditions, religious rites, and artistic traditions.

In particular, this course will focus on female agency and the tradition of resistance to authority traceable across European culture.

## Connect this course to the Goals and ELOs shared by *all* Themes

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Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**Goal 1:** Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

**Goal 2:** Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
<b>ELO 1.1</b> Engage in critical and logical thinking.	A major aspect of the course will be the analysis of primary document materials. Through in-class modeling, students will learn to dissect a primary document by thinking more carefully about who wrote it, its purpose, the tradition upon which it draws, the logic of the arguments in the text, and its effectiveness in the medieval context. All of this will involve critical and logical thinking that students will be practicing first in their <u>discussion posts</u> related to the <u>course readings</u> ; that I will model in <u>lectures</u> ; then we will complete together in <u>class discussion</u> .
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	Students have two opportunities in the course for advanced, in-depth, scholarly exploration of the topic or ideas within this theme.  <u>Barr Assignment:</u> All students will be reading Beth Allison Barr’s <i>The Making of Biblical Womanhood: How the Subjugation of Women became Gospel Truth</i> (2021). This book is a deconstruction of modern ideas of what the Bible actually has to say about women in conjunction with the life story of the author, who is both a medieval historian and the wife of a Southern Baptist preacher, and her struggles with Biblical woman. This book gives students an opportunity to explore how traditions about women have changed dramatically over time in response to changing cultural practices in order to appreciate how women’s status in society is tied to a whole host of factors, but especially religious ideology and women’s access to the workplace. Barr’s book is phenomenal because in addressing the concerns of a modern woman in the modern world having to deal with the implications of these historical traditions relating to women, students are able to draw connections more easily between the history and their own lives.  <u>Biography Assignment:</u> All students will be doing a class presentation and a written biography of a single woman. The goal is to understand how the woman’s place in society was shaped by the various cultural traditions surrounding them, but also how these particular women attempted to transform ideas about women through their own examples.
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	Students are required to do discussion posts on each reading. These are “guided discussion posts” – that is, I include a list of 3-4 questions to help them realize how that specific reading adds to our greater understanding of



	<p>the subject at hand. In order to answer these questions, students must identify the reading's thesis, summarize its arguments and the author's use of sources. On the final exam, students will write an essay responding to one of the overarching themes of the course, in which they will need to address the historiography (i.e. different historical approaches) and their implications.</p>
<p><b>ELO 2.2</b> Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>Reflection comes in three main formats for students:</p> <ol style="list-style-type: none"> <li>1) <u>Discussion posts</u>: These posts provide students an opportunity for casual reflection, without the fear of being penalized for being wrong, on a variety of subjects. They (hopefully) will receive feedback from their peers within their smaller discussion groups (limited to 7 people in total); but they will also receive individual feedback from me on a weekly basis. These posts give them an opportunity to put together ideas that they have learned over the course of the semester, and to tie in our learning with modern events and controversies.</li> <li>2) <u>Barr Project</u>: In order to critique another author, a student has to think carefully about how the author has approached a subject, and how the student thinks the author <i>should have</i> approached the subject.</li> <li>3) <u>Biography projects</u>: The biography projects are an opportunity for creative expression. Students choose which woman they hope to research, and choose their mode of presentation. This project gives them an opportunity to decide how to approach the subject (after having had this modeled for them each week in lecture and in readings), what kinds of questions to ask, and to select evidence to build an effective argument. Of course, students will be given guidance. The research project will be completed in stages, with students receiving feedback on first a preliminary bibliography, then also on the research plan/outline.</li> </ol>

## Goals and ELOs unique to Traditions, Cultures, & Transformations

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Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their "coverage" in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**GOAL 3:** Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**GOAL 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
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<p><b>ELO 3.1</b> Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.</p>	<p>The impact of Catholicism on the place of women in medieval society will occupy the most time in the course. For example, the Church’s decision to make marriage a sacrament (declared at the Fourth Lateran Council in 1215) was an attempt to revise both religious and secular perceptions of marriage. Prior to this, virginity was the ideal; married couples had little hope for salvation. The church’s renewed perception gave married people a greater place within the church, and made marriage the highest ideal for those outside the clergy. In addition, the church hoped to wrench marriage from the hands of parents and lords who saw marriage chiefly as a means for political and economic mergers. All of this had an impact on women because the church declared that a sacrament must be entered into freely: thus, bride and groom had to give consent to marry, and it was their consent alone that created a valid marriage. Women used this new ideology as a platform to create love matches without their parents’ approval. Marriage became so idealized that mystical women envisioned themselves as being married to Christ, and thus sharing in his authority as a result. Thus, a change in one aspect of culture can have a dramatic impact on women and their place in medieval society.</p> <p>A discussion of the influence of Catholicism will undergird almost everything we do in this course. Students will have a particular opportunity to explore this with the Barr assignment.</p>
<p><b>ELO 3.2</b> Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>This course is going to explore a number of “big ideas” that created major and long-lasting changes in European cultures.</p> <p>First: the monasticization of secular society in the 11<sup>th</sup> century that led to the imposition of vows of celibacy on priests and the mass divorce of those priests from their wives led to a wide variety of changes in society with regards to women, both in ideological and real terms.</p> <p>Second: the introduction of feudalism, a political and social structure that valorized warriors above all else, disenfranchised women by displacing them in political circles and cutting off their access to property.</p> <p>Third: fears about the quality of Christian belief and behavior stirred up by the Black Death manifested in new, restrictive views on sex. As the vehicle for male sin, women’s bodies were further stigmatized. Indeed, the witch craze of the late medieval / early modern era springs from these concerns about women and sex.</p> <p>These ideas will be presented in lecture format to the students. They will pop up again in our various readings. The Barr book also discusses this changes in great deal. Students will have a chance to reflect on these changes in discussion posts, the Barr assignment, most likely also in their biography projects, and then on the final exam.</p>
<p><b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.</p>	<p>This course hopes to take many different factors into account when examining women, not only race, class, and gender, but also age, marital status, profession, religion, and place of birth. All of these factors created hierarchies within groupings of women. Not only will this course examine interactions between</p>

	<p>men and women, the church and women, as well as women and the state, it plans to discuss interactions between women at great length, and how women both resisted and supported the patriarchy.</p> <p>This aspect will form a core part of everything we do in this course. It is not possible to simply discuss “women” – there are too many other factors that are involved.</p>
<p><b>ELO 3.4</b> Explore changes and continuities over time within a culture or society.</p>	<p>The one constant that will be at the forefront of this course is the patriarchy; however, how it was implemented, how dominant it was in any given situation, depended not only on place (for example, patriarchy was a much bigger deal in the medieval Mediterranean world than it was in England), and time. Our three transformative moments will give us an opportunity to document transitions in the Power of Patriarchy when it comes to a wide variety of aspects, but especially: women’s place within the church, women’s access to property, women’s position as politicians and representatives for their families, etc.</p> <p>These discussions will take place in readings and lectures; students will have a chance to reflect on it through discussion posts and the major writing assignments.</p>
<p><b>ELO 4.1</b> Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>This course is “European” in scope – and yet, that involves many different kingdoms and states with very different institutions and cultures. Students in this course will not become experts on any one region in particular, but by the end of the course they will have a good sense of some of the major differences between northern European and southern European approaches to women. They will also have a good understanding of how law, economics, and marriage practices, in particular, have a profound impact on women’s place in society.</p> <p>The final exam, in particular, will be the place where students are expected to highlight the differences between places and times; although, once again, this is something that will form a part of what we are doing throughout the course.</p>
<p><b>ELO 4.2</b> Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues</p>	<p>Race in the medieval context is typically not about skin color; rather, it is about religious difference. The medieval world considered Christians, Jews, and Muslims to be of different races, even descended from different Biblical progenitors (Shem, Japheth, and Ham, respectively). This course will make comparisons between the status and lived experiences of Christian, Jewish, and Muslim women, and will also discuss the ways in which these groups interacted.</p> <p>Weeks 7, 8 and 14 have readings specifically relating to various “races.” Nonetheless, most lectures will be shaped in order to explain the differences between these three groups in medieval European society. Students will have an opportunity to reflect upon this in discussion posts, in the Barr assignment, and on the final exam.</p>