

Учебное пособие предназначено для студентов, обучающихся на факультете истории и включает в себя аутентичные тексты и лекции, упражнения и задания для аудиторной и внеаудиторной работы студентов. Пособие нацелено на формирование языковых навыков, необходимых студентам для успешного общения в профессиональной и академической среде. Пособие может использоваться в рамках курсов по английскому языку для профессиональных и академических целей, а также для самостоятельной работы студентов. Для студентов и слушателей программ высшего профессионального преподавания.

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Предисловие

Настоящее учебное пособие предназначено для студентов первого и второго курсов, обучающихся на факультете истории. Все задания пособия нацелены на то, чтобы студент сначала погрузился в исторический материал, освоив процесс воспроизведения исторического текста, а затем, имея информационную, концептуальную и языковую базу, овладел процессом порождения смысла.

Пособие включает три раздела (parts): Cultural History; Social History и Gender History. В каждом разделе содержатся задания для работы на занятиях с преподавателем и материал для самостоятельной работы. В пособие включены аутентичные тексты и лекции, представленные на сайтах зарубежных университетов.

Пособие направлено на формирование компетенций, необходимых для использования английского языка в учебной, научной и профессиональной деятельности.

Материал апробирован в процессе обучения студентов первого и второго курсов департамента истории НИУ ВШЭ Санкт-Петербург.

PART I
CULTURAL HISTORY

Speaking:
What is cultural history?

Reading: Understanding cultural history

Cultural history brings to life a past time and place. In this search, cultural historians study beliefs and ideas, much as intellectual historians do. In addition to the writings of intellectual elites, they consider the notions (sometimes unwritten) of the less privileged and less educated. These are reflected in the products of deliberately artistic culture, but also include the objects and experiences of everyday life, such as clothing or cuisine. “Culture” can also imply everyday attitudes, values, assumptions and prejudices, and the rituals and practices that express them, from magical beliefs to gender roles and racial hierarchies. In this sense, our instincts, thoughts, and acts have an ancestry which cultural history can illuminate and examine critically.

Cultural history is an effort to inhabit the minds of the people of different worlds. This journey is, like great literature, thrilling in itself. It is also invaluable for rethinking our own historical moment. Like the air we breathe, the cultural context that shapes our understanding of the world is often invisible for those who are surrounded by it; cultural history allows us to take a step back, and recognize that some of what we take for granted is remarkable, and that some of what we have thought immutable and natural is contingent and open to change. Studying how mental categories have shifted inspires us to think how our own cultures and societies can evolve, and to ask what we can do as individuals to shape that process.
Match the words with their definitions:

1. notion  a. something that you accept as true without question or proof
2. deliberately  b. not changing, or unable to be changed
3. assumption  c. an unfair and unreasonable opinion or feeling, especially when formed without enough thought or knowledge
4. prejudice  d. you do not realize or show that you are grateful for how much you get from them
5. ancestry  e. intentionally; on purpose
6. take for granted  f. depending on something else in the future in order to happen
7. immutable  g. a belief or idea
8. contingent  h. those who lived a long time ago, or the origin of your family

Discuss the following questions:

1. What is cultural history?
2. What does it study?
3. What is “culture”? What is “culture” to you?
4. What role does cultural history play?
5. Why is it important to study “culture”? 

Reading: The Americas

The history of art in the Americas begins in pre-Columbian times with Indigenous cultures. Art historians have focused particularly closely on Mesoamerica during this early era, because a series of stratified cultures arose there that erected grand architecture and produced objects of fine workmanship that are comparable to the arts of western Europe. Perhaps the most-read textbook is Mary Ellen Miller’s The Art of Mesoamerica. The art-making tradition of Mesoamerican people begins with the Olmec around 1400 BCE, during the Preclassic era. These people are best-known for making colossal heads but also carved jade, erected monumental architecture, made small-scale sculpture, and designed mosaic floors. Two of the most well-studied sites artistically are San Lorenzo Tenochtitlan and La Venta. After the Olmec culture declined, the Maya civilization became prominent in the region. Sometimes a transitional Epi-Olmec period is described, which is a hybrid of Olmec and Maya. A particularly well-studied Epi-Olmec site is La Mojarra, which includes hieroglyphic carvings that have been partially deciphered.

By the Late pre-Classic era, beginning around 400 BCE, the Olmec culture had declined but both Central Mexican and Maya peoples were thriving. Throughout much of the Classic period in Central Mexico the city of Teotihuacan was thriving, as were Xochicalco and El Tajin. These sites boasted both grand sculpture and architecture. Other Central Mexican peoples included the Mixtecs, the Zapotecs, and people in the Valley of Oaxaca. Maya art was at its height during the “Classic” period – a name that mirrors that of Classical European antiquity – and which began around 200 CE. Major Maya sites from this era include Copan where numerous stelae were carved in the round, and Quirigua where the largest stelae of Mesoamerica are located along with zoomorphic altars. A complex writing system was developed, and Maya illuminated manuscripts were produced in large numbers on paper made from tree bark. Although Maya cities have existed to the present day, several sites “collapsed” around 1000 CE. At the time of the Spanish conquest of Yucatan during the 16th and 17th centuries, the Maya were still powerful, but many communities were paying tribute to Aztec society. The latter culture was thriving, and it included arts such as sculpture, painting, and feather mosaic. Perhaps the most well-known work of Aztec art is the calendar stone, which has become a national symbol of the state of Mexico. During the Spanish conquest of the Aztec Empire many of these artistic objects were sent to Europe, where they were placed in cabinets of curiosities, and later redistributed to art
museums. The Aztec empire was based in the city of Tenochtitlan which was largely destroyed during the colonial era. What remains of it was buried beneath Mexico City. A few buildings, such as the foundation of the Templo Mayor have since been unearthed by archaeologists, but they are in poor condition.

Art in the Americas since the conquest has been a mixture of indigenous and foreign traditions, including European, African, and Asian settlers. Thus, books about the visual arts of the United States, such as Francis Pohl’s Framing America, start with the conquest and reconstruct manifold traditions. Numerous indigenous traditions thrived after the conquest. For example, the Plains Indians created quillwork, beadwork, winter counts, ledger art, and tipis in the pre-reservation era, and afterwards became assimilated into the world of Modern and Contemporary art through institutions such as the Santa Fe Indian School which encouraged students to develop a unique Native American style. Many paintings from that school, now called the Studio Style, were exhibited at the Philbrook Museum of Art during its Indian annual held from 1946-1979.

Intertwined with this story of indigenous art, are movements of painting, sculpture, and architecture such as the Hudson River School and the Ashcan School of the 19th century, and Pop Art and Abstract Expressionism of the 20th. Some of the most celebrated images were produced by artists of the American West, featuring “Cowboys and Indians,” and some of the most visually complex objects were created by African Americans.

**Match the words with their definitions:**

1. stratified | a. naturally existing in a place or country rather than arriving from another place
2. prominent | b. arranged in separate layers
3. carving | c. a shape or pattern cut into wood or stone or the skill of doing this
4. to decipher | d. very well-known and important
5. indigenous | e. to discover the meaning of something written badly or in a difficult or hidden way

**Answer the following questions:**
1. When does the history of art begin in the Americas?
2. What is Olmec culture best-known for?
3. What community was the most powerful in Mexico in the 16th-17th centuries?
4. What is the national symbol of Mexico nowadays?
5. Where was the Aztec Empire based?

**Discuss the following questions:**
1. How have these civilizations influenced the American culture?
2. What other secrets of these dead civilizations do you know?

**Decide whether the information in the sentences 1-5 is TRUE, FALSE or NOT GIVEN:**
1. Around 1450 the Olmec, the first Mesoamerican civilization, started their art-production.
2. The Empire of Aztec was located on the territory of the Tenochtitlan city.
3. The most famous example of Olmec culture was their hieroglyphic carvings.
4. The Maya people repulsed several Spanish attacks in the 17th century and were very powerful.
5. The base of such building as Templo Mayor has been discovered by archaeologists.

**Listening: The Night Watch: Rembrandt, Group Portraiture, and Dutch History**

The list of words and word combinations under study:
- *allusion* – passing reference or indirect mention
- *to bear in mind* – to remember a fact or circumstance and take it into account
- *commotion* – a state of confused and noisy disturbance
prominent – situated so as to catch the attention; noticeable
sash – a band of material around the waist that strengthens a skirt or trousers
murky – dark or gloomy, especially due to thick mist
helter-skelter – disorder or confusion
to intersect – (of two or more things) pass or lie across each other
to converge – (of lines) tend to meet at a point
cloven – split or divided in two
crossbow – a medieval bow of a kind that is fixed across a wooden support and has a groove for the bolt and a mechanism for drawing and releasing the string
redundant – not or no longer needed or useful; superfluous
obsolete – no longer produced or used; out of date
siege – the action of an armed force that surrounds a fortified place and isolates it while continuing to attack
mercenary – a person primarily motivated by personal gain

Decide whether the information in the sentences 1-8 is TRUE, FALSE or NOT GIVEN:
1. The previous lecture was about Jacob Feen Rochdale’s painting.
2. The size of the picture of Rembrandt is enormous.
3. There isn’t any commotion and it’s possible to discern everyone in the painting.
4. The lecturer recognizes all peoples in the picture.
5. Despite of being busy the composition is not helter-skelter.
6. Crossbows and handbows were the only types of weapons.
7. Citizen soldiers of the Netherlands contributed to the war with Spain.
8. The feat of these soldiers was forgotten.

Reading: The Truth of Art History

A. The close association of the fine arts, plastic, graphic and literary, has again after long alienation secured recognition among those who work in them. Sculptors, painters and writers cannot be too intimate with each other. Indeed they cannot do their best work without such an intimacy. The reason is that they are all seekers after a single and general truth. In the sense of interpreting heir age and revealing it to itself they are prophets.

B. There was a time when giants like Michelangelo were great in all the fine arts simultaneously; and they commanded pre-eminence because the practice of all the fine arts was associated, not in a group of men but in a single personality. For Michelangelo was not alone in successful effort, though he was the great solitary in the degree of his success. Other sculptors were painters and other painters were sculptors, while both sculptors and painters were artists in architecture and in literature, prose and verse. It is not infrequent that while there is a close-knit unity in the fine arts, one of them lends itself in the creative mind better than another to a message of interpretation.

C. Every man knows that back of his conduct is a faith or doctrine. Back also of collective humanity throughout every age there has been some generally accepted faith or doctrine. The sincere artist must be powerfully individual in the expression of his message, but the language he speaks is meaningless to the world if he does not by close association with collective man and collective art use the universal medium for the exchange of feeling.

D. In the respect music is of all the fine arts quite the most successful. Highly developed as it is both technically and emotionally, it has retained the primitive human medium for conveying thought and emotion with the smallest possible alloy of conventionality. Whatever evolution there has been in each of the fine arts, it has been largely confined to their medium and their convention. The startling mural decorations of the Aurignac man, startling alike in drawing and in color, are an indication if not a proof of this. They are actually more modern than much of what has been produced within the historic age and render the old meaning of prehistoric doubtful in its validity.
E. It is equally difficult in the large sense to tell the convincing truth and to
tell a convincing lie. Truth telling depends quite as much on the hearer as on the
teller. What you say to one man may be a complete and positive truth; to another
it may either convey an absolutely false impression or be rejected as a mere
absurdity. While this applies to art as well as to other forms of speech, it has
been generally believed that mankind has made and used art products for no
other reason than because both producer and consumer liked, and so desired, the
form and ornament of the utensil, whether a pot or a picture.

F. The history of art therefore, in particular of the applied arts, has been
regarded as that portion of the historic record more simply true than any other,
less corrupted by tradition or purpose than a pictograph or a hieroglyph or an
ideograph or a sound picture, or a written sentence. What men wanted they took
either in barter or by violence. What they possessed and used was considered an
infallible guide to their capacity and taste. What they represented for the art-
record was selected for representation and permanency because it stood highest
in their esteem and exhibited their degree of culture. The artist did not aim to
gratify any individual buyer, nor a group of such individuals, not even a tribe or
a political unit, but as Wordsworth, alike a great poet, a great critic and also a
practicing landscape architect, declared in a letter: the true servant of the arts
pays homage to the human kind as impersonated in unwarped and enlightened
minds. He had in mind the elect person.

The list of words and word combinations under study:
alienation – the feeling that you have no connection with the people around you
best work – to be successful in work’s results
prophet – a person regarded as an inspired teacher or proclaimer of the will of
God;
pre-eminence – the fact of surpassing all others; superiority
prose – written or spoken language in its ordinary form, without metrical
structure

verse – writing arranged with a metrical rhythm, typically having a rhyme
infrequent – not occurring often; rare
to retain – continue to have (something); keep possession of
to render – provide or give (a service, help, etc.)

utensil – a tool, container, or other article, especially for household use
infallible – incapable of making mistakes or being wrong

Answer the following questions:
1. Explain why artists do their best work only with an intimacy.
2. Why is it important for an artist to be sincere in the expression of his/her
message?
3. What is the difference between music and other kinds of the fine arts?
4. Why is it difficult to tell the truth and to tell a lie?
5. What is the advantage of art history over others?

Discuss the following questions:
1. What do you think helps some artists achieve stunning success? Why?
2. Why do people need generally accepted faith or doctrine?
3. Why do people perceive information in different ways? Why do they have
their own truth?
4. What other advantages does the history of art have? Why?

Choose the paragraph (A-F) where the following information is
mentioned:
1. Great in all.
2. Music and the fine arts.
3. Homage to the human kind.
4. Seekers of a single and general truth.
5. Understandable for everyone.
6. Reason for what mankind has made and used art products.
Listening: Painting Techniques: From Rembrandt to Vermeer

The list of words and word combinations under study:

speculation – the activity of guessing possible answers to a question without having enough information to be certain
magnifying glass – a piece of curved glass that makes objects look larger than they are
trivial – having little value or importance
layer – a level of material, such as a type of rock or gas, that is different from the material above or below it, or a thin sheet of a substance
to encounter – to meet someone or something unexpectedly; be technically closer to someone’s works (in this video)
to conserve – to keep and protect something from damage, change, or waste
adhesive – glue
to quote – to repeat the words that someone else has said or written
indication – a sign that something exists, is true, or is likely to happen
smooth – having a surface or consisting of a substance that is perfectly regular and has no holes, lumps, or areas that rise or fall suddenly
posture – the way in which someone usually holds their shoulders, neck, and back, or a particular position in which someone stands, sits
preparatory – done in order to get ready for something
faintly – slightly or not strongly
hint – something that you say or do that shows what you think or want, usually in a way that is not direct
to reverse – to change the direction, order, position, result of something to its opposite
to overlay – to cover something with a layer of something
attribution – the act of saying or thinking that something is the result or work of a particular person or thing

Answer the following questions:
1. How many Rebrandt’s pupils and colleagues are mentioned in the lecture? Who among them is the most famous because of his painting “Girl with a pearl earring”?
2. What techniques are commonly used to understand the structure, methods and ways of achieving results by different artists?
3. What are scientific and conservation methods of understanding? Tell about their differences.
4. Why are the works of Rembrandt so popular among scientists of art and conservators? What questions do they have when they are speaking about his paintings?
5. What did German art historian Klaus Grimm say about two paintings compared in the lecture?
6. Describe the appearance of Rembrandt in his self-portrait. What did the lecturer say about it?
7. Did Rembrandt use preparatory drawing?
8. What is the first and unique version by Rembrandt himself? What city can you find it in?

Discuss the following questions:
1. Will it be important in the future to know which version of painting is unique?
2. Can this scientific analysis help to understand not only methods and techniques, but also thoughts and ways of thinking of an artist?

SELF-STUDY MATERIALS

Reading: Cultural history I: what’s in a name?

Cultural history is not to be defined by a set of rules or a distinct subject matter. It is not just, what the German term Kulturgeschichte denotes, a study of the activities within the sphere of ‘high culture’; nor is it exclusively to be seen
as an exercise in interpretation of symbolic acts and rituals of people in the past. Some observers have been frustrated with cultural history that seems at times to be the ‘history of everything’, not without reason. There is more than a grain of truth in the view that cultural history can be exercised in every field of activity: politics, economics, kinship, gender, religion and all their interlocking and overlapping domains.

So, for example, alongside a demographic historian who calculates the historical movements of the size of family, or age at marriage, cultural historians probe the ideas about family, obligation, conjugal life, with all the contradictions and points of pressure and conflict which they induced in people’s lives. Or, alongside the study of doctrine, theology and ecclesiastical structures – areas long studied by historians of religion – cultural historians seek out the practices through which religion was disseminated, experienced, interpreted and applied. This has meant that cultural historians have often also been innovators in the search for sound and viable ways of approaching and identifying ways into the daily lives of people who did not generate a great deal of documentation. Yet, it is wrong to think of cultural history as a ‘people’s history’ alone; its operations are as illuminating when applied to courts, politics and armies; to the art and clothing, literature, grammar and music of the few and privileged.

Before cultural history became so important to the work of historians, sometime in the late 1980s, the ‘new history’ of the 1960s and 1970s had produced a great deal of pioneering and exciting information about social relations and structures. The lives of workers, working-class politics, peasant economies, demographics of plantations and slave-owning economies, levels of literacy, all these became visible, and often for the first time. The work was often inspired by acquaintance with Marx’s theories of class conflict, and in France by an indigenous version of a history situated within a geographical, physical frame.

E.P. Thompson, Natalie Zemon Davis and Emmanuel Le Roy Ladurie showed that peasants and artisans could be studied historically, and that historians could try to understand their ideas and aspirations, the words that comforted or excited them, the symbols they cherished or rejected. The Chartist movement, for example, was first studied as an expression of class aspirations in the plenitude of its mobilisation and political effect; but an analysis of its language revealed that its main concerns were not based on class solidarity but with inclusion and exclusion from the polity. The study of social relations led the most inspired historians to seek meaning beyond structure, and subjectivity beyond class formation and adherence.

The most formative impact in urging historians towards the ‘cultural’ – the domain of representation, the struggle over meaning – was the advent of interest in women and then gender, and this impact has not been sufficiently understood or appreciated by historians and those who observe them.

Although there are a few examples from earlier periods of history, and indeed a trickle of studies throughout the early 20th century, the field of women's history within academia emerged in the 1970s, in complex yet undeniable relation to the Women's Movements throughout the world. Many feminists expected – and in the UK many feminists were Marxists – that women would gain alongside workers, people of colour and colonised people. The history similarly tended to situate women within peasant households and working-class families, and elite women – in some sense the class ‘enemy’ – attracted little attention. The historical strategies which illuminated the lives of workers – hitherto hidden from history – were used to discover women: in factories, in bread riots, during religious wars and among the destitute poor.

Yet, it soon became clear to the historians of women that women operated not only under the systems of economics that made them poor peasants or poor factory workers – capitalism – but also under a set of assumptions and expectations and within roles – patriarchy – which structured their lives within
Moreover, ‘patriarchy’ equally, through differently, structured the lives of women of different social locations: noblewoman, rich merchant’s wife, privileged nun or academic. Social structure alone could not capture the lives of women, and once this was realised, many historians of women sought to develop concepts and practices – the field we now call gender – adequate to the task of understanding the complex realities of relations between and among men and women.

What began as a stage in the development of women’s history became a veritable revolution in all areas of historical practice. Joan Wallach Scott’s Gender and the Politics of History is as much an essay on the history of gender as it is on cultural history, and history in general. The categories ‘male’ and ‘female’ are shown to be words freighted with meaning far beyond the mere biological difference that we all find easiest to identify. There are strings of assumptions and associations about them that far outstrip physical capacity and are deeply grounded in history and language: and so in the Middle Ages to the feminine was often aligned morbidity (a tendency to fall ill), weak moral judgement, dissimulation, credulity, lower life expectancy, weak powers of reasoning and more.

These were meanings beyond any observable reality, and they were disseminated powerfully through the constitutive language practices, rituals and representations that surrounded medieval people – not without variation or change – from cradle to grave. This is the domain of ‘culture’.

Guided by the examples of excellent historians the ‘cultural’ turn began to affect a wide range of reinterpretations of historical moments as well as long-term processes. The German Reformation, for example, so long studied by historians and theologians deeply entrenched in confessional warfare, has produced a rigid map of ‘confessions’ in Europe, of regions each adhering to a set of theological tenets, and their related political and social practices. All this changed with the advent of R.W. Scribner’s studies of the Reformation in the 1980s as a clash of attitudes to authority and the sacred, represented by the symbols and rhythms of daily life. Scribner identified change alongside long continuities, and this complicated matters considerably, as much cultural history does: for he found that Lutherans created a ‘cult’ around miraculous and incombustible ‘images’ of Luther.

Scholars inspired by Scribner have travelled new terrains, true pioneers. Lyndal Roper has shown the powerful convergence between the system of gender and Lutheran practices of family life; these came together in reinforcing the authority of fathers within the workshop-households of Protestant Augsburg. Philip Soergel has unearthed complex polemical interplay over Bavarian shrines, which continued to mean a great deal to Catholics and Protestants too. A third generation is now at work, like Bridget Heal, who shows strong trends towards continuity and adaptation in early modern Germany around the figure of the Virgin Mary, so powerful a symbol that few people were willing to reject outright.

Gender was a conduit of the cultural turn in medieval studies too. Through its operation in the influential work of Caroline Walker Bynum practices which had been dismissed as ‘neurotic’ or simply bizarre – above all the devotional practices of religious women – are now much better understood, and moreover, are seen as central to mainstream religious practices. Theirs was a world aware of the visual and the visionary – to use Jeffrey Hamburger’s apt phrase – and so a field rich with cross-disciplinary possibilities was identified and worked by art historians, historians of devotional literature and cultural historians.

Cross-disciplinary practice is indeed the hallmark of much cultural history. The desire to embrace the plenitude of interlocking experiences has meant that cultural historians work hard, often collaboratively, with experts in other fields of history and disciplines. A good example is Colin Jones’s work on the European smile – first depicted in portraits around the mid 18th century – which
brings together not only artistic practices, but notions of self, and very crucially, the history of dentistry, for to smile is to show one’s teeth to the world!

From incombustible images of Luther to the teeth of the French bourgeoisie cultural history continues to be a field of innovation. In my next section I shall discuss the rhetoric of cultural history and its global aspirations.

Decide whether the information in the sentences 1-9 is TRUE, FALSE or NOT GIVEN:
1. The term “cultural history” has an enormous scope of studying, reflecting different fields.
2. Cultural historians study the historical changes of the size of family, or age at marriage, whereas demographic historians pay more attention to the ideas about family, obligation, conjugality.
3. The 1990s became a new important period in people’s life.
4. Desires of peasants can’t be studied by historians, because it is necessary to research their language practices.
5. The 20th century became the age of the development of women’s history.
6. ‘Joan Wallach Scott’s Gender and the Politics of History’ is an essay only about the history of the gender.
7. Scribner had an impact on other observers who dedicated their works to the gender’s problems.

Answer the following questions:
1. What was the observers’ frustration with cultural history?
2. What does a demographic historian research?
3. What do cultural historians probe?
4. What happened in the 1960s and 1970s?
5. When did the women’s history emerge?
6. Name the title of the essay written by Joan Wallach Scott. What was it about?
7. What changes happened to the advent of R. W. Scribner’s studies? What new ideas of W. Scribner can you name? Why were they new?

Discuss the following questions:
1. Why did the history of peasants and artisans become so interesting for historians? Was it a good example for starting a discussion about culture history? Explain why.
2. What were the main reasons for emergence of women’s history?
3. Do you agree with the opinion that cultural history can be exercised in every field of activity? Why?

Reading: Northern Renaissance

A. Northern Renaissance art is by no means to be considered an appendage to Italian art. As in literature, Italian influence was strong, and some of the greatest of the northern artists were profoundly affected by their own trips to Italy; Drer and Bruegel are good examples. At the same time, the vigorous indigenous traditions of northern art continued to find expression, so that the art of the northern Renaissance manifested a distinct synthesis of native and Italian elements. In fact, the traditions of the North had their own reciprocal influence on Italian art. In particular, the technique of painting in oil, developed in Flanders, was widely adopted in Italy and elsewhere. In general, northern art continued to carry on the late medieval tradition of great attention to detail. The Italian influence helped to modify this emphasis in the direction of greater simplicity and subordination of less essential features to the main theme. Other contributions of the art of the North were a tendency toward realism and naturalism, great skill in portraiture, and an interest in landscape.

B. All of this can be seen clearly in the great flowering of Flemish art in the fourteenth and particularly the fifteenth centuries. It was a part of the splendor and vitality of the civilization of the Low Countries in this period, stimulated by the brilliant court of the dukes of Burgundy. The sculptor Claus Sluter (d.1405/6) broke away from the delicacy and artificiality of current Italian models, and gave his figures massiveness and monumental grandeur, which are
sometimes combined with extraordinary suppleness and grace. Sluter also achieved great naturalism and emotional power, as shown in the illustration on page 436 of the Madonna on the trumeau, portal of the Chartreuse de Champol.

C. One of the founders of Flemish painting in the fifteenth century was the so-called Master of Flmalle who is often identified with Robert Campin (c.1378-1444). His realism is shown in his careful attention to detail, as in the Mtrode Altarpiece. Here the central panel, depicting the Annunciation (Illustration page 422) contains many genre touches of a domestic interior, and one of the side panels shows St. Joseph as a carpenter with the tools of his craft scattered about on his workbench. His paintings reveal a special talent for landscape, sometimes shown in the background through an open window. His preoccupation with the representation of spatial depth and perspective is another facet of his realism. In some of his depictions of the Passion and the events surrounding it, he conveys intense emotion.

D. Campin’s art has been referred to as middle class. More courtly and aristocratic was the work of Jan van Eyck (c.1395-1441), the other founder of the school of Flemish realism. In some of his work, Van Eyck had as a collaborator his brother Hubert, a rather shadowy figure whose very existence has sometimes been questioned. From 1425 to the end of his life, Jan van Eyck was court painter to the duke of Burgundy, Philip the Good, who also employed him on diplomatic missions.

E. One of the great masterpieces of the Van Eycks is the Adoration of the Lamb in the Ghent Cathedral. (Illustration page 437) Dated 1432, it is a most complex and elaborate work, with folding wings painted both on the inside and on the outside. The main part is the scene that gives it its title and shows vast numbers of pilgrims in a magnificent landscape, adoring the Lamb. The work makes a great impression of splendor, magnificence, and religious devotion, all heightened by the loving and meticulous detail of flowers, jewels, and other elements. The figures of donors, saints, Adam and Eve, and others are carried out with great psychological skill and variety. An inscription on the frame attributes it to both Hubert and Jan. It has been suggested that Hubert, the older brother, worked out the overall plan and contributed an element of poetry and mysticism, while Jan supplied the realism found in the detail and the psychological aspects.

F. Van Eyck’s signed painting of the Arnolfini Wedding Portrait (1434), is now in the National Gallery in London. (Illustration page 438) It shows his mastery of portraiture, his loving interest in detail, and the jeweled splendor of his colors. It also reveals a mastery of spatial composition. Some of his individual portraits are masterpieces, and his skill in landscape is everywhere apparent, as in the background of the Madonna with Chancellor Nicolas Rolin in the Louvre.

G. Van Eyck was much less emotional than Campin. His work has been described as classical and humanistic. His calm vision was much closer to Italy than to the more emotional and mystical temperament of northern Europe.

H. Rogier van der Weyden (c.1399-1464) may have been trained in the workshop of Campin. He was painter to the city of Brussels, and was also patronized by the Burgundian court. His most famous work is an altarpiece now in the Prado Gallery in Madrid and called the Escorial Deposition. (Illustration page 439) It shares many of the characteristics of the work of the Master of Flmalle, including realistic representation of details and great emotional force. The grief of those who are present at the deposition of Jesus from the Cross is strikingly shown. These effects are heightened by the glowing colors and richness of textures that are so conspicuous in Flemish art, and that were made possible by the use of the medium of oil. In the Deposition the space is enclosed and occupied chiefly by the human figures. Elsewhere in the work one sees other Flemish touches the landscape, sometimes shown through an open window, the naturalistic genre details of domestic interiors. But in his human
and emotional appeal, Rogier differs from Jan van Eyck and greatly influenced later Flemish painters.

I. He is one of the greatest of all portrait painters. His paintings of the last two Burgundian dukes, Philip the Good and Charles the Bold, bring these fifteenth-century figures vividly before us. (Illustration page 440) His portraits are illumined by his human sympathies, and many later artists tried to capture this in their work, without ever equaling his achievement.

J. Hans Memling (d. 1494) seldom rises to the heights of Rogier, of whom he was a follower, but he was tremendously popular. In some of his portraits he achieves greatness, and he is outstanding as a landscape artist. Otherwise his art lacks the grandeur and depth of Rogier’s. Its cheerfulness and decorative charm, however, proved very popular and he became one of the richest men in Bruges. These artists represent only a very few of the outstanding Netherlandish masters. Later in this chapter we will return to the work of two of their greatest successors, Bosch and Bruegel.

Choose the right paragraph (A-J) where the following information is mentioned:

1. Vitality of the civilization of the Low Centuries.
2. Aristocratic works of the founder of Flemish realism.
3. The birth of Northern Renaissance and Italian influence on it.
4. Not the best artist, but the richest.
5. Great painter of the city of Brussels.
6. The main work of Van Eycks.
7. His calm vision is closer to Italy than to Northern Europe.
8. Individual portraits as masterpieces.
9. Great realism of the Flemish master and his attention to details.
10. His works illumined by human sympathies.

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**Answer the following questions:**

1. What distinctive features of Northern Renaissance can you name?
2. How did Italian art influence Northern Renaissance?
3. Who was the founder of the school of Flemish realism?
4. What masterpiece of Van Eycks is described in the article? Have you ever seen it? Are there any special details?
5. Why was Rogier Van Der Weyden one of the greatest portrait painters?

**Discuss the following questions:**

1. Compare Italian art and Northern Renaissance.
2. What style is closer to you? Explain why.
3. Why did Italy historically become the main center of art and culture development?

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**Reading: Dreams in History**

A. What have these findings to do with cultural history? The fact that people have dreamed in the past and have sometimes recorded their dreams is a necessary but not a sufficient condition for historians to take an interest in them. If dreams are meaningless, they need not concern themselves any further. If the universal meaning of dreams were the only meaning, historians could confine themselves to noting the recurrence in their period of dreams of flying, pursuit, or loss of teeth, and they could immediately pass on to other topics.

B. If, however, dreams tell us something about the individual dreamer, then historians need to pay them more attention. They become a potential source, to be approached, like other sources, with caution, as Freud himself noted on occasion. Historians need to bear constantly in mind the fact that they do not have access to the dream itself but at best to a written record, modified by the preconscious or conscious mind in the course of recollection and writing. However, such ‘secondary elaboration’ probably reveals the character and problems of the dreamer as clearly as the dream itself does.
C. Historians also need to remember that unlike psychoanalysts they do not have access to the associations of the dreamer to the incidents of the dream, associations which enable analysts to avoid a mechanical decoding and help them discover what dream symbols mean to the dreamers themselves. The best that historians can do is to work with a series of dreams by the same individual and to interpret each one in terms of the others. For example, the Swedish theologian Emmanuel Swedenborg recorded over 150 dreams in a single year, 1744. In favourable cases like these, dreams provide biographers with evidence which cannot be obtained by any other means.

D. If, as we have argued above, dreams have a cultural layer of meaning as well as a personal and a universal layer, still more exciting possibilities open up for historians. In the first place, the study of changes in the manifest content of dreams should reveal changes in the myths and images which were psychologically effective at the time (as opposed to the myths which were merely in circulation). In the second place, dreams, like jokes, deal obliquely with what is inhibited or repressed, and this varies from period to period. Repressed wishes, anxieties and conflicts are likely to find expression in the latent content of dreams, which must therefore change over time, and may help historians reconstruct the history of repression.

E. All the same, until quite recently it was a rare historian who was prepared to take dreams seriously as evidence. Take the case of Archbishop William Laud, for example, who recorded some thirty dreams in his diary between 1623 and 1643. One of his biographers, W.H. Hutton, referred in 1895 to the ‘quaint humour’ which made Laud record ‘the curious visions which came to him as he slept’, visions which ‘do not read seriously’. In her Strafford (1935), c. V. Wedgwood was even more dismissive, writing that Laud ‘set down in his diary the silliest dreams as though they had some profound significance’. The most recent biographer of Laud, on the other hand, uses dreams as evidence of the Archbishop’s state of mind.

F. A pioneering historian in this field, as in others, was the classical scholar E.R. Dodds, who wrote about the dreams of ancient Greeks. He was more concerned with Greek dream interpretation (Artemidorus, for example) than with the dreams themselves, but he discussed culturally stereotyped dreams and also the cultural practice of ‘incubation’, in other words sleeping in a holy place in order to obtain an oracle dream advising the dreamer what to do, a practice not unlike the Ojibwa dream-fast.

G. Among historians of the Middle Ages, Jacques Le Goff has paid particular attention to dreaming. Early modern historians are moving in the same direction. So are historians of the nineteenth and twentieth centuries. Alain Besançon, for example, has argued that the dreams of a culture can and should be interpreted like the dreams of an individual and he has offered analyses of dreams in Russian literature, such as Grinev’s in Pushkin’s The Captain’s Daughter and Raskolnikov’s in Crime and Punishment.

H. Let us now examine some early modern examples. In Europe in the sixteenth and seventeenth centuries, as in antiquity and the Middle Ages, dreams were taken seriously for what they revealed about the future. Manuals of dream interpretation abounded and: there were practices equivalent to incubation, notably sleeping in cemeteries and sleeping with the Bible under the pillow. The examples which follow are divided into two groups, following Lincoln’s classification. In the first place, the ‘individual’ dreams, and then the ‘culture pattern’ dreams.

Choose the paragraph (A-H) where the following information is mentioned:
1. Series of dreams can help to interpret historical reality.
2. Do not read dreams seriously.
3. Greek dream interpretation.
4. Dreams reveal the future.
5. An individual dreamer is a potential source of information.
6. Moving in a new direction of understanding.
7. Reveal changes in culture and life.
8. Dream is not a sufficient condition for scientists to study.

Answer the following questions:
1. How did historians of the past estimate dreams? Was it possible for them to consider a dream like some evidence?
2. Why should historians be more attentive to an individual dreamer?
3. What can be interesting in Greek interpretation of dreams?
4. What information can recorded dreams give to historians?
5. Were dreams taken seriously in Europe of the 16th-17th centuries? Why did people believe so strongly in them?

Discuss the following questions:
1. Is it important for a person to record dreams? Why?
2. Can dreams of the past give information to modern scientists of the previous centuries?
3. Can recorded dream be the face of real history? Give your own opinion.

Supplementary reading: The Uselessness of Art: Critique and Contradiction in The Picture of Dorian Gray

A. “All art is quite useless”, Oscar Wilde wrote in the preface to The Picture of Dorian Gray (1890), strategically making the statement the last line one reads before diving into the text of his novel. A self-proclaimed aesthete, Wilde argued that art is simply meant to be beautiful or to create a mood and that “[i]t is not meant to instruct, or to influence action in any way” (“Art is Useless Because”). Wilde was known for his sarcastic wit, and when reading the book, the quote can likely be seen as just another one of his satirical gibes for The Picture of Dorian Gray is quite the opposite of socially useless. The novel is centered on an innocent young man, Dorian Gray, and his reputation as he is corrupted by hedonistic values and commits a series of immoral and hypocritical actions. The other focus of the novel is Dorian’s double: a magical painting of him that visibly changes as the protagonist remains physically unaltered. Throughout the book, the distinction between Dorian’s private and public lives becomes clearer, mirroring the lives of both fictional and real members of Victorian society’s upper crust including Wilde himself. By using the duality of Dorian and other characters in the book, Wilde’s fiction reflects fact, creates a parallel of his own society that blindly embraces hypocrisy, and, consequently, uses his novel as more than just an aesthetically pleasing work of art. The Picture of Dorian Gray is Oscar Wilde’s critique of the hypocritical duality of upper-class Victorian society that creates an aesthetic paradox within itself.

B. In late Victorian-era London, image was everything. Looking decadent was the goal of the upper-class and was a distinctive quality valued in art, physical appearance, and literature (Goldfarb 369). A man’s reputation was based largely on his image in the eyes of society, a sentiment that was often mirrored in The Picture of Dorian Gray. The other quality that was equally important as image in regard to reputation was morality. The English Victorian era is infamous for its strict moral conservatism that stemmed from the state-sponsored Anglican Church. At the time The Picture of Dorian Gray was published, a moral reform was sweeping London, being led by radical municipal groups that had the power to legalize a handful of previously de facto moral regulations (Assael 744). Any minor breach of the Victorian moral code caused a scandal and ruined one’s reputation. In order to avoid disgrace, many upper-class Victorian citizens divorced their private lives from their public ones. Separating the contrasting ways in which they lived created a double identity for Victorians, a duality in which they could openly condemn those they saw as immoral on a Sunday morning and covertly loiter in the brothels, opium dens, and music halls just outside of town on Sunday night.

C. The public lives the Victorians were expected to live were ones of restraint and moderation. This was especially true in regard to the repression of
for even the suggestion of a homoerotic act to condemn a man. While homosexual behavior was frowned upon before, the 1885 act made just an implication of it a serious legal offence.

E. After the Labouchere Amendment was passed, homosexual men had to take even more caution when hiding their private lives from the public eye. Before its 1890 publication, The Picture of Dorian Gray had to be abridged to eliminate its relatively direct implications of male relationships and thus protect Wilde from the court. Despite his heavy editing and apparent conformation to the new laws, Wilde still made a point of including a great amount of homosexual subtext within his novel, though in a covert way that bent the rules he pretended to abide by. Much like the traditional upper-class Victorian, there were two sides to Wilde, and while he mocked the Victorians that participated in dualistic behaviors, he was also a part of the subculture that he mocked and too lived a paradoxical life:

He loved talking, drinking, eating, sexual indulgence, all to apparent excess; but one must take always into account his superabundant energy and the great natural zest he brought to life. He sought to break down the inhibitions which restrain men’s enjoyment of the natural pleasures. Escaping from the strict moral prison of his age, he naturally reacted excessively, but underlying all this was that respect for natural urges and instincts which he showed so often in his writings...[Wilde] went to extremes that would not have been necessary for a man who lived in free surroundings and who therefore had no need to break violently away from convention (Woodcock 215).

F. It is clear that, even though Wilde often rejected the hypocrisy of his society, he was very much a product of it. Though he recognized the cultural importance of the legal and moral regulations, Wilde felt the need to rebel

one’s sexuality, and a handful of laws and amendments were passed in order to uphold this moral standard. One of the legal actions that had the most impact on late Victorian society was the Criminal Law Amendment Act of 1885. The purpose of this act was adopted “for the Protection of Women and Girls, the suppression of brothels, and other purposes” (emphasis added). The majority of the Amendment Act’s 16 sections were designed to limit access to any “carnal connexion” with women (Parliament 22): it notably raised the age of consent for girls from 12 to 16 and made restrictions against prostitution that preceded the profession’s criminalization the following year (Lee). Section 11 of the act, however, stands out among these other amendments that focus on the protection of women, and its enactment greatly influenced Wilde and his writing. Known as the Labouchere Amendment, Section 11 of the Amendment Act outlawed any “outrages on decency,” stating only that

Any male person who, in public or private, commits, or is a party to the commission of, or procures or attempts to procure the commission by any male person of, any act of gross indecency with another male person, shall be guilty of a misdemeanor, and being convicted thereof shall be liable at the discretion of the court to be imprisoned for any term not exceeding two years. (Parliament 68)

D. Prior to the passage of this act, a man who engaged in homosexual acts would have been charged with sodomy, which was punishable by death from the reign of Henry VIII up until only 24 years before the Labouchere Amendment. Due to the magnitude of this crime and the fact that the occurrence of the act would have had to be proven, it was difficult to convict anyone of sodomy; but the Victorians could not let anyone defile their moral code and get away with it that easily. The passage of the Labouchere Amendment made it much simpler to punish those who were thought to be immoral by society’s conservative standards – the vague language and nondescript term “gross indecency” allowed
the hypocrisy of the double life, Wilde questions the moral foundations of Victorian duality. Towards the beginning of the novel, after an acquaintance’s flattery causes him to value his age and appearance, Dorian wishes that a beautiful picture that had just been painted of him in his youth would grow old and turn ugly so that he could stay young and beautiful for eternity. Dorian gets his wish and as his soul becomes tarnished from his cruel actions so does the picture. Wilde writes the two Dorians – the painting and the person – to symbolically represent the duality and hypocrisy of Victorian society. In some parts of the novel, morality holds the same importance as it does to the Victorians. After Dorian commits his first intentional murder and his last shred of innocence is lost, he blackmails his formerly intimate friend, Alan Campbell, to dispose of the body. Though the details of the information Dorian uses to blackmail Alan are undisclosed in the text, the reader’s knowledge of their past — including the fact that the men’s intimacy lasted for eighteen months and that Alan had an “indefinable attraction” to Dorian — implies that their relationship was sexual, therefore “morally indecent” and even illegal under contemporary law (Wilde, The Picture of Dorian Gray, 219). Though Dorian for the most part disregarded his society’s morality by this point in the narrative, Alan did not; rather, it was said that “[h]e felt as if an iron ring was being slowly tightened round his forehead, and as if the disgrace with which he was threatened had already come upon him” (Wilde 227). Because Alan obeys the customs and laws of Victorian society and values its idea of decency so much, the dishonor he fears if the structured and rigid “iron ring” that was society found out about his relationship with Dorian is worse than having to dispose of a body. Alan is a prime example of a victim of Victorian society and its hypocrisy; he has been conditioned to believe that his relationship with Dorian was immoral and fears its capacity to tarnish his reputation, thus choosing to commit the less socially condemning criminal act over the other. Unable to accept himself, Alan later commits suicide. No one but Dorian knew about their relationship: “his suicide had been his own act,” Dorian thought. “He had chosen to do it” since he couldn’t escape the burden of thinking of morality so highly (Wilde 244).

H. Similar to Alan, Dorian’s hatred for his own actions brings his downfall. Both characters participate in activities that the Victorians viewed as immoral and, though neither actively tries to change his ways throughout the majority of the novel, it is clear that the two still paradoxically feel the need to uphold the Victorian system of beliefs that greatly impacts their final actions. In the closing chapter, Dorian swears he will give up his life of debauchery to better fit in with society and vows that he is “going to be good,” promising to never harm anyone else ever again (Wilde 242). But at the end of the novel, Dorian sees all of his immoral deeds reflected in the painting and feels guilty about his wrongdoing and paranoid that he would lose his popular reputation if someone were to discover what he has done;

He went in quietly, locking the door behind him, as was his custom, and dragged the purple hanging from the portrait. A cry of pain and indignation broke from him. He could see no change, unless that in the eyes there was a look of cunning, and in the mouth the curved wrinkle of the hypocrite. The thing was still loathsome, – more loathsome, if possible, than before, – and the scarlet dew that spotted the hand seemed brighter, and more like blood newly spilt. (Wilde 245)
I. Dorian understands the importance of morality in his culture, and Wilde illustrates that burden with his aesthetic language and selective word choice. Dorian’s guilt is displayed by his “cry of pain and indignation” as he is shocked to see that the differences in the painting still remained, even after he had done one good deed. Dorian is also aware that by covering up his impure morals he is a “hypocrite,” and feels guilty about the concealment because he is not conforming to the morals of society. Still, he locks the door behind him so no one can find out his secrets. The “look of cunning” reveals the vanity of his attempt to “do good”: it was only for personal gain and the preservation of his reputation. The language regarding Dorian’s reaction also shows his paranoia that his misdeeds will be discovered, as evidenced by the fact that Dorian “could see no change” in the painting since he last saw it. Even though he cannot see any physical differences, Dorian imagines a list of things he thinks could have changed based on how he had been acting, over-analyzing the picture for any detail of his cruelty that could be detected by others. Upon seeing all of the horrifying things he has done on the canvas, he desires to rid himself of the memories, the guilt, and the proof forever. He slashes into his enchanted portrait with a knife and kills himself in the process.

J. Both the incident involving Alan and Dorian’s reviewing of his painting reveal the harmful and hypocritical nature of the morals enforced by Victorian society. Although Wilde does show the hypocrisy of Victorian morality through examples of those who find it important, he also directly mocks this morality in the form of the cynical and quick-witted Lord Henry Wotton. Lord Henry comments on the pointlessness of both morality and immorality through a series of aphorisms that sound very much like Wilde’s own sayings. In general, Lord Henry believes that people have morals only because most fear society and its ability to tarnish reputations. He sees any type of morality as a trivial and overrated product of his society. Like Lord Henry, many young, wealthy, hedonistic men – also known as dandies – who showed no fear of society often acted in a way that suggested they paid no attention to morality or immorality, and thus could not be defined as moral or immoral.

K. Through having Lord Henry play the devil’s advocate and mock morality without condoning immorality, Wilde suggests that there is a third, more sensible option regarding morals: amorality. While morality is having morals that are good and being immoral means that one’s morals are bad, amorality is an indifference towards and lack of any morals whatsoever. Amorality is fully represented by Lord Henry, who does partake in both publicly acceptable and unacceptable activities like other dandies and upper-class characters in the novel, but he doesn’t criticize his lifestyle in view of the public or find a problem with his and his companions’ duality. Lord Henry is able to get away with this practice of amorality because of the way that English society was structured to defend and venerate the upper class and their actions, notably in the Victorian Era. Dandies could get away with more and were less likely to be punished for their nonconformity to social law because of their power and influence. Lord Henry didn’t have much to lose by practicing amorality: at worst, he would have just been seen as eccentric and avant garde much like Wilde was when he said in the preface to his widely acclaimed novel that “there is no such thing as a moral or an immoral book” (Wilde 1). Lord Henry has no values, so the duality that he possesses through amorality, unlike those who claim to be moral or immoral, is ignored by his peers and serves as a further critique of the hypocrisy of upper-class Victorian society.

L. To contrast Lord Henry’s blatant representation of amorality, Wilde uses Dorian Gray as a character who represents the grey area between morality and immorality. Like Lord Henry, Dorian is wealthy and could have gotten away with several of his actions. Many of Dorian’s crimes, however, were more severe than Lord Henry’s, and Dorian actually sought to maintain an upstanding image. Because of his popularity, contradictory rumors about Dorian’s kindness or cruelty circulate throughout society in the book as his levels of guilt fluctuate
Dorian is repulsed by his immorality as the man remains beautiful, the truth about him is shown only through the piece of art. Dorian the person is the ideal image of the public man in Victorian society; his eternally youthful body is the pretty lie that covers the ugly truth of his soul, which is revealed by the painting. Dorian knows that if anyone saw the picture or found out about his private life his reputation would be ruined so he keeps the painting under close surveillance and hides it in his attic where no one can see it. All of his immoral actions are done behind closed doors, similarly to how the picture is hidden.

M. Dorian is repulsed by his immorality because he knows that his actions have not only defied Victorian morality but also have violated any basic human moral code. He rarely looks at the picture so that he isn’t reminded of the judgement he could receive from others and the guilt that consumes him. Dorian avoids the picture for years on end in order to continue with his treacherous activities after pushing down his guilt and locking it away in an attic. The picture of Dorian Gray is not a portrait in so far as it does not depict Dorian for who he actually is; instead, the picture splits Dorian into two parts that represent both beauty and ugliness, leading the reader to question who the real Dorian truly is.

N. While the picture of Dorian Gray is a representation of the private lives of the Victorians, that is not its sole purpose in the text. The painting is an actual work of art, the most prominent one in the novel, hence the title of the book. If a reader looked at the piece of art the way that Wilde suggested it should be viewed in the preface, the reader would notice that something was peculiar. Wilde suggests that art is only meant to be beautiful and has no practical use, though neither characteristic is representative of the painting of Dorian. Though the painting starts out as a portrait of a beautiful young man, by the end of the novel, the picture has become warped and hideous. Despite its atrocities, the artwork still maintains its purpose and is a part of a critique of Victorian social values. If the central symbol of the novel is ugly and useful, and Wilde says that all art should be beautiful and useless, his own writing disproves his argument.

O. Though the artistic qualities Dorian’s painting contradict what Wilde focused on in the preface to the novel, that does not necessarily mean his claim regarding the uselessness of art is entirely false. To comprehend his argument, one must consider The Picture of Dorian Gray as a work of art as a whole and understand its relation to Oscar Wilde’s Victorian society. In regard to the novel itself, the first part of Wilde’s argument on the beauty of art is true. The aesthetically embellished language such as that mentioned above and the moving plotline in The Picture of Dorian Gray display how the art of literature can be beautiful. But like the painting of Dorian, Wilde also uses the novel to comment on and critique hypocrisy. The idea that Wilde’s argument can be both right and wrong brings up a few important questions: did Wilde know that he was contradicting himself, and if so, is his view on art just another illustration of the duality of Victorian society? Wilde heavily implies in the preface that The Picture of Dorian Gray is useless and beautiful, but also gives enough evidence in the text to conclude that the picture of Dorian Gray is useful and ugly. By including these two ideas in his book, Wilde creates an aesthetic paradox within the novel through which he is contradicting and confirming his own claims about art and its purpose.

P. Out of all the uncertainties this paradox creates, one thing the reader can be sure of is that this paradox is a representation of the complex and multifaceted lives of upper-class Victorians. The intricacy of the entire novel and the contradictions in Wilde’s commentary challenge the typical view of Victorian society by breaking down binaries and showing The Picture of Dorian Gray’s readers that nothing is ever entirely moral or immoral, beautiful or ugly, or good or evil. As Dorian said in the climax of the novel: “Each of us has heaven and hell in him,” (Wilde 150). Wilde shows that the demise of Dorian was the demise of the Victorians; because of their inability to move past
dichotomous thinking, duality and hypocrisy corrupted both the individual and society as a whole. However, the way Wilde represents these Victorians is not completely obvious and that is because Wilde represented them artistically through his novel. Due to the moral reforms, Wilde could not have mocked society openly without paying a heavy price. Still, the beauty of art often enhances its didactic purpose. This is clearly seen in the way Wilde warps his own world into the fictional world of Dorian Gray. He uses the artistic qualities of the novel to mask his underlying criticism of society, so that the reader will not directly notice his bold criticism but will still hear his ideas, which are so closely woven into the story itself. By transforming fact into fiction, Wilde can critique his sanctimonious society and get away with it, claiming that The Picture of Dorian Gray is nothing but a story and therefore finding a use for his art.

Choose 15 words to learn.
Ask 10 questions.
Identify the main idea and purpose of paragraphs (A-P).

PART II
SOCIAL HISTORY
UNIT 1
Understanding social history

Speaking: What is social history?

Jigsaw reading: Social history
1. Keith Hopkins

A recently published papyrus from Roman Egypt, dating from the first or second century AD, contains an appeal by a slave-owner to the authorities for compensation from the careless driver of a donkey, which had run over and seriously injured a young girl on her way to a singing lesson. In her plea, the appellant wrote: “I loved and cared for this little servant-girl, a house-born slave, in the hope that when she grew up she would look after me in my old age, since I am a helpless woman and alone”.

This trivial but fascinating fragment encapsulates many of the problems we face in constructing a social history of the Roman world. First, status fundamentally affected every Roman’s life-style and experience. It made a huge difference to be slave or free, rich or poor, young or old, male or female, a solitary widow or the head of a large household. Our consciousness of these status differences should undermine easy generalisations about the Romans as a whole. In this scepticism, I include the generalisations which follow.

Secondly, the whole of Roman society was bedevilled by high mortality, endemic illness and ineffective medicine. The young slave girl, incurably maimed, and the helpless widow were symptoms of a general experience of suffering and violence, against which many Romans defended themselves with a mixture of magic, cruelty and religion. The huge differences between typical modern life experiences and typical Roman experiences of life point up the
difficulties of using empathy as a tactic of historical discovery. We cannot easily put ourselves in Roman sandals.

Thirdly, the opening story presents a paradox. The old slave-owner loved her slave; the young slave-girl was taking singing lessons. Both the emotion and the behaviour recorded violate our expectations. Surely that was not how Roman slave-owners normally felt or normally treated their slaves. Probably not. But we should be cautious about imposing our own prejudices and categories on to other societies. That way, we miss half the fun of studying history; that way we look into the past and see only ourselves.

Finally, as with the opening story, most of our evidence about Roman social life is fragmentary. Surviving sources provide only illustrative vignettes of daily life. Statistics, which are the bread and butter of modern social and economic history, are missing or, if they do survive, can rarely be trusted. The large gaps in our records highlight the social historian’s obligation to reconstruct the past with imagination, even with artistic creativity, but constrained from flights of pure fantasy by the authenticating conventions of scholarship. Imagination is needed, not merely to fill the gaps in our sources, but also to provide the framework, the master picture into which the jigsaw fragments of evidence can be fitted.

Social history is not, or should not be, a blindly accumulated pile of facts (whatever they may be). It should not even be a quilt of testimony, however cunningly devised, each piece cut from abstruse sources. Social history has to be thought out, as well as artfully presented, as a story, a moral tale, a belle-lettre or an essay in intellectual adventure. It has to be thought out, because we interpret the past to the present. We cannot confine ourselves to the intentions and perceptions of historical actors. We know what they did not; we know what happened next. We should not throw that advantage away lightly.

We have to identify and to analyse long-term forces, the structure which moulded individual actions forces of which many actors were often only dimly aware: for example, the growth of Christianity, or the increased costs of defending a large empire against barbarian attacks. And above all, the historian has to choose a topic that interests him and his readers. That is one reason why all history is contemporary history and repeatedly needs to be rewritten. We look into the past and inevitably write something about ourselves.

I began with a triviality – against my better judgement. Trivialities are what social history used to be about: clothes, hunting, sex, weddings, houses, eating, sleeping. For most people, in all periods, major preoccupations; but for serious historians, marginal matters compared with politics, laws, wars and foreign relation. Social history provided mere light relief, the tail-piece for proper history, just enough to convince the reader that the subject matter was human after all. Fashions have now changed. Social history occupies the centre of the historical stage, thanks to historians like Lawrence Stone, Le Roy Ladurie and Keith Thomas. And, thanks to the work of Norbert Elias, we can see changing habits of eating and lovemaking, not only as part of the cultural transformation of western civilisation, but also as a reflection of changes in the extent of state power. But that is sociological history, and another story.

Keith Hopkins is Dean of the Faculty of Social Sciences at Brunel University and the author of Conquerers and Slaves (Cambridge University Press, 1978).

**Match the words with their definitions:**

<table>
<thead>
<tr>
<th>1. trivial</th>
<th>a. injured so severely that a part of their body will no longer work as it should</th>
</tr>
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<tbody>
<tr>
<td>2. encapsulate</td>
<td>b. difficult to understand</td>
</tr>
<tr>
<td>3. bedevil</td>
<td>c. to force someone to accept something, especially a belief or way of living</td>
</tr>
<tr>
<td>4. endemic</td>
<td>d. an unfair and unreasonable opinion or feeling, especially when formed without enough thought or knowledge</td>
</tr>
<tr>
<td>5. maimed</td>
<td>e. having little value or importance</td>
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<tr>
<td>6. impose</td>
<td>f. spoken or written statements that something is true, especially those given in a law court</td>
</tr>
<tr>
<td>7. prejudice</td>
<td>g. to confuse, annoy, or cause problems or difficulties for someone or something</td>
</tr>
<tr>
<td>8. vignette</td>
<td>h. to try to change or influence someone; to change shape</td>
</tr>
<tr>
<td>9. testimony</td>
<td>i. to express or show the most important facts about something</td>
</tr>
<tr>
<td>10. abstruse</td>
<td>j. a short piece of writing, music, acting, etc. which clearly expresses the typical characteristics of something or someone</td>
</tr>
<tr>
<td>11. mould</td>
<td>k. especially of a disease or a condition, regularly found and very common among a particular group or in a particular area</td>
</tr>
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</table>

**Answer the following questions:**

1. What role does the story in the introduction play?
2. What is the author’s definition of Social History? Do you agree/disagree with it?
3. How do you understand the following statement:
   “Imagination is needed, not merely to fill the gaps in our sources, but also to provide the framework, the master picture into which the jigsaw fragments of evidence can be fitted”.
4. Was it interesting to read the article? Why/why not?
5. What made the article clear and easy to understand?

**2. John Breuilly**

Social history is more difficult to define than political or economic or military history. Whereas those terms apply to the history of distinct kinds of activity, the term social covers virtually everything. In fact there have been three very different views about the nature of social history.

The oldest view of social history was that it was the history of manners, of leisure, of a whole range of social activities which were conducted outside political, economic, military and any other institutions which were the concern of specific kinds of history. One problem with this rather residual view of social history was that its domain shrank as historians of women, the family, leisure, education, etc., developed their own fields as distinct disciplines. There was also the danger that these histories could become trivialised by the exclusion of politics, economics or ideas from the activities they were investigating.

In a reaction against this some historians have gone to the other extreme and argued that social history should become the history of society: societal history. The idea is that political, economic, military and other specific types of history each study only one aspect of a society. It is necessary to bring these various types of history together into a single framework if that whole society is to be understood. This is the task of societal history.

There are many difficulties with this view of social history. First, the whole approach is based upon the assumption that there is a society to study. But when we use the term society we do not normally mean a distinct social structure, but rather the inhabitants of a certain territory or the subjects of a particular political authority. It remains to be established whether there is a distinct social structure which shapes the way these people live their lives. There is a danger that this assumption of a single society will be imposed upon the evidence. Thus the assumption that English society was becoming industrial during the nineteenth century, along with various ideas about what a pre-industrial and an industrial society are like, can distract from the proper task of the historian. Instead of describing and analysing specific events, the historian is lured into categorising various elements of ‘society’ according to where they are located on the path from pre-industrial to industrial. This ‘evidence’ is then cited in support of the original assumption. The argument is unhistorical, circular and empty of real meaning.

A much more promising way of bringing the different branches of history together into a single framework is to distinguish between different dimensions...
such as the political, the economic and the ideological. Then one tries to relate these different levels together. Marxist history is the best example of this kind of enterprise. But equally the tradition associated with Max Weber can lead in the same direction although with important differences. In both cases, however, the central concern is no longer with ‘society’ but rather with other concepts such as “mode of production” or “types of legitimate domination”. It makes little sense to call these approaches examples of social or societal history. There may still be the assumption that the ultimate purpose is to understand “society as a whole” or a “social formation”, but this assumption is not an essential element in these types of history. What is essential is how the different dimensions are defined and then related to the evidence and to one another.

A third view of social history is that it is concerned with experience rather than action. One might argue that people who are wage-earners, parents, citizens, consumers and much else besides must possess some sense of identity which underlies all these particular roles and must experience the world in ways which extend beyond these roles. The job of the social historian is to provide a general understanding not at the level of “society as a whole” but at the level of the individual or the members of particular social groups.

But there are problems with this. All the historian can do is study the records of people’s actions in the past which still exist. The temptation to go “behind” those actions to the “real” people can lead to unverifiable speculation. It can lead away from the concern with specific events which is the essence of history. Finally it can lead away from the social into the psychological. The recent upsurge of interest in the history of “everyday life” has sometimes demonstrated these weaknesses when it has sought to go beyond the rather antiquarian pursuit of bits and pieces of “ordinary life”.

These three views of social history – as a residual history of assorted social activities, as societal history, and as the history of social experience – seem to lead nowhere. Confronted with much of what calls itself social history one might feel inclined to settle for this negative conclusion. But I think that at least for modern history there is a further point to be made.

Modern history has witnessed a dramatic increase in the scale of human activity with the growth in size and importance of markets, firms, states and other institutions. People relate to one another in these institutions with little in the way of a common sense of identity or personal knowledge of one another. The studies of these institutions tend, therefore, to omit a consideration of the ways individuals understand their actions within the institutions. But in the end those understandings determine how the institutions perform. By “understanding” I do not mean some experience “behind” what people do, but rather the thinking that directly and immediately informs their actions. It is this which should always be related to the performance of the institution as a whole. For example, the historical study of the “adaptation” of rural immigrants to urban-industrial life cannot work either at the level of impersonal analysis (how far people adjust to certain “imperatives” of modernisation) or at the level of individual experience (what it is like to be a rural immigrant). Rather one should look at distinct actions such as job-changing, absenteeism, patterns of settlement and housing use. Then one should ask what sort of thinking it is which gives a sense to these patterns of action as well as what this means for the institution concerned. This is hardly the province of a special sort of history. Rather it involves making every kind of history explicitly confront the social nature of action and institutions. Social history is not a particular kind of history; it is a dimension which should be present in every kind of history.

John Breuilly is lecturer in history at the University of Manchester, and the author of Nationalism and the State (Manchester University Press, 1982.)
Match the words with their definitions:

1. residual  a. relating to or involving society
2. trivialise  b. the wish to do or have something that you know you should not do or have
3. societal  c. to persuade someone to do something or go somewhere by offering them something exciting
4. assumption  d. remaining after most of something has gone
5. impose  e. eagerness to do something new and clever, despite any risks
6. lure  f. the basic or most important idea or quality of something
7. enterprise  g. to make something seem less important than it really is
8. legitimate  h. something that you accept as true without question or proof
9. temptation  i. absence from work/school
10. essence  j. reasonable and acceptable; allowed by law
11. absenteeism  k. to force someone to accept something, especially a belief or way of living

Answer the following questions:

1. What is the author’s definition of Social History? Do you agree or disagree with it?
2. There are three views of Social History – which one do you agree with? Why?
3. How do you understand the difference between social and societal history?
4. Was it interesting to read the article? Why/why not?
5. What made the article clear and easy to understand?

3. Joyce Youings

While on a visit to a mid-western American university not long ago I was invited to “tell us about the new social history”. Being somewhat at a loss, especially among faculty members whose own great-grandfathers had been among the creators of community life in pioneering times, I fell back on a discussion of the variety of overlapping early modern English communities: village, hamlet, parish and manor; county and “country”; metropolitan and market town; Anglican and Nonconformist congregations; universities and secular academic fraternities; guilds of craftsmen and ships’ companies, and so on: the associations were many and varied. All of this seemed closer to the real world than consideration of ‘mentalities’ and even of ‘total’ societies and of the problems of quantification. However as a concession to the last of these I did contribute to the balance of payments by persuading my hosts to acquire not one but two copies of the new Population History of England.

“New” is of course a relative term. For those who today call themselves social historians but whose early training was in more specifically economic history, the present search for quantifiable data is a natural progression and the urge to encompass the whole of society no more than axiomatic. The advent of computers has undoubtedly played a part, not least in sending social historians in search of new source material, or to rework old sources, both of which can be made to yield hitherto undreamed-of results. Computers cannot, of course, write history, though from the evidence of some recent historical literature it would seem that they have a good try. Nothing can replace prolonged consideration of the records themselves and the problems of correctly identifying people in the past are enormous. Fortunately one of the effects of finding new uses for the parochial registration of baptisms, weddings and funerals has been the realisation that every living person has a unique identity and life-span. Indeed, what is the now very familiar “family reconstitution” other than the rediscovery by historians of that most basic and universal human community? At the same
time it must be admitted that the discoveries made by demographers about such things as age of marriage, size of families and birth control in early modern England have been nothing short of revolutionary.

There is no better way of charting recent trends in the study of social history than to consider the themes chosen for the annual conferences of the Social History Society. Under the leadership of Professor Harold Perkin the society has, since 1976, given a new direction to the subject while at the same time holding fast to real history rather than pursuing merely theoretical concepts of human activity. It has considered, usually with contributions from all periods of history, such topics as “elites” (which have little to do with “class”), “crime, violence and social protest” (a meaningful combination of historical phenomena), “the professions” (drawing on topics as diverse as classical lawyers and Victorian marine-engineers), “work in its social aspects”, “popular culture” and, this year, “sex and gender” which, although predictably attracting many specialists in women’s studies, also led to a much broader consideration of the differing roles of men and women through the ages. Next year’s theme, that of “property”, promises to produce an equally varied response.

Undoubtedly one of the strengths of social history today is the encouragement it has given to, and the response by specialists in such fields as the history of law and its enforcement, of medicine and its practice, of industry, commerce, shipping and seamanship, vernacular architecture, domestic furnishings, costume, the fine arts, music and, to a lesser extent, of literature, to provide for their subjects a social dimension. The vast output of political biography, including that concerned with Members of Parliament, testifies to the need felt by political and even constitutional historians for figures of flesh and blood. Not even Stubbs’s Charters were compiled by mindless robots. Without the aid of such professional expertise social historians would lack access to all these activities which make up the totality of people’s achievements. But even to read the relevant published work is a daunting task and this may well result in social historians taking refuge in ever-narrowing territorial and chronological confines. Indeed some are already doing so. This will at least serve to underline the need for precision, both of time and space. Not only change but also continuity need to be both dated and mapped, especially in a country as diverse in its human ecology as England.

The burgeoning of social history, especially during the last decade, has ensured that in the writing of general history people are now firmly in the foreground, their institutions mere reflections of the need to formalise and stabilise their relationships. More and more historians are seeking to describe society as a whole, being no longer concerned exclusively either with the hierarchy or with the root – less poor, with conspicuous consumption or with crises of subsistence. Cohesion is becoming as important as conflict. Social historians are, then, today’s equivalent of the one-time honourable profession of general practitioners, whose only failing was that they concerned themselves with little besides national and international politics. In the best of today’s textbooks social history is no longer reserved for an obligatory final chapter.

Joyce Youngs is Professor of English social history at the University of Exeter and the author of Sixteenth-Century England (Penguin Books, 1984.)

Match the words with their definitions:

1. be at a loss | a. measurement or judgment of the size or amount of something
2. overlap | b. making you feel slightly frightened or worried about your ability to achieve something
3. secular | c. to give up the control of or responsibility for something, often because you have been forced to
4. fraternity | d. to cover something partly by going over its edge; to cover part of the same space
5. quantification | e. the length of time for which a person, animal, or thing exists
6. urge | f. not to know what to do or say
7. yield | g. a group of people who have the same job or interest
8. parochial | h. to speak seriously about something, especially in a law court, or to give or provide proof
9. lifespan | i. not having any connection with religion
10. testify | j. connected with a parish (= an area that has its own church or priest)
11. daunting | k. a strong wish, especially one that is difficult or impossible to control

**Answer the following questions:**

1. What is the author’s definition of Social History? Do you agree/disagree with it?
2. What conclusion can be drawn out of the topics chosen for the annual conferences of the Social History Society?
3. How do you understand the “burgeoning of social history”?
4. Was it interesting to read the article? Why/why not?
5. What made the article clear and easy to understand?

**Reading: Blasphemy in the Christian World: A History**

This ambitious survey of blasphemy in the Christian world goes back to St. Augustine and gives considerable attention to the medieval and early modern periods, before reaching the post-1789 era, which is the main focus of the book. In each period, Nash asks who the blasphemers were, why they caused such offence to contemporaries, and how, if at all, they were punished. In the medieval and early modern periods they were typically either members of marginal professions or religious radicals, such as Quakers. By the nineteenth century they were more likely to be political radicals, using attacks on the official religion of their country to undermine the existing order. By the twentieth century they were writers, artists and film directors, exploring taboo themes and testing the limits of freedom of expression. In the medieval and early modern periods, Nash suggests, the need to suppress blasphemy was motivated most strongly by the fear of divine vengeance on a society that tolerated such attacks. He identifies a first major shift in the later eighteenth century towards a primary concern with the defence of public order. This began before 1789 with a desire, especially in the German states, to maintain religious peace by preventing the expression of opinions that might exacerbate interconfessional tensions. From the 1790s an even more pressing issue was the association between religious and political radicalism. On the other hand, secularists were benefiting from the increasing value attached in the nineteenth century to individual religious freedom. In England, admittedly, the prosecution in 1883 of G.W. Foote, arising from his publication of a ‘Comic Bible’, resulted in a compromise by which attacks on religion were allowed, but had to be couched in a language that did not cause gratuitous offence. However, the Second World War and revulsion against the crimes of the Third Reich and other totalitarian regimes gave a boost to concerns for individual rights, including freedom of speech, which found authoritative expression in the United Nations Universal Declaration of Human Rights (1948). Nash sees this individual rights agenda acquiring increasing momentum, leading to growing toleration of what might previously have been regarded as blasphemous – an added reason for such toleration being the perception that religion is in inexorable decline, and that the state can therefore safely disregard the objections expressed by believers.

The most recent twist in the tale, however, has been a revival of what Nash calls ‘paternalism’, stimulated partly by a renewed concern to maintain the religious peace, partly by a recognition of the vulnerability of religious minorities, and partly by a realization that religion is not disappearing and that it
is as fundamental to many people’s identities as, for instance, race or ethnicity. As well as describing recent *causes célèbres* (some involving Muslims or Sikhs rather than Christians), Nash provides a particularly valuable discussion of contemporary debates among lawyers and politicians. He draws an extended contrast between the commission charged with revising the law in New South Wales in 1993 and a Select Committee of the House of Lords, reporting in 2003. Whereas the former saw the repeal of laws relating to blasphemy as unproblematic and paid relatively little attention to submissions by religious groups, the latter was much more responsive to such submissions and much more aware of the difficulties of framing a law that is fair to all sections of the population, without being either counter-productive or unenforceable.

The most valuable aspects of the book are, first, the broad historical sweep, pinpointing the major changes over time, and, second, the treatment of the contemporary situation. My main reservation is that, in spite of the strengths in the treatment of earlier and more recent periods, discussion of the period from about the 1890s to the 1980s is thin. This seems to arise from the fact that the author is at home dealing with either blasphemers or those who were bitterly offended by their blasphemies, but he finds it harder to deal with the growing number of believers who tolerated (or in some cases even enjoyed) these alleged blasphemies. As far as the latter is concerned, my memory is that many of those who most appreciated Monty Python’s *Life of Brian* were Christians. But equally significant was the fact that even those Christians who found the film offensive generally accepted the right of others to lampoon their faith. There is a danger here of overstating the influence of Mary Whitehouse, and of such bodies as Christian Voice, while neglecting the question of why such voices have come to be unrepresentative. These reservations apart, this book is a valuable contribution both to history and to contemporary debate.

Elizabeth L’Estrange’s stated purpose is to use medieval depictions of blessed mothers and holy childbirth and to bring visual, textual and historical sources together to show how these images were commissioned, viewed, interpreted and recycled. This involves analysis of the beholders’ cultural receptiveness, their ‘situational eye’, affected by gender and in this context often more importantly class.

The luxury illuminated manuscripts forming the basis of this study were viewed only by the privileged, and for their elite commissioners and owners producing male heirs was the dynastic duty of both marriage partners. Husbands as well as wives made pilgrimages and directed prayers hoping for conception and successful delivery. L’Estrange wishes to play down ‘male versus female, or power versus subjugation’ in the spectatorship of holy maternity; nevertheless, her emphasis is on the situational eye of the aristocratic/royal woman.

Part I of the book, after discussion of methodologies and interpretations, investigates achieving conception, managing the birthing process, and organizing the post-partum lying-in and churching ceremonial in the fifteenth century. Part II comprises manuscript case studies, centring on manuscripts associated with the ducal houses of Anjou.

**Decide whether the information in the sentences 1-9 is TRUE, FALSE or NOT GIVEN:**

1. Quaker is a marginal profession.
2. By the twentieth century there had been theatric directors who were exploring taboo themes.
3. The Second World War and revulsion against the crimes of the Third Reich and other totalitarian regimes gave a push to incensement of humans rights influence.
4. The author sees the connection between individual rights agenda and increasing toleration to blasphemies of past.
5. The author’s term ‘paternalism’ describes a union between church and people of art.
6. Most of Christians found Monty Python’s film offensive and wanted it to be prohibited.
7. Elizabeth L’Estrange tried to collect together all visual sources of saint “moments” to improve ‘situational eye’ of common people.
8. Only husbands could get access to luxury manuscripts.
9. The author explores gender studies in the first part of the research.

Answer the following questions:
1. Why did people of art explore frames of taboo themes?
2. How did this exploration influence world’s view?
3. What was the attitude to scandalous pieces of art?

Listening: Households: Structures, Priorities, Strategies, Roles

Chapter 1. The Household (0:00 – 05:45)

The list of words under study:

household – a family or group of people who live together in a house
to govern – to officially control a country
nobility – the people from the highest social group in a society; the quality of being noble
gentry – people of high social class, especially in the past
estate – a large area of land in the country that is owned by a family or an organization and is often used for growing crops or raising animals
menial – a domestic servant
servant – one that serves others
elaborated – planned or carried out with great care; marked by complexity, fullness of detail
establishment – the people and organizations that have most power and influence in a country
lesser – not as large, important, or of such good quality
assumption – something that you think is true without having any proof

to cohabit – to live together and be sexual partners without being married
kinfolk – members of the same family
affiliated – connected with or controlled by a group or organization
substantial – large in size, value, or importance
rear – at the back of something

Answer the following questions:
1. What is household?
2. Who were the people in household?

UNIT 2

Reading: The Medieval Prison: A Social History

From archival research conducted principally in four Italian citystates – Florence, Venice, Bologna, and Siena – Guy Geltner, in The Medieval Prison, argues persuasively for a new chronology of penal systems in the West. Against the prevailing historiography – which argues that prisons became central institutions of punitive measures and rehabilitation only after the Protestant revolution and the rise of the ‘rational state’ in the seventeenth or eighteenth centuries – Geltner shows a much earlier and southern origin. With the emergence of religious inquisition and centralised and autonomous city-states in Italy, the prison evolved into more than just a way-station for holding criminals before trial. Increasingly through the thirteenth and fourteenth centuries, prisons become central civic edifices in the major cities of Italy, with permanent wardens and other members of staff, regulations, and archives. From these records, the modal period of incarceration was a year, and others remained for much longer periods. Originally, communes rented towers from noble families for these facilities but during the course of the fourteenth century they became part of central state buildings, as with certain chambers within the Doge’s palace in Venice. Florence’s prison system was unique: at the beginning of the fourteenth century the commune constructed a purpose built prison, Le Stinche,
named after the Ghibelline stronghold of the Cavalcanti destroyed by the Guelf state. Yet for Florence, as well as Siena, Bologna, and Venice, these new prisons became increasingly centralized and positioned in the hub of the city. They were divided into wards according to sex and social class, with new areas added later for the infirm and the insane. The social structure of the city was more or less retained within the prison walls. While Florence was a leader in the new construction of prisons, Venice was the leader in commutation of fines into precise periods of time to be served behind bars.

Geltner attacks another standard assumption, that medieval prisons were ‘hellholes’ where inmates were treated with savage cruelty. Instead, he argues that prison life was ‘sufficiently tolerable’; the inmates were able to maintain ties with the outside world and, in the case of merchants, to continue their enterprises. The gauge of this tolerable existence comes not from direct commentary (as with jailhouse poetry which leads to the opposite conclusion) but largely from statistical evidence. First, few died in prison even during periods of epidemic disease – only seven, for instance, in Venetian prisons between 1332 and 1387 (unfortunately, Geltner does not reveal the number of prisoners, or, better, the number of prison-days spent, during this period). Secondly, he claims that no government had to intervene to repress a prison riot during the tumultuous fourteenth century, and few assaults against the prison guards and warden are found in the criminal records. Thirdly, magistrates sought to reduce overcrowding, and even the poorest were fed. Finally, given the close ties which prisoners could maintain with the outside community, it is surprising how few attempted to escape. On this last point, Geltner emphasizes the contrast between the late medieval and modern prison. Given the centrality of prisons and the ‘semi-inclusive nature of medieval incarceration’, medieval prisons were more successful in integrating the incarcerated back into free society than prisons today located beyond the boundaries of civil society, leaving their inmates in near total social seclusion from their families and the wider society.

For questions 1-20, read the text below. Use the numbered words given in bold type in the right part of the table to form grammatically and lexically correct words that fit in the space in the corresponding line:

<table>
<thead>
<tr>
<th>1. revise</th>
<th>2. increase</th>
<th>3. prosecute</th>
<th>4. religion</th>
<th>5. develop</th>
<th>6. lead</th>
<th>7. normal</th>
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| On this revised character of the late medieval prison, Geltner sounds notes similar to recent 1. __ of other medieval institutions such as the hospital, the leper house, the brothel, and quarters for Jews. Against models such as that of R.I. Moore which interpret 2. __ marginalisation and 3. __ of the poor, 4. __ heretics, prostitutes, criminals, Jews, and others as a consequence of the 5. __ of the state in the central middle ages, Geltner sees another, more rosy, path that 6. __ in the opposite direction: the growth of new institutions of state-funded charity and social control ‘7. __ and accepted marginality’.
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<td>It remains unclear, however, whether this was a fourteenth-century reversal of trends evident in the thirteenth-century state; whether the turn of events 8. __ particular to city-states of 9. __ and 10. __ Italy; or whether the previous interpretations, 11. __ 12. __ on the 13. __- and thirteenth-century developments and 14. __ on northern Europe, 15. __ simply. Certainly, by the fifteenth century, the centralisation of Italian city-states and their emergence into larger 16. __ states initiated new laws, new criminal procedures, new specialised courts, and new forms of punishment that defined, isolated, and 17. __ groups in society such as mountain men, Jews, homosexuals, and 18. __. Perhaps the lesson here is that the 19. __ of states is not enough in and of 20. __ to explain the persecution and marginalisation of social or religious groups.</td>
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The list of words under study:
to rehabilitate – to return someone to a good, healthy, or normal life or condition after they have been in prison, been very ill, etc.
inqusition – a period of asking questions in a detailed and unfriendly way
edifice – a large building, especially an impressive one; a system that has been established for a long time
warden – (US) the person in charge of a prison; (UK) a person who is in charge of (the people in) a particular building
noble – moral in an honest, brave, and kind way
infirm – ill or needing care, especially for long periods and often because of old age
enterprise – an organization, especially a business, or a difficult and important plan, especially one that will earn money
gauge – to calculate an amount, especially by using a measuring device.
to intervene – to intentionally become involved in a difficult situation in order to improve it or prevent it from getting worse
tumult – a loud noise, especially that produced by an excited crowd, or a state of confusion, change, or uncertainty
secluded – quiet, private, and not near people, roads, or buildings
leper – a person who is strongly disliked and avoided by other people because of something bad that he or she has done

Answer the following questions:
1. Why does the author mention different groups of people like Jews and homosexuals?
2. How can we use this text in studying Social History?
3. What was Medieval prison like in your opinion? What does the author underline in his research?
4. Were these Jews and homosexuals (etc.) a separation needed? Why were they separated from common prisoners?

Discuss the following questions:
1. Medieval prison. What did it look like? Try to describe conditions.
2. How does the author prove that medieval prison was not a ‘hellhole’?

Reading: Men of Blood: Violence, Manliness and Criminal Justice in Victorian England

Martin Wiener’s volume, co-winner of the Albion Prize of the North American Conference of British Studies, examines the treatment of serious violence by men against women in nineteenth-century England. In part at least, it extends in a particular direction his previous, more general work, the Criminal which attempted a cultural history of criminal policy in Victorian and Edwardian Britain. In that work he described the patterns of thought that shaped the central government’s construction and treatment of criminal offenders in general. Here the focus is specifically on the offences of murder and rape and what they can tell us about changing Victorian attitudes to gender issues. In doing so, Wiener is contributing to a wider societal history, utilizing crimes of violence against women as a barometer of changing attitudes over the course of the ‘long’ Victorian period.

The background to his study is one of the most marked features of the era up to 1914: the tendency of recorded violence in England and Wales to diminish as part of a long-term process, which was seen in much of Western Europe. It was evident most markedly in official homicide figures which offer one of the longest-running and potentially most reliable of measures of violence, murder having always been considered to be a serious crime and less subject to vagaries of enforcement and reporting than almost any other offence. Figures suggest that homicide in England fell from somewhere around 20 per 100,000 population in medieval times to about one per 100,000 at the beginning of the twentieth century. Moreover, there is clear evidence that, from the eighteenth century, this civilising process extended into other areas, such as cruelty to animals, the
treatment of the mentally ill, and the chastisement of children. Wiener argues that the Victorian era formed a landmark in the 'civilising offensive', with an intensification of pressure from the external agencies of authority as well as improving material conditions, certainly from the 1850s. By its later years there was ample evidence that these processes were creating a more self-disciplined and civilised society, in which only a residuum of slum dwellers and habitual offenders resisted the effects of improvement.

For example, in the eighteenth-century Blackstone had asserted the principle that the character of a woman should not influence the question of whether she 12.__. This, however, 13.__ rarely in the case of women deemed to be of 14.__ behaviour, notable prostitutes.

But, by the end of the nineteenth century, there were clear signs that some protection at law was possible for grosser cases of rape or 15.__ assault against them, both in London and the country at large. More generally, men who killed or assaulted women 16.__ more severely in 17.__ to other offenders at the end of Victoria’s reign than 18.__ true at the start.

In that regard, Wiener concludes that a crucial 19.__ to the social pacification of the Victorian era was a changed conception of manliness and that the greatest 20.__ of this pacification were women, chiefly of the working class.

For questions 1-20, read the text below. Use the numbered words given in bold type in the right part of the table to form grammatically and lexically correct words that fit in the space in the corresponding line:

These processes meshed with 1.__ concern about the 2.__ of women, part of another change in attitudes which had antecedents prior to the Victorian period. Women were, for 3.__ or 4.__, deemed both more moral and more vulnerable than hitherto, and hence required greater protection by the law.

The treatment of women 5.__ a touchstone of 6.__, as their protection from violence 7.__ to the concern to reduce violence and civilise men. ‘Manly’ behaviour was now construed as demonstrating civility and self-restraint, a value system which was 8.__ across the social spectrum from the gentleman to the ‘rough’, in the private as well as the public realm.

Wiener conclusively demonstrates that this 9.__ through the judicial process. While he recognises that newspapers and court records can only cover ‘10.__’ incidents of violence against women, only 11.__ at the total volume of sexual violence and domestic assaults, the direction of public sentiment was clear from the way in which offences were dealt with by the law.

|---------|---------|---------|--------|----------|-----------|-----------|------------|----------|-----------|---------|

The list of words and word combinations under study:

to diminish – to reduce or be reduced in size or importance
vagaries – unexpected events or changes that cannot be controlled and can influence a situation
to chastise – to criticize someone severely
to intensify – to become greater, more serious, or more extreme, or to make something do this
residual – remaining after most of something has gone
slum – a very poor and crowded area, especially of a city
dweller – a person who lives in a city, town, cave, etc.
antecedent – someone or something existing or happening before, especially as the cause or origin of something existing or happening later
to deem – to consider or judge something in a particular way
touchstone – an established standard or principle by which something is judged
self-restraint – control of your own actions
severely – very seriously

Answer the following questions:
1. What does this work describe?
2. Why did this type of crime occur? What were the premises?
3. What is the background of this research?
4. How were women treated in Victorian period?

Discuss the following questions:
1. Why does this research take part in Social history?
2. Discuss the image of prison in the late XIXth and early XXth centuries?

Listening: Households: Structures, Priorities, Strategies, Roles

Chapter 2. “Huswifery” (05:45 – 14:48)

The list of words and word combinations under study:
maintenance – the work needed to keep a road, building, machine, etc. in good condition
conventional – traditional and ordinary
to embody – to represent a quality or an idea exactly
constraint – something that controls what you do by keeping you within particular limits
indispensable – something or someone that is so good or important that you could not manage without it, him, or her
to comprise – to have as parts or members, or to be those parts or members
furnishing – the furniture, curtains, and other decorations in a room or building
exceedingly – to a very great degree
sparse – small in numbers or amount, often spread over a large area

Answer the following questions:
1. What is Huswifery?
2. What was the role of women in household?
3. What was the life in household? Describe it.
4. What was women’s role in household?
5. Who were huswives\housewives?

Chapter 3. The Role of Children (14:48 – 17:54)

Match the words with their definitions:
1. to estimate a. to make something seem larger, more important, better, or worse than it really is
2. exploitative b. an official responsible for safeguarding the private property of the Crown
3. to exaggerate c. using someone unfairly for your own advantage
4. herd d. a large group of animals of the same type that live and feed together
5. to reap e. to guess or calculate the cost, size, value, etc. of something
6. coroner f. to cut and collect a grain crop

Answer the following questions:
1. What was the role of children in household?
2. Who were coroners? What job did they do?
3. At what age did children begin working with parents? What did they usually do?

UNIT 3

Reading: Food in Early Modern England: Phases, Fads, Fashions, 1500 – 1760

Food history, as Joan Thirsk remarks, is a “slippery subject that resists the historian’s urge to generalize”. That is certainly the message of this large
volume, the distillation of materials collected from many sources over many years by our most eminent agrarian historian. The text has all her characteristic virtues: great learning, a respect for the local and particular, a suspicion of some recent historiographical fashions, and a sensibility, refined in the kitchen and garden as well as in the archives, which enables her to spot decisive moments of change across an immense and shifting landscape. Her evidence is drawn from scholarly and popular tracts and cookery books, from published comments on local diets and behavior, and from correspondence and household accounts; and she organizes it in two sets of chapters, the first chronological, the second devoted to particular foodstuffs, from breads and meats to drinks and condiments. The result is itself a feast of enormous variety, the different courses of which offer immediate pleasure, and the nutritional value of which takes some time fully to digest. One needs to go back for second helpings in order to appreciate the flavour of the whole.

Thirsk’s task is complicated, of course, by the number of historical factors and actors that need to be kept in play. Long-established provincial food preferences and cooking practices were only gradually altered by novelties, whether introduced by commercial agriculture and inter-regional marketing, or by metropolitan fashions brought back by a social élite with experience of life in London; and, when innovation did occur, the prime mover is often difficult to identify. Thirsk is generally scrupulous in acknowledging the limitations of literary texts as evidence for actual behaviour, but clear that they nevertheless had an impact, delayed though it often was. New texts on food, first Italian, then French, were used first by courtiers and aristocrats, but then copied in cookery books and collections of recipes. The efforts of the Hartlib group and periodicals like those of John Houghton had demonstrable practical results. The evidence assembled here is nicely organized to show when, where and how new practices caught on.

It was sometimes a matter of new fashions being diffused by emulation. The domestic breeding of pheasants seems to have begun at the Henrician Court, for example, but then spread among the aristocracy over the following century. At a less exalted level, Thirsk traces the fortunes of the hard cheeses introduced from Holland and France around 1600, and of apricot trees from Algiers and new kinds of lettuce from Italy and Flanders soon after. Big events played a part. The spread of chimneys and ovens made pies and pastries popular across the social range. The civil wars gave a boost to the commercial marketing of local cheeses, and troops fresh from Ireland reintroduced potatoes to England, while others brought a taste for cider from the West Country to the South East. Towards the end of the period urbanization probably led to a reduction in domestic production of cheese and other foodstuffs, but it also encouraged commercial market gardening and did not necessarily reduce the range of food available. In the early eighteenth century fresh fish were being brought to London in water butts on wagons from the Fens, the water being changed every night on the journey. The narrative of change is often enlivened by such telling vignettes. It says something about how new fashions were spread that no one was sure how to spell or pronounce ‘fricassée’, when that dish of minced meats cooked in a sauce was first talked about in the 1650s; and social manners and metropolitan snobbery in the same decade are nicely caught in the account (probably more satirical than Thirsk allows) of Elizabeth Cromwell, wife of the Protector, criticized for her plain country catering, her two or three cows in St James’s Park, and her determination to brew her own ale in Whitehall (though she had to settle for ‘Morning Dew’, a new London marketed ale, in the end). Thirsk stresses some underlying continuities: the differences between north and south, in the northerners’ liking for pottage, for instance, and the poorer diet of the labouring classes, especially deficient in fruits and greens, and at the end of the period strikingly short of milk. As in her work on alternative agriculture, she is alert also to important changes in behaviour which have been missed by other
historians, such as the role of peas and beans in popular diets in the early eighteenth century, before an incipient ‘bean revolution’ was frustrated by the triumph of the potato, which took less time to cook. But her stress is on the large number of alternative foodstuffs generally available, which allowed food cultures to change across almost three centuries without losing their diversity. It is that kind of variety, Thirsk argues, which makes the search for generalisation and quantification – about the changing calorific content of diets, for example – impracticable, at any rate once one goes beyond the prescribed diets of residential institutions which have too often been relied upon. She nevertheless offers something in her conclusion to those historians who, like this reviewer, still (after her 400 pages) hanker for a generalisation or two. Some of the findings relate to staple foods, including the production of more wheat for bread and the impact of pickling as an effective preservative for meat. Others, however, were more significant: “the expanding supply of bird meat, of butter and cheese, of vegetables and herbs, and of fruit”, each of these with its own specific chronology. Here is variety again, and she might have said more about its nutritional value than she does. But there is much more to food than calories, and Thirsk’s straightforward but emphatic demonstration of its importance for the history of manners and cultures, and of the senses, is the book’s great achievement. Some of her lists of foodstuffs are an education in themselves. Recipes for fish included “carp, eels, pike, barbells, plaice, tench, salmon, flounders, turbot, halibut, roach, smelts, lampreys, mullet”. Here is a world of dietary and bio-diversity, and of tastes and aromas, which we have decidedly lost.

**The list of words and word combinations under study:**

- **urge** – a wish, especially one that is difficult or impossible to control
- **eminent** – famous, respected, or important
- **decisive** – able to make decisions quickly and confidently, or showing this quality

**to alter** – to change something, usually slightly, or to cause the characteristics of something to change

**to acknowledge** – to accept, admit, or recognize something, or the truth or existence of something

**water butt** – a large container for collecting rain that can then be used to water plants

**vignette** – a short piece of writing, music, acting, etc. that clearly expresses the typical characteristics of something or someone

**incipient** – just beginning

**staple foods** – basic foodstuffs

**to pickle** – vegetables or fruit that have been preserved in a vinegar sauce or salty water

**Decide whether the information in the sentences 1-7 is TRUE, FALSE or NOT GIVEN:**

1. Thirsk’s task is complicated only by the number of historical factors.
2. Thirsk’s new texts are about pan Asian cuisine.
3. Thirsk traces fashion on hard cheese in Holland and France in the early XVIIIth century.
4. While fresh fish was delivered to London, water was changed at night because fish was sleeping, and water change would not hurt it.
5. Potato “won” so-called “bean revolution” because it was faster to cook.
7. Behavior changes are truly important in this kind of research. Other historians missed them, but not Thirsk.

**Answer the following questions:**

1. Why is this research important and how was it done?
2. How does Thirsk come up with the research?
3. What are the milestones of Thirsk’s research, which are underlined by the author of the review?
4. What is the aim of this research?

Discuss the following questions:
1. Why does the author of this review say that we have decidedly lost lots of aromas and tastes? Does he regret this? Why?
2. How can we apply this ‘food research’ to Global History?

Listening: Households: Structures, Priorities, Strategies, Roles

Chapter 4. The Priority of Survival (17:54 – 24:11)
The list of words and word combinations under study:

- subsistence – the action or fact of maintaining or supporting oneself, especially at a minimal level
- yeoman – man holding and cultivating a small landed estate; a freeholder
- to yield – to produce or provide (a natural, agricultural, or industrial product)
- inflated – excessively or unreasonably high
- substantial – of considerable importance, size, or worth.
- margin – the edge or border of something
- circumstance – a fact or condition connected with or relevant to an event or action
- anxiety – a feeling of worry, nervousness, or unease about something with an uncertain outcome
- hazard – a danger or risk

Answer the following questions:
1. What made surviving so important at those times?
2. What is the difference between yeoman and husbandman?
3. What “the hazards of life” were mentioned in the lecture?
4. What was the average age of living? What was the highest one?


Match the words with their definitions:

1. capacity a. an official count or survey, especially of a population
2. to inherit b. enough; adequate
3. apprentice c. the area around a school or a hospital, where most of the students or patients come from
4. census d. to receive (money, property, or a title) as an heir at the death of the previous holder
5. sufficient e. a conception of or belief about something
6. notion f. to move somewhere very quickly
7. catchment area g. the maximum amount that something can contain
8. to whizz h. a person who is learning a trade from a skilled employer, having agreed to work for a fixed period at low wages

Answer the following questions:
1. What were the most crucial moments of household life? Try to name them.
2. What was the first aspect of dispersal involving young people?
3. What was service? Why was it important? Was it the best way to teach children?
4. What was the hiring fair? What was happening there?

The list of words and word combinations under study:

to reconcile – to make two different ideas, beliefs, or situations agree or able to exist together
eligible – able to do something because you are in the right situation
unilateral – done or made by one country, group, etc. without waiting for others to agree
to exert – to use something such as authority, power, influence, etc. in order to make something happen
utensil – a tool that you use for doing jobs in the house, especially cooking

to accumulate – to increase in amount over a period of time, or to make something increase over a period of time

to groom – to prepare someone carefully for a special position or job

entitlement – the right to do or have something

to glimpse – to see something for a very short time

reckoning – a calculation that you make

viable – able to work as intended or able to succeed

**Answer the following questions:**

1. What was the role of marriage?
2. Who was able to make any decision in matchmaking?
3. What was women’s role in marriage?
4. What was the difference in marriage between poor people and those who were richer?

**Discuss the following questions:**

1. What was the life like in the XVIth century? Try to describe life of children, marrying people, women.
2. What were the main obstacles in their life?
3. What were the main aims in life of everyone?
4. Try to describe the life path of an average person – male and female.

**SELF-STUDY MATERIALS**

**Reading:** Russia’s factory children: state, society, and law, 1800–1917

**A.** History of child labour in Russia is quite a fascinating subject for scientific research: child labor was never a subject for independent research for Russian and Soviet historians, and it is poorly provided with first and secondary sources and statistics. The pioneering research of Boris Gorshkov analyses the history of child labor in Russia from the very beginning to the acceptance of state-approved factory legislation at the end of the nineteenth century.

**B.** Russia began its industrial development after the abolition of serfdom in 1861 and every feature of large-scale industrial production was discovered anew. In the chapter “On origins of child industrial labor”, Gorshkov emphasized that children always were a considerable part of the labor force in Russia, especially in the countryside. Special nicknames for different age groups, gender and type of work performed were invented to describe children’s involvement in the seasonal labor cycle of agricultural work. First, Russian industrial enterprises suffered from typical problems of merciless early capitalist development such as the wide use of child and woman labor, shift-working, increase in the number of working hours, and night shifts in industries that did not have them before.

**C.** The first part of the nineteenth century symbolized the transfer from traditional manufacturing toward the capitalist mode of production. Available statistics demonstrated visible growth in the use of child labor in developing the textile industry, metallurgy and machine-making industries and more traditional cotton-spinning mills, tobacco mills, rope factories, tanneries and the papermaking industry. Boris Gorskov provides the reader with statistics on the participation of children in industrial production in Russia (chapter “Children in industry”). Only partial statistical data are available because of defective management and registration of the labor force in different industrial factories and enterprises.

**D.** Development of factory legislation became an urgent necessity and subject for critical public debates in Russia after the abolition of serfdom. The chapter on “Public debates and legislative efforts” introduces the reader to the hot atmosphere of public discussions on factory legislation. Nikolai Bunge, Minister of Finance, pushed forward the law on work of children and juveniles. The law was issued on 1 June 1882 and was recommended for implementation by the State Council in factories from 1 May 1883. Law implementation was delayed on the request of Moscow factory owners until 1 May 1884. The law
required the establishment of a factory inspectorate, which would oversee its implementation. Laws of 1882 and 1885 had temporary regulation status and were to be adopted by the State Council within two and three years as permanent. A final version of factory legislation was proposed by Ivan Vyshnegradskii, Minister of Finance at that time before the State Council with a light correction in favor of factory owners and approved by His Imperial Highness on 24 April 1890.

E. The “Factory children” chapter describes development of factory legislation and the work of the factory inspectorate on its implementation and further improvement. Factory inspectorate activity was valid only for factories and impossible for other types of industrial enterprises. The Ministry of Finance defined the number of factory inspectors and their assistants, and the amount of their annual salaries. Factory inspectors were specialists in medicine, economics, law and engineering, and their proficiency was mandatory for performing professional duties. Defeat in the Russo-Japanese war of 1904 and the first Russian revolution of 1905 brought new liberal thinking into governmental institutions. At the end of this year the government organized a commission with a task to enlarge the existing labor legislation. In 1914 all existing labor laws were arranged into a single volume of the Factory Law Code.

F. In his book Boris Gorshkov uses a large number of archive sources and documents, as well as many second-hand sources. This interesting research could be improved by the inclusion of references to a wide range of periodicals of different political spectrum, essays, poems and short stories depicting children as an important labor force of Russian cities and villages.

### Match the words with their definitions:

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1. acceptance</td>
<td>a. a law or set of laws suggested by a government and made official by a parliament</td>
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<tr>
<td>2. legislation</td>
<td>b. general agreement that something is satisfactory or right, or that someone should be included in a group</td>
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<td>3. serf</td>
<td>c. the official ending of an activity or custom</td>
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<td>4. abolition</td>
<td>d. a member of a low social class in medieval times who worked on the land and had to obey the person who owned that land</td>
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<tr>
<td>5. serfdom</td>
<td>e. the place where leather is made</td>
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<tr>
<td>6. tannery</td>
<td>f. the state of being a serf or the system by which the serfs worked on the land</td>
</tr>
<tr>
<td>7. juvenile</td>
<td>g. to start using a plan or system</td>
</tr>
<tr>
<td>8. to implement</td>
<td>h. an official organization that sends inspectors to visit places and organizations in order to make certain they are in good condition and that the rules are being obeyed</td>
</tr>
<tr>
<td>9. inspectorate</td>
<td>i. silly and typical of a child</td>
</tr>
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### Match the parts (A-F) with the headings (1-6):

1. The prehistory of child labour in the late XIXth century.
2. Materials used in this research.
3. Spheres where child labour was used.
5. Developing a new sphere of Russian History.
6. The reasons why child labour existed in that period

### Answer the following questions:

1. Why is this research valuable for Russian history?
2. What exactly does the author explore?
3. What impact did child labour have on Russian history in that period?
4. Why did child labour appear?

### Discuss the following question:

Was this labour such a necessity in that period of Russian history?
Reading: American Culture of Death

A. When the Six Day War broke out on June 6, 1967, my two daughters were pupils in an elementary school located about a twenty-minute walk from our home. At the end of April, they had stood for two minutes silently, like everyone else in Israel, when sirens throughout the country howled in commemoration of the six million Jews who died in the Holocaust. At the beginning of May, my daughters had stood again, this time in commemoration of six thousand soldiers who perished during the War of Independence in 1948 – one out of ten Jews who lived at that time in Palestine. And my daughters were on their way to school when sirens announced to us all that another war had started. Later that day, the girls said: we stood still in memoriam but did not know in memory of whom.

B. I was born in 1928. An important story in our family mythology, a story told and retold, was about how my father ran arms from Tel Aviv to Jerusalem during the 1929 riots. The Jews of Jerusalem were attacked by Arab mobs and were clamoring for help. As my father approached the city, he saw the houses of Motza, a Jewish hamlet on the outskirts of Jerusalem, burning. A ten-year-old boy, the only living member of a Jewish family butchered that morning, was running uphill toward him.

C. During the eighty years of my life, hardly a week has gone by in which a Jew or Arab in this land did not die as a result of violent encounters between Jews and Arabs. I have lived through ten major conflagrations of this conflict and hundreds of smaller acts of violence perpetrated by one side or the other. Throughout the land, in dozens of military cemeteries, more than twenty thousand graves hold the bodies of soldiers who died while on military service. Like most Israelis of my generation, I have lost many friends and relatives in one war or another. Violent death is inscribed in the lives of most people here.
D. So reading Mark Schantz’s book has stimulated in me both memories and a strong urge to draw comparisons. One might expect that a “culture of death” would define the Israeli collective psyche, yet very little of what Schantz describes as occurring in American culture after the Civil War is apparent in the current mood of my country. Obviously, the passing of almost 150 years since the Civil War defeats any attempt to establish parallels. At least in the West, to which the dominant culture of Israel still belongs, it appears that the way in which people view death and life has changed dramatically in that time. But there is also a perhaps-underestimated religious difference between the attitudes of Christians and Jews toward war and death.

E. We sometimes speak now of Judeo-Christian morality or even culture, and Judaism, like Christianity, involves a belief in afterlife existence and the rising of the dead at the end of days. Still, for Jews that is a much more abstract notion than the “comforting and compelling vision of eternal life” that Schantz describes as prevalent in nineteenth-century America. Ezekiel 37:1 – 14, the most famous prophecy in the Hebrew Bible of the rising of the dead, imagines it as a clattering assembly of dry bones. And for most Jews, the life after death has never been an “ethereal, dreamy state of the soul”, but rather a long, motionless, and senseless sleep, from which there is a hope of eventually awakening.

F. Moreover, most Jews in Israel during its early days were profoundly secular, especially its intellectual elite, who documented the culture on paper. Therefore, while the soldiers of the American Civil War era could “proclaim that they would all live again gloriously, in eternity”, death was the end and not a fresh start for the Israelis of the War of Independence. Moshe Shamir, a popular novelist of the time, devoted one of his books to the life of his brother Elik, who died in battle. In concluding the book, Moshe describes the last minutes of Elik’s life as follows: s’… and then nothing, the end”. In Israeli eulogies of the period, death is depicted as the end of youthful hopes and desires, and never as a state “full of hope for reunion with families and friends”, which Schantz describes Americans on the battlefield anticipating.

G. Reuven Avinoam-Grossman, who lost his son in a 1948 battle, initiated a grand project of gathering and publishing letters, poems, and other writings left behind by fallen soldiers. The series, which by now comprises twenty-some thick volumes, is titled Scrolls of Fire. One cannot find in all this rich literature an expression of “yearning for death”, or expressions that “relish more highly the life in the world to come”. Scrolls of Fire is meant to demonstrate how great has been the loss of human potential in war. These writings proclaim the value of life, the beauty of what remains of it, and the tragedy of a felled tree that will bear no more fruit.

H. In Israeli mythology, one finds cases of a “beautiful death”, but these have nothing to do with the afterlife and salvation. On the contrary, they deal with heroic readiness to quit life forever, leaving behind nothing but the legacy of heroic sacrifice. No one knows how, exactly, the thirty-five soldiers died on the way to help the besieged “Etzion Bloc” in January 1948, because no one survived to tell the story. Nevertheless, legend describes the last man to die clutching a stone in his hand when all ammunition had been exhausted. Praise for dying pro patria is common in Israel. The death of Joseph Trumpeldor and his comrades in the failed defense of Tel Hai in 1920 became an icon of bravery in dedication to the Zionist cause. Again, no one knows what Trumpeldor may have mumbled before he died, but legend has it that his last words were, “it is good to die for our land”. (It seems that Zionist mythology needed a Jewish version of the Horatian “dulce et decorum est pro patria mori”). But though every child in Israel learns Trumpeldor’s words (even if he did not say them), no one finds his death enviable. Israelis have never cherished what Schantz calls “the advantage of a young and glorious death”.

I. Moreover, martyrdom has never featured prominently in the idiom of Israeli bravery. The Hebrew term Kiddush ha-Shem (the sanctification of God’s
name) was too religious for secular Israelis and too bound up with exilic powerlessness. In religious circles, the term mot kedoshim (the death of holy ones) is used, but most Israelis prefer the term mot giborim (the death of heroes). General Moshe Dayan wrote in his memoirs that he was not inspired by ideology to take risks in battle; his motives were camaraderie and the knowledge that there was no way out but to win. Every alternative to these motives, he said, spells collective disaster.

Only in the logic of commemoration do I find parallels between the American and Israeli experiences of war. I would say Israelis share with Lincoln a “commitment to the potency of memory as a source for action”. A main feature of military education in Israel is the teaching of past wars under a rubric called “The Legacy of Battle”. No lessons for future tactics and strategy are conveyed. Rather, Israeli military educators believe that their knowing this “legacy” will inspire soldiers to fight. Israelis tend to believe – again, with Lincoln, but in Schantz’s words – that the “dead commemorated on the battlefield [are] inspiration for the living to continue their work”. Indeed Israel is strewn with monuments, large and small, that commemorate battlefields and remember the names of those who died on them. Some of these monuments were erected by the government or by municipal authorities, others by parents and family; most were put up by comrades. War monuments inscribe on the land the long and intricate story of a seemingly endless conflict that exacts ever more human sacrifice.

Yet on the whole it is life that is exalted in the Israeli ethos, despite the domineering presence of death among us. Psalm 115 has it that “the dead will not praise God”, and in almost every soldier’s eulogy in Israel we hear that, “in their death, the fallen soldiers left us the legacy of life”.

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Match the words with their definitions:

1. commemoration  a. to like or enjoy something
2. ethereal  b. a feeling of friendliness towards people that you work or share an experience with
3. to relish  c. to express a thought, feeling, or idea so that it is understood by other people
4. camaraderie  d. something that is done to remember officially and give respect to a great person or event
5. to inscribe  e. a speech, piece of writing, poem, etc. containing great praise, especially for someone who recently died or retired from work
6. to convey  f. to write words in a book or carve (= cut) them on an object
7. eulogy  g. light and delicate, especially in an unnatural way

Match the parts (A-I) with the headings (1-9):

1. People’s memory.
2. The great loss and great memory.
3. The connection between East and West.
4. The different afterlife ideas.
5. The terrifying ending of family.
7. Young death cannot be glorious.
8. The difference in deaths.
9. New life cannot remember all sorrow of the past.

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Answer the following questions:

1. Why did the author’s daughters not know what they were standing for?
2. What are ‘Scrolls of fire’?
3. What is the attitude toward death in Judaism?
4. How do Jewish people remember the fallen warriors?
Discuss the following questions:
1. What is the difference in attitude toward death in America and Jerusalem?
2. What is Russian attitude toward fallen soldiers? How do we remember them? Should we remember them?

Listening: Witchcraft and Magic
Chapter 2. Differences between Witchcraft in England and in Europe
(08:56 – 19:26)

The list of words and word combinations under study:

malevolent – causing or wanting to cause harm or evil
malicious – intended to harm or upset other people
superstition – belief that is not based on human reason or scientific knowledge, but is connected with old ideas about magic, etc.
to dabble – to take a slight and not very serious interest in a subject, or try a particular activity for a short period
spasmodic – happening suddenly for short periods of time and not in a regular way
zeal – great enthusiasm or eagerness
to prosecute – to officially accuse someone of committing a crime in a law court, or (of a lawyer) to try to prove that a person accused of committing a crime is guilty of that crime
felony – (an example of) serious crime that can be punished by one or more years in prison
to invoke – to use a law in order to achieve something, or to mention something in order to explain something or to support your opinion or action
imp – a small evil spirit
to instigate – to cause an event or situation to happen by making a set of actions or a formal process begin
sporadic – happening sometimes; not regular or continuous

Answer the following questions:
1. What was the difference between English witchcraft witches and European ones?
2. What is ‘maleficium’?
3. What were the main stereotypes about witches?
4. Tell some words about witch’s pets. What were they?
5. What can you tell about witch hunts?

Reading: Sacred Gifts, Profane Pleasures: A History of Tobacco and Chocolate in the Atlantic World

By the early seventeenth century, the consumption of tobacco and chocolate was widespread in Spanish society in both the New and Old Worlds. How and why this happened are the key questions Marcy Norton explores in this ambitious, wide-ranging, sophisticated, and deeply researched study. While the author’s focus is on the commodification of tobacco and chocolate and their transmigration from America to Europe, she also addresses other broad questions related to colonialism, state formation, secularisation, and modernity, and thereby seeks to ‘[reframe] the history of the Atlantic world’.

In ten chapters and an epilogue Norton painstakingly reconstructs the cultural, social, political, economic, material, religious and intellectual networks that intersected during the sixteenth and seventeenth centuries to shape Spanish and European taste (and distaste) for tobacco and chocolate. Chapter One examines the usage of tobacco and chocolate in pre-Columbian Mesoamerica, especially among the Aztec and Maya. Norton places special emphasis on the ways in which these goods not only defined and expressed social relationships, produced particular tastes, sights, smells and associations, but also how they manifested relationships between humanity and divinity. Chapters Two, Three, and Four explore how Europeans learned about chocolate and tobacco, its
preparation, consumption, and its material and symbolic properties. As Norton asserts, “Colonists became adept students of Indian culture without even knowing it”. At the same time, as part of their consolidation of colonial rule, Spanish colonists also needed to establish their superiority over indigenous peoples (and eventually mixed-race and African populations). In so doing, they generated discourses that constructed an indigenous alterity in which tobacco epitomised diabolism and idolatry while chocolate evoked noble savagery and divinity. Spanish colonists, curious friars, physicians and scientists confronted the critical question of whether the appropriation of material goods from a foreign culture also entailed the appropriation of their cultural meanings. Norton provides a particularly nuanced discussion in Chapters Five and Six of responses to this question. Physicians such as Nicolás Monardes and Francisco Hernández sought to transform and translate indigenous knowledge and uses of chocolate and tobacco into the idiom of European medicine and to counter opposition from the academic medical community to American commodities. Chapters Seven and Eight consider the growth and stabilisation of markets for tobacco and chocolate in Spain. Significant here is her engaging discussion of the key role played by mariners in the expansion of markets, particularly for tobacco. Chapter Nine traces the evolution of the Spanish tobacco monopoly. Influential in its early development was the diasporic community of Portuguese New Christians, whose members constituted the majority of monopoly lessees throughout the seventeenth century. Norton also observes that, although the Spanish Crown declared a monopoly on chocolate, it was never implemented “for reasons that remain obscure”. Chapter Ten returns to the unfolding of discourses and debates increasingly focused on controversies surrounding the consumption of tobacco and chocolate and Christian orthodoxy. Theologians, jurists, and physicians, among others, reflected on questions such as whether drinking chocolate jeopardised the ecclesiastical fast or if taking snuff or smoking tobacco before Mass affected Holy Communion.

Norton advances several important arguments and draws out suggestive comparisons between chocolate and tobacco throughout the book. Tobacco did not become a long-distance, transatlantic commodity until the end of the sixteenth century, with production and consumption remaining local and village-based. Chocolate and cacao, however, were easily grafted onto extensive pre-Columbian trade networks in Mesoamerica and incorporated into a transatlantic mercantile system. Tobacco remained associated with the diabolical; chocolate with the divine. Tobacco became one of the most lucrative monopolies established by the Spanish Crown; chocolate did not. The author forcefully challenges arguments that acceptance of tobacco and chocolate by inhabitants of the Old World was due to their medicinal attributes and only later began to use them as ‘profane pleasures’. Norton counters that the European embrace of these two commodities was not the consequence of their addictive properties (tobacco/nicotine; chocolate/theobromine) or due to efforts to make chocolate appetising based on prevailing cultural norms. Rather, “the material forms of tobacco and chocolate first consumed by Europeans closely resembled Indian concoctions”. It is Norton’s emphasis on European ‘learning’ and assimilation of indigenous knowledge, practices, and sensory associations that is one of the most original parts of her book but also one of the most problematical. Although she attempts to provide a balanced assessment of this complicated issue, it is clear that she really wants to emphasise indigenous agency and enduring influence in the material and cultural history of these goods in Europe but without really having compelling evidence to make the case. As a result, her argument at times comes across as rather forced and leading her to make debatable claims such as that “Europeans assimilated the tobacco complex and chocolate complex in their entirety, attempting to maintain the sensory sensations even across the ocean divide”. Similarly, Norton provides an energetic discussion, full of Bakhtinian flair, on the social, sensory and transgressive experiences surrounding tobacco consumption, but which also
suffers from questionable generalisations, such as “In Spain, smoking tobacco increasingly brought to mind Indians and slaves. Really? It is difficult in response to such assertions to avoid seeking refuge in the thought that ‘Sometimes a cigar is just a cigar’.

While readers learn why it was the Caribbean and Venezuela that produced tobacco for export, the author never really clarifies why Mexico did not, a particularly important omission given the emphasis placed on the Mesoamerican customs and practices focused on tobacco production and consumption. One is also left wanting to know much more about the chocolate-makers’ guild, its members, practices, and roles in shaping production, innovations and technology surrounding the product. Norton provides tantalising information on the chocolateros – she informs us, for example, that there were 125 individuals engaged in chocolate-making in 1757 – but many questions remain. Were these family enterprises in which sons and daughters apprenticed with their fathers or mothers, or both? Were the chocolate-makers indios who had found a niche in the growing demand for chocolate in Spain and capitalised on their New World experience and contacts? Whether Norton ultimately succeeds in “reframing the history of the Atlantic world” is debatable, but it does not really matter. What she has provided is a passionate account and provocative meditation on the intricate processes that shaped the commodification of two exotic goods and their assimilation into European consumer culture.

**Match the words with their definitions:**

<table>
<thead>
<tr>
<th>1. consumption</th>
<th>a. the fact that something is treated or considered as a commodity (= a product that can be bought and sold)</th>
</tr>
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<tbody>
<tr>
<td>2. commodification</td>
<td>b. naturally existing in a place or country rather than arriving from another place</td>
</tr>
<tr>
<td>3. painstakingly</td>
<td>c. extremely bad or shocking; evil, or caused by the Devil</td>
</tr>
<tr>
<td>4. indigenous</td>
<td>d. to make someone remember something or feel an emotion</td>
</tr>
<tr>
<td>5. diabolical</td>
<td>e. to make something necessary, or to involve something</td>
</tr>
<tr>
<td>6. idolatry</td>
<td>f. not known to many people</td>
</tr>
<tr>
<td>7. to evoke</td>
<td>g. to judge or decide the amount, value, quality, or importance of something</td>
</tr>
<tr>
<td>8. to entail</td>
<td>h. to put something such as a plan or system in danger of being harmed or damaged</td>
</tr>
<tr>
<td>9. obscure</td>
<td>i. to make someone feel excited or attracted by an offer or a suggestion of something that is, in fact, unlikely to happen</td>
</tr>
<tr>
<td>10. to jeopardize</td>
<td>j. very great admiration or respect for someone, often too great</td>
</tr>
<tr>
<td>11. to assess</td>
<td>k. in a way that shows you have taken a lot of care or made a lot of effort</td>
</tr>
<tr>
<td>12. to tantalize</td>
<td>l. the amount used or eaten</td>
</tr>
</tbody>
</table>

**Answer the following questions:**

1. What does the author describe in Chapter One?
2. What does the author describe in Chapters Two – Four?
3. What does the author describe in Chapters Five and Six?
4. What does the author describe in Chapters Seven and Eight?
5. What does the author describe in Chapter Nine?
6. What does the author describe in Chapter Ten?
7. What are the differences/similarities of Tobacco and Chocolate ‘migration’ to Old World?
8. Why is this research a part of Global History?
9. What is the history of Chocolate?
10. How did people meet Chocolate and Tobacco in Old world? What do you think?
Discuss the following question:
Why did people in Old World start smoking?

Listening: Witchcraft and Magic
Chapter 3. Trials in England (19:26 – 35:05)

Explain the following word and word combinations in English:

- trial
- assizes
- to linger
- sinister
- quarrel
- menace
- rivalry
- to accuse
- ecclesiastical
- impasse
- temptation

Answer the following questions:
1. What was the witch trial?
2. What was the main problem around 1620?
3. What did feminist writers think about those trials? Witches?
4. How did judgment proceed in those days?

Reading: Equality and Revolution: Women’s Rights in the Russian Empire

A good deal has been written by now about women’s struggle for equal rights in early twentieth century Russia, much of it authored by Rochelle Rothchild, a pioneer in the field of Russian women’s history. Equality and Revolution represents an important contribution to this historiography, offering not only insightful analysis but also significant new evidence drawn from both published and archival sources. Rothchild’s principal argument here is that second generation Russian feminists, collaborating at times with socialists, and inspired and encouraged by the international women’s movement, had considerable success in achieving their goals. This stands in contrast to the oft-advanced view of Russia’s women’s rights activists as well-meaning but largely ineffectual.

Analyzing feminist organizational and publicistic efforts during the 1905 revolution, Rothchild points out an important early achievement. Noting that the Liberation movement did not initially make women’s rights an explicit part of its agenda, and that Liberationist demands for “universal suffrage” generally meant universal manhood suffrage, she observes that “In less than a year, by the beginning of 1906, largely as a result of feminist lobbying, representatives of the rural and urban local governments, the professional, trade, and peasants unions had included women’s suffrage planks in their platforms,” while “all the liberal and left parties were at least on paper supporting women’s suffrage and women’s rights”. The author further demonstrates that, while socialist parties were often far from sympathetic to the demands of women’s rights, meaningful collaboration between socialist organizers and feminists did occur in these years, revealing a greater permeability in the boundaries between Russian socialism and feminism than is generally recognized.

Turning her attention to Russian parliamentary politics after the revolution, Ruthchild recounts feminists’ success in keeping equal rights issues, particularly the demand for enfranchisement, a focal point of the first two Russian Dumas through persistent lobbying, petitioning and other tactics. The formation by the First Duma of a commission on equal rights crowned the feminist leaders’ early efforts. And while subsequent attempts to push legislation through the Second Duma bore little fruit, women activists nevertheless won substantial support for their cause: “by 1908 on the left-liberal spectrum no significant opposition to women’s rights remained; the feminists had won a consensus if not in active support, at least in tacit acknowledgment of women’s rights”.

The 1908 All-Russian Congress of Women, which marked a shift from the mass-movement phase of the women’s rights struggle to a period of “small deeds”, represented another major success for feminist activists. Convened despite increasing government repression and declining feminist resources, it
was the largest legal assembly of women before 1917. Subsequently, its “participants presented the most comprehensive record of the overall status of women in the tsarist empire, spurred a pro-women’s rights sentiment in society, won recognition within the global feminist movement, sparked changes in socialist organizing strategies, and even caught Nicholas II’s attention”. Following the Congress, a determined core of feminist leaders, inspired by the vitality of the global women’s movement, successfully adapted to declining suffrage prospects and growing disarray within the women’s movement to keep their cause alive and visible. Even in these difficult years, Ruthchild notes, activists won small but significant legislative victories from the Third Duma, including favorable changes to the country’s passport and inheritance laws; the certification of women’s higher educational curricula and degrees as equivalent to those men could obtain at universities; and the same examination, pension and job rights for female as for as male middle-school teachers.

Between 1912 and 1914, the author argues, the growing divide between progressive society and the repressive regime meant that support for women’s equality became an important means of expressing opposition to the autocracy. As a consequence, the limited collaboration between feminists and socialists characteristic of the earlier period of the women’s rights struggle expanded. Workers and socialist party members joined with feminists at the First All-Russian Congress on Women’s Education during the winter of 1912–13, for example, in demanding factory inspection reform. Feminist-socialist cooperation was evident as well in the separate organizations for women workers established within the socialist movement, and in the creation and commemoration of International Women’s Day in Russia. Indeed, Ruthchild observes, “despite much [socialist] rhetoric about the ‘bourgeois feminists’, many feminists defined themselves as socialists, many socialists defined themselves as feminists, and cooperation between activists across the spectrum was far greater than has generally be acknowledged by historians”. This cooperation was another measure of feminist leaders’ success, as it greatly facilitated their efforts – through meetings, the press, and lobbying – to keep women’s rights issues discernible in the politically repressive and disheartening years immediately preceding the outbreak of the First World War.

While remaining differences between feminists and socialists were exacerbated by the war, as Ruthchild observes, she focuses more on the convergence of interests that culminated in the events of the February Revolution when, on two major occasions, “women flocked to the streets, occupying public spaces and changing history”. The first occasion, the International Women’s Day demonstration in February, is well known; the second, the suffrage demonstration organized in March by the Women’s League for Equal Rights, as the author points out, remains largely forgotten. Yet it was the latter protest, she contends, the largest women’s demonstration in Russia’s history, that persuaded the Provisional Government not merely to endorse but to enact women’s suffrage. Ruthchild shows further how Russian feminists reinforced their victory at the All-Russian Congress of Women the following month by adopting resolutions to ensure the government’s compliance with its promise of enfranchisement. They also established a new coalition, the Republican Union of Democratic Women’s Organizations, which at long last fulfilled the dream of many feminist leaders of a united women’s organization. If the world war and the revolution that grew out of it had created the opportunity for the Provisional Government to grant Russian women suffrage as well as other equal rights, concludes Ruthchild, “ultimately women had to act to push their demands forward”. In the final analysis, she clearly demonstrates, the success of Russian feminists’ struggle for equality was due to their own energy, determination and political savvy.

Beyond its persuasive central argument, Equality and Revolution has a number of additional strengths. In tracing the course of the women’s rights struggle, it provides a comprehensive account of the organizational, publicistic
and myriad other activities of Russia’s leading feminists. As a study of women’s agency, it incorporates a careful examination of the political aims and strategies of such familiar actors as Anna Filosofova, Liubov Gurevich, Alexandra Kollontai, Maria Pokrovskiaia, and Ariadna Tyrkova, as well as less familiar figures, including Margarita Margulies-Aitova, Liudmila fon Rutsen and Poliksena Shiskina-Iavein. The book elucidates, in nuanced and fascinating detail, the often acrimonious divisions among feminist activists (as well as differences separating them from many socialist women), explaining how such divisions sometimes obstructed feminist work in the late imperial period as much or more than did government restrictions. Finally, by situating the Russian struggle for women’s rights in a global context, this study is a reminder that Russian feminists’ achievements, crowned by their suffrage victory, put their country ahead of most others and that, even if the October Revolution restricted or redirected the impact of those achievements, they remain among the most significant modernizing impulses of the twentieth century.

Fill in the gaps with the words from the text (Paragraphs II-V):
1. According to the author, at the beginning of the XXth century a lot of consignments raised planks ________ and feminism.
2. Later, after two Dumas, feminists did not get enough political weight, but got a lot of public attention, which meant _____ acceptance.
3. After 1908, the attention of All-Russian Congress of Women was drawn to feminist activity. The government tried to suppress this movement; however, it brought a lot of benefits for women, such as passport changes, pension and job rights both for female and male as middle-school teachers and ______, which meant women could get at least part of dead relative’s property
4. In early 1910s a so-called ‘alliance’ between socialists and feminists was growing. The ______ between them was increasing its power rapidly.

Answer the following questions:
1. Why is feminism explored as a part of Social History?
2. What was the role of All-Russian Congress of Women? What did it change?
3. What consignments took part in feminist movement? How did they do it?
4. What kind of relationships was between feminisits and socialists? What did this partnership bring to Russia?

Discuss the following questions:
1. What changes did the feminism of the XXth century bring to today’s one? Try to name them.
2. What did feminist movement exactly change in past days Russia?

Listening: Witchcraft and Magic
Chapter 4. Witchcraft Statutes in Essex (35:05 – 46:34)

Explain the following word and word combinations in English:
- to utter
- disproportionate
- acute
- to converge
- deviant
- committee
- sorcery
- allegedly
- to overhaul
- superstitious
- godly
- to repent
- conscious
- publicity
- vigorously
- folly
- to enhance
- definite
- to instigate

Answer the following questions:
1. What statues did the lecturer mentioned?
2. Who were ‘main heroes’ of them? What did happen?
3. Were there any witch hunts? When did they start? What\who was a ‘trigger’?

Discuss the following questions:
1. Did magic influence today’s world? In what way?
2. Why is this piece of history meant to be social?
3. Is it possible to think that ‘magic’ was important for medical history?
Supplementary reading: ‘As a slave woman and as a mother’: women and the abolition of slavery in Havana and Rio de Janeiro

A. In August 1883, in the suburb of Regla across the bay from Havana, freedwoman Ursula Canton petitioned for custody of her daughters, Francisca and Guadalupe. Her appeal was only one more step in a long-running battle, first to acquire her own legal freedom and then to achieve the family union that would give lived meaning to this legal status. Her petition referred to her daughters’ newly acquired legal rights under the 1880 patronato (apprenticeship) law for slavery’s gradual abolition in Cuba, while simultaneously invoking her own extra-legal ‘moral’ rights as their mother.

Ursula’s actions might have sounded grimly familiar to slaveholding couple José and Maria Ame’lia Gonçalves de Pinho, living over 4000 miles away in the other capital city of the Americas undergoing gradual abolition. On the night of 26 July 1886, at their home on Dois de Dezembro street in Catete, Rio de Janeiro, the couple and their family were surprised by a visit from two local judicial officials bearing a warrant to remove a young servant girl, Maria, from the Gonçalves’ household to undergo judicial process. The visit was the outcome of many insistent petitions made by Josepha, Maria’s mother and the couple’s former slave, to gain custody of her daughter. The Gonçalves couple resisted the officials’ attempt to remove Maria, just as José Gonçalves had done on another occasion a few days previously, ‘throwing them out of the door, and declaring he would have nothing to do with the order’ of the judge.

Yet a further petition by Josepha ensured that a couple of days later, the Gonçalves did allow local judicial authorities into their home to question Maria. Through the stories of Ursula Canton and Josepha Gonçalves de Moraes, and of other enslaved and freed women who, like them, inhabited the capital cities of the last two major slaveholding countries of the Americas, this article explores how such women came to play a crucial – yet hitherto largely unrecognized – part in speeding and shaping the parallel gradual emancipation processes that unfolded in each country in the 1870s and 1880s. Work with slaves’ legal claims for freedom in each setting reveals that women like Ursula and Josepha were at the front line of countless legal battles waged by the enslaved and their relatives.

There were various interrelated reasons why this should be the case. First, in both Brazil and Cuba, the abolition process was shaped by ‘free womb’ measures introduced in the early 1870s which, along with other subsequent legislation, created specific new opportunities for women to make legal claims on the basis of motherhood. Second, such petitions chimed not only with official legal rights but with broader Atlantic abolitionist discourse that sought emotive ‘feminine’ responses to slaves’ plight and appealed particularly to particular notions of maternal love. Third, the struggles of women like Ursula and Josepha were shaped by their experiences of life on the streets, at the marketplaces and in the crowded popular housing of each of these last slaveholding capital cities, making their search for freedom and understanding of its meanings a collective process shared by other women like them, who made up a large part of each city’s population. Despite the major differences between the broader economic and political trajectories of each country and city, the similarities between women’s actions and contributions to the emancipation process are particularly striking.

B. Josepha and Ursula each lived through the gradual legal abolition of slavery, a process that unfolded simultaneously and in similar ways in both Brazil and Cuba. These were the only major remaining slave societies of the Americas by the 1870s, having both profited from a ‘second slavery’ as neighbouring powers abolished the institution one by one. Abolition in the United the bodies of women like Ursula and Josepha. Both countries then witnessed a series of other legal changes prior to the advent of final abolition in Cuba (1886) and Brazil (1888). Laws like the Brazilian Saraiva – Cotegipe law of 1885 or the Cuban patronato law of 1880 (which set a time limit for the end
of slavery and renamed all remaining slaves *patrocinados*, or apprentices) took measures like regulating self-purchase, freeing the elderly and forbidding the separation of enslaved families, especially mothers and children. Such legislation was rightly condemned by both contemporary abolitionists and subsequently by many historians as insufficient or downright conservative in intention. Nonetheless, historians of each country have shown that enslaved people were able to use the law to seek their own and others’ freedom, speeding and expanding the course of legal abolition. A recent crop of studies of slavery or abolition that examine both Brazil and Cuba confirms a growing interest in cross-national research on these two similar yet very different settings.

Within the burgeoning literature on slave agency and abolition, the crucial role of women like Ursula and Josepha in the abolition process has been much less remarked upon. Across American slave societies and time periods, scholars have long noted how women always achieved manumission in greater numbers than men. Yet the particular legal process of gradual abolition undergone by these two last slave-owning societies brought women to centre stage in the daily dramas playing out in the courts in the capital cities of Rio and Havana in specific, new and comparable ways, making attention to their actions and options a vital part of understanding abolition more broadly.

C. Havana and Rio de Janeiro each had a long tradition of urban slavery. They also, however, each had a corresponding tradition of the achievement of urban freedom. Enslaved people living in cities, and particularly capital cities, generally had greater freedom of movement and earning potential and closer personal relations with owners than did those in rural areas, providing them with greater manumission opportunities. When such opportunities did not suffice, they were also geographically closer than were their rural counterparts to mechanisms of legal and official redress. Enslaved people were acutely aware of this, and made constant attempts to reach cities and make freedom claims there, complicating any easy distinction between ‘urban’ and ‘rural’ slavery.

From 1870, gradual legal abolition was formally administered from these capital cities. Home to central legal and political institutions from the Brazilian national parliament, municipal government or appeals court in Rio, to the Spanish Governor General and assorted colonial offices in Havana, these cities were also the dwelling-places of the elites who peoples such institutions: here they socialized, wrote and formed ideas. National elites and foreign travellers alike were particularly influenced by what they saw around them in the cities where they spent most of their time, and hence what happened in the capitals was crucial for the broader formation of national/colonial opinion. Enslaved people seeking freedom in each city in the 1870s and 1880s drew on a broad range of potential allies: abolitionists, journalists or lawyers; the Brazilian Imperial Family or the British Consul in Havana; as well as, crucially, the freed population with whom slaves’ daily lives and labour were intertwined.

In Brazil, freedom suits came before the courts. The enslaved claimant was allocated a curador (legal representative) to ‘speak’ for them. Cases not resolved by first instance courts passed to appeals courts. The records of these acões de liberdade, used by many historians to shed light on the actions and options of the enslaved in general, are also a rich mine for scholars interested in women’s agency and the dynamics of gender in the abolition process.

By contrast, while some Cuban claims in this period reached the law courts, most bypassed them because local and provincial boards (Juntas de Libertos and Juntas de Patronato) were established by the 1870 and 1880 laws to deal with such disputes. As in Brazil, official representatives (called s´indicos in Cuba) were responsible for ‘speaking’ for the enslaved. Yet the latter also often bypassed the s´indicos, at least initially, simply presenting themselves at the Juntas; others made direct appeals instead to the highest colonial authorities based in Havana. In both countries, making a legal claim involved illiterate enslaved men and women in seeking literate, usually white, male, elite allies, to ‘translate’ their spoken words and initiatives into petitions for official
consideration. By definition, these documents shed fascinating light on the complex process of negotiation between these different parties, rather than representing claimants’ undiluted ‘voices’.

The claims lend themselves mainly to qualitative, not quantitative, analysis. Only relatively small numbers of the enslaved population could marshal the necessary personal, logistical and financial resources involved in making a claim at all, and it is unclear what proportion of claims made have survived. However, work with those that do exist suggests that, at least in the post-1870 period, women represented a striking majority of those pursuing suits for freedom at any given time. For Brazil, a database of açôes de liberdade from Rio’s appeals court compiled by Keila Grinberg contains thirty cases for or against the freedom of individuals identifiable by sex made in Rio between 1871 and 1888. Twenty-seven of these (90 per cent) concerned female slaves. This represents a major difference from the period 1850–70 where, of 34 appeals by individuals or same sex groups identifiable by sex, 16 (47 per cent) were by women, and 18 (53 per cent) by men. In Cuba, in a wider sample of 710 claims, held in the Miscelânea de Expedientes collection at the Cuban National Archive and initiated mainly in the city of Havana, by individuals identifiable by sex from 1870–86, 452 (64 per cent) were made by women, and 18 (53 per cent) by men. Neighbours’ testimony described a hungry, ragged girl who often went to her mother’s house to ask for food and money. As well as wanting the best care possible for Maria, Josepha perhaps thought her own newly attained free status promised custody of her daughter, something systematically denied to mothers by slavery. Meanwhile, other women in Brazil haggled over the legal status of the ‘fruit’ of their wombs. The question of children born to women who had been conditionally freed, for example – long ill-resolved in Brazilian legal practice – took on particular political significance with the discussions of the ‘free womb’ law finally passed in September 1871. (For Cuba, a similar question regarding the children of mothers who had achieved coartación – a downpayment towards freedom that guaranteed particular rights – had been resolved in Spanish law many years previously. Women’s coartada status would not be passed on to children, who counted simply as slaves). During the fierce Brazilian parliamentary debates, ‘both the government and the opposition used the defence of slaves’ maternal rights to justify and legitimate their analyses’. Simultaneously, legal appeals continued to be made by conditionally freed...
mothers about their children. The spirit of the parliamentary debates spilled over into lawyers’ deliberations and judges’ decisions, with judges tending increasingly to rule that the conditional freedom of the mother implied the freedom of the child too.

Enslaved and free(d) women, then, could make specific legal claims based on their status as mothers. Frequently, however, the mother–child bond was brought into legal cases even when it did not make any legal difference. In Havana in March 1873, an enslaved woman, Luisa, deposited 600 pesos with a síndico. She aimed to purchase both her son’s coartación and her own freedom from her owner, Dona Cañida Vidal. Coartación would increase Luisa’s control over her son’s future, making it more difficult for Dona Cañida to sell him without her intervention. Luisa undertook to pay the daily wage (jornal) he owed to Dona Cañida, so to all intents and purposes he would be ‘free’, as long as she could keep up the payments.

However, after Luisa made her deposit, the síndico failed to procure the corresponding freedom and coartación documents. Her response was to take her complaint to the Gobierno Superior Político, one of the colonial government bodies to which enslaved people frequently had recourse. According to an initial statement drafted by a scribe on Luisa’s behalf, this was a failure to ‘comply with such sacred duties’ as freeing a mother and guaranteeing her son’s future. Summing up the case for the Gobierno’s consideration, government official Vicente González de Vále’s later stated: ‘The black woman Luisa is worthy of consideration as a slave woman and as a mother . . . there is nothing more just than to carry out what she requests, because it is very just’. It was certainly ‘just’ for the neglectful síndico to attend to Luisa ‘as a slave woman’ – defending enslaved people was part of his job. However, there was no official stipulation that he should take particular notice of her ‘as a mother’. This, then, was an extra-legal argument, which stressed the socially recognized rights of motherhood, contained within a legal case. Why would Luisa, or González de Vále’s, writing on her behalf, think this line of argument might have success with the authorities by whom the case would be judged?

D. Part of the answer to this question is that the phrase ‘as a slave woman and as a mother’ chimed with broader gendered trends in abolitionist discourse, in evidence from Madrid to Havana to Rio. Breaking with moderate emancipationist positions advanced throughout the nineteenth century, more radical abolitionist movements formed from the mid-1860s in Spain and from the 1870s and especially 1880s in Brazil, calling for immediate rather than gradual abolition.

While abolitionist arguments in each included a strong element of economic rationalism, seeing slavery as an obstacle to ‘progress’, they also drew increasingly on strong humanitarian arguments, using emotive imagery to seek the empathy of readers and audiences with the plight of the enslaved in ways that often recalled previous Atlantic anti-slavery campaigns in Britain and subsequently the United States. This strategy also aimed to reach new groups of supporters not previously included in the formal political sphere, including women. Images of suffering enslaved mothers and children carried particular emotional currency. One of the most prevalent abolitionist tropes, endlessly recycled back and forth across the Atlantic, was the argument that slavery separated enslaved families. Already in 1840, the poems of Cuban exslave Juan Francisco Manzano, published with abolitionist backing in London, reflected this concern:

Three [births] in the last twelve months, and two of these
Had died, because the mothers did not please
To rear up slaves; and they preferred to see
Their children dead before their face, e’re they
Would give their young ‘negritos’ to the kind
Indulgent masters which they are said to find.
Reflecting this long-standing argument, the Spanish 1870 law not only ‘freed’ the womb but supposedly prevented the separation of children aged under 14 from their mothers. Abolitionists, however, argued that this element of the law was not being enforced.

Spaniard M. Baron Fortacín lamented in an 1879 Spanish Abolitionist Society pamphlet that ‘[In Cuba] . . . the philanthropist hears the painful cries of the child separated from its mother, and of her own separation from the man who is her support, and of all of them from their home; and if the soul rises up and invokes the family and the justice of God, that soul is sold for a fistful of gold’. In Havana in 1879, journalist Adolfo Ma’quez Sterling took advantage of a brief opening of space for discussion of the abolition question in Cuba to found a short-lived liberal newspaper, La Discusión. Its series of abolitionist articles focused frequently on the mother–child separation theme. One of them depicted graphically the moment at which, in Africa, families were divided up for transport to the Americas: ‘Who could effect that division without great efforts, since as they were put in one group, the children who saw their parents in another, hurled themselves towards them; the mothers held their children tightly in their arms, and ran with them, receiving flesh wounds without feeling pain, so that they would not be taken from them.’ Although the African slave traffic to Cuba had ended by 1867, abolitionist rhetoric on both sides of the Atlantic continued to make use of this trope.

In Brazil, the formation of the abolitionist movement from 1880 was similarly based in good measure on arguments that the 1871 law had been insufficient and was not complied with. The ‘mission statement’ of the first 1880 number of O Abolicionista, the organ of the well-known Brazilian Anti-Slavery Society founded by statesman Joaquim Nabuco, railed against ‘advertisements for the buying and selling of human creatures . . . the hiring of mothers, separated from their children, as the wet nurses of other children, a speculation as vile as it is lucrative’ and cited ‘the mortality of the ingênuos’ as ‘sources of humiliation for every Brazilian.’ The same newspaper, two months later, reproduced extracts from a speech made at the festival of Nossa Senhora do Rosa’rio, in the city of Pelotas, Rio Grande do Sul, by cleric Dr Augusto Joaquim de Siqueira Canabarro:

Do you hear the wail of a child? It . . . in vain waits for the moment when it can rest its lips on the maternal breast . . . in vain, yes, because not far away, some tears . . . tell us that a loving mother, just like all other mothers but for the fact that the mark of slavery weighs upon her, cannot reach her child, because a power strange to her gave her a child which was also a stranger, towards which, however, she, ignoring the fruit of her own body, is obliged to lavish all her care, all her affection! Do your ears not hear the sobs and laments that seem to challenge the most hardened of hearts? They are children that . . . are separated from the woman who gave them their being; they are mothers who will never see their children again.

By explicitly comparing the plight of enslaved mothers with the lot of ‘all other mothers’, Canabarro used the idea of motherhood as a way of ‘levelling’ the subjects and the objects in his speech, signifying fundamental equality between all human beings. Nossa Senhora do Rosa’rio was a well-known Afro-Brazilian religious festival and brotherhood in colonial and imperial Brazil. Canabarro’s audience probably included abolitionist sympathizers black and white, female and male, enslaved and free.

Thus, when women like Ursula and their representatives claimed their rights as ‘unfortunate mothers’, they invoked ideas that had a social and discursive weight far beyond the realms of their statutory legal rights. While motherhood was by no means the only grounds on which women appealed for freedom, it did become a powerful legal and social tool in this period in both countries. But what made women like Ursula and Josepha seek freedom through the courts in the first place?
Enslaved and freed women had long formed a central component of the life of Atlantic slaveholding cities, from Charleston to Lima, from Paramaribo to San Juan. Rio and Havana were no exception. Women of colour visibly shaped each city’s urban landscape, walking the streets selling food items, dominating commerce at marketplaces and washing clothes at public fountains. Each city was growing rapidly, swelled by European migrants but also by enslaved and free newcomers from surrounding areas and other parts of each country. Many women who gained freedom in Rio in the 1870s and 1880s were recent arrivals. Josepha herself was from Ceará in the Brazilian north-east, probably sold south as part of the major internal slave trade. Men sold to Rio were frequently sold on again to coffee plantations; women were more likely to remain in the city and build towards freedom there. Arriving around the same time as Josepha was Tia Ciata, a freeborn Bahian woman who would later be instrumental in the formation of Rio’s Little Africa community, the hallowed birthplace of samba.

In Cuba, women made major efforts to come to Havana from across western and central Cuba, using it as a space both to gain freedom and then build their lives. Couples often lived according to a ‘geographically gendered division of labour’, with women living in cities while the men laboured in rural areas. This placed women at the centre of family freedom strategies, pursued principally in cities. Women seeking legal freedom also built on a longer tradition of significant female participation in claims-making. Each legal case was filed separately by officials, making claimants’ relationship with the law and with the condition of enslavement appear at first sight an individual one. Yet a closer look at women’s densely woven networks in the cities reveals how profoundly this relationship with the law was formed through socially generated knowledge and practices.

Demographically, enslaved women were especially concentrated in particular urban areas where demand for their labour was high. In 1853–4, a census of domestic slaves in Havana’s Third District contained 63 per cent women. In some of this district’s neighbourhoods, the percentage of women slaves was higher still, reaching 75 per cent in Dragones barrio, for example. On San Nicola’s street, between house numbers 70 and 136, census-takers recorded 22 adult enslaved women, spread between 22 different houses, compared with only four adult male slaves. The proportions of women remained high as abolition grew nearer. By 1882, a smaller sample of 220 Havana patrocinados, living in and around the same area as the earlier sample, contained 69 per cent women. In Rio de Janeiro, women made up around half of the city’s overall slave population in 1872, but like in Havana, they were more concentrated in particular central urban neighbourhoods, representing 54 per cent of those in Sacramento, and 56 per cent and 57 per cent in São Cristóvão and Glória respectively. At the same time, these same areas also held high concentrations of free(d) women of colour: 59 per cent in São Cristóvão, 54 per cent in Glória.

Interacting and mingling with freed women on a daily basis, enslaved women had a constant example of what freedom might bring and how it could be achieved, despite illiteracy. Enslaved people who achieved freedom left ex-owners’ houses where possible, adopting living arrangements which would help them assuage poverty and marginalization. Indeed, living separately from owners was achieved by some people in cities even before they became free.

In Rio, neither Josepha nor one of her fellow ex-slaves, Raymunda Maria da Conceição, a freeborn, who testified for her, had set foot in the Gonçalves’ house since being freed several years previously. In Havana, the poor in the growing popular districts beyond the city’s walls often lived in crowded subdivided buildings rented by the room, with access to a shared patio. Groups of women of colour, often all of the same occupation and with one of them listed as head of household, frequently cohabited. Such close cohabitation led to tensions and conflicts – laundresses, for example, often accused other women of stealing the clothes they hung to dry on the patio. Yet this same proximity at other moments also promoted a communal approach to claims-making. Clues about these collective experiences can be gleaned from some of the individually filed
claims. In October 1884, the morena Alejandra Calisto and the pardo José de la Paz Balsa had an exchange of insults in their shared building on San Miguel street in Havana which led José to make a complaint at the local police station.

The municipal judge who later examined the file threw the case out for lack of evidence, and sent a judicial official to the shared house on San Miguel to inform the two of the result. But, reported the official, ‘since they were both out, according to a black woman who said she lived there and that she was called Luisa Sanchez [sic], I gave her the documents to pass to her neighbours’. Thus, their neighbour heard about the result of this particular legal case before those involved did, and they would depend on her to learn the outcome. A well-established daily routine in urban claims-making practices is suggested by the Havana case of black patrocinada Lucía Collazo, who stated in September 1883 that she had been to the provincial Junta de Patronato ‘for several Saturdays in a row, and they always tell [her] to come back next Saturday’. Saturdays were perhaps the day hearings were known to take place, or simply a day when busy working women could snatch a couple of hours off their tasks. One observer remarked how ‘the steps of the palace of Havana, on the very frequent days when an audience is given, are always full of people of colour who go to the Captain General in person to present him with their business’. Research with the petitions they filed implies that a significant majority of those waiting on the steps were women. Surely, as they waited, they chatted about the nature and chances of success of their pleas, building in the process an urban culture of claims-making.

Cases like those of Ursula and Josepha allow us to descend to the level of single city streets, sites where myriad daily exchanges occurred between slaves, slave-owners and freed people. Ursula’s daughters, Francisca and Guadalupe, first made an appeal to the local Junta de Patronato in Regla in May 1883. Their appeal came at a timely moment as their patrono, D. Simón Batey, was ill and shortly died, leaving his widow Dona Regla Campos de Batey to continue the struggle. Slaves or patrocinados were, by now, particularly reluctant to accept transfer to a relative of the deceased ‘legitimate’ owner. Rather, they assumed that their time as reasonably enslaved was over. The girls stated they had not received the salaries and clothing owed them under the 1880 patronato law. Dona Regla responded to and defeated the girls’ claim by drawing on socially constructed knowledge of her own. Two local peddlers testified that she had, on various occasions, told the girls to choose the clothes they preferred from among their wares, and paid for them. Another neighbour, Dona Inés Canton, backed the peddlers’ statements up. Her title denoted that she was white, and she shared a surname with the girls’ mother, Ursula, implying this was perhaps probably none other than Ursula’s ex-owner.

Yet the girls’ belief that Don Simón’s death signalled their freedom seems to have been very strong. Increasingly desperate letters from Dona Regla alleged that despite the Junta’s decision against their claim, Francisca and Guadalupe had been periodically absenting themselves from her house, along with Ursula herself: ‘they are completely insubordinate and disobedient; their… mother having come for them on many occasions, threatening and insulting me… because I refuse to cede to her desires and demands to declare them free of the Patronato’. The girls and their mother had been spotted together walking around the local streets in open defiance. Dona Regla soon declared that ‘after what has happened with those patrocinadas and how disobedient they are [she] cannot continue to have them in her house’ and requested that they be given licence to seek another patrono. It seems unlikely, however, that anyone in the local community would want to invest money in the purchase of such rebellious young women, supported by their freed mother, when the 1880 law had declared a planned end of the apprenticeship period by 1888. This date was brought forward, in the end, by two years, with final abolition declared in 1886 – partly, of course, as a result of constant daily negotiations concerning the issue of freedom and family that were often spearheaded by women like Ursula.
A glance at the activities of the neighbours of Ursula and her daughters in these years suggests the accumulation of considerable local knowledge about the process of claiming freedom, which surely influenced the actions of mother and daughters. The previous year, a black 53-year-old laundress, Teresa Baez, had appeared before the local Junta. Teresa lived on Santuario street, at number 7, a few doors down from Francisca and Guadalupe. As with the girls a year later, her owners’ death provoked her claim. Since he had died, she said, ‘she enjoys complete freedom, since for around the last three years nobody has interfered with her as she pays nothing to anyone nor does she receive help from anyone’. Teresa’s appeal was successful; her freedom was recognized. Meanwhile, down the road from Teresa at Santuario 61 lived a young parda, Juana Me´ndez, whose free godmother Paulina Perdomo appealed for her freedom in June 1884. In the same household lived patrocinados Gavino and Vicente, whose mother was granted custody of them a month later.

In Rio de Janeiro, too, the cramped proximity of urban housing and a critical mass of freed and enslaved women ensured that the struggle for legal freedom was a collective process. The poor increasingly lived in overcrowded slum tenements called cortic¸os (literally meaning ‘beehives’), where close cohabitation ensured daily opportunities to spread news about others’ claims (as well as the diseases that provoked hysteria among urban sanitation commissions).

Street-by-street emancipation campaigns focused mainly on freeing women. In Brazil – unlike in Cuba – a national Emancipation Fund was set up under the 1871 law. A municipal fund also operated in Rio from 1885. These public emancipation funds, as well as those run by many private abolitionist societies, concentrated on freeing particular streets, blocks or areas.

Overwhelmingly, the funds focused on freeing women. Although they never freed significant numbers, they did involve whole clusters of women and their families living on the same street in the quest to take advantage of such opportunities for freedom. For example, on the Rua do Lavradio in central Rio, between 1880 and 1883, fifteen people were classified to be freed. Eight were adult women and six were their children; one was an adult man. In March 1886, a further four women on Lavradio were freed, this time through the municipal fund. The same pattern was repeated on nearby streets. Various slave petitions on the subject reached Rio’s council, almost all initiated by women. Josepha’s case is an excellent example of these collective processes in action. Josepha drew on a range of local people living on or near the Rua do Catete as her witnesses: a labourer on public works; her former fellow enslaved women workers; and the partner of one of them, who had contributed toward the woman’s freedom. Various neighbours had seen Maria ‘dressed in rags and wandering the streets, buying food at the local taverns and quitandas’.

None of these people had directly witnessed any abuse of the minor within the owner’s household. Yet they knew all about it, because ‘the slaves of the household say so’. One described how, recently, the senhora of the household had hit Maria in the face with a slipper. Asked how he knew, he said ‘it had been told to him by a black slave woman’ of the household. House and street became intimately intermingled, drawing a whole neighbourhood into one woman’s dispute. This surely rankled with Jose´ Gonc¸alves de Pinho, whose private household authority over slaves and dependants thus became the subject of local gossip and questioning. Josepha’s claim to custody of her daughter was formed by multiple local voices, active participants in an urban culture of claims-making. At the centre of this culture were, more often than not, the legal battles fought by women like her.

F. On 7 August 1886, local judge Joaquim Jose´ de Oliveira Andrade reached a decision about Josepha’s long-running custody battle. He argued that the ‘said minor’s mother, who is recently freed and is living with her lover, is certainly not in a condition to give her a good upbringing and other attentions’. Maria, he ruled, was living happily with her mother’s exowners. Hence he
refused Josepha custody, although one wonders whether Maria would, in practice, continue to go to her mother and other neighbours for food, money and emotional support.

Ursula’s case, in Havana, does not contain the final outcome. Yet while in neither case was the road easy or certain, each story reveals how women like Ursula and Josepha, living in the capital cities of the last American territories to retain slavery, lived and shaped the process of gradual abolition in specific ways that deserve our attention. Their ability to make particular legal arguments based on the relationship between legal transition and the womb; their use of language about the rights of maternity produced in a broad Atlantic discursive space; and their involvement in intricate, female-centred urban networks of information and support are just some of the themes that make their stories worth telling together, despite the fact that their lives were lived some 4000 miles apart.

In order to appreciate each of these elements of the stories, we need an approach to the telling which is as multifaceted and complex as were these women’s lives. The commonalities between their stories may help shed light on how gender underpinned arguments and strategies for ending slavery in other Atlantic contexts, or on the particular responses to enslavement of African descended women in cities across the African diaspora in the Americas. While the similarity of the transition process in Brazil and Cuba led to particular parallels between these two cases in the 1870s and 1880s, we should not be surprised to find other broad patterns in women’s contributions to legal manumission across other slaveholding societies and periods.

Yet each woman’s trajectory was also shaped by profoundly local, even parochial, details which are equally worthy of our consideration. Such details might fall by the wayside in a strictly ‘comparative’ framework, concerned with ‘similarities and differences’, just as an Atlantic lens might pick up connections between Madrid and Havana but miss gossip between the neighbours of Santuario street. The very complexities of these women’s dealings with the law can also help us, as historians, to resist the dichotomies to which abolition studies have sometimes become reduced, helping us to think beyond the competing claims to ‘heroism’ of slave agents versus white abolitionists, for example. Each woman took important initiatives in order to change her own life circumstances and those of people around her in ways that, cumulatively, had an important impact on a broader historical process. Yet neither woman operated independently. The very act of making a legal petition involved negotiation, patronage, networks of information and support – among slaveholders, lawyers and others in the local community as well as among neighbouring enslaved and free(d) people of colour.

The records left to us by this process also defy simple categorizations: while framed at every stage by relations of power, they are also syncretic, producing new narratives of slavery, freedom and the very meanings of these terms which are the product of many voices. Having attained legal freedom, Josepha and Ursula would each seek to invest their new legal status with concrete meanings. Women’s goals and strategies were surely shared by the men who were their husbands, lovers, fathers and sons, but just as enslavement acted upon men and women in different ways, so can we expect their understandings of freedom’s promises to differ. After abolition, women would continue to be denied full political citizenship in both Brazil and Cuba for many years to come, while combined sex and race discrimination would hamper their quest to improve their own and their families’ fortunes. Women like Ursula and Josepha, whose struggles had collectively made major contributions toward carving out freedom in Havana and Rio de Janeiro, would struggle with these problems using the tools gained in the emancipation process, in order to negotiate and define life in urban freedom for themselves and their families.
Match the parts (A-F) with the headings (1-6):

1. Womanhood and abolitionist rhetoric
2. Conclusions
3. Women and gradual abolition in Brazil and Cuba
4. Introduction
5. Litigating for freedom
6. ‘The domestic slaves say…’: claims-making at street level

Choose 15 words to learn.
Ask 10 questions.

PART III
GENDER HISTORY
UNIT 1
Understanding gender

Speaking:
What is gender history?
**Listening: Gender History** (by Amanda Vickery)

**Answer the following questions:**

1. What is the difference between the women history and the gender history?
2. What event has changed men's roles in family and society? Can you explain why?
3. What is “post-war paradox”?

**Discuss the following questions:**

1. Do you think it is really important to study gender history or this subject is just a part of the feminist movement?
2. Do you think the ministry of education should include more women characters in the school program of history? Why/why not?

**Explain the following word and word combinations in English:**

- masculinity
- parochial
- nuclear family
- housing boom
- baby boom
- prosperity
- labor market
- Welfare state

**Reading: Gender Issues**

Gender refers to the characteristics of masculinity or femininity, and is different, although usually equated to, a person’s biological sex. Social scientist John Money introduced the idea of the distinction between biological sex and gender role in 1955, but the idea did not gain prominence until the women’s rights movement of the 1970s, when feminist theory held that gender was a social construct.

Gender issues continue to be a political topic around the world as women still face discrimination and inequality. For example, in Saudi Arabia, women are forbidden to drive, while in some areas of Afghanistan, girls are removed from schooling when they reach puberty. In many areas of the world, women are subjected to violence, including sexual assault and genital mutilation. Many first-world countries continue to treat domestic violence as a private matter.

In the United States, one of the current gender issues is that of equal pay. The “wage gap” that exists sees women earning only about eighty percent of what men do, and women are vastly underrepresented in corporate structures.

Gender issues have been highlighted at the “Women in World” Summit, which featured leading international politicians, such as Hillary Clinton and Christine Lagarde, the director of the International Monetary Fund. This conference highlighted both advances in gender issues and the need for continuing progress.

**Answer the following questions:**

1. Is gender only a biological characteristic of a person?
2. What event introduced the concept of gender in the field of sociological knowledge?
3. Are gender studies relevant now? Why?

**Discuss the following questions:**

1. How do you understand the difference between gender as a social concept and gender as a biological characteristic?
2. Are there any examples of gender inequality in your country? In other countries?

**Match the words with their definitions:**

1. masculinity | a. an act of prejudice in which members of one group are treated differently from those in another group
2. femininity | b. the process of physical changes through which a child’s body matures into an adult body capable of sexual reproduction
3. prominence | c. a set of attributes, behaviors, and roles associated with boys and men
<table>
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<th>4. discrimination</th>
<th>d. cutting off or injury to a body part of a person so that the part of the body is permanently damaged or disfigured</th>
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<td>5. inequality</td>
<td>e. a set of attributes, behaviors, and roles generally associated with girls and women</td>
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<td>6. puberty</td>
<td>f. something which is noticeable or famous</td>
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<td>7. mutilation</td>
<td>g. the unfair situation in society when some people have more opportunities, money, etc. than other people</td>
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Reading: Gender Stereotypes Research

Sociology research papers often study gender stereotyping because it is prolific in society, even today.

Gender, a part of sexuality, is a social construction, where appropriate behaviors for individuals based on their physical sex. As a result, many gender stereotypes arise in society, often perpetuated through learning at a very young age. Most sociologists maintain that children learn gender stereotypes from adults, especially parents. Gender stereotypes are simplistic generalizations, often unconsciously applied by individuals.

Traditional gender stereotypes of women include such notions as:
- Women aren’t very good at Math
- Women are designed best to marry and raise children
- Women are weaker emotionally than men

Such assumptions can lead to both sexism and discrimination in society.

On the other hand, traditional male stereotypes included:
- Men are meant to be breadwinners
- Men are more competitive than women
- Men should be the initiator of sexual advances

Implicit gender stereotypes are unconscious attitudes that have the ability to influence behavior. Studies have shown, for example, that American school children as young as second grade often hold to the stereotype that girls are not as good in math as boys. As a result, girls who implicitly hold this stereotype will have more negative attitudes towards math and will do worse in the subject. Women who are raised in families where traditional gender stereotypes are perpetuated frequently do not pursue higher education.

The list of words under study:

- prolific – producing a great number or amount of something
- perpetuated – defined as something continued, something preserved or something allowed to go on
- simplistic – making something complicated seem simple by ignoring important parts of it
- assumption – something that you accept as true without question or proof
- implicit – suggested but not communicated directly
- sexism – or gender discrimination is prejudice or discrimination based on a person’s sex or gender
- breadwinner – the member of a family who earns the money that the family needs
- competitive – as good as or better than others of a comparable nature

Complete the sentences with the word from the texts:

One of the most important sections in the study of gender is the researching of stereotypes. In these works, a special place is given to the inheritance of these stereotypes, 1) ______ in society by the transfer of experience from adults (parents) to children. One of the most common stereotypes about women is the assertion about the complexity of mastering some knowledge, for example 2) ______. The main side effect of imposing stereotypes is the influence of these attitudes on the 3) ______ of both men and women. Such attitudes lead to discrimination and 4) ______, and sometimes negatively affect the development of person – many girls brought up in a family with 5) ______ gender stereotypes after graduation refuse to continue their education.
Discuss the following questions:
1. What gender stereotypes exist in your country? In other countries?
2. Do you think that gender stereotypes can seriously affect people’s lives today?

UNIT 2
Gender History

Listening: Gender in Contemporary World History (Chapter 1: 0:00 – 14.39)

Match the words with their definitions:
1. assumption a. the legal ending of a marriage
2. patriarchal b. the feeling of being annoyed because you cannot achieve or do what you want
3. domestic c. to say that something is certainly true
4. divorce d. shock or excite (someone), typically into taking action
5. to insist e. to allow something
6. marxism f. something that you think is true without having any proof
7. frustration g. the ability to read and write
8. to galvanize h. the political and economic theories of Karl Marx and Friedrich Engels
9. framework i. to get something good/to increase
10. gathering j. dominance of a society by men
11. measure k. a party or a meeting where many people get together as a group
12. suffrage l. to find the size, weight, amount, or speed of something
13. permit m. an essential supporting structure of a building, vehicle, or object
14. literacy n. the right to vote in political elections
15. to gain o. relating to the home and family relationships/inside one country

Answer the following questions:
1. Is the gender history connected with political correctness?
2. How has the development of the slave trade influenced gender history?
3. What were the factors which have changed women role?
4. What revolution was an exception because it hasn’t changed women’s positions?
5. What was the impact of the League of Nations on the gender issue?
6. Which three areas where women have got their rights were the main ones?
7. What was unusual in gender policy of the USA?

Discuss the following questions:
1. Have you heard about any new laws for women which have been adopted recently?
2. When in your opinion was the transition from patriarchal to matriarchal society in your country (if there was one)? Why?
3. Why do women play such a great role in consumption area? Give your reasons.

Reading: Women in Society

The role of women in society is consistently changing and evolving. Women’s roles vary from one country to another. Some countries embrace the contribution of women to society more than others. Most historical recordings neglect the contributions of the common woman to society.

The Feminism movement began in the 19th century in Britain, even though feminism has roots in the 18th century. The foundation for the modern day feminism movement was the publishing of Simone de Beauvoir’s The Second Sex. The 1960s and 1970s brought even more changes to the feminist movement. Much of these changes were brought about by the development of
the birth control pill and its accessibility. Abortion is another issue that have affected the women’s rights movement. Some nations legalized abortion practices in the second half of the 20th century allowing the woman to make the choice to end her pregnancy.

Reaching back to the Victorian Era women were working outside the home to make money for themselves or their families. During this time, some women worked in sweatshops, as teachers, as dressmakers, or in family businesses. During the Industrial Revolution, many young women left their homes and families to join the workforce. These women worked in below standard working conditions and worked very long hours in factories and textile mills. In more modern times, women make up a huge part of the American workforce. In the 1950s, women were expected to stay at home and take care of the family. Men were considered the breadwinners and the role of the woman was to cook, clean, and raise children. Today, many women have rejected the 1950s view of women’s roles. Many mothers are contributing members of society.

Women’s roles in the military have also changed over time. Historically, women participated in war efforts by providing health care and later working in factories to produce weapons and supplies. Today women are involved in all branches of the armed forces.

The list of words and word combinations under study:
- to embrace – to accept something enthusiastically
- to neglect – to not give enough care or attention to people or things that are your responsibility
- birth control pill – a type of medicine for women that is taken every day in order to prevent them from becoming pregnant
- accessibility – the quality or characteristic of something that makes it possible to approach, enter, or use it
- pregnancy – the state of having a baby developing inside the womb

Decide whether the information in the sentences 1-5 is TRUE, FALSE or NOT GIVEN:
1. The Feminist movement began in the USA.
2. In the feminist movements of the 60-70s of the 20th century, significant changes occurred, such as the development of contraceptive methods.
3. In the Victorian era, some women worked as gardeners.
4. During the Industrial Revolution, women worked in production on a par with men.
5. At present, women in military structures are limited to the sphere of medical care.

Answer the following questions:
1. What document became the basis of the modern feminist movement?
2. What areas of women’s life were actively discussed by members of the feminist movement?
3. What was the role of women during the Industrial Revolution and how did it change in the middle of the 20th century?

Discuss the following questions:
1. Should the case of abortion be controlled in any form by the state?
2. Why do you think that in the middle of the 20th century, after so many years of working life, many women preferred to return to the role of housewives?
Listening: Gender in Contemporary World History (Chapter 2: 14:39 – 31:31)

The list of words and word combinations under study:

- consumerism – the preoccupation of society with the acquisition of consumer goods
- pattern – a particular way that something is often done or repeated
- demographic transition – is the transition from high birth and death rates to lower birth and death rates as a country or region develops from a pre-industrial to an industrialized economic system
- birth rate – the number of live births per thousand of population per year
- to discourage – to try to persuade someone to stop doing something
- mine (noun) – an excavation in the earth for extracting coal or other minerals
- to approach – to deal with something
- profound – (of a state, quality, or emotion) very great or intense
- superficial – existing or occurring at or on the surface
- pushback – a negative or unfavorable response
- explicitly – fully clearly expressed; leaving nothing implied
- distortion – the action of giving a misleading account or impression

Answer the following questions:
1. Why do feminists still use the term “patriarchal”?
2. What is unusual in the vote right for women in India?
3. What complications with women rights and gender equality were mentioned?
4. Why did women in colonies start to play main roles in agriculture?
5. What is the “war against women”?
6. In what countries were some women against Western type of gender equality?

Discuss the following questions:
1. Should the western movement of feminism and gender equality break the old traditions in some Eastern countries? Why? Why not?
2. Are there any questions about gender equality which could not be solved everywhere equally?
3. Do you know any gender problems related to men in society?

UNIT 3

Reading: Gender Inequality

The term “gender inequality” refers to the perceived or actual unequal treatment of individuals based on their gender. Gender inequality arises out of cultural differences in gender roles, which are socially constructed systems. While there are inherent biological sex-based differences between men and women, gender inequality is a form of social discrimination.

A significant amount of gender inequality occurs in the workplace, especially in the United States, where women continue to make less than men for the same work. This form of gender inequality causes income disparity, and frequently results in women, especially single mothers attempting to raise families, being pushed into lower socioeconomic classes.

It was Freud who first theorized that individuals take on gender roles through identification with either the mother or the father. Later theorists maintained that gender is a developed characteristic from early childhood, as parents will interact with children differently, based on the child’s sex.

However, so-called “traditional” relationships and families maintain gender inequality through a male-dominated power structure. Such basic household tasks such as child-rearing and even cleaning are thought to lie solely under the purveyance of women, which is a form of gender inequality, as either a man or a woman can equally accomplish these tasks. Gender inequality leads towards attitudes of gender stereotyping.
**Match the words with their definitions:**

1. perceived | a. only and not involving anyone or anything else
2. inherent | b. the process of providing goods or services
3. disparity | c. to be understood and recognized
4. rearing | d. a lack of equality or similarity, especially in a way that is not fair
5. solely | e. existing as a natural or basic part of something
6. purveyance | f. the process of promoting and supporting the physical, emotional, social, and intellectual development

**Discuss whether the information in the sentences 1-4 is TRUE, FALSE or NOT GIVEN:**

1. Gender inequality is a question not of biological character, but a part of social construct.
2. Gender disparity in the workplace, for example in the not equal pay of men and women, is a crucial issue for many countries, including the United States and England.
3. For the first time, the adoption of gender roles through self-identification of the person with his / her father or mother was mentioned in Nietzsche’s work.
4. One of the most effective models contributing to the persistence of gender inequality is the “traditional” family.

**Discuss the following questions:**

1. Can women claim equal pay with men if they are not always able to do the same job (for example, in the physical sphere)?
2. Should woman’s housework such as parenting, cleaning, cooking, etc be paid? Why \ why not?

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**Reading: Theories of Communication Regarding Gender**

There are many different areas in which men and women find difficulty in intergender communication. One example involves the use of indirect commands. When a male superior asks a subordinate where something is, he is typically requesting that it be located and brought to him. However, if a woman is the subordinate, she views the question as simply a request for information. Thus, the superior is frustrated because his command is not met.

Another problematic area involves verbal aggression. Women view aggressive language as being personally directed, disruptive, and negative. Men, on the other hand, see verbal aggression as an organizing structure for the flow of conversation. The potential for misunderstanding when a conversation involving both men and women takes an aggressive turn is, therefore, obvious. Another form of verbal aggression among men is seen in joking. Usually this consists of verbal threats, name-calling, and shouting. Because of the history of violence against women by men, women may misinterpret intent when men speak to them in a joking way. They view it as intimidating, a means for male empowerment, and an act of aggression against them personally.

With regard to discussing problems, men and women also respond differently. When women communicate about problems, they are sharing experiences and offering understanding. When a man listens to an individual’s problem, he views this as a specific request for a solution. So rather than offer reassurance, he offers a solution to the difficulty being discussed. A woman values commiseration while a man is more concerned with solving the problem.

Overall, when comparing males and females, it would seem that men generally dominate the conversation. This is usually done through the techniques of interrupting and controlling the topic being discussed. Because the work world has been a male-dominated arena, it has been expected that working women would have to adapt to the primary male communication style. Research shows that women do, in fact, adapt their styles of interaction to be more like...
men in this regard. However, this adaptation is generally not complete. This is probably best, since a woman who communicates in the male style receives a very different reaction from society than most men would receive. Thus, when a woman is in an occupation that is typically considered a male’s domain, she has the difficult chore of communicating more like a man while still retaining some female communication characteristics. If she can successfully retain those characteristics, she is more likely to find acceptance from the culture’s perspective.

For questions 1-10, read the text below. Use the numbered words given in bold type in the right part of the table to form grammatically and lexically correct words that fit in the space in the corresponding line:

Communication between man and woman is still far from the stage of 1) __. Asking for 2) __, women still waiting for respect and attention to their female features. For example, women not always can differ commands and requests from superior if they were made 3) __.

The other crucial point in difficulties of intergender conversation is verbal aggression. While most men find aggressive jokes quite 4) __, women understand such kind of communication as an act of impolite against them personally. Even such thing as problems’ 5) __ can produce different reactions of man and woman. Whilst men are looking for solution, women usually looking for for 6) __.

The last important point of intergender communication is a male feeling of 7) __. If woman is in an 8) __ where male style of conversation is dominating, she tries to adopt some of these specificaties. However, this kind of 9) __ not always can be accepted by society because of being unusual and sometimes unwanted. That’s why women behavior in communication is generally a 10) __ of male and female styles of chatting.

Answer the following questions:
1. Give an example of gender differences in using of indirect commands.
2. Why do women not understand male jokes at the workplace?
3. What “result” do women usually want to get from discussing problems?
4. What difficulties have women met trying to accept male style of communication?

Discuss the following questions:
1. Have you ever felt any kind of misunderstanding in intergender communication?
2. How do you think if it is possible for women to ask for equality and at the same time to ask for special attention from men at the workplace?

Revision of the words:

Match the words with their definitions:

| 1. perceived | a. prejudice or discrimination based on a person's sex or gender. |
| 2. prolific | b. to accept something enthusiastically |
| 3. perpetuated | c. to be understood and recognized |
| 4. implicit | d. to not give enough care or attention to people or things that are your responsibility |
| 5. assumption | e. the quality or characteristic of something that makes it possible to approach, enter, or use it |
| 6. sexism | f. making something complicated seem simple by ignoring important parts of it |
Give a synonym from the texts:

<table>
<thead>
<tr>
<th>Word</th>
<th>Synonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>prejudice</td>
<td>supply</td>
</tr>
<tr>
<td>getter</td>
<td>discrepancy</td>
</tr>
<tr>
<td>upbringing</td>
<td>intrinsic</td>
</tr>
<tr>
<td>exclusively</td>
<td></td>
</tr>
<tr>
<td>manliness</td>
<td>imbalance</td>
</tr>
<tr>
<td>womanliness</td>
<td>fame</td>
</tr>
<tr>
<td>virility</td>
<td>body modification</td>
</tr>
</tbody>
</table>

**SELF-STUDY MATERIALS**

**Reading:** Is the rise of gender history ‘hiding’ women from history once again?

A. Recovering the lives of women from the neglect of historians was the goal of women's history from its inception. Its methodology and interests have evolved over time as it has become established as an academic discipline. From its early origins in cataloguing great women in history, in the 1970s it turned to recording ordinary women’s expectations, aspirations and status. Then, with the rise of the feminist movement, the emphasis shifted in the 1980s towards exposing the oppression of women and examining how they responded to discrimination and subordination. In more recent time’s women's history has moved to charting female agency, recognising women’s strategies, accommodations and negotiations within a male dominated world. Although it developed out of the feminist agenda, gender history has somewhat different objectives. Recognizing that femininity and masculinity are to some extent social constructs, it investigates how institutions are gendered and how institutions gender individuals. In a short space of time gender has become an indispensable category for historical analysis alongside class and race. While this is to be applauded, gender history is not without its problems. One of its most prolific areas of research is the history of men as a sex and the changing nature of masculinity. Though gender is a relational concept, women and femininity have been marginalised in some of these studies. Indeed one historian of masculinity, Toby Ditz, has recently warned that this risks “restoring men – however particularised, differentiated and socially constructed – to the centre of our historical narrative”. Thus it is time to ask whether gender history is ‘hiding’ women from history again. As sobering as these timely warnings are, there are several reasons why it is unlikely that women will disappear from the historical gaze.

B. First, gender history is not incompatible with, or antagonistic to, exploring women in history. Indeed, the tools of gender analysis are essential to advance our knowledge of women further. To understand female experience and identity formulation, for example, it is necessary to investigate gender relationships between women and men, and to explore men’s identities and their ability to achieve and exercise patriarchal power over women as well as over each other.

C. To chart how ideas about femininity change over time, scholars need to identify normative gender constructions and conflict around them. Gender is also a category of analysis that enables historians to perceive the causes and maintenance of women’s inequality. Gender history even highlights the remaining gaps in our understandings of women. For instance, while most historical studies of early modern or eighteenth-century English masculinity expose the diversity of male identities – or masculinities – there are very few published studies of English femininity in these periods, let alone many...
exploring whether women also confronted a range of constructions of femininity.

D. Second, there is substantial blurring of boundaries between women’s history and gender history as, to some extent; they can be seen as synonymous. This is evident in the secondary sources themselves. Widely used textbooks with gender in their titles are in fact frequently organised around women, their life cycles and their concerns. The reading lists of courses on gender history, for which such textbooks are intended, are made up as much from studies of women as from those of masculinity, or theoretical and conceptual works. Monographs and edited collections regularly use both ‘gender’ and ‘women’ in their titles and thus reviewers frequently discuss developments of both fields of history in thematic reviews. Specialist journals in women’s and gender history also take an inclusive stance. To take two examples, the Women’s History Review welcomes contributions from a range of disciplines that encourage debate about women and/or gender relations in history. Gender & History’s notes for contributors eschew the term ‘women’, but the journal nevertheless regularly includes several articles entirely devoted to women in history.

E. Third, the fact that scholars are asking conceptual and methodological questions about both gender and women’s history reveals the vitality of both fields and points to their continuing evolution. Such questioning should avoid the fate of obscuring women in history and instead lead to new opportunities for more research about women. For instance, scholars entering the field will inevitably need to engage with recent claims that masculinity is only comprehensible when fully integrated with the history of women and, in the view of some, with feminist concepts of male-female power differentials.

F. Finally, women’s history is alive and well. Books and articles continue to be published covering many periods and places, both traditional and innovative in content and approach. That these find an academic and popular audience indicates that the desire to know about women in the past will continue to stimulate important further work.

G. The key to keeping women in history visible and to encouraging new and exciting ways of retaining them on research agendas is to ensure that woman’s historians and gender historians communicate and collaborate with one another. After all, to borrow Clifford Geertz’s observation, women’s and gender historians deal with the same “grand realities... Power, Change, Faith, Oppression, Work, Passion, Authority, Beauty, Violence, Love, [and] Prestige”. They can explore how such realities influenced and affected women and men in numerous ways in seminars and conferences with integrated agendas, and through large research projects, forging links within and across institutions. If anything, then, there is more opportunity for revealing women in history now that gender is successfully established as a discipline.

Choose the paragraph (A-G) where the following information is mentioned:

1. There are many studies related to masculinity.
2. It is necessary to study the individuality of men and their ability to achieve and exercise patriarchal power over women, as well as each other.
3. It is necessary not to discuss the role of women in history.
4. Some things have different effects on men and women.
5. Gender is an irreplaceable point for historians.
6. We still have some troubles understanding women.
7. Men occupy the first positions in the world where women live.
8. It is important that gender historians and women’s historians keep in touch.
9. The big problem is that gender history is silent about the role of women in history.
Answer the following questions:
1. What were the main problems in the gender studies?
2. Can you explain the periodic in the gender studies?
3. Which areas are developed in the gender history?
4. What can we do to solve problems in gender history?
5. What opportunities does gender history have?

Discuss the following questions:
1. What do you think about gender history?
2. What famous gender authors do you know?
3. Was the women’s struggle important?
4. Can you remember the main points in gender history in the Russian Empire?
5. What agency was the most important for women’s position and why?

Explain the following word and word combinations in English:

<table>
<thead>
<tr>
<th>agenda</th>
<th>aspirations</th>
<th>blur</th>
<th>charting</th>
<th>emphasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>category</td>
<td>inception</td>
<td>incompatibility</td>
<td>indispensable</td>
<td>obscuring</td>
</tr>
<tr>
<td>marginalized</td>
<td>neglect</td>
<td>sobering</td>
<td>subordination</td>
<td>vitality</td>
</tr>
</tbody>
</table>

Listening: Why Gender Equality is Good for Everyone – Men Included (by Michael Kimmel)

Answer the following questions:
1. Retell the dialogue between two women about equality
2. What example of racial inequality did the speaker mention?
3. What phrase does the author say about privileges?
4. What television program was the author invited to?
5. What are the interests of gender inequality?
6. Which example illustrates the changes in young people?
7. What do modern young people want?
8. Which two phrases describe the actions of men?
9. What does the author suggest doing to achieve harmony?
10. What was written in the first line in the article “Feminism for men”?
11. Do we need gender inequality in the state?

Discuss the following questions:
1. Should women have equal rights with men? Why/why not?
2. Have you noticed gender inequality in your area (school, university, state)?

Reading: Is the rise of gender history ‘hiding’ women from history once again?

There are two ways apparent to me in which the question could be understood. One, the more straightforward, is whether the study of gender, by bringing men and masculinity into the equation, is distracting historians from the project of women’s history by focusing their attentions upon men. The second, more subtly, is whether the epistemological questions prompted by a study of gender, and the subsequent methodologies adopted by historians of gender, are displacing or even erasing the essential heart of the project of women’s history. Focusing mainly, but not wholly, upon medieval studies, I will attempt to respond in both these areas.

Taking the former first, one’s immediate reaction must be “no, it’s not”. Simply on the grounds of volume, publication upon medieval women continues to be a major industry – so major, in fact, that one can no longer see ‘women’ as a marginal topic within this area of academe. It was not always so of course, as some of our senior practitioners usefully remind us, and it may not be so again. But books and articles directly addressed to the topic of women, and those that use ‘gender’ as an apparently more enticing label for what is nonetheless focused upon women, continue to be numerous. From fairly traditional social history to studies inflected by literary-critical perspectives,
women are well represented. To give just a few examples that indicate the breadth of the field, David Wallace has just edited a Cambridge Companion to Medieval Women's Writing, a companion to the seminal collection of essays on Women and Power appeared a couple of years ago, and younger scholars such as Kim Phillips and Susan Johns have recently produced monographs that bring to light new areas and topics centred squarely on women and their lived experiences. Those whose work was foundational in this field have incorporated their perspectives in general works of synthesis, and other historians whose reputations were built in other fields have turned their attentions also to women. In certain areas that I have recently studied, one might even say that we have focused upon women somewhat to the exclusion of men – I suspect, for example, that we probably currently know more about women’s book ownership and the circulation of texts among female communities of readers in late medieval England than we do about men’s. Recent work on high politics and royalty – perhaps the most male of bastions, both historically and historiographically – has brought women back into the frame.

None of this is to say, however, that women’s history is sufficiently ‘done’. There continue to be areas of investigation where women’s experiences are not yet fully visible (for example, within the politics of town and village) and topics where some historians tend still to assume that little gender difference pertains (certain recent writers on late-medieval religion, for instance). If one imagines each annual batch of new graduate students in cold ‘human resources’ terms, one might make the case that some people are being funnelled into areas of investigation where, were the bright and seductive lights of gender history not blinding their eyes; they might otherwise have been pursuing topics more centrally focused upon women. But I would not, frankly, want to count as a colleague anyone who seriously did think about new researchers and their projects in those terms. It is probably true that something labelled ‘women’s history’ has, for some younger scholars, something of a 1970s and 80s flavour about it. But that doesn’t mean that they’re not still doing it, albeit under the badge of ‘gender history’.

What then of the more subtle, methodological question? I am thinking here, I suppose, of several things that overlap, from a way of understanding what ‘gender’ is, to a sense of what one’s intellectual (and perhaps political) project should be. The problematic can be adumbrated by pointing to two key (and interlinked) figures, and the reactions that they have provoked: Joan Wallach Scott and Judith Butler. Scott’s famous article on gender as a category of historical analysis has prompted work that clearly moves away from the project of ‘recovering women’s experiences/voices’. In its place, we are encouraged to pursue the inter-related construction of male and female, masculinity and femininity. Thus the concept of gender – and here Judith Butler, theorist du jour, comes to the fore – is a radically unstable and fluid one, and can be seen only structurally, not in isolation. ‘Women’ in this context has no meaning separable from ‘men’; the two are interdependent as cultural constructions. Moreover, the qualities that each historical age coalesces around masculinity and femininity reverberate in discourses beyond the social: in ideas about nationhood, good governance, justice and so forth. Historians interested in these approaches have necessarily turned their attentions away from reconstructing the daily lives of ordinary women. Moreover, as Scott has argued in another article, from a poststructuralist perspective, those daily lives are simply not reconstructable in the way that a more traditional and positivist historiography imagines. Identity at all levels and in all discourses, is radically unstable, and the traces of the past upon which we depend, are bound up with that instability.

This does challenge some of the underlying tenets of women’s history, and the wider historiographical tradition from which it sprang. Some disquiet with its implications was explored in early issues of the journal Women’s History Review a decade or so ago. At heart, the sense of project is a different one: not to ‘recover’ lost voices, but to problematise the assumed authority of gender
norms, both now and in the past. However, it seems to me that recent research (including my own) has tried to incorporate something from both approaches: recognising gender as unstable (and pursuing a project of analysing that instability) whilst also reflecting upon how such discursive constructions affected the lived experiences of real women. Work on medieval masculinity (as opposed to work on medieval men) is at an early stage, but much of it pursues a similar project – questioning what ‘maleness’ is in the medieval period in order to think about how men and women lived and interacted within (or against) these codes. It is important to note that the first book-length study of medieval masculinity was written by the same author as a study of female prostitution in medieval England. There need be no hermetic divide between the two. But it is true that work on gender, and the methodologies it has assumed in the last twenty years, perhaps do displace the more traditional, reconstructionist approaches of women’s history. If the ‘women’ we imagine ‘recovering’ from the medieval past are women seen as easily separable from the men around them, experiencing a notably different kind of life by dint of their femaleness, and possessed of a stable core of womanhood, then, yes, gender history is hiding these women. But I suspect that such ‘women’ are fantasised subjects of a particular moment of historiographical practice and political desire. As I share neither that politics nor that epistemology, I do not mourn their passing.

**Decide whether the information in the sentences 1-7 is TRUE, FALSE or NOT GIVEN:**

1. Issues related to gender studies support gender history.
2. The historians, whose reputation was built in different areas, paid attention to women.
3. There are several types of different studies on the role of women in different fields.
4. Joanne Wallach Scott and Judith Butler conducted a unique investigation into the conduct of women.
5. Women and men are closely interlinked.
6. The identity of men and women can be traced throughout history.
7. Works on the medieval masculinity are ended.

**Answer the following questions:**

1. What are the two ways of understanding gender history in the opinion of the author?
2. What is sex?
3. What can we say about the stability or instability of gender?
4. Who wrote the first book studying the masculinity?

**Discuss the following questions:**

1. What do you think about works written on gender issues?
2. Is it worth studying men and women separately?
3. What are the most common gender differences you can observe?
4. What is the difference in the position of men and women? Give examples from the story.
5. How would you suggest studying gender history?

**Explain the following word and word combinations in English:**

- adumbrated
- batch
- enticing
- equation
- overlap
- pertain
- reverberate
- straightforward
- subtly
- tenets
The list of words and word combinations under study:

- monolithic – (of an organization or system) large, powerful, and intractably indivisible and uniform
- merely – only
- observation – the act of watching someone or something carefully
- to neglect – to not give enough attention to something or someone
- to merit – to be important enough to get attention or punishment
- husbandry – the care, cultivation, and breeding of crops and animals/management and conservation of resources
- frivolous – not having any serious purpose or value
- caste – each of the hereditary classes of Hindu society, distinguished by relative degrees of ritual purity or pollution and of social status.
- courtesan – a well-educated and independent woman, eventually a trained artist or artisan of dance and singing, especially one associated with wealthy, powerful, or upper-class society who was given luxuries and status in exchange for entertainment and companionship
- romanticism – a movement in the arts and literature that originated in the late 18th century, emphasizing inspiration, subjectivity, and the primacy of the individual
- homogeneous – of the same kind; alike
- ancestor – a person in your family who lived a long time ago
- obsolete – no longer produced or used; out of date
- chastity – the state or practice of refraining from extramarital, or especially from all, sexual intercourse
- virtue – a useful quality
- Brahma – in Hindu mythology, the supreme deity, creator of the world

Answer the following questions:

1. What does “her-history” mean?
2. Who wrote first about necessity of the women’s history?
3. Has the concept “woman” got only one meaning?
4. Why should women’s history be written?
5. Why is the category of gender used?
6. Name three general approaches to women’s history.
7. What does “a total history” mean?
8. What was the role of Orientalists in the emergence of women’s history?
9. What impact does the book “Mother India” have?

Reading:

Are men from Mars and women from Venus? Not according to gender history. Gender history dismantles such stereotypes; it explores how the sexes have interacted with each other, but it does not stop at the door when men walk out of their house into the public world. In fact gender history is an indispensable means to understand how past cultures, societies, politics and economies functioned and flourished.

Let me accompany you on a journey through this tool of analysis. In her overview what is Gender History? (2010) Sonya Rose explains that it “is based on the fundamental idea that what it means to be defined as man or woman has a history”. These definitions are socially constructed, not based in nature, so they change over time. Though a recent development, gender has already overturned mainstream history. Despite attacks on it and its champions, it is now impossible to ignore and has moved inexorably onwards thanks to historians like Joan Scott, whose article “Gender: A Useful Category of Historical Analysis”,
published in the American Historical Review in 1986, demanded that all historians use gender to analyse their subjects. So what can gender history tell us?

This journey begins with the dynamic relationships between the sexes. Though neither the history of women nor of domesticity, gender history exposes the complexities of past women’s lives. It reveals that some women ignored gendered conventions about their sex, while others deployed them to circumvent social and economic barriers and still others upheld gender norms, as well as rebelled against them. Laura Gowing’s Domestic Dangers: Women, Words and Sex in Early Modern London (1996), for example, shows that it was often women who deployed the misogynistic language of insult to police other women’s behaviour.

It is thanks to gender history that we know how the sexes worked together to negotiate the worst strictures of patriarchy, which damaged men as well as women. My work on married life (2003), Katie Barclay’s Love, Intimacy and Power: Marriage and Patriarchy in Scotland, 1650-1850 (2011) and Alex Shepard’s The Meanings of Manhood in Early Modern England, 1560-1640 (2003) highlight the interdependency of spouses, the flexibility (and therein success) of patriarchy and the capacity for men’s status to be undermined both by their spouses’ economic activities and by other men. Gender history identifies the importance of home to men. John Tosh’s A Man’s Place: Masculinity and the Middle-class Home in Victorian England, 1560-1640 (1999) reveals how essential the home and family were to men’s public reputations. In other words, using gender as an investigative lens illuminates the structural limitations on individuals, while revealing their wriggle-room. It shows how, in the words of The Lawes Resolutions of Women’s Rights (1632), “some women can shift it well enough” despite numerous restrictions. Indeed, thanks to studies such as Anthony Fletcher’s Gender, Sex and Subordination (1999), it seems that those who legitimately hold power are not always those who exercise it and those who are subordinate do not always submit.

Now let’s walk away from intimate relationships and the home. Garthine Walker’s Crime, Gender and Social Order in Early Modern England (2008) charts how crime and the criminal justice system were shaped by ideas on appropriate behaviour for men and women. As an identity, gender is also performed outside the home and away from women. Thus it moulded behavior and attitudes in men-only worlds, too. James Mangan has shown from the publication he edited with James Walvin, Manliness and Morality: Middle-class Masculinity in Britain and America, 1800-1940 (1987), to his work on the history of sport, how masculine identities were forged on school-, sports- and battlefields. Gender structured men’s dealings with each other and their roles in war, politics and empire. Indeed gender is as fundamental as race and class to understanding imperial history, as Philippa Levine’s edited volume Gender and Empire (2004) illustrates.

**Explain the following word and word combinations in English:**

<table>
<thead>
<tr>
<th>indispensable</th>
<th>deployed</th>
<th>domesticity</th>
<th>submit</th>
</tr>
</thead>
<tbody>
<tr>
<td>inexorably</td>
<td>dismantle</td>
<td>stricture</td>
<td>subordination</td>
</tr>
</tbody>
</table>

**Fill in the gaps with a word from the text:**

Despite of being quiet a “young science”, gender history has already 1) ____ the common history. The gender history gives general attention to the 2) ____ between sexes. One of the crucial topics of gender history was how 3) ____ has worked and made a negative effect on both men and women. Gender history has also identified that the home as well as family were the most important components of men’s 4) ____ in society. Another interesting issue that was studied by gender history is how such fields of people’s activity as war and politics have formed 5) ____ identities.
Answer the following questions:
1. How can you understand other areas through gender history?
2. What is gender history?
3. How do men see the house? Describe it.

Discuss the following questions:
1. How can a connection with a common history help a gender historian?
2. What are the most important problems in gender history in your opinion?
3. What is the difference between a gender story and other stories?

Listening: Women and History (by Shruti Vip) (Chapter 2: 24:12 – 44:50)

Explain the following words in English:
- senior
- exploit
- restrict
- capacity
- perception
- reproductive
- helm
- upward
- assertive
- lopsided
- interdependence
- capitalism
- withdraw
- reinforce
- widow
- holistic
- bourgeoisie

sati – the former Hindu practice of a widow throwing herself onto her husband’s funeral pyre.

Answer the following questions:
1. What does “patriarchy” mean?
2. Name some examples of patriarchy from the lecture.
3. How is capitalism connected with women’s discrimination?
4. What characteristics have boys and girls been associated with?
5. Who used first the term “gender”? 
6. How has the understanding of masculinity and femininity changed?
7. How has colonial regime in India changed women’s position?
8. What was the main idea of the book “Recasting women...”? 

Reading: The Prospect Before Her. A History of Women in Western Europe

The title was inspired by the birth, during the writing of this volume, of a child named after the author. A second volume will bring the survey to the present and to some glimpses of that young woman's prospects. The prospect presented here is that of the sleepy young knitter of the eighteenth century pictured on the cover and of generations before her.

One of the stranger characteristics of the historical profession is the still widespread conviction that the synthetic survey is an inferior form of output to the monograph. Constructing a narrative and an analysis from a body of primary sources is entrancing, but not difficult for a trained historian. Constructing a narrative and an interpretation out of a large, conflicting, uneven body of monographs – striving to deal justly with all one reads, always conscious that something important may be overlooked and of the need, not always evident to writers of monographs, to be accessible to inexpert readers, yet also helpful and interesting to the expert – is very difficult. Monographs provide the basic building blocks of history, but someone has to relate them to the large historical questions – design and build the building. Syntheses, like monographs, can be sloppily executed; when, like this one, they are superbly done, they are wholly invaluable.

Olwen Hufton starts by describing the massive expansion of women’s history since the late 1960s. Not long before, Keith Thomas, characteristically, had been rash enough to offer a series of lectures on seventeenth century women to Oxford undergraduates. Equally characteristically, “His colleagues found the subject bizarre and the students simply did not turn up”. Hufton approves of this expansion but not of all its features. Especially in the early modern period women's history has been dominated by cultural history, influenced to varying degrees by Foucault, anthropologists such as Geertz or sociologists such as Elias, concerned with “mentality”, beliefs, attitudes, representations of gender...
roles, often on a micro-level. This, as in the work of Natalie Zemon Davis, can be exciting and illuminating, but a strong theme of Hufton’s book is that it leaves a lot out:

First, it has proved difficult to transfer this approach to a broader canvas without straying into the realm of conjecture; for many social historians the attempt has carried the risk of over-speculation, the erection of the theoretical or ‘generic’ woman and man, versions of womanhood and manhood, at the expense of what was, as far as one can discern, the experience of real people.

Secondly, in some cases the search for gender attitudes, and the belief that individuals were made not born, have tended to discount biological differences between women and men and to insist on gender as a cultural construct alone. The English and American women’s movements have since the beginning of the century seen biological arguments as a way of denying women equality of opportunity. In the twentieth century these arguments have much to recommend them, but they remain problematic. In the early modern period, biology has to count for something. No one, for example, could plough a five-inch furrow in a condition of advanced or even early pregnancy.

Thirdly, in attempting to understand the significance of rituals and cultural rules, insufficient attention has been given to the material condition of the lives of the vast majority of people.

This is to throw down the gauntlet to currently influential approaches: to accept such categories as “experience” and “real people” and the capacity of the historian to discern them in the past. It is to assert, without redundant polemic, that historians engage less naively with their sources than is sometimes thought, and that the role of the historian in seeking to reconstruct a sense of the past from a range of sources is different from that of the literary scholar engaging with a text, and not to be judged by the same “theoretical” rules. Throughout, the volume engages refreshingly, with big issues and Big Historians and other scholars who have generalised about history. She is never nasty, but she has an impressive line in sharp asides reserved for what she perceives as sloppy scholarship e.g. “At the very bottom of the social scale in Britain there existed a practice ... about which claims have been made on very sparse evidence – that of wife sale”.

One big issue is that of continuity or change. She comments that most writing on women’s history in the Anglo-Saxon tradition since the 1960s has focused on change, and for the worse: “It is a saga of discontinuity or of descent from a paradise”. It is a paradise of gender equality which medievalists have failed to detect. Hufton comments that it is an illusion driven by awareness of women’s predicament in the twentieth century. But the reality of continuing inequality in the present need in no way imply that things were once better. They may indeed, as the book implies, have been even worse, or, very often, bad in different ways. To an historian of the twentieth century, such as myself, one of the great virtues of this book is that it dispels many of the myths about the pre-industrial past which linger in the writings of those who come to modern women’s history with no knowledge of a longer past. It should be compulsory reading for all who write on modern women’s history.

Hufton is dealing with Braudel’s period, from the sixteenth to the eighteenth centuries, valuing his work but critical of his picture of an “almost motionless Europe”, in which rural life is immobile, peasant experience and mentality missing from his account, whilst activity is concentrated in urban islands mobilised by trade. As she insists most people in Europe throughout her period were peasants and their lives were not static.

Running through the volume is a parallel vein of criticism of another influential interpretation, that of Norbert Elias. She is sceptical that the origins of the “civilising process” can be traced to the court at Versailles or that it flowed so smoothly as he suggests, especially into the lives of women e.g. those of all classes abused by drunken husbands in the nineteenth, or the twentieth century. One of the strengths of the book is the use of women’s history to
engage with influential interpretations, demonstrating that it does change how we see the past.

A more important theme is Hufton’s concern (in my view wholly justified) that historians have too often confused the content of prescriptive writing with representation of reality. As others, such as Linda Colley, have pointed out, it may be the opposite: prescription may be at its most insistent when it supposed norms are being challenged. This is so of much writing about “separate spheres” in the nineteenth century, and about the importance of the stable family in the late twentieth. This is not, of course, to say that such writing has no value, but that it must be read with care and tested against other sources, as Hufton does throughout. The book “is about the interaction between beliefs about what was appropriate to men and women and what occurred in the practices of everyday life”.

She is concerned with western Europe over the three centuries. Most material is drawn from Britain and France. They after all contained one-third of all women in the region throughout this period; and more has been written about them than about women in other countries, especially those of eastern Europe. Unavoidably the book is shaped by what remains an uneven historiography. Other countries are woven into the story whenever possible. Germany figures most strongly in discussion of witchcraft (reasonably enough, almost a third of all known witch prosecutions occurred there) and deviant aspects of marriage. The Netherlands features most in its seventeenth century golden age. Hufton argues that her geographical span is justified because there was much in common, as well as much variety, in the experiences of women within it, so far as they are known. Without disputing this, I wish she had discussed further the implications of the differences which emerge throughout the book between north-western Europe and the Mediterranean south. In the latter codes of honour kept women’s lives more constrained within the home, family structures were larger and more dominant. How much did this matter? The historiography of women is not only geographically uneven. Witches and nuns have always excited historians more than ‘spinsters’ and Hufton cannot go beyond the work she and other historians have done. The result is excellent chapters on the relationships of women with the devil and with god. But difficult as it is to find work on unmarried women, there is surely enough to justify more than four pages and other occasional references devoted to this numerous group? Even cross-dressers merit two and a half and, intriguing though they are, they weren’t so numerous.

But what Hufton does write about is more important than what she doesn’t. From the start we can never forget the material reality, especially of the poor, of the worlds she describes: where ease was described as having enough bread for the household’s survival, clothing was second, third or fourth hand and shoes an expensive luxury (as was still the case in poor urban and rural areas in early twentieth century Europe); ill-health, early death and deformity were normal – “a man or women who was not pock-marked, suffering from vitamin deficiency diseases, congenital defects or industrial malformations counted as handsome”. Fear was all-pervasive: of harvest failure, pestilence striking animals or humans, and much more. For most people these fears diminished though for many they did not disappear over these three centuries. One thing that did not change was the rarity with which people washed. The difficulties of doing so for many are obvious, but it still comes as a surprise to learn that Louis XIII did not have his legs washed (“with tepid water”) until he was five, in 1606, and did not have his first bath until two years later. Bathing was more common by the later 17th century.

Chapter one examines how women were represented in visual, literary, dramatic, didactic, medical, legal and other sources, beginning at the beginning. Popular depictions of Eve, in collusion with a snake with the face of a seductive woman, as responsible for the Fall of Man from the state of perfection, women responsible for the plight of helpless Man, appropriately open an ironic and
An elegant survey of a discourse largely constructed by men. Yet alongside models of passive womanhood conveyed in much solemn writing and enshrined in legal codes were the attractions of the Wife of Bath and her analogues in Dutch visual imagery. Though Shakespeare runs a genre of images of clever women, such as Portia, outwitting men, the complex images conveyed by those writers whose popularity has survived, suggests that they may have spoken to the complex consciousnesses of successive generations. An ideal was always set before women, but it was not universal, and we cannot judge the variety of ways in which they received it.

An important component of the ideal was marriage and motherhood as woman’s destiny. For this younger women prepared. Trained in the home if they were better off, or through work if they were not; work in the household in southern Europe, in the north in paid work, often domestic service which also enabled them to save for marriage which customarily occurred in the mid-twenties (but much earlier in the south, at least in the early part of the period). Hufton well describes the complex world of women’s paid and unpaid work, and the clear and early established gender division of labour in both.

She conveys the variety of reasons to marry – financial security, dynastic arrangement, need for care in sickness and much else but finance over-rode all. And the variety of relationships within it. The ‘economy of expedients’ in which the poor perpetually struggled might necessitate flexibility. Hufton gives an example of a family in late eighteenth century rural Wales, following terrible harvest. The wife told her husband:

I’ll make a bargain with thee: I’ll see to food for us and both the children all winter if thou, in addition to looking after the horse, the cattle and pigs, wilt do the churning, wash up, make the beds and clean the house.

He did, she knitted wool and they survived. The vivid, well-chosen example is an important and effective component of Hufton’s technique.

Few married women could be idle, save, if they chose, at the highest social levels. If they could afford servants for housework, running the household was to participate in running the business enterprise of an artisan or farmer. If they could not, domestic work was heavy and time consuming:

By the end of the eighteenth century a working class woman in cities and towns would spend up to two hours a day queuing for water and carrying the pails home... Mediterranean women waged a continuous battle against bedbugs and insects were everywhere … simple meals could demand abundant ingenuity and even keeping the fire fuelled was another time-consuming task.

For poor women this did not change until well into the twentieth century. Modern studies which seem to show that women spend as much time on housework as they ever did take too little account of how its nature has changed. In the nature of things not all marriages were even tolerable, but lived out “in an unremitting hell” from which the relatively high probability of widowhood was a relief. The near impossibility of obtaining divorce – enforced by men who had never been abused or suffered an unwanted pregnancy – is vividly surveyed. So is the legal treatment, and glimpses of popular perception of rape, prostitution and extra-marital sex in the “guilt culture” which officially pervaded early modern Europe.

Decide whether the information in the sentences 1-5 is TRUE, FALSE or NOT GIVEN:

1. To make a monograph objective is not difficult. It is enough to treat sources with impartiality.
2. Hufton fully endorses the classic in the text innovation.
3. Many works on women’s history were focused on the changes.
4. Marriage and motherhood were extremely important for people.
5. Women could have some rights only once a week.
For questions 1-20, read the text below. Use the numbered words given in bold type in the right part of the table to form grammatically and lexically correct words that fit in the space in the corresponding line:

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The chapter on witchcraft cuts with characteristic 1. sharp and clarity through the clichés about witch persecution as a sexual power struggle in which powerful women 2. crush by men, drawing a no less dramatic but more complex picture in which the shifting 3. obsession of the Church inter-related with local and personal conflicts.

For me however the most 4. power and original chapter concerns the relationship of women with the churches – though as a modern historian there may be things that I have missed. Without question religion 5. power the lives of everyone. The churches worked hard to regulate gender roles as they sought to regulate everything and did so in such a way as to ensure the subordination of women. At this general level Protestants and Catholics 6. rejected little. Yet Catholic convents offered women an alternative to marriage and childbirth and the opportunity to develop scholarly and artistic skills. Women formed orders, such as the Ursulines which enabled them to work out in the world as teachers and social workers. When the Ursulines were confined in convents from 1612, another order the Sisters of Charity soon emerged to take on their role and grew rapidly. Through the Roman Catholic church large numbers of women initiated and 7. admitted in a 8. high professional way in a range of essential charitable initiatives, with which married women, who were not members of religious orders might be associated. In France from the late 17th century single women were trained by the Church as beates, to live alone in villages as ancillaries to the priest providing social work and religious instruction apparently successfully. Hufton points out that by the Revolution about one in 120 Frenchwomen was committed to a life demanding celibacy and charity and involving a clear social purpose. Florence Nightingale commented that if Britain had 9. accepted the Sisters of Charity her own efforts would have been unnecessary.

For all the limitations the Catholic Church provided women with roles which 10. expected “seeking to maintain a 11. dignified single state” in Protestant Europe might well 12. envy. Protestantism 13. rejected convents and celibacy. It offered some women other opportunities in particular encouragement of literacy and self-expression often through 14. writing. The Dutch Calvinist church admitted women as deaconesses and after 1630 they could preach. Some English sects encouraged assertions of female equality (early evident among the Levellers). The Quakers in particular encouraged philanthropic work. So even the Churches played a more ambiguous and more positive role than might 15. expect in the complex changes that affected women in early modern Europe.

Hufton also discusses women as writers and as rioters, always making us hold on to our sense of proportion when other historians 16. lost theirs: pointing out for example that although it is very easy to become entranced by the pervasiveness of ‘riot’ when that is what you study, the vast majority of Europeans lived their lives without encountering one. She concludes by tracing the involvement of women in the
French Revolution: initially supportive and hopeful, in the end resistant to the failures of the Republic for attempting to destroy the certainties of their lives whilst replacing them with nothing. For this ‘women’ were blamed for undermining the Revolution, as male Republicans 17. ___ from themselves blame for the mess they had made of the republic. Once again, remarks Hufton, Man blamed Eve for shutting him out of the earthly paradise. There is a parallel in the habit of left politicians, historians and sociologists in 18. ___ century France and Britain of blaming female conservatism for electoral failures, which more often than not are the result of the blunders of politicians.

Having started out with criticism of 19. ___ narratives of progress or decline, Hufton is, in the end, properly cautious. It is too complicated a story to be encased in simple interpretative boxes, and too much is not yet known. But the volume certainly does not fall apart into random anecdotalism but 20. ___ enriches our understanding of gender relations over time. The bibliography will need tidying up in the next edition, and the chapter called “Parenthood” in the reference section appears, more accurately, as “Motherhood” in the text. But these are minor problems. Above all, it is very enjoyable.

**Answer the following questions:**

1. How can a connection with a common history help a gender historian?
2. What are the most important problems in gender history in your opinion?
3. What is the difference between a gender story and other stories?

**Discuss the following questions:**

1. What was the life of women in medieval Europe? Describe it and explain why you think so.
2. How did the roles of men and women differ?
3. How is the standard of living of people related to life duration? Why?

**Listening: Women and History** (by Shruti Vip) (Chapter 3: 44:50 – 55:19)

**Match the words with their definitions:**

1. lawcourt a. until now or until the point in time under discussion
2. electoral b. severely restrict the scope, extent, or activity of
3. hitherto c. withdraw from commercial or social relations with as a punishment or protest
4. ineffable d. the action of killing someone
5. effeminate e. a tribunal that is presided over by a magistrate or by one or more judges who administer justice according to the laws
6. collaboration f. the state of being private and away from other people
7. androgynous g. (of a man) having or showing characteristics regarded as typical of a woman; unmanly
8. renunciation h. protect or shield from something harmful
9. celibacy i. open resistance; bold disobedience
10. noble j. a thin piece of material that covers a woman’s face
11. to constrain k. originating or occurring naturally in a particular place
12. to boycott l. too great or extreme to be expressed or described in words
13. indigenous m. belonging to a hereditary class with high social or political status; aristocratic
14. to shelter n. the state of abstaining from marriage and sexual relations
15. assassination o. the formal rejection of something, typically a belief, claim, or course of action
16. defiance p. relating to election – a formal group decision-making process by which a population chooses an individual to hold public office
17. seclusion q. partly male and partly female in appearance
18. veil r. the action of working with someone to produce or create something

**Answer the following questions:**

1. Which are two main studying trajectories for historians of gender?
2. How did nationalism affect the image of masculinity?
3. How did Gandhi define the ideal type of patriot?
4. How did women participate in the freedom movement between 1905 and 1908?
5. Why did women join Gandhi’s movement on a large scale?

**Supplementary reading: Women, Gender, and World War II**

A. Economic opportunities abounded for women willing and able to seize them. Wage work in war industries offered hourly pay rates much higher than those to which most women had been accustomed, with the best wages paid in munitions plants and the aircraft industry. Women were encouraged to apply for “war work” after President Franklin Roosevelt created the U.S. War Manpower Commission (WMC) to mobilize Americans in various venues for a total war effort. In August 1942, the WMC organized a Women’s Advisory Committee to consider how female employees could be used most effectively toward this end. Late in 1942, the WMC announced a new campaign to recruit women workers after estimating that “the great majority” of some five million new employees in 1943 would have to be women. The WMC also identified one hundred U.S. cities as “Critical War Areas,” with intent to marshal the “widely dispersed” womanpower reserves in these cities. The main targets were local married women who already lived in the designated metropolitan areas, including middle-aged and older individuals who had never worked outside their homes or whose experience was limited to domestic work. A major challenge would be “to remove social stigma attached to the idea of women working,” the WMC literature noted. Since the employment of married women had been a longstanding practice in working-class families and in the middle-class African American community, the WMC propaganda implicitly targeted white middle-class women who had not typically worked for wages.

Madison Avenue advertising agencies designed and produced a variety of propaganda campaigns for the U.S. government, including the WMC’s bold declaration and appeal late in 1942: “Women Workers Will Win the War.” Local U.S. Employment Service offices coordinated efforts to place women in jobs best suited to their skills and family needs. Mothers with children under fourteen were encouraged not to seek employment outside their homes unless other family members or trusted neighbors could offer reliable childcare. The propaganda campaigns generated posters, billboards, films, and radio announcements urging women to join the work force; some touted their domestic skills as advantageous for carrying out defense work, since women were thought to excel at repetitive tasks requiring small operations with fine details. While the images overwhelmingly featured young, white, married women, an occasional entreaty announced, “Grandma’s got her gun,” referring to an elderly worker’s riveting tool. Several corporations with U.S. government contracts proudly sponsored chapters of the War Working Grandmothers of America. In Washington war agencies, the demographic defined as “older” meant “women over 35.” Women of color rarely appeared in advertisements for industrial work, although their accomplishments and workplace awards were widely reviewed in African American newspapers and journals, including the NAACP’s principal publication, The Crisis, and the National Urban League’s Opportunity. Such coverage constituted a vital part of the “Double V” campaign, an effort launched by the black press to defeat racism at home while troops fought fascism abroad.
American women became artillery inspectors, aircraft welders, sheet metal assemblers, gear cutters, lathe operators, chemical analysts, and mechanics of all kinds. Length and depth of training varied according to industry, with many forced to learn quickly if not “on the job” itself. By 1944, skilled female workers earned an average weekly wage of $31.21. In spite of federal regulations requiring equitable pay for similar work, their male counterparts in similar positions earned $54.65 weekly. Years of experience in specific jobs accounted for some wage disparity between men and women but could not account for aggregate discrimination during the war years. However unequal their wages compared with men’s, women in defense industries out-earned most “pink collar” employees who held retail, service, or clerical jobs. Constance Bowman, a schoolteacher who spent the summer of 1943 working in a San Diego B-24 bomber factory, earned 68 cents an hour. A beginning sales clerk at the upscale Bullock’s Wilshire Department Store in Los Angeles earned about $20 week, two thirds of a factory worker’s salary. If women were able to cross boundaries into the “masculinized” workplaces of heavy industry, they would be remunerated more handsomely than women who remained in safely “feminized” spheres of employment; but they would not always see paychecks matching those of their male co-workers, even when they faced the same workplace challenges and hazards.

The Women’s Bureau (WB) at the U.S. Department of Labor sent field representatives to factories throughout the country to scrutinize working conditions. Among the WB administrators’ gravest concerns were endangered female bodies on factory floors, where safety seemed subordinate to management’s production quotas and workers’ personal style preferences. An alarming New York Times story announced in January 1944 that American “industry deaths” since the attack on Pearl Harbor had exceeded the “number killed in war” by 7,500. The Labor Department tried to convince American women to prioritize safety when choosing work apparel: to wear safety shoes or boots rather than ordinary footwear and to don protective caps or helmets rather than bandanas and scarves. A WB analyst reported that “the most distressing accident” in war industry resulted from long hair catching in machinery. In Rhode Island a woman was “completely scalped” after her hair coiled on an assembly line belt. The Office of War Information (OWI), the U.S. government’s chief propaganda agency, produced documents illustrating proper and improper ways to style and wear hair in industrial jobs. The WB urged factories to adopt rules about head coverings as well as safety shoes and slacks. The Labor Department even designed “fashionable” caps and hats in a variety of shapes and colors, since their research concluded that women did not wish to look exactly like one another in the workplace.

More shocking than minimal head protection was the use of substandard footwear, which led U.S. Secretary of Labor Frances Perkins to sound a warning bell at a 1943 “Women in War Industries” conference. In her opening address, Perkins noted that most industrial accidents among women were in the “slip, fall, and stumble categories,” leading her to recommend that work uniforms include “shoes devised particularly to help women prevent” such accidents. Perkins and others concerned about occupational safety had to contend with American shoe retailers – and their representatives in Washington – who insisted that women would want to wear their sandals, moccasins, and espadrilles to work. Retail store managers were told they could assist in recruitment and retention of female defense workers by displaying attractive work clothes that promoted safety, neatness, and good health. In spite of U.S. government war agencies’ directives to defense plants to enforce safety standards on all fronts, some Labor Department inspectors found that corporate managers would not comply until threatened with prosecution.

Munitions makers and retailers alike were encouraged to take women employees’ “health and beauty” needs seriously, providing them with cosmetics, soaps, and sanitary supplies to use in workplace restrooms and lounges.
comfort packages would not merely attract employees but also keep them content and more likely to stay after they had been hired. The Labor Department recommended a sufficient number of showers and lockers on site for particular industries, such as shipbuilding, where women preferred to travel to and from work in their “street clothes”. Working women saw magazine advertisements instructing them to pay particularly close attention to skincare and personal hygiene, lest they lose their “femininity” in the much-altered economic and social landscape of wartime America.

Job opportunities and steady wages could not offset for many the hardships of fulltime employment: shift work, long commutes, limited childcare options, and inconvenient shopping hours for food and other necessities. Very few grocery and department store owners chose to accommodate women who needed to do their shopping in the late evening or night hours. That women workers got sick more often than men was attributed to the fact that they were doing, “in effect, two fulltime jobs”. U.S. government promises to organize day care centers in war boom areas went largely unfulfilled, meeting the needs of a mere fraction of the large population of working mothers; the public childcare project was not funded until 1943, and “even then, the centers provided care for only 10 percent of the children who needed it”.

While limited training, sore muscles, and exhaustion from the home/work double shift discouraged many women, added burdens for women of color included workplace discrimination and harassment. They endured racial slurs and physical attacks in factories, and disproportionately filled the lowest-paid and least appealing jobs, including janitorial work. The Fair Employment Practices Committee (FEPC) – created by Executive Order 8802 in 1941 to address racial discrimination in industry – lacked the funds to handle the wave of complaints engendered by rapid wartime mobilization. When FEPC cases faced delays, black women searching for work or seeking promotions in their current jobs suffered the most. But women of color, like all American women, found their greatest challenge to be reconciling home life and work life during the war years. Opportunity magazine noted that black women in defense jobs grew “much more irritated than men by periods of standing around and doing nothing”, since they knew they could use the down time running errands for their second shift duties at home. One commentator suggested release of workers in factory down periods in order to promote “better morale” and to stem the tide of absenteeism, a significant problem among female employees eighteen months into the war.

American women were encouraged to consider every job a war job, however irrelevant a particular position might seem with regard to the military effort. Beyond riveting and welding, other tasks required even more hands and minds nationwide. The United States needed farm laborers, telephone operators, laundry workers, food servers, and bus drivers. Three million women cultivated crops in the federal agriculture program known as the Women’s Land Army. And while women had filled clerical positions for nearly half a century in the United States, the war accelerated the trend. Women to took certain places as men vacated them, with the U.S. government offering hundreds of thousands of desk jobs to anyone who could file, type, and take dictation. The expanding bureaucratic structure of war was matched by private sector growth, where American businesses were forced to open their doors and offices to female employees. With the military draft taking its share of male, middle-class clerks and salesmen, openings for women abounded in the consumer economy. Radio stations, insurance firms, and advertising agencies hired more women than ever before. Banking, in particular, saw “feminization” in its employment ranks; at the beginning of the war, some sixty-five thousand women worked in banking but by the end of 1944, approximately one hundred thirty thousand women were bank employees, constituting nearly one half of the industry’s total personnel.

B. Beyond those who earned wages, millions of women donated their time, money, or both, especially in the realm of morale work. Those who cultivated a
genuine spirit of volunteerism saw their work bear fruit, even though some groups were criticized for their “charity bazaar” approach. Images circulated of the rich snob who sat at a booth for a few hours a week but remained oblivious to real sacrifice. A government handbook for the American Women’s Voluntary Service (AWVS) clarified the organization’s purpose as well its diverse membership in many states, where women carried out “real hard work”. They took classes on home repair and first aid, helped children, and learned practical wartime skills such as map reading, convoy driving, clinical photography, and Morse code. The AWVS affected every aspect of wartime culture, sending its members to assist military personnel, distribute ration books, sell war bonds, and collect salvage, as well as to recruit blood donors, nurses, farm workers, and child care workers, and to knit, sew, and recondition clothes for military families and relief agencies.

AWVS chapters took pride in their “non-sectarian, non-political, non-profit-making” status to encourage women from many backgrounds to join their ranks. Across the country the AWVS made strides in several socially sensitive areas including interracial cooperation. Indeed, African American women urged others to support the organization, because it “transcend[ed] any consideration of race, or color, or class, or caste”. The AWVS became a place where, through their work together, women could understand “each other’s problems and shortcomings and consciously or unconsciously, [develop] an appreciation of each other’s virtues”, one member reported. Interracial volunteer activities among women spurred optimism for a more inclusive postwar America while stimulating the growth of similar organizations where women could meet and serve a larger cause.

In the realm of “morale”, the presumed purview of women, one group enjoyed the spotlight above all others – the United Service Organizations (USO). In assisting and entertaining U.S. military troops, USO volunteers were asked to consider their work the female equivalent of military service. Through gender-defined actions and activities, USO volunteers were expected to assume particular mental and emotional postures when dealing with soldiers and sailors. The ideal USO junior hostess’s femininity quotient was determined in part by her ability to yield to a serviceman’s wishes within the boundaries of middle-class American womanhood. How she presented herself would determine the reactions of soldiers and sailors, she was instructed. Patience, general optimism, and good listening skills were a good hostess’s requisite qualities. Since many USO sites provided games, women played table tennis, checkers, and cards, and often allowed their male opponents to win. Such “gendered emotional work” meant women were not to appear too smart or too competitive; to challenge a serviceman’s masculinity undermined the organization’s purpose of supporting male service members’ morale. As historian Meghan Winchell argues, “If a hostess made a serviceman happy, then she had done her job, and this, not meeting her own interests, theoretically provided her with satisfaction”. Her selflessness would presumably reinforce cultural gender norms and uphold social order in the midst of wartime crisis.

This requisite “cheerful selflessness” was matched by the initiative of women who chose to relocate near their spouses’ military installations. In packed trains and buses, often with young children in tow, they made their way cross-country to visit or live near their husbands. One observer called them “the saddest and most predictable feature of the crowded train stations and bus terminals”. War brides on the move could easily identify each other and found comfort in their shared condition. African American army wives who accompanied their husbands to Fort Huachuca, Arizona, lived in a squalid “unconverted barrack” outside the camp’s gates; during the day they served the base as secretaries, janitors, cooks, food servers, launderers, and maids in white officers’ homes. But their main priority, according to a reporter for The Crisis, was “the morale of their menfolk.”
C. Women who volunteered for military service posed a great challenge to the collective consciousness about gender and sexual norms and clear gender divisions, especially regarding who could be considered a soldier, sailor, or marine. The women in uniform closest to the front lines were nurses, government-sanctioned “angels of mercy” whose work Americans more readily accepted because it reflected expectations that women were natural caregivers. Precedent also helped to secure the public’s approval of women serving in this capacity; both the army nurse corps and navy nurse corps had existed since the early 20th century, with more than twenty thousand military nurses serving during the First World War, half of them in overseas duty. But female volunteers in military organizations founded during World War II faced tougher scrutiny than nurses; their womanhood and femininity were questioned by many detractors, even though the idea of national service for women was not new. As early as 1940, First Lady Eleanor Roosevelt had recommended a required service responsibility (although not specifically a military duty) for all young American women. Roosevelt did not get her peacetime wish, but after the U.S. declared war in December 1941, the mobilization of women as assistants in the army seemed not merely plausible but imperative. U.S. Congresswoman Edith Nourse Rogers’ bill to that effect had languished since May 1941, but in May 1942, Congress approved it and President Roosevelt signed it, creating the all-volunteer Women’s Army Auxiliary Corps.

Three additional military units followed the creation of a women’s army. The women’s naval organization, Women Accepted for Volunteer Emergency Service (WAVES), was founded in July of 1942; the women’s coast guard, Semper Paratus Always Ready (SPAR), followed in November; and finally, the U.S. Marine Corps Women’s Reserve (USMCWR) was established in February 1943. All four of the women’s military groups were designed to release men who held military desk jobs and other stateside responsibilities for combat duty, something many men resented. In addition, because of the expansive mobilization of the military for the war, thousands of new clerical positions emerged in all branches of the armed services and this too inspired calls for female military personnel. As one colorful recruitment poster directed at women commanded, “Be A Marine. Free A Marine to Fight”. Recruiters had to proceed cautiously with a message whose logic told women that joining a military service organization would send more men to their deaths. Even so, the message reinforced gender differences – women might wear uniforms, march in formation, and be promoted, but only men could face enemy forces at battle sites. Thus, men continued to dominate the most masculine of human activities – warfare – which was further masculinized by U.S. government propaganda in the 1940s.

The Women Airforce Service Pilots (WASP) did not receive military status during World War II, but members participated in the American war effort by ferrying planes from factory sites to defense camps and embarkation points. These female aviators also tested new aircraft, hauled cargo, and assisted male pilots in training exercises. In 1944, U.S. Army Air Corps General Henry “Hap” Arnold publicly declared WASP pilots as capable as their male counterparts. Thirty-eight women died serving in the WASP during its two-year existence (1942 – 44), yet none of the pilots’ families received government support for their funerals because the organization was not officially militarized.

Propaganda aimed at enticing women to join one of the military forces touted substantial base pay in addition to food, lodging, clothing, and medical and dental care. But the Office of War Information (OWI) insisted that recruitment messages refrain from appealing “entirely to the self-interest approach”. Women were not supposed to entertain individual needs or wishes, but instead to join for higher, nobler reasons: “patriotism and the desire to help our fighting men”, the OWI instructed. Even so, years later, many female soldiers, sailors, marines, and pilots admitted to volunteering because they wanted an adventure or independence or both.
In 1943, the women’s army group discarded its “auxiliary” status to become an integral part of the U.S. Army and was renamed the Women’s Army Corps (WAC), a move that generated an outpouring of criticism, concern, and derision. Male GIs carried out a smear campaign against the organization. They spread rumors that WAC volunteers served as prostitutes for male soldiers, reinforcing a notion that army life encouraged promiscuity. Some wondered whether incorporating the WAC into the regular army meant that its members would – like their male counterparts – be issued condoms. Would army life encourage sexual activity among female volunteers? Viewed not simply in ethical terms, women’s sexual autonomy was considered transgressive behavior that aligned them too closely with men in uniform, whose masculinity was often measured by their sexual prowess and emphasized during the war years. The blurring or crossing of gender and sexual lines in this realm implied a social disorder that many Americans could not abide.

Worries about women’s sexual independence also inspired rumors of a “lesbian threat” in the WAC. In the 1940s, both American medical opinion and public opinion associated female sexual “deviance” as much with a woman’s appearance as her actions. Androgyny or, in wartime language, a “mannish” way, could mark a woman as suspect since she challenged the rules of femininity that grounded heterosexuality and secured a traditional social order. As women stepped into previously all-male venues during the war years, gender “disguise” could be interpreted as dangerous. Acutely aware of this, WAC director Colonel Oveta Culp Hobby ordered army women “to avoid rough or masculine appearance which would cause unfavorable public comment.” In the spring of 1944, female mechanics at Ellington Air Base, Texas, attended lectures about “proper dress for work” with a warning not to “roll up” the legs or sleeves of their coveralls. One Ellington mechanic wrote to her parents, “We are now buttoned and covered from tip to toe”. The OWI instructed advertisers and illustrators to show female soldiers in “complete G. I. uniform and never “smoking or drinking alcoholic beverages”, concerns not voiced about men in uniform. These rules of propriety indicated the preeminent role that clothing played in assigning gender and sexual identities during the war. Even the appearance of impropriety could be grounds for dismissal and a dishonorable discharge.

Beyond the role of patriotic duty, the U.S. government’s preeminent recruitment message emphasized gender, declaring: “Women in uniform are no less feminine than before they enlisted”. In fact, officials hoped to appeal to women’s sartorial interests by using fashion plate graphic designs in recruitment literature. Illustrations of female soldiers posing as atelier models and department store mannequins displayed the numerous stylish items in a military wardrobe – from foundations to outerwear – together worth about $250. The idea was not only to recruit women but also to counter critics who railed against the idea of women’s military organizations in the United States. The tactics worked; many volunteers admitted joining one organization or another because they liked the uniforms.

Enlistment criteria, training, and job assignments varied widely by organization. The WAC accepted volunteers with a minimum of two years of high school, while the WAVES required a high school diploma, with college “strongly recommended”. Female marines in the women’s reserve (WRs) needed at least two years of college credit. Their respective training models also bespoke their differences. While WAC recruits trained, lived, and worked at army camps, WAVES and WRs took instruction on college campuses. As a result of the varying minimum standards for enlistment in the women’s services, the WAC became home to a more ethnically and racially diverse population, and it enlisted women from a wider range of socio-economic backgrounds, including those who could not afford to attend college. More age-diverse as well, the WAC welcomed women between the ages of 20 and 50 who had no children under 14 years, whereas the WAVES, SPAR, and USMCWR limited their
volunteer base to women between the ages of 20 and 36 who had no children under 18. Of the four women’s military services, only the WAC allowed its members to serve overseas.

To alert women to the army’s variety of needs and encourage them to volunteer, the WAC advertised “239 kinds of jobs”. Many recruits received specialized army training in radio, chemistry, mechanics, and other fields, while others brought previously honed skills, such as foreign language training, into the army. Bilingual Latinas, for example, were recruited specifically for cryptology and interpretation; a special unit comprised of two hundred Puerto Rican WAC volunteers served at the New York Port of Embarkation and other locations dedicated to the shipment of U.S. troops. Nevertheless, some female soldiers were given tasks considered “women’s work” rather than jobs they had been promised or trained to do. WAC officer Betty Bandel discovered low morale among troops whose expectations about their roles were not met. The army had given them domestic tasks, similar to those they had held in civilian life, or it had failed to utilize the professional expertise they brought with them into service. Disappointed at what she and her colleagues interpreted as gender discrimination, Bandel confided to her mother that some Army Air Force units had even requested that Wacs do the pilots’ laundry and provide “troop entertainment”.

Women of color who wished to join military units faced steep discrimination. Excluded from the WAVES and SPAR until November 1944, and excluded from the wartime marines or WASP, sixty-five hundred African Americans joined a segregated women’s army. As one of the first female African American army officers, Charity Adams experienced vicious discrimination at Ft. Des Moines on several occasions. Early in her training, a higher-ranking white male officer – a fellow South Carolinian – excoriated Adams for appearing at the officers’ club one evening. In his lengthy peroration, Adams stood silently at attention while the colonel reminded her about segregation laws, the southern past, racialized slavery, and her “place” in this scheme. Adams persevered at the Iowa base, rising in the ranks to major and commanding an all-black battalion of eight hundred fifty women assigned to a postal unit in Great Britain and France in 1945. But she spent many hours at Ft. Des Moines tending to “extra” duties that fellow soldiers expected of her because she was black; one of those tasks was cultivating the small Victory Garden at their barracks. Other women of color in uniform were assaulted at southern railway stations, denied access to facilities and dining cars on trains, and treated with disdain in towns near their bases and well beyond.

Japanese American women, initially barred from joining the Women’s Army Corps, were admitted beginning in November 1943, but organization officials preferred that news outlets not publicize the inductions of Nisei women. The WAVES, the second largest women’s military organization, did not accept Japanese American volunteers during the war. The pervasiveness of anti-Japanese sentiment adversely affected U.S. citizens of Japanese ancestry, many of whom strove to prove their loyalty in the face of embedded racism and a nationwide hatred that took even deeper root among white supremacists as the 1940s wore on.

D. Loosening sexual mores, skyrocketing marriage rates, and a burgeoning baby boom characterized the war years. Casual sexual relations among the unmarried startled many Americans, who blamed young women – especially those who worked outside their homes – for shifting standards. Government propaganda associated the spread of sexually transmitted diseases, such as syphilis and gonorrhea, with women rather than men by casting disease carriers as female. Among the most vulnerable to infected women, official media suggested, were America’s men in uniform. Posters warned: “She May Look Clean – But” and, in 1941, before the United States entered the war, the May Act declared prostitution near U.S. defense camps a federal crime. Yet the vast wartime mobilization effort combined with the cultural politics of the early
1940s provided American women a wide berth to express and enjoy sexual intimacy in the name of patriotism. Many who migrated to war boom cities and military installments left behind constraints on sexual behavior that had guided them in their home communities. As circumstances “opened up new sexual possibilities”, women more freely explored their erotic desires. For example, lesbians socialized, fell in love, and “began to name and talk about who they were”, contributing to one of the war’s significant legacies, the establishment and reinforcement of lesbian and gay communities. At the same time, shifting social standards made more women open targets for sexual innuendo and unwelcome invitations from strangers; San Diego factory worker Constance Bowman wrote about cat calls and whistles and, on one occasion, a marine stalking her down a street with the persistent entreaty, “How about a little war work, Sister?” The intersections of rapid defense mobilization, loosened social constraints, and greater female sexual autonomy created a home front where women became a “suspect category, subject to surveillance for the duration of the war”, Marilyn Hegarty argues.

Paradoxically, in the midst of wartime fear and surveillance of women’s sexuality, female allure and glamour were used to sell everything from laundry detergent to soda pop to troop morale. The World War II years marked the heyday of the “pin up girl”, and an unprecedented display of American women’s bodies; movie stars such as Betty Grable, Rita Hayworth, and Lana Turner posed seductively for photographers and other artists, whose prints, posters, and calendars were reproduced in the millions and circulated widely. Ordinary American women copied these poses in photographs that they sent stateside to military camps and overseas to battlefronts. And many women took the next logical step by literally offering their bodies — out of patriotic duty, to cap a brief encounter, or to seal a romantic relationship.

High U.S. marriage rates during World War II created a “Wartime Marriage Boom”. Between 1940 and 1943, some 6,579,000 marriages took place, yielding over 1.1 million more marriages than rates in the 1920s and 1930s would have predicted. A “bridal terror” had emerged soon after the Selective Service Act of 1940 initiated the United States’ first peacetime draft, and a rumored “man shortage” took hold of the American imagination midway through the war. Early on it was unclear how marriage and parenthood might affect military deferments, leading couples to tie the knot with expectations of securing extra time. In addition, with the wartime draft extending to males between the ages of 18 and 45, the pool of eligible men for marriage had presumably shrunk. By 1944, rising U.S. casualty figures also contributed to the alarm. In large cities and defense camp areas, where soldiers and sailors congregated before deployment, “the urge to send men away happy meant numerous intimate liaisons, quick marriages, or both”. Many couples barely knew each other before taking their vows. A 1944 U.S. Census Bureau survey revealed that more than 2.7 million young, married women had husbands away in the armed services. The following year, the U.S. Census Bureau reported that more marriages had occurred “in each of the past four years than in any prior year in the history of the United States”. War mobilization encouraged many couples to marry sooner than they had planned and others to marry soon after meeting each other. Many of these long distance relationships unraveled over the war years, with the high wartime marriage rates resulting in the highest divorce rates in U.S. history.

A baby boom accompanied the marriage boom, and many young mothers were left alone to care for their children and make ends meet. The more resourceful of them pooled their funds by “tripling up” in apartments, splitting the rent and food costs, and sharing childcare and housekeeping responsibilities. Others found childcare where they could in order to take advantage of defense industry jobs. These working mothers received limited assistance from federally sponsored childcare facilities that had been authorized under the 1940 Lanham Act, an extension of the Depression-era public works
projects. Underfunded and concentrated primarily in war boom areas, federal childcare centers served some six hundred thousand children during the war years; yet at their greatest use, they served only 13 percent of children who needed them. Americans’ steadfast belief in a mother’s responsibility to remain at home with her children persisted during World War II; even the war emergency failed to temper this deeply entrenched, middle class standard. The notable exception to otherwise meager organized childcare assistance came on the west coast, where the Kaiser Shipbuilding Company provided its female employees in Washington, Oregon, and California with reliable, well-staffed facilities. The Richmond shipyards in the San Francisco Bay area oversaw approximately fourteen hundred children daily.

Working mothers were forced to make difficult choices during the war years. Some chose second shifts or night shifts, so they could be with their children during the day and work while they were sleeping. Others who worked day shifts were criticized for leaving their children. In several defense boom areas, social workers and school staff speculated that women entering the work force were spurred by “additional income and a too great readiness to evade full responsibility for their children” rather than “patriotic motives”. Pressure on mothers to assume full responsibility for their children intensified during the war years, as reports of increasing juvenile delinquency appeared in magazines and newspapers. In A Generation of Vipers (1942), Philip Wylie criticized “Mom” for many “social discomforts and ills”, particularly the problems of American youth. FBI Director J. Edgar Hoover instructed mothers to stop “the drift of normal youth toward immorality and crime”, telling them not to take war jobs if their employment meant “the hiring of another woman to come in and take care of [their] children”. American society, in spite of the wartime emergency, barely budged on its expectations of working mothers.

E. Women’s growing independence during World War II was visibly characterized by their mobility. The cities, towns, and camps attracting them were located on both coasts and everywhere in between – Washington, DC, Seattle, Portland, Mobile, Detroit, St. Louis, and numerous other places where the prospects of war work, steady wages, or other opportunities beckoned. Some traveled occasionally to see their sweethearts, sons, and husbands, while others took to the road daily or weekly to punch time clocks in defense factories. Extending and expanding the Great Migration from the rural south to urban, industrial America, black women entered shipyards, ordnance plants, and bomber factories in unprecedented numbers.

Industrial growth and military mobilization allowed women to crisscross the nation in trains and buses, but their new mobility caused many Americans a sense of uneasiness and discontent. Women who traveled or lived alone were viewed with suspicion, while those who crowded into teeming defense areas, with or without their families, were often treated with scorn by local residents. In Portland, Oregon, community women criticized female shipyard workers who came into town “dirty and tired” at the end of their shifts. In Mobile, Alabama, a woman berated newcomers as “the lowest type of poor whites, these workers flocking in from the backwoods. They prefer to live in shacks and go barefoot … Give them a good home and they wouldn’t know what to do with it”. Many were met with the Depression-era epithet, “Okies”. In addition to the contempt they endured, migrants had to tolerate conditions that posed health risks: overcrowded boarding houses, makeshift accommodations, brimming sewers, limited water supplies and hard-pressed local schools.

In the nation’s capital, thousands of women who answered the persistent calls for office workers – a “Girls for Washington Jobs” campaign – created a “spectacle” that “staggered the imagination.” The women arrived in the city to find substandard lodging, if they found it at all. Construction on U.S. government residence halls that had been promised to unmarried female workers lagged months behind schedule, forcing women to find rooms in boardinghouses run by mercenary landlords or strict matrons.
Testing a woman’s conscience about her full participation in the war effort was commonplace in home front propaganda. She was supposed to want to undertake defense work, volunteer positions, or join a women’s military organization in order to support combat troops and out of a sense of patriotic duty. To use such positions to launch personal independence of any kind – especially financial – could be viewed as selfish or even reckless. African American sociologist Walter Chivers observed, in 1943, that black women who thought they had left domestic work behind by seizing defense jobs would once again “have to seek employment in the white woman’s home”. An appeal for more military nurses late in the war asked: “Is Your Comfort as Important as the Lives of 15 Wounded Soldiers?”

Women were advised to spend their extra coins and dollars on war bonds or other U.S. government initiatives. The 1942 handbook Calling All Women advised that a ten-cent war stamp would purchase “a set of insignia for the Army” or “five .45 cartridges for the Marine Corps”. The 6th War Bond Drive in 1944 included a “Pin Money War Bond” promotion for women who previously had been unable to afford to buy bonds; whether unemployed or underemployed, they could spend pennies and nickels to fill a “stamp” album that would eventually convert to a war bond. Beyond such an investment’s practical value in assisting the government, less disposable income for women would limit paths to financial independence that could be viewed as self-serving. Sacrifice in the cause of patriotic duty would temper desires for – and achievement of – personal autonomy.

Among many American women who sacrificed during the war were those who served near the front lines or had family members in military service. The sixty-six nurses who were captured by the Japanese on Corregidor spent three years in Santo Tomas prison camp in Manila. Besides sharing scarce food and limited supplies with three thousand other American and British prisoners, they shared three showers and five toilets with the five hundred other women there. American mothers, wives, sisters, and sweethearts together lost more than four hundred thousand loved ones – the U.S. death casualty count – during the war. The writer Zelda Popkin noted that some women became “widows before they were really wives”.

F. Amidst sacrifice and loss, many American women clung to the opportunities extended to them during World War II. Prewar gender expectations had been tested and found wanting. Susan B. Anthony II, great-niece and namesake of the women’s suffrage fighter, argued in 1944 that women had proven their abilities in every field and therefore deserved “equal pay for equal work, a right grudgingly acceded” them during the war. Having worked all three shifts as a grinder in the Washington Navy Yard machine shop, while her fifty-six-year-old mother worked at a Pennsylvania radar factory, Anthony was confident that war’s end would “mark a turning point in women’s road to full equality”.

If the Allies’ fight for “freedom” meant personal independence, then American women had embraced it in the early 1940s. Of the “Four Freedoms” articulated by President Roosevelt in 1940, “freedom from want” and “freedom from fear” went a long way in explaining why some American women enjoyed the financial, social, and emotional rewards of the war years. The large number of those who developed skills and carried out new work, who put on military uniforms, married quickly, engaged in sexual activity freely, or moved several hundred miles away from home – or all of these – did so inside the grander framework of national and global crisis. Out of crisis, the most meaningful transformations emanated from the confidence they developed and the independence they felt and exercised. Many feared these would fade or be retracted after the war, and their fears were justified. From popular culture to
social commentary to political leadership, powerful voices urged women to “go back home to provide jobs for service men”, despite the fact that the jobs many held were not available to servicemen before the war and that many returning servicemen had not worked for wages regularly in the 1930s. Numerous surveys and polls of female workers found that most wanted to remain in the work force rather than return to their prewar employment conditions. Efforts to “contain” women during the late 1940s and convince them to embrace a middle-class dream where they would play starring roles as domestic goddesses in their own homes eventually backfired. Their wartime experiences combined with collective memory not only affected their daughters, sisters, and friends directly, but also reinforced the deep foundations of the equality crusades – from civil rights to women’s rights to workers’ rights to gay and lesbian rights – that would take center stage in the postwar generations.

**G.** Women featured in a few early histories of the Second World War, but they did not receive much scholarly notice as a group until the late 1970s, after the women’s movement and the field of women’s history had gained traction. The simultaneous influence of social sciences on history contributed to the heightened interest in women as subjects – they could be counted, plotted on graphs, and studied in the aggregate, especially as war workers. Thus the earliest scholarship highlighted women’s contributions to U.S. success in World War II, particularly through their work as builders and inspectors of military equipment. Leila J. Rupp’s book *Mobilizing Women for War: German and American Propaganda, 1939–1945* (1978) focused on the U.S. government propaganda campaigns to get women into the factories and other places of employment and to keep them there for the duration.

In the 1980s, four landmark works appeared, establishing the vital role of American women in the Second World War and positing an essential question: How did women’s work for wages affect their abilities as wives, mothers, and homemakers? In *Wartime Women: Sex Roles, Family Relations, and the Status of Women during World War II* (1981), Karen Anderson focused on three of the fastest-growing industrial areas for war production: Detroit, Baltimore, and Seattle. Anderson unveiled the underside of these burgeoning urban workplaces, with their racial tensions and violence, age discrimination, and unfulfilled government promises to working homemakers who needed assistance with shopping, meal preparation, and child care. Susan Hartmann’s *The Home Front and Beyond: American Women in the 1940s* (1982) launched Twayne’s American Women in the Twentieth Century series, a chronological history organized by decade. That Hartmann analyzed the 1940s, whole and entire, allowed readers to see the social and political forces operating to encourage the maintenance of traditional, clearly defined gender duties in postwar America (1945–1949), namely homemaking and motherhood for women.

In 1984, D’Ann Campbell published the cleverly titled *Women ‘At War With America: Private Lives in a Patriotic Era’*, a work that approached various groups of American women in terms of their roles and resources. Using the rich material produced by social scientists and their organizations during the war, Campbell combined the techniques of both a social scientist and humanist to show that military women, homemakers, stateside service wives, and female industrial laborers, among others, fared much worse on all fronts than one group singled out and heralded because their work fit within acceptable gender parameters: nurses. All of these groups had gone to war, many answering the numerous calls to assist however they could, but Campbell demonstrated that American women remained at war with a nation that extended opportunities to them while simultaneously reining them in.

The fourth significant book published in the 1980s, Maureen Honey’s *Creating Rosie the Riveter: Class, Gender, and Propaganda during World War II* (1984), revealed how high-circulation magazines aimed at particular audiences sought to appeal to women on the basis of class status and
values. In addition to these four important works, Alice Kessler-Harris and Ruth Milkman also conducted studies in the 1980s on the challenges women faced during World War II as laborers. By the end of the decade these historians and other scholars generally agreed that the war had offered myriad and measurable opportunities to women of all races and at all socioeconomic levels, but the options proved temporary, resulting in little significant redefinition of cultural gender norms that had cast women primarily as wives and mothers.

This early scholarship was enriched by oral history projects begun in earnest in the 1980s, notably Sherna Berger Gluck’s interviews of southern California war workers in *Rosie the Riveter Revisited: Women, the War and Social Change* (1987), a collection that encouraged scholars to follow Gluck’s lead in focusing on personal narratives of women who now seemed comfortable talking candidly about their wartime experiences. Oral history projects would flourish in the 1990s, as fiftieth anniversary commemorations of U.S. involvement in World War II not only marked specific events but also prompted an urgency to record aging participants’ stories. Scholars’ concentration on particular locales or geographic regions, as well as specific groups of women or the jobs they carried out became organizing principles for a succession of oral history collections, some available online and others in print, such as Cindy Weigand’s *Texas Women in World War II* (2003) and Jeffrey S. Suchanek’s *Star Spangled Hearts: American Women Veterans of World War II* (2011).

While oral history projects flourished in the 1990s and beyond, Judy Barrett Litoff and David Smith began soliciting, collecting, and publishing as many wartime letters as possible. Their quest, begun in 1990, continues a generation later, with an amassed total of over 30,000 letters written by women. Litoff and Smith’s edited collections remain a starting point for any scholar pursuing the voices of ordinary American women who corresponded during the war.

The emerging field of cultural studies influenced scholarship from the 1990s forward, bringing gender and sexuality to the fore. The questions raised by cultural studies required scholars to consider the intersections of race, ethnicity, class, and sexuality as central elements in how women were viewed and what they experienced as a result. In *Abiding Courage*, Gretchen Lemke-Santangelo surveyed African American women who had migrated to northern California’s East Bay area, where employment in the shipyards and auxiliary industries offered economic opportunities unavailable in the Jim Crow south. Leisa D. Meyer’s *Creating GI Jane* revealed the myriad challenges, both real and imaginary, posed by a women’s army – notably Americans’ views on who could and should be a soldier and what that meant for a social order dependent on clear-cut gender norms; Meyer was one of the first to analyze lesbian Wacs during WWII. Maureen Honey’s edited collection of primary sources, *Bitter Fruit: African American Women in World War II* (1999), investigated how women of color were depicted in popular culture, including the African American press, and how they negotiated these characterizations in addition to the challenges of wartime mobility, displacement, and opportunity.

In recent years, scholars examining American women during World War II have synthesized and built on the foundations laid by the previous generation, taking further the equations linking gender, sexuality, personal autonomy, and the media’s role in guiding individual and collective self-awareness, behavior, and cultural values. The historians’ titles reveal not only the characterizations of wartime women but also the pressures brought to bear on them during the crisis: Marilyn Hegarty’s *Victory Girls, Khaki-Wackies, and Patriotutes: The Regulation of Female Sexuality during World War II* (2008), Meghan K. Winchell’s *Good Girls, Good Food, Good Fun: The Story of USO Hostesses during World War II* (2008), and Melissa A. McEuen’s *Making War, Making Women: Femininity and Duty on the American Home Front, 1941–1945* (2011), all pose research questions that uncover uneasy truths about the measured
oversight and careful management of American women during a U.S. war inspired by and fought to defend “freedom.” Similar questions remain today as historians still seek to understand how U.S. propaganda agencies, and American media in general, depicted women during the war, and what this meant to them, to those conducting the war effort, and to the nation at large.

**Match the parts (A-G) with the headings (1-7):**

1. Lasting Changes
2. Sex, Marriage, and Motherhood
3. Discussion of the Literature
4. Wage Work and Opportunity
5. Military Service
6. Volunteer Work
7. Mobility, Sacrifice, and Patriotic Duty

**Answer the following questions:**

1. What kind of work did AWVS women do?
2. How does the war relate to the weakening of sexual mores?
3. What was the woman’s place in the war in literature? Describe it.
4. What can you say about sex in the name of patriotism?
5. What is the place of a woman in the war?

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ENGLISH FOR HISTORY STUDENTS

Учебное пособие