

HISTORY 430: Gender and Medicine in the Middle Ages

Dr. Sara Ritchey

Tuesday & Thursday 2:50-4:05

ONLINE, Synchronous

Office Hours: per University guidelines, all office hours will be held on Zoom, email for appointment

sritchey@utk.edu

Course Description: Students in this course will explore the vast range of approaches to the healthcare of gendered bodies in Europe and the wider Mediterranean prior to the emergence of modern biomedicine. Humoral physicians, barbers, apothecaries, religious healers, saints, and charlatans all participated in the medieval medical marketplace and fundamentally shaped the way we think about sex, gender, reproductive rights, medical knowledge and authority, and healthcare practice. The course unfolds from the premise that all approaches to the human body—whether scientific, religious, social, or political—are gendered, and it seeks to ascertain how understandings of gendered and sexed bodies shape the construction of medical knowledge and healthcare delivery. Throughout the course, when thinking about the construction of medical knowledge, we ask: How has gender acted as an organizing principle of medicine and healthcare? What is “women’s health” and how have resources been allocated to support it and other bodily health issues deemed “feminine”? Which healthcare practices and roles are feminized and how did they get that way?

We begin the course with an inquiry into the critical construction of the category of “medicine” and the analytical category of “gender,” and we end the course with discussions of contemporary healthcare concerns related to gendered bodies and their care. Along the way, we use medieval discourses on health, illness, the body, sex, and sanctity as a way to explore the premodern construction of these categories. By examining gendered approaches to the body and medicine from the distant past, we gain insight into and are better able to historicize contemporary discussions hinging on gender and medicine.

Accommodations:

Your experience in this class is important to me. I am very happy to make reasonable accommodations for students with disabilities registered with the Office of Student Disability Services (SDS) located at 915 Volunteer Blvd, 100 Dunford Hall. I encourage you to speak to me about accommodations early in the semester so that I can begin working with SDS to meet your needs.

Please be aware that the University engages a hotline that encompasses support for a variety of student needs. 974-HELP. If I am worried about you based on severe changes in mood, attendance, academic concerns, or on comments made, I plan to do what I can to secure support for you. Vols help vols!

Learning during a pandemic:

We are learning together during a the Covid-19 pandemic. This is tough for all of us. I will be teaching from my tiny home with a wide-open floor plan (!), where my family is engaged in full-time work and school as well. I imagine that you will be in a similar situation. I have built in several additional accommodations that recognize that we will all be experiencing distractions and unusual difficulties based on illness, caregiving responsibilities, extraordinary anxiety, stress, shared space, technology problems, financial trouble, and more.

Participation:

This course is built on collaborative learning. While I will not “take off” for absences from our synchronous sessions, I will “add on” for active, engaged, and meaningful participation in them. At the beginning of class, we will have a community ground rules discussion in which we all, as a class, decide how to treat one another and how to hold one another accountable for the work required to make this class an effective and positive learning experience for everyone. The expectation is that you will heed those ground rules.

One ground rule that you can count on is the necessity for respect in and out of class. How do you come to class prepared, engaged, and respectful? You can follow these simple guidelines:

- Give full attention to the speaker
- Turn on your camera (if there are issues or accommodations we need to make because this is simply not possible, speak with me independently)
- Encourage your classmates to share their insights and perspectives, while also sharing your own when they are relevant. You encourage participation by showing support for all perspectives and by actively and respectfully listening when others are speaking. In order to respectfully comment on the reading material and discussion questions it is absolutely essential that you come to class prepared to engage in an informed fashion.
- Use gender-inclusive and non-sexist language: Non-sexist language includes all sexes and genders (i.e. do not use “man” or “men” when referring to humanity). Gender-inclusive language integrates words that affirm and respect the ways that people express and describe the experience of their gender, which may not fit into the gender binary and includes people who may not identify with the sex they were assigned at birth (i.e. not strictly “he” or “she” but “they”). Please share with your instructor your preferred pronoun and name, and these gender identities and gender expressions will be honored. Please refer to me by the pronouns she/her.
- I will not tolerate any form of hate speech. Hate speech includes any words that attack a person or group on the basis of attributes such as race, religion, ethnicity, sexual orientation, gender identity, or ability. Stereotypes or “jokes” that disparage a person or group based on these categories are also hate speech. Any hate speech or other disrespectful language will be reported to the University disciplinary council and may result in a student’s removal from the course.
- Please know that I am a mandatory reporter, which means that I am legally obliged to report any incident of prohibited conducted that is disclosed to me.
- Please know that, even though we are conducting our discussions online, there are behavioral rules and policies that we must all heed. They are outlined here:
<https://utk.instructure.com/courses/55015/pages/participation-rules-for-live-zoom-sessions>

- All content on this course, including class discussions, recorded lectures, annotations, and introductory videos are prohibited from sharing outside of the course. Students who are not enrolled in this course are not to view videos or Canvas resources, nor are any other members of the general public. The Canvas page itself is copyrighted and it is illegal to share it or its contents outside the specific measures of the course.

In a class that discusses such sensitive issues as the making of medicine and bodies in “the West,” identity, gender, experience, ethnicity, sexuality, and faith, our first and most imperative code of conduct is mutual respect in a safe space. It is my job to guard the safety of our learning space. We learn from a diversity of experiences, and thus we value experiences and opinions that are different from our own. In our discussions, you must avoid using negative, disparaging, or dismissive language. All participants in this course should feel comfortable expressing their own views without fear of reprimand or disparagement. You can disagree (you will disagree) with your classmates and with the professor, but you must express your disagreement respectfully and within the boundaries of professional academic discourse. Again, failure to speak and behave with respect will result in disciplinary action through the University’s disciplinary council.

Out of Classroom Conduct:

Interacting with your professors outside of class is one of the most important things you can do to succeed academically. During this time of pandemic, there are two primary ways that you interact with your professors outside of class: 1) email 2) office hours

Email: I check email regularly and will respond within 24-hours (M-F). I expect you to communicate professionally over email. Use a descriptive subject header, address your professor by name, use proper grammar and spelling, and include your name and the class in which you are enrolled. I may not respond to your email if it does not observe these basic formalities. I communicate updates and information with you through email. Students in this course are expected to check their university accounts at least once a day.

Office Hours: I am always available to talk with you about the course, essays, or other academic matters during office hours. I am very happy to make an appointment with you if you are unable to make office hours. Email me to set up a time to meet.

Reading Assignments and Class Preparation:

Our course primary source reader is Winston Black, ed. *Medicine and Healing in the Premodern West: A History in Documents* (Ontario: Broadview, 2020). I have intentionally chosen an affordable text that is available both in physical copy and in a digital version that you can purchase through Perusall, a software application that enables shared annotation. In addition to this text, several articles are available on our Canvas page, which is organized by modules.

You are expected to complete the readings and annotations before each synchronous discussion.

Preparation for synchronous discussion includes active, generous reading, annotation, note taking, and reflection. The course readings are designed to challenge your assumptions about the body, gender, sexuality, and health. Some of the readings might contradict your closely-held beliefs. You may not personally agree with many of the readings. The point of the course is not to agree with everything the readings, your professor, or your classmates assert. The point is to

learn 1) how to listen/hear/read, 2) how to understand their assertions and the bases on which they make them, 3) how to honestly present their arguments, and 4) how to respond effectively with valid criticism (valid = source-based). I welcome your informed criticism of the assigned readings, but it must be informed by generous reading.

For each week of assigned readings below, I have posted approximate time that it will take to complete the reading if undertaken in an engaged fashion. According to university guidelines, you are expected to spend roughly 6-9 hours of time outside of class for every 3 credit hours. Leaning on a very conservative estimates due to our pandemic circumstances, that amounts to approximately 10 hours of learning time per class, per week. I have used a course work calculator to aim at providing roughly 10 hours total (including class time) per week; included in this calculation is the assumption that distraction and necessary self-care will compound learning times during a pandemic. I have estimated reading time extremely generously at 3.5 minutes per page (most calculators suggest closer to 2 minutes). This is because the reading is rather complex and difficult and I expect you to spend time grappling with it. You should read each assignment once, THEN do the annotations in Perusall, which will enable you to engage more deeply with the texts.

Each week also includes reading and discussion questions that should help to prepare you for discussion and all assignments.

Assignments (guidelines and deadlines for each assignment are available on Canvas):

Weekly annotations, 10 pts each (X10, 100 pts) (weekly)

Reflection essays, 50 pts each (X2, 100 pts) (Sept. 3 and Nov. 18)

Introductory assignments (video, follow ups, ground rules): 25 pts (Aug. 23, 25, 27, 28)

Storymaps #1 assignments and draft, 100 pts (Sept. 3, 9, 17, 23, Oct. 2)

Storymaps #2 assignments and draft, 100 pts (Oct. 7, 15, 22, 28, Nov. 6)

Final Storymaps assignment, 100 pts. (Dec. 8)

For written assignments, please consider making use of the University writing center, a free resource designed to help you at all stages of the essay-writing process. I encourage you to make use of this resource at an early stage in your preparations for essay writing (reflections and storymaps). You can make an appointment with the specialists at the center by visiting: <https://writingcenter.utk.edu> (Links to an external site.).

Another **excellent** source for writing essays is the history department's own writing center, where experienced doctoral candidates will guide you through historical writing. You can make an appointment here: <http://history.utk.edu/history-department-writing-tutors/> (Links to an external site.)

Cheating and Plagiarism:

No form of cheating or plagiarism, which is cheating, will be tolerated in this course. Any offense of cheating, including plagiarism, will receive, at a minimum, a 0 for the assignment and referral to the Office of Student Judicial Affairs. The University defines plagiarism in the following manner:

Plagiarism is using the intellectual property or product of someone else without giving proper credit. The undocumented use of someone else's words or ideas in any medium of communication (unless such information is recognized as common knowledge) is a serious offense, subject to disciplinary action that may include failure in a course and/or dismissal from the university. Specific examples of plagiarism include, but are not limited to:

(a) Using without proper documentation (quotation marks and a citation) written or spoken words, phrases, or sentences from any source;

(b) Summarizing without proper documentation (usually a citation) ideas from another source (unless such information is recognized as common knowledge);

(c) Borrowing facts, statistics, graphs, pictorial representations, or phrases without acknowledging the source (unless such information is recognized as common knowledge);

(d) Collaborating on a graded assignment without the instructor's approval; and

(e) Submitting work, either in whole or in part, created by a professional service and used without attribution (e.g., paper, speech, bibliography, or photograph).

Course objectives:

- Students will be able to identify, explain, and interpret overlapping systems of health knowledge and health care in the premodern period and today.
- Students will recognize how many social and cultural factors (and particularly gender) shape the production and dissemination of health care and health knowledge in the premodern past and today.
- Students will develop skills in communicating historical knowledge publicly. They will be able to communicate the pastness of the past (how it is very different from us) and the presentness of the past (how it remains significant today and continues to shape our understanding of, in the case, medicine).
- Students will gain skills in conducting historical research, evaluating sources, and synthesizing historical narratives.
- Students will create their own historical interpretations, narratives, and arguments.
- Students will compose multi-medial platforms to share their historical interpretations, narratives, and arguments with an audience outside of the classroom.

INTRODUCTIONS AND COMMUNITY GROUND RULES

Week 1: Introductions

August 20: Synchronous (75 minutes)

Due August 23 at noon EST: (4 hours)

- Post 3-minute personal videos to YouTube (set to private: see directions under “assignments” in Introductions Module), link in “Discussions” tab (20 pts)
 - Post follow up questions in Discussions thread (10 pts)
 - Carefully review source list to prepare for choosing your sources
-

Week 2: Community Ground Rules

August 25: Asynchronous Individual Meetings and Assignments (1 hour)

- Sign up for one-on-one professor meeting on Calendly (link in module)

August 27: Synchronous (75 minutes)

- Community ground rules break outs
- Storymap Sources sign up

Due August 28 at 5:00 pm EST:

- Post 3-sentence community guidelines to Discussions tab in Introductions Module (2 hours) (25 pts)
- Provide constructive feedback on each student’s post (2 hours) (25 pts)

MODULE 1: THEORY AND METHOD IN PREMODERN MEDICINE & GENDER

Week 3: Theories and Methods in Medical History

Due Sept 3 at 4:00 pm EST:

- Post two-page of formal reflection answering the discussion questions based on your assigned reading (2 hours) (50 pts)
- Source #1 bibliography (2 hours) (15 pts)

Assigned Reading: (total pages, 62; total time, 3 hours, 37 minutes)

- 1) “Biomedicine” in *The Encyclopedia of Medical Anthropology*
- 2) John Janzen and Edward Green, “Continuity, Change, and Challenge in African Medicine”
- 3) Kaja Finkler, “Spiritual Healing and Biomedicine Compared”
- 4) *Medicine and Healing*, pp. 1-5, 11-13
- 4-5) *Medicine and Healing* documents 3 and 4, “A Babylonian Spell Against Fever” and “Plague as Divine Punishment”

Reading and Discussion Questions:

What is medicine? What is the difference between medical care and health care? What differentiates medicine from religion, magic, or science?

Week 4: Theories and Methods in Gender History

Due Sept. 9 at noon EST:

- Post one page of formal reflection answering the discussion questions based on your assigned reading. (2 hours) (50 pts)
- Submit reading annotations on Perusall (2 hours) (10 pts)
- Source #1 summary-description and original image (2 hours) (15 pts)

Assigned Reading: (total pp, 29; total time, 1 hour and 41 minutes)

- 1) Anne Fausto-Sterling, "Why Sex is Not Binary," <https://www.nytimes.com/2018/10/25/opinion/sex-biology-binary.html> (Links to an external site.)

- 2) Emily Martin, "The Egg and the Sperm: How Science has Constructed a Romance Based on Stereotypes," <https://web.stanford.edu/~eckert/PDF/Martin1991.pdf> (Links to an external site.)
- 3) Audre Lorde, "Age, Race, Class, and Sex: Women Redefining Difference," https://www.colorado.edu/odece/sites/default/files/attached-files/rba09-sb4converted_8.pdf (Links to an external site.)
- 4) Aisha Harris, "A history of self-care," http://www.slate.com/articles/arts/culturebox/2017/04/the_history_of_self_care.html (Links to an external site.)
- 5) Document 1 from *Medicine and Healing*, "The Kahun Gynaecological Papyrus"

Reading and Discussion Questions:

What is gender? How does it shape our consideration of the body? Do gender expectations influence scientific thinking? Do they influence what we "know" or what is considered "knowledge"? How do culture and society affect the construction and distribution of medicine and medical resources? How do race, class, gender, and ability affect the construction of health knowledge? How do they affect the delivery of healthcare?

MODULE 2: FOUNDATIONAL HISTORIES

Week 5: Histories: Greek, Roman, and Islamicate Roots of Scholastic Medicine

Due Sept. 17 at 4:00 pm EST:

- Annotations in Perusall (2 hours) (10 pts)
- Source #1 context and map (2 hours) (15 pts)

Assigned Reading (in this order): (total 48 pp; 2 hours, 48 minutes)

- 1) *Medicine and Healing*, pp. 25-28, 49-51, 149-152
- 2-15) *Medicine and Healing* documents 7, 10, 11, 13, 16, 22, 23, 24, 25, 45, 52, 53, 54, and 57

Optional Viewing: (30 minutes) search "Bimaristan" in <https://archnet.org>

Optional Listening: (50 minutes) Ahmed Ragab on Bimaristan: <https://soundcloud.com/ottoman-history-podcast/islamic-hospitals-in-medieval-egypt-and-the-levant-ahmed-ragab> (Links to an external site.)

Reading Questions:

What traditions of healing and ideas about the body were circulating prior to the medieval period? To what degree were they inherited, adapted, or abandoned, and why? How were they constructed as authoritative? How did Islamicate physicians adapt Greek and Roman (Hippocratic-Galenic) medicine? How would you describe the genre of their medical writings? What major breakthroughs in medical history do we associate with medieval Islamicate physicians and public health authorities? How did Islamicate medical practitioners address the spiritual elements of human health?

Week 6: Histories: Early Medieval Medicine

- Annotations in Perusall (2 hours) (10 pts)
- Source #1 significance and representational image (2 hours) (15 pts)

Assigned Reading: (35 pp; 2 hours)

- 1) Peregrine Horden, "What's Wrong with Early Medieval Medicine,"
- 2) *Medicine and Healing*, pp. 121-123
- 3-7) *Medicine and Healing* documents 36, 39, 41, 49, 50, and 86

Assigning viewing: Explore Bald's
Leechbook: https://britishlibrary.typepad.co.uk/digitisedmanuscripts/2013/10/anglo-saxon-medicine.html?_ga=2.61857189.807869724.1595448651-1457915330.1506957347

Reading and Discussion Questions:

How does Horden's argument help us to understand what we are looking at when we examine healthcare practices in the early medieval world? How does it help us to think about the overlapping categories of medicine and religion that we see operative in the medieval world as well as today?

MODULE 3: THE PROFESSIONALIZATION OF MEDICINE IN EUROPE

Week 7: Salerno and Academic Medicine

- Annotations in Perusall (2 hours) (10 pts)

Due Oct. 2 at 5:00 pm EST: Full formal write-up of Storymap Source #1 (see instructions) (4 or more Hours) (40 pts)

Assigned reading (in this order): (27 pp; 1 hour, 35 minutes)

- 1) *Medicine and Healing*, pp. 183-185, 197-198, and 206-207
- 4-6) *Medicine and Healing* documents 62, 63, 69, 70, 71, 75, 78, 83, 85

Assigned viewing: 15 minutes.

- Explore the manuscript images in Monica Green's blogpost about Trotula (read her blog post, too): <http://blog.wellcomelibrary.org/2015/08/speaking-of-trotula/> (Links to an external site.)

Reading and Discussion Questions:

How does medical practice begin to change at Salerno? What are the roles of women at Salerno? What forces contributed to the emergence of "Salernitan medicine"? What do we mean by "scholastic" medicine? How would you characterize the practice of scholastic medicine? What roles did women play in scholastic medicine? What roles did books play? What roles did Universities play?

Week 8: The Masculinization of Medicine

Due Oct. 7 at 4:00 pm:

- Annotations in Perusall (2 hours) (10 pts)
- Source #2 bibliography (2 hours) (15 pts)

Oct. 8: Synchronous CLASS VISIT WITH DR. WINSTON BLACK *prepare for sources Q&A** (75 minutes)

Assigned reading (in this order): (total 49 pp; 2 hours 12 minutes)

- 1) Monica Green, "Women's Medical Practice and Healthcare in Medieval Europe"
- 2) *Medicine and Healing* pp. 236-237
- 3-6) *Medicine and Healing*, documents 79, 80, 81, 82

Reading questions:

How was the healthy female body conceived and promoted in the Middle Ages? Why was the uterus and menstruation so important to women's health? How were male and female bodies differently constructed? What was the role of society, the Church, and local government in regulating health? How did regulation influence women's healthcare practices?

Week 9: The Medicalization of Sex

Due Oct. 15 at 4:00 pm EST:

- Annotations in Perusall (2 hours) (10 pts)
- Source #2 summary-description and original image (2 hours) (15 pts)

Assigned reading: (total pp. 48; 2 hours, 48 minutes)

- 1) *Medicine and Healing* document 66
- 2) Lara Kalas, "Lovesickness," <https://theconversation.com/being-lovesick-was-a-real-disease-in-the-middle-ages-70919> (Links to an external site.)
- 3) Roland Betancourt, "Transgender lives in medieval art and medicine," https://www.getty.edu/art/exhibitions/outcasts/downloads/betancourt_transgender_lives.pdf (Links to an external site.)
- 4) Kriota Willberg, *Silverwire* comic book: <https://medium.com/spiralbound/silver-wire-baf872fa9019>
- 5) read the comic alongside *Medicine and Healing* document 77

Assigned viewing: 30 minutes

- Anatomical diagrams:
- <https://wellcomecollection.org/works/aq295ftx/items?canvas=1> (Links to an external site.)
- Explore the images @jack_hartnell on instagram
- https://inpress.lib.uiowa.edu/feminae/DetailsPage.aspx?Feminae_ID=31481 (Links to an external site.)
- Mustio: http://www.europeanaregia.eu/de/handschriften/brussels-koninklijke-bibliotheek-belgie-bibliotheque-royale-belgique-ms-3701-15/de?cfchlcaptcha tk=c8a1fc5a839334079609cca5acebba43430b6391-1595451042-0-AdTctfCrIoZYLs4og77eXjfSRRqqegQbl62CzL_RJz5PvxTo7QgthHF0zdoHfQxIYs8pK4xm9P-Ct0TI-TARBIip7ehbiyFagC4Zb_DmbSJGvxYKL00PHGW2Cd0001UyxSfOS6vgRNBPNP-r5Rlta918TnWSJsTipE12Cj4PWhycPcBzWyrd1LhZHT_bmP7vdJvwt4kb59_tI2ka3lbXllcrKul04G8HEtzz_XnrONkGbIpO_JTYtma-EZWUNA3EGPGJm42OiWQjrs1Y7LAm0JyP-7P9o5Er270aqEmPfwSsVI7IRcTbWPecHySgo6cvg4SjJvkLJT5-NANqFdH6weqV-a3K63uOB9JOUNIiz4A4ZtOaS3--kvZH2lQfTYCok5VmDiJQiFtuLlqA3fTSxdMZ22zGV00KYTUIXq_Qri8QXxgd6Q0bwE E4I69DwrlcRO0pAK6xI_QbzbRGICm5vfaihlDB11hnm0x-

[Hr2lQ9e3fkGxgwLZrUW7LraZFhjSD4HBHiEjOGsTRITzguAMpMLvLi7wKN5ihqT2qKYQzSB6xOIXcMaIbko9W-w7fZ-1Gl6SjuICPuay3UMdWUrYT4CguRCNZpSQbbELHXGxeiMfmuzAlo30eghvAxH8uNGjx8Nk2UBt_gdpM8JWxePjmGFzHItiTTQphjaedwfmss1xm649n5S0fGUZwLx1PdBUA](https://blogs.bl.uk/digitisedmanuscripts/2018/03/call-the-medieval-midwife.html) (Link to an external site.)

- <https://blogs.bl.uk/digitisedmanuscripts/2018/03/call-the-medieval-midwife.html> (Links to an external site.)

Reading Questions:

How did cultural perceptions of women and gender shape what physicians saw when they looked at male and female bodies? How did culture shape medical investigation and treatment?

Optional extra credit assignment: Make a comic strip in the vein of Kriota Willberg's comic, in which you visualize and narrativize your intellectual engagement with the intersection of medieval gender and medicine using any concept and author from class.

MODULE FOUR: AGAINST RATIONAL MEDICINE

Week 10: Where are the Women?

Film streaming, *Sorceress* (for discussion next week) (1 hour, 36 minutes)

Due Oct. 22 at 4 pm EST:

- Annotations in Perussal (2 hours) (10 pts)
- Source #2 context and map (2 hours) (15 pts)

Assigned reading (in this order): (30 pp, 1 hour, 45 minutes)

- 1) Stephen of Bourbon, "On the Worship of the Dog Guinefort"
- 2) Monsterrat Cabré, "Women or Healers?" [cabre. women or healers.pdf](#) 
- 3) *Medicine and Healing* document 72, "A Woman Physician on Trial"

Optional tasting/testing:

- Explore the medieval recipe collections here: <https://sites.uwm.edu/carlin/medieval-culinary-texts-500-1500/> (Links to an external site.)
- *Feeling ambitious?* Make a meal from one of these collections, and report on it (pictures or it didn't happen!) for extra credit.

Reading Questions:

What methods can we use to figure out how people actually cared for and cured themselves and their loved ones? How do we approach the "efficacy" question? How does archival substantiation and "the victors" affect what we know about the past, particularly in terms of healthcare?

Week 11: The Persistence of Charms and Cults

Due Oct. 28 at noon EST:

- Annotations in Perussal (2 hours) (10 pts)
- Source #2 significance and representational image (2 hours) (15 pts)

Assigned reading: (total 52 pp; 3 hours)

- 1) Nicholas of Prague, Antipocras, (read pps 1-11): [ANTIPOCRAS. A Medieval Treatise on Magic.pdf](#) 
- 2) Sara Ritchey, "Caring by the Hours"

- 3) *Medicine and Healing* pp. 249-251
- 4) *Medicine and Healing* documents 87, 88, 89, 90

Reading and Discussion Questions:

What other options existed besides "rational" medicine? How often were these options used? What kinds of practitioners do we find outside of rational medicine? What kinds of remedies do they use? What do their remedies rely on? How did university-trained medical practitioners regard them? Why did so many people appeal to saints for medical assistance, even after the "rational turn" in medical theory? How were words used in medieval medicine? How did they exert power? Did books themselves have any power, independent of or in addition to the words on their pages? What is the gendered nature of these empirical remedies?

MODULE FIVE:

CONTEMPORARY RESONANCES

Week 12: Caregiving

Due Nov. 5 at 4 EST:

- Annotations in Perusall (2 hours) (10 pts)

Due Nov 6 at 5:00 pm: Full, formal draft of Storymap Source #2 (4 or more hours) (40 pts)

Assigned reading:

- TBA as we continue to collect coronavirus reports
- Gary Greenberg, “What if the Placebo Effect Isn’t Trick?”
<https://www.nytimes.com/2018/11/07/magazine/placebo-effect-medicine.html>

Reading questions:

What factors explain the gendered differences in persistent caregiving of the elderly, children, and the chronically ill? How does the unequal distribution of caregiving labor affect the lives of women? What is “affective labor” and what is its role in caregiving? Why is it less valued (monetarily) in our society than other forms of labor, such as intellectual labor or manual labor?

Week 13: Medical Racism, Medical Sexism

Annotations in Perusall (2 hours) (10 pts)

Extra credit: Video film review of *Sorceress* that examines it from historical perspective, using primary and peer-reviewed secondary sources from class. See guidelines on Canvas. Up to 25 pts. Due. Nov. 16.

Assigned Reading: (total 25 pp; 1 hour, 30 minutes)

- 1) Linda Villarosa, “Why America’s Black Mothers and Babies are in a Life-or-Death Crisis” <https://www.nytimes.com/2018/04/11/magazine/black-mothers-babies-death-maternal-mortality.html> (Links to an external site.)
- 2) “Covid-19 Targets Communities of Color,” <https://news.harvard.edu/gazette/story/2020/04/health-care-disparities-in-the-age-of-coronavirus/> (Links to an external site.)

- 3) Eyal Rise, "A Preventable Cancer is on the Rise in Alabama"
<https://www.newyorker.com/magazine/2020/04/06/a-preventable-cancer-is-on-the-rise-in-alabama>

Assigned listening: (37 minutes)

- Podcast: "Bodies" KCRW with Allison Behringer; episode, "Bleeding" August 7, 2018

Reading and Discussion Questions:

How do long-term historical structures like race, class, and gender help us to understand inequities in healthcare access and quality today? How do overlapping medieval categories of religion, medicine, and magic help us to understand health needs and health outcomes today? How can we see the problems of biomedicine, with its narrow focus, developing out of medieval structures of medicine?

Week 14: The Environment, Regionalism, and Healthcare

Due Nov. 18 at noon EST:

- Two-page formal response to reading and discussion questions from last week and/or this week (2 hours) (50 pts)
- Annotations in Perusal (2 hours) (10 pts)

Assigned Reading: (total 15 pp; 53 minutes)

- 1) Barbara Ehrenreich, "Welcome to Cancerland: a mammogram leads to a cult of pink kitsch" in *Harper's Magazine*. <http://pinkribbonblues.org/wp-content/uploads/2010/08/Ehrenreich-2001-WelcomeToCancerland-Harpers.pdf> (*Links to an external site.*)
- 2) The Difficult Case of Cancer (1) and (2)
- 3) Tristan Baurick, "Welcome to Cancer Alley," <https://www.propublica.org/article/welcome-to-cancer-alley-where-toxic-air-is-about-to-get-worse>

Reading and discussion questions:

How did medieval people deal with the same vexing, chronic diseases (like cancer) that we deal with? How do we deal with them? What approaches are similar? Which ones are dissimilar? Why has breast cancer emerged as a universal cause in ways that HIV-AIDS or other forms of chronic disease have not? What are the healthcare responsibilities of companies whose profitable practices perpetuate toxic and other hazardous environmental conditions?

Week 15: Conclusions

Nov. 24: final discussion

As professor, I reserve the right to adjust this syllabus as needed throughout the course of the semester.