Thinking with Race in Medieval England

The medieval period is often thought of as the era just before the idea of race emerged – before the Atlantic slave trade, before European colonialism, before scientific racism. At the same time, the Middle Ages have been crucial to modern phenomena of racialized nationalism and ideologies of whiteness. In recent years, medievalists have studied and debated race’s significance. Acknowledging the complex and urgent status of medieval race today, this course examines some of the stories, images, ideas, and institutions of medieval England. We will test how race helps us think about the articulation and operationalization of human difference between the twelfth and fourteenth centuries, especially with respect to Jews, Saracens (a term coined by Christians to refer to Arabs and Muslims of varying ethnicities), and the so-called “monstrous races” thought to populate the far reaches of the world. We’ll ask – How did geography, religion, and history come to be corporealized, or understood as legible on the body? How did the essentialization of differences between groups act to satisfy desires, or seemingly to solve intellectual and ideological difficulties? How does “thinking with race” in medieval England throw new light on race and racism today? Some readings will be in Middle English; others will be modern English translation. No previous experience with medieval literature is expected.

Content note: Throughout the course, we will closely examine instances of racism and racist violence. The aims of the course itself are antiracist.
Nota bene: Syllabus is subject to change!

**Texts**

All other readings will be accessible as a course packet.

**Evaluation**
- 25% Attendance, participation, quizzes, & informal writing assignments
- 25% Midterm exam
- 25% Final exam
- 25% Annotated bibliography and review essay (due Thursday, June 13)

Extra credit: Middle English recitation (+5 points on midterm exam)

**Class policies**

**Attendance is required.** Attendance is expected, and will be recorded, at every class. You are allowed a maximum of three absences over the entire term (including sections). After that, your grade will be affected.

**You must bring a printed copy of the reading for the day.** Failure to bring a printed version will result in your being counted absent. Being “present” entails being prompt and prepared.

**Informal vs. formal writing assignments:** For section, you will be assigned a number of short, INFORMAL writing assignments over the quarter. The purpose of these assignments is for you to communicate observations and generate ideas. Informal assignments will be graded on a simple scale: “check” for solid work (5 out of 5); “minus” for deficient work (2 out of 5); zero for missing work (no informal assignments will be accepted late). Your one FORMAL writing assignment, the final annotated bibliography and review essay, is expected to be carefully planned and polished. It will receive a letter grade. If late, it will be marked down 1/3 of a letter-grade per day; for instance, a “B+” paper would drop to a “B” if one day late, to a “B-“ if two days late, and so forth.

**Quizzes:** I occasionally give in-class quizzes. These are designed to test whether or not you have read carefully; they do not demand that you already understand everything before you come to class.

**Plagiarism:** Plagiarism is a serious academic offense. Make sure to cite your sources, and do come talk to me if you are unsure about what constitutes plagiarism.

**Disabilities:** I am happy to accommodate disabilities in the classroom; just come talk to me about it.
Nota bene: Syllabus is subject to change!

**SCHEDULE** (the readings listed are what you need to have COMPLETED for class)
(readings marked with an asterisk* can be found on Canvas)

Week 1:
4/1 Intro: What was race? (& an introduction to Middle English)

4/3 Jeffrey Cohen, “Race,” in *A Handbook of Middle English Studies* (2013)*
Geraldine Heng, “The Invention of Race in the European Middle Ages II: Locations of Medieval Race,” *Literature Compass* 8 (2011)*
https://newrepublic.com/article/144320/racism-medievalism-white-supremacists-charlottesville

4/5 SECTION

Week 2:
4/8 *The Book of John Mandeville*, pp.1-67 (Prologue through Chapter 12)
first part (pp.20-50) of Suzanne Conklin Akbari, Chapter 1, in *Idols in the East: European Representations of Islam and the Orient, 1100-1450* (2009)*

4/10 *The Book of John Mandeville*, pp.67-116 (Chapter 13 through Chapter 20)
second part (pp.50-66) of from Suzanne Conklin Akbari, Chapter 1, in *Idols in the East: European Representations of Islam and the Orient, 1100-1450* (2009)*

4/12 SECTION

Week 3:
4/15 *The Book of John Mandeville*, pp.116-185 (Chapter 21 to the end)

4/17 *Richard Cœur de Lyon*, pp.33-94 (pause after line 2464)

4/19 SECTION

Week 4:
4/22 *Richard Cœur de Lyon*, pp. 94-162 (pause after line 5186)
Nota bene: Syllabus is subject to change!

4/24 Richard Coeur de Lyon, pp. 162-212 (to the end)
   excerpts from Usama ibn Munqidh, *The Book of Contemplation*

4/26 SECTION

Week 5:
4/29 Chaucer, “Man of Law’s Tale,” lines 134-469*

5/1 Chaucer, “Man of Law’s Tale,” lines 470-875*

5/3 SECTION

Week 6:
5/6 Chaucer, “Man of Law’s Tale,” lines 876-1162*

5/8 MID-TERM REVIEW

5/10 SECTION – *Midterm exam in section*

Week 7:
5/13 King of Tars, Introduction and lines 1-561

5/15 King of Tars, lines 562-1241

5/17 SECTION

Week 8:
5/20 Geoffrey Chaucer, “The Prioress's Prologue and Tale,” (lines 453-690)
   selected Marian miracle stories, from *Miracles of the Virgin in Middle English* (ed. A. W. Boyarin)*

5/22 Medieval Hebrew poetry by Meir of Norwich* (trans. Crawnow and Elsworth)

5/24 SECTION

Week 9:
5/27 No class: Memorial Day

5/29: *The Siege of Jerusalem* (pause after line 896)
SECTION

Week 10:
6/3  The Siege of Jerusalem (lines 897-1340)
     Medieval Hebrew poetry by Judah Halevi*

6/5:  Ania Loomba, “Race and the Possibilities of Comparative Critique,” New Literary History
      40 (2009), pp. 501-522

     NO SECTION (reading period)

FINAL EXAM

ANNOTATED BIBLIOGRAPHY AND REVIEW ESSAY, due by email on Thursday, June 13