
Beyond the Classroom: Immersive Learning in the St. Joan of Arc Chapel

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Historical Joan (c. 1410-May 30, 1431)

- Hundred Years War, 1346-1453
- French heroine 1428-1430
- Heresy trial, January-May 1431
- Nullification trial, 1456
- Sketch of “Joan” from one of the trial transcripts (1431)



Joan, the Middle Ages, and early 20th-c. America

- Purity, feminism, nationalism
- Canonization, 1920

- Gertrude Hill Gavin, 1927
- Marquette, 1966+

- Photo from the National American Woman Suffrage Association parade, Washington DC, March 3, 1913



What is medieval and what is modern?

- Parish church
- Architectural structure
- Traces of wall paint and graffiti
- 13th-c. altar table
- Floor tomb (NOT a crusader)
- Metal statue (14th or 15th c)



A Theological Perspective on killing and heresy

- When does the state have the right to kill?
 - Mainly in self-defense
 - From external enemies: other nations through war
 - From internal enemies: criminals, who the state needs “to stop”
- Heresy
 - A religious offense on a key matter (not a trivial matter)
 - The Church is the judge, but the state is the executioner
 - The Church, after a due inquisition, hands the heretic over to the state



The imprint of Jeanne d'Arc on French Studies at Marquette

Jennifer Vanderheyden



Pi Delta Phi

French Mass

French courses

Samples of
students' work

TIME TO RISE

THE MARQUETTE PROMISE TO BE THE DIFFERENCE



Pi Delta Phi: French National Honor Society







TIME TO RISE

THE MARQUETTE PROMISE TO BE THE DIFFERENCE





French Mass



in the Chapel

*French Courses
that include
Jeanne d'Arc*

Gender Studies:

“Auto-Insemination: The Birth and Evolution of French Feminism” (Dr. Jennifer Vanderheyden)

*“The Image of Women in French and Francophone Film”
(Dr. Jennifer Vanderheyden)*

History, Culture and Civilization:

*“From Feudalism to Fanaticism: France in Evolution”
(Dr. Jennifer Vanderheyden)*

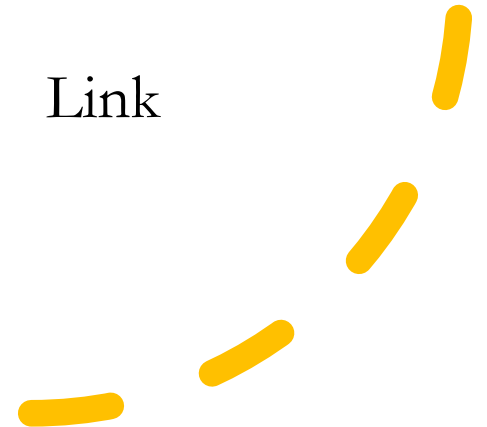
*“French Fashion: Design, Designers and Society”
(Dr. Sarah Gendron)*

FREN 4340 701
Franco Study-
Gender/Sexuality



List of Topics and Sub-Modules for Jeanne d'Arc

- [Jeanne et Marine le Pen](#) Link
- [Christine de Pisan Ditié Jeanne d'Arc.](#) Link
- [réliques Jeanne d'Arc.](#) Link
- [ProcesSentenced'Abandon\(1\).](#) PDF document
- [Proceslamort.](#) PDF document
- [documentary on Jeanne d'Arc.](#) Link
- [Jeanne d'Arc's banner.](#) Link
- [société de Jeanne d'Arc.](#) Link
- [La Passion de Jeanne d'Arc \(silent film\).](#) Link
- [interview with Mirko Stopar.](#) Link
- [trailer for Jeanne la pucelle \(Rivette\).](#) Link



Course readings

- *Joan of Arc: In her Own Words. (excerpts)*
- Excerpts from the Trial Transcripts
- Various critical articles
- Christine de Pizan: *Le Ditié de Jehanne d'Arc*
- **Classwork:**
- One page Reaction paper to submit before each class
- Group discussions in class (held in the Chapel)
(all readings and work in French with the exception of *Joan of Arc: In Her Own Words*)

Christine de Pizan: (september 11), 1364-1430/1431(?)

Jeanne d'Arc: (January 6,) 1412-(may 30), 1431



Christine de Pizan:

Le Ditié de Jehanne d'Arc

XXXIV

Hee! quel honneur au femenin
Sexe! Que Dieu l'ayme il appert,
Quant tout ce grant pueple chenin,
Par qui tout le regne ert desert,
Par femme est sours et recouvert,
Ce que Cm hommes [fait] n'eussent,
Et les traictres mis à desert!
A peine devant ne le creussent.

XXXV

Une fillete de XVI ans
(N'est-ce pas chose fors nature?),
A qui armes ne sont pesans,
Ains semble que sa norriture
Y soit, tant y est fort et dure!
Et devant elle vont fuyant
Les ennemis, ne nul n'y dure.
Elle fait ce, mains yeulx voiant,

XXXVI

Et d'eulx va France descombrant,
En recouvrant chasteaulex et villes.
Jamais force ne fu si grant,
Soient ou à cens ou à miles!
Et de noz gens preux et abiles
Elle est principal chevetaine.
Tel force n'ot Hector n'Achilles!
Mais tout ce fait Dieu, qui la menne.

Oh! What honour for the female sex! It is perfectly obvious that God has special regard for it when all these wretched people who destroyed the whole Kingdom – now recovered and made safe by a woman, some thing that 5000 men could not have done – and the traitors [have been] exterminated. Before the event they would scarcely have believed this possible.

A little girl of sixteen (isn't this something quite supernatural?) who does not even notice the weight of the arms she bears – indeed her whole upbringing seems to have prepared her for this, so strong and resolute is she! And her enemies go fleeing before her, not one of them can stand up to her. She does all this in full view of everyone,

and drives her enemies out of France, recapturing castles and towns. Never did anyone see greater strength, even in hundreds or thousands of men! And she is the supreme captain of our brave and able men. Neither Hector nor Achilles had such strength! This is God's doing: it is He who leads her.



MARQUETTE
THEATRE

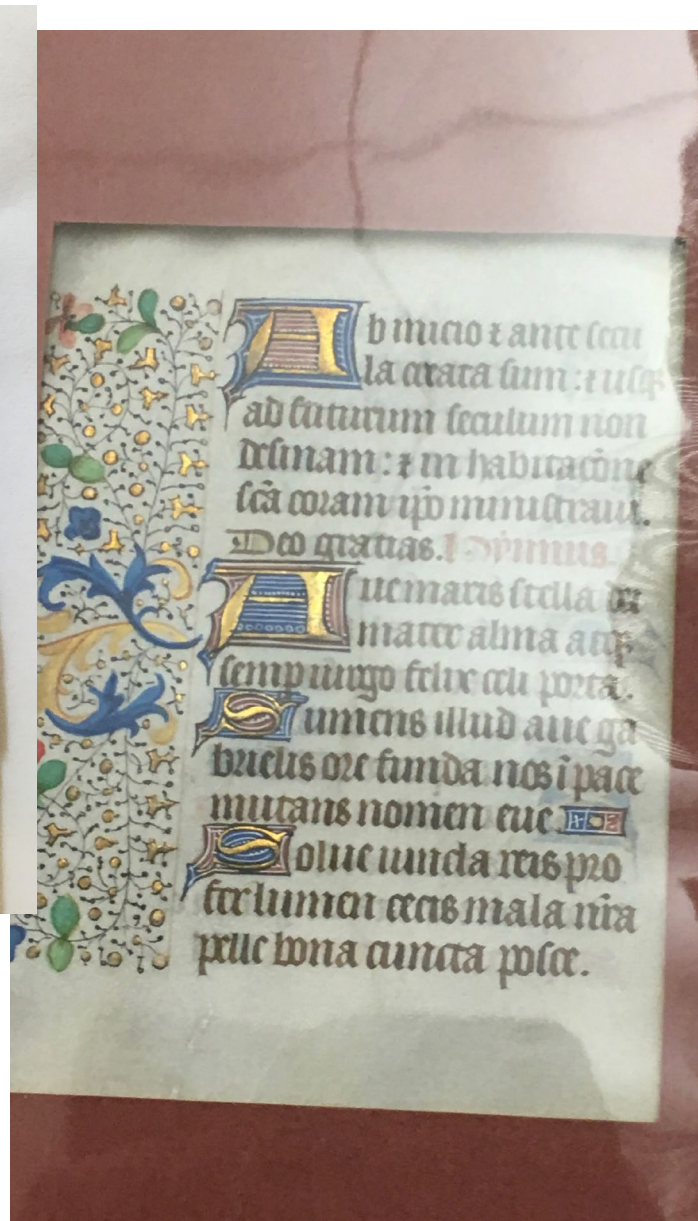
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TIME TO RISE

THE MARQUETTE PROMISE TO BE THE DIFFERENCE

Students' Reactions (translated from French):

- *As for Jeanne d'Arc...what can I say? She was judged by men with rules created by men to do work that men thought that only men could do. Her only crime was to dress like a man in order to do what a man could not do. (Amelia Ruffolo)*
- *The fact that Joan of Arc was able to convince a king of France proved that women can do the same things as men. Other women were inspired by her actions and decided to fight for what they wanted too. Joan of Arc wasn't the only woman uninterested in the traditional role of housewife, and she was one of the first to do something to change that. As the text says, Joan of Arc inspired many feminists, who launched the first wave of feminism in France.*
- *In Michelet's text, he describes that Joan of Arc's courage reached a climax when she addressed the uncertain soldiers she commanded. She said “Don't be afraid...God is showing me my way; this is what I was born for...” (69). Even though she was a woman among men who thought she was a witch and heretic, she remained in her faith.*

Students' Reactions:

When Joan of Arc is established as a powerful symbol of feminism, my first reaction when I read her tragic story was the limitations implicit in her choice of dress. This is no criticism of the person herself; her decision does not constitute a betrayal of the values of feminism. Rather, I think it's a reflection of a bad society that reinforces a division of "role." The tendency—in a patriarchal system—is to assume that the complexity and fortitude that an occupation deserves is beyond the capacity of women. The clothes Joan of Arc wears, therefore, are the only way she can function within the context of this stereotype. They disguise the obvious reminder of her identity as a woman. By physically hiding who she is, however, she becomes another.

Students' Questions in the Discussion Board:

- *Joan of Arc did not stop. She knows she is an outsider. She knows she needs to be strong and more. Why does one need God for a woman to be respected?*
- *Joan of Arc wore pants, rode horses, and would fight like a man. What was her opinion of other women? Did she think all women should have the opportunity to do the same or did she think it was just for her, a woman ruled by God? Was her role in the fight for women deliberate?*

Students' Reactions:

Jeanne

Pour toi, je ne peux rien écrire, ô mon beau feu.
J'attends la permission, il semble, pour mon cœur
De chanter de ta belle grandeur, boutefeux.
T'as jeté à tes ennemis les contrecœurs

Pour les brûler pour leurs crimes. C'est mon aveu :
J'admire toujours la façon dont, sans rancœur,
Tu as tué. Ils t'ont fait pousser tes cheveux...
Je t'adore, pour tu n'as pas perdu ton cœur.

T'étais sorcière, bergère, immorale, sage.
Que donnerais-je pour te voir, si belle et forte.
T'étais née pour le faire, sans peur de la mort.

Je suis tourneboulée et je suis désolée.
Sois mon conseil toujours, s'il te plaît, mon soleil,
Donc je peux continuer vivre ton message

*For you, I can do nothing, my beautiful fire.
I'm waiting for permission, it seems, for my heart
To sing of your beautiful greatness, motivation.
You conquered your heartless enemies*

*To burn them for their crimes. This is my vow:
I will forever admire the manner in which, without resentment,
You killed. They made you grow your hair...
I adore you, for you did not lose your heart.*

*You were a witch, a shepherdess, immoral, wise.
What would I give to see you, so beautiful and strong.
You were born to do it, without fear of death.*

*I am both angry and sorry.
Be my counselor always, please, my sunshine,
So that I can continue to live your divine message*

Engendered Heroines: The Trials, Sacrifices and Legacies of Jeanne d'Arc and Olympe de Gouges

The aim of my book-length monograph is to consider these two women under the following lenses:

- 1. As visionary geniuses who understood political struggles as non-binary creative processes whose innovative actions and words moved beyond conventional boundaries and stereotypes.
- 2. A comparison of their interrogations and trials, especially the performative and revolutionary nature of their defenses as women, that will illuminate the complexities of their fierce patriotism and determination to achieve goals at the cost of their lives.
- 3. The influence of their legacies on France's current civic, social and political cultures. Weaving throughout this study are the questions of whether such heroines could exist in today's France, and if so, in what context and toward what vision.

Compiègne



PONT SAINT-LOUIS
FRANCHI PAR JEANNE d'ARC
SECOURANT COMPIÈGNE
LE 23 MAI 1430
JOUR DE SA CAPTURE
PAR LES ANGLO BOURGUIGNONS
*"ET MOI, EN ME RETIRANT
SUR LES CHAMPS, CÔTÉ PICARDIE,
PRÈS DU BOULEVARD, JE FUS PRISE"*
20 MAI 1990

TIME TO RISE

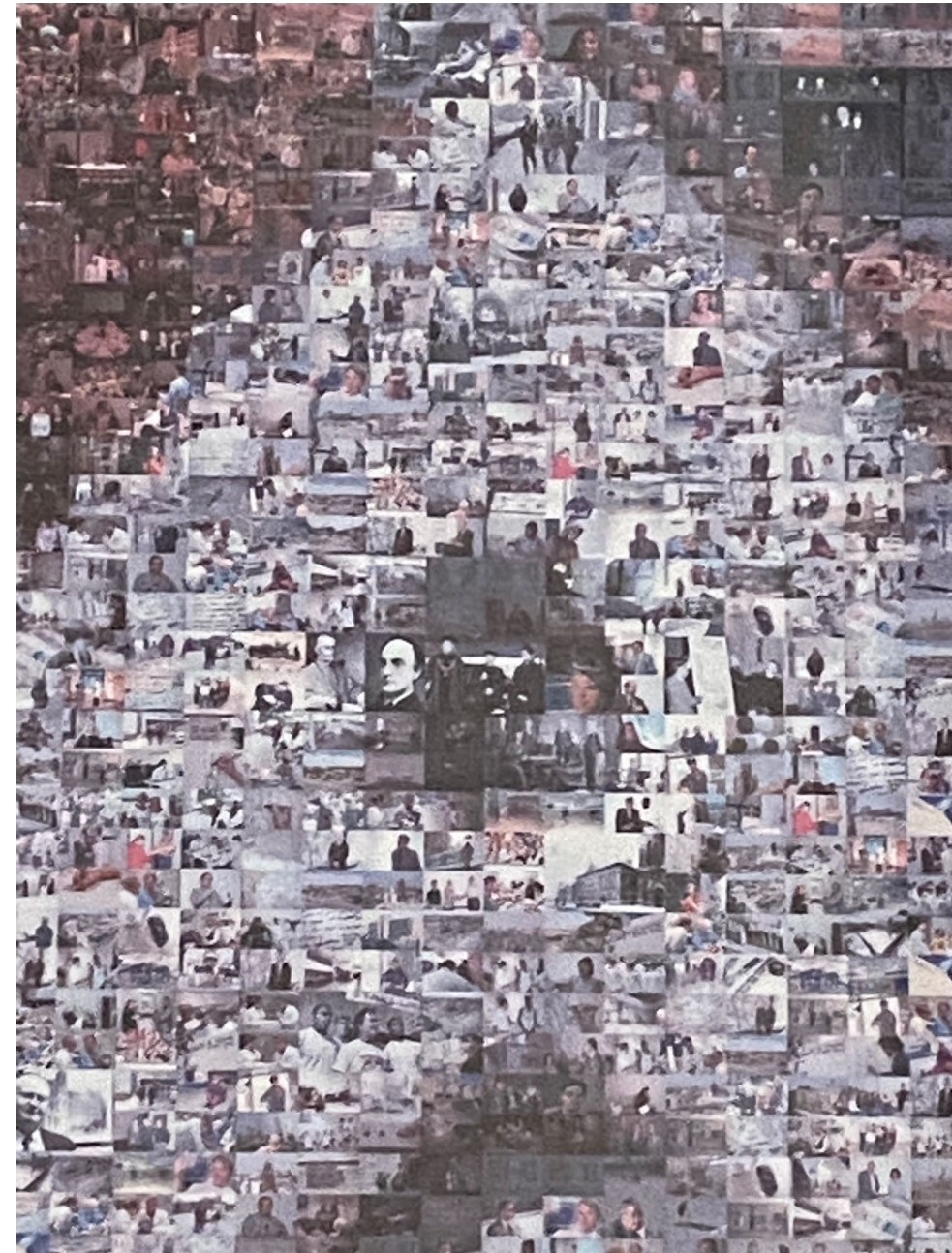
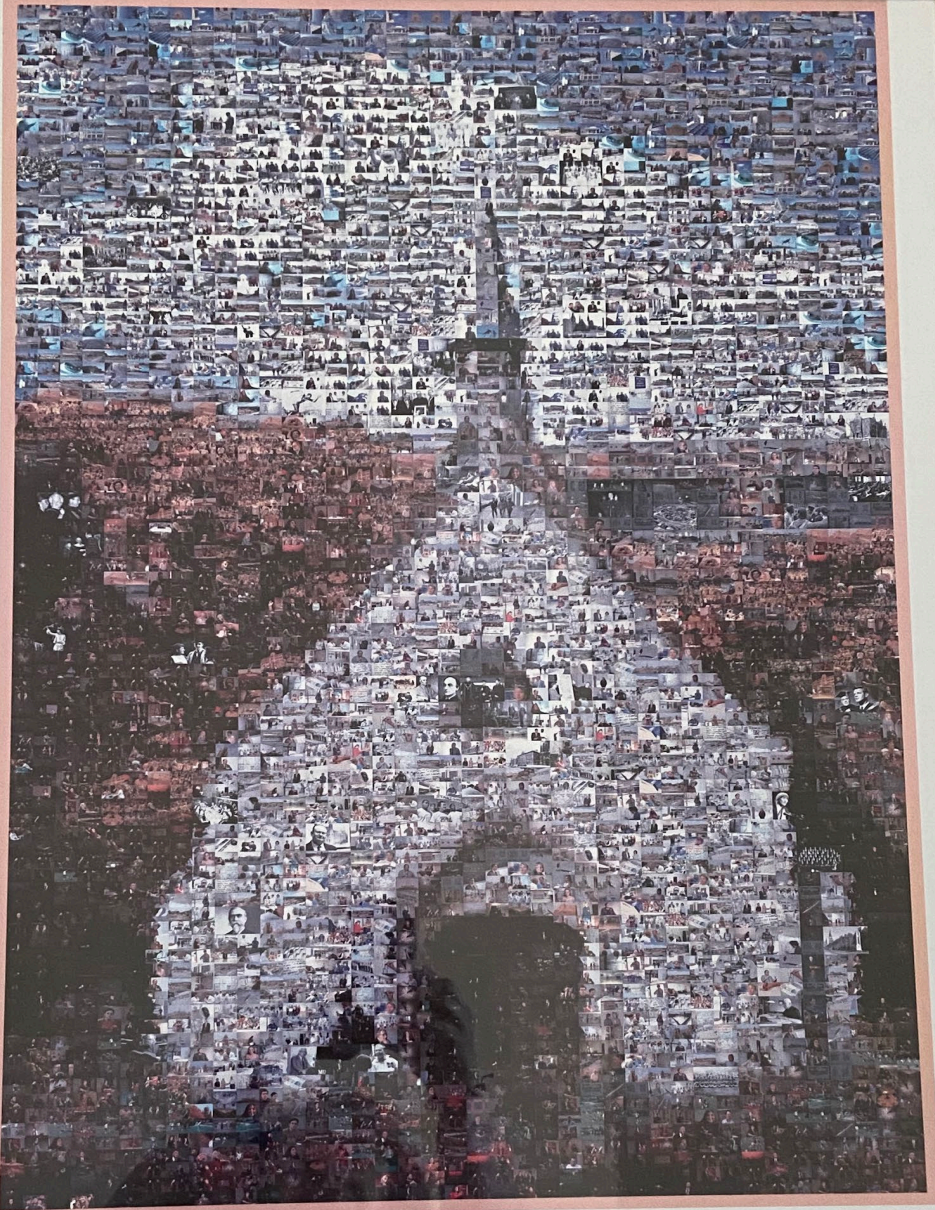
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La Chapelle Expiatoire

Learning in Action



THE MARQUETTE PROMISE TO BE THE DIFFERENCE

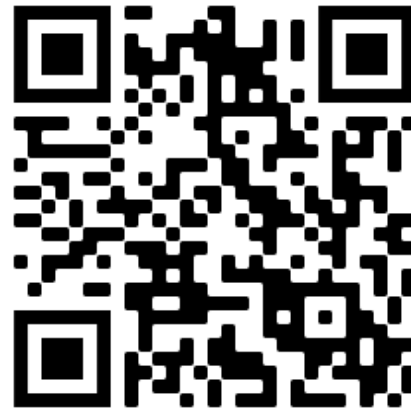
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