

*Men and Ideas in the Sixteenth Century [Hans J. Hillerbrand] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. A brilliant sketch of the main features of the Reformation of the sixteenth century.*

As the scientific revolution and religious upheaval broke traditional views and ways of thinking of that time, religion and superstition were supplanted by reasoning and scientific facts. Philosophers such as John Locke proposed the idea that knowledge is obtained through sensation and reflection. Prior to the 17th and 18th century centuries, education and literacy were generally restricted to males who belonged to the nobility and the mercantile and professional classes. Both emphasised the importance of shaping young minds early. By the late Enlightenment there was a rising demand for a more universal approach to education, particularly after the American and French Revolutions. Enlightenment children were taught to memorise facts through oral and graphic methods that originated during the Renaissance. It offered a practical theory of the mind that allowed teachers to transform longstanding forms of print and manuscript culture into effective graphic tools of learning for the lower and middle orders of society. In France the major exception was the medical university at Montpellier. The definition of the term "literacy" in the 17th and 18th centuries is different from our current definition of literacy. The literacy rate in England in the 16th century was around 30 percent for males, rising to 60 percent in the 18th century. In France, the rate of literacy in the 16th century was around 29 percent for men and 14 percent for women, it increased to 48 percent for men and 27 percent for women. The reason which motivated religions to help to increase the literacy rate among the general public was because the bible was being printed in more languages and literacy was thought to be the key to understanding the word of God. This increase was part of a general trend, fostered by the Reformation emphasis on reading the scripture and by the demand for literacy in an increasingly mercantile society. The basic foundations of the Prussian primary education system were laid out by Frederick the Great with his "Generallandschulreglement," a decree of 1763, drafted by Johann Julius Hecker. It mandated the schooling of all young Prussians, both girls and boys, to be educated by mainly municipality funded schools from age 5 until age 13 or 14. Prussia was among the first countries in the world to introduce a tax-funded and generally compulsory primary education. In comparison, compulsory schooling in France or Great Britain was not successfully enacted until the 19th century. It provided not only basic technical skills needed in a modernizing world as reading and writing, but also music singing, religious Christian education in close corporation with the churches and tried to impose a strict ethos of duty, soberness and discipline. Mathematic and calculus were not compulsory in the start and taking such courses was requiring additional payment by parents. Frederick the Great also formalized further educational stages, such as the Realschule and the highest stage, the gymnasium state funded secondary school, which was used as university-preparatory school. Passing the Abitur was a pre-requisite to entering the learned professions and higher echelons of civil service. Generations of Prussian and as well German teachers, which in the 18th century often had no formal education and in the very beginning often were former petty officers without pedagogic training, tried to gain more academic recognition, training and better pay and played an important role in various protest and reform movements. The Prussian system, after its modest beginnings, succeeded in reaching compulsory attendance, specific training for teachers, national testing for all students of all genders, national curriculum set for each grade and mandatory Kindergarten. The conflicts between the crown and the church helped the expansion of the educational systems. In the eyes of the church and the state, universities and colleges were institutions that existed to maintain the dominance of one over the other. The downside of this conflict was that the freedom of thought on the subjects taught in these institutions was restricted. An educational institution was either a supporter of the monarchy or the religion, never both. The number of books published in the period of the Enlightenment increased dramatically due to the increase in demand for books, which resulted from the increased literacy rates and the declining cost and easier availability of books made possible by the printing press. There was a shift in the percentages of books printed in various categories during the 17th century. However, contemporary literature seems to have increased as the century progressed. Before the 18th century, a large percentage of the books were published in Latin. As time progressed, there was a decline in the

percentage of books published in Latin. Concurrently, the percentage of books published in French, and other languages, increased throughout Europe. Students had to use the books that were given to them and they had to use pen and paper to organise and make sense of the information that they were learning. Perhaps one of the most notable accomplishments of Enlightenment educational systems is that they taught students how to efficiently manage information on paper, both in school and then in university. The system of public libraries was a product of the Enlightenment. The public libraries were funded by the state and were accessible to everyone for free. With the beginning of state funded institutions, public libraries became places where the general public could study topics of interest and educate themselves. During the 18th century, the prices of books were generally too high for the average person, especially the most popular works such as encyclopedias. Intellectual exchange[ edit ] During the 18th century, the increase in social gathering places such as coffeehouses , clubs, academies and Masonic Lodges provided alternative places where people could read, learn and exchange ideas. In England, coffeehouses became public spaces where political, philosophical and scientific ideas were being discussed. The first coffeehouse in Britain was established in Oxford in and the number of coffeehouses expanded around Oxford. Another name for the coffeehouse is the Penny University, because the coffeehouse had a reputation as a place of informal learning. Reading clubs and coffeehouses allowed many urban artisans and businessmen to discuss the latest reform ideas. Clubs, academies, and Lodges, although not entirely open to the public, established venues of intellectual exchange that functioned as de facto institutions of education. Education for girls[ edit ] During the 17th century, there were a number of schools dedicated to girls, but the cultural norm was for girls to be informally educated at home. During the 18th century, there was an increase in the number of girls being educated in schools. This was especially true for middle-class families whose rising financial status and social aspirations made providing an aristocratic style of education for their daughters both desirable and possible. Although the school Saint-Cyr was meant to educate women, it did not dare to challenge the traditional views towards women. Therefore, the fact that there were schools for women did not bring about a social change because the schools themselves did not challenge the social status quo. Women were excluded from learning subjects such as science and politics. Heeding to the advice of Ivan Betskoy , an educational reformer and close adviser, the Empress created separate boarding schools for both boys and girls. Her establishment of the Smolny Institute for Noble Girls in became the first higher learning institute for women in Europe; the following year Catherine would also establish the Novodevichii Institute , an all-female institute for the daughters of Russian commoners.

**Chapter 2 : Education in the Age of Enlightenment - Wikipedia**

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Though modern feminism was nonexistent, many women expressed themselves and exposed the conditions that they faced, albeit often indirectly, using a variety of subversive and creative methods. The social structure of sixteenth century Europe allowed women limited opportunities for involvement; they served largely as managers of their households. Women were expected to focus on practical domestic pursuits and activities that encouraged the betterment of their families, and more particularly, their husbands. In most cases education for women was not advocated—it was thought to be detrimental to the traditional female virtues of innocence and morality. Women who spoke out against the patriarchal system of gender roles, or any injustice, ran the risk of being exiled from their communities, or worse; vocal unmarried women in particular were the targets of witch-hunts. Anne Hutchinson, who challenged the authority of Puritan clergy, was excommunicated for her outspoken views and controversial actions. Anne Askew, a well-educated, out-spoken English Protestant, was tried for heresy in ; her denial of transubstantiation was grounds for her imprisonment. She was eventually burned at the stake for her refusal to incriminate other Protestant court ladies. Elizabeth I ascended to the throne in , a woman who contradicted many of the gender roles of the age. She was well educated, having studied a variety of subjects including mathematics, foreign language, politics, and history. Elizabeth was an outspoken but widely respected leader, known for her oratory skills as well as her patronage of the arts. Despite the advent of the age of print, the literacy rate during this period remained low, though the Bible became more readily available to the lower classes. Religious study, though restricted to "personal introspection," was considered an acceptable pursuit for women, and provided them with another context within which they could communicate their individual ideas and sentiments. In addition to religious material, women of this period often expressed themselves through the ostensibly private forms of letters and autobiographies. The seventeenth century was not an era of drastic changes in the status or conditions of women. Women continued to play a significant, though not acknowledged, role in economic and political structures through their primarily domestic activities. Again, women who challenged societal norms and prejudices risked their lives—Mary Dyer was hanged for repeatedly challenging the Massachusetts law that banished Quakers from the colony. Though their influence was often denigrated, women participated in various community activities. For example, women were full members of English guilds; guild records include references to "brethern and sistern" and "freemen and freewomen. The eighteenth century brought the beginning of the British cultural revolution. The economic changes brought by the new middle class provided women with the opportunity to be more directly involved in commerce. Lower-to middle-class women often assisted their husbands in work outside the home. It was still thought unseemly for a lady to be knowledgeable of business so, though some class distinctions were blurring, the upper class was able to distinguish themselves from the rest of society. The rise in consumerism allowed the gentry to place a greater emphasis on changing fashion and "display," further distancing them from the middleclass. With the advent of changes in rules of fashion and acceptable mores within society, some women established a literary niche writing etiquette guides. Also due to the cultural revolution, mounting literacy rates among the lower classes caused an increase in publishing, including the rise of the periodical. Men and women of all classes found new means to express ideas in the wider publishing community. The act of professional writing, however, was still considered "vulgar" among the aristocracy. Significant colonial expansion during this period provided would-be writers with unique subject matter—letters written by women abroad discussed foreign issues and culture, and offered a detailed view of far-off lands. These letters were often circulated among members of an extended family, as well as in the larger community. Women such as Wollstonecraft advocated access to education for women that was equal to that of their male counterparts. Marriage laws, which overwhelmingly favored men, also spurred public debate, though little was accomplished to reform laws during this period. Throughout the world, women took action to advance their political and social rights. Catherine continued to

rule in an unconventional, independent manner, withdrawing from the men who made her ascension possible and remaining unmarried to ensure her power. Catherine was a shrewd politician, and used wide public support to enact laws that significantly altered the Russian political system. In France, Olympe de Gouges demanded equal rights for women in the new French Republic, and was eventually executed by guillotine in 1793. Madame Roland, who also met an untimely death in 1793, influenced revolutionary politicians and thinkers during the French Revolution through her famous salon. Phillis Wheatley, an African-American slave, examined slavery and British imperialism in her poetry, and became a notable figure among abolitionists in America and abroad. Increasingly, women rebuked traditional roles and spoke out against the social and political inequalities they faced. The century closed with the deaths of visionaries such as Mary Wollstonecraft and Catherine the Great, and the births of a new breed of female writers and scholars.

## Chapter 3 : Historical Background - Gender in the Proceedings - Central Criminal Court

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Lace Embroidery made from gold and silver Buttons, worn by the rich, were made from silver and gold and often had a setting of gemstones Fur was considered very fashionable and the most coveted of the time was the silver fur of the lynx and the dark brown fur of the sable. Hats had feathers and shoes often had cut-out decorations on them. Nothing was plain except maybe the hosiery that they wore, and even that was often elaborate in style. Multi-Layer Fashions For men, 16th century fashion consisted of many layers. On top, they wore shirts made from linen with a ruff. Over that they wore a doublet that had sleeves that were separate and tied to the shoulder. Another layer over that was a leather jerkin that was sleeveless and resembled a vest. Shoes and Hose Shoes for men were similar in style to those worn by women. Shoes were flat and had a rounded toe and a one-piece sole. For riding, men wore leather boots. Hose for men were made from two parts. The upper part was the breeches and reached the knee and the bottom looked like stockings or tights. Knee breeches were either very full or very tight. The garters that held them up were often ornate as well. Another sort of hose worn by men was puffy shorts that came to mid-thigh and resembled a bell. The bottom of these hose looked like stockings. Outerwear for Men Men wore short cloaks or capes over their clothing. Their outerwear was commonly hip-length unless the weather was harsh; they then wore long cloaks to protect their clothing. Military jackets were also worn to look fashionable. Hats There were several hat styles worn in the 16th century: Capotain - Tall felt hat decorated with jewels or feathers and worn both indoors and out Coifs or Biggins - Close fitting, usually black, hats that covered the ears and tied under the chin Nightcap - Linen cap with a turned up brim that was exclusively worn indoors Clothing for the Working Class Clothing for the working class differed from that worn by the rich. Peasants wore straight or loose fitting trousers that reached mid-calf. A mid-thigh length, loosely fitting coat was worn over a shirt that was belted with a cord. This look was a far cry from the elaborate fashions seen on the affluent. Finishing Touches Men kept their hair short and off their foreheads. Groomed beards were also popular. Some younger men wore one section of hair long over one shoulder and called this piece a lovelock. Was this page useful?

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**Fashion, Costume, and Culture: Sixteenth-Century Clothing** The sixteenth century was one of the most extravagant and splendid periods in all of costume history and one of the first periods in which modern ideas of fashion influenced what people wore. Some of the larger cultural trends of the time included the rise and spread of books, the expansion of trade and exploration, and the increase in power and wealth of national monarchies, or kingdoms, in France, England, and Spain. Each of these trends influenced what people chose to wear and contributed to the frequent changes in style and the emergence of style trendsetters that are characteristic of modern fashion. Wealth and the monarchies of Europe Perhaps the single biggest factor influencing fashion in the sixteenth century was the wealth of European kingdoms and powerful city-states in Italy. Trade and exploration had led to a boom in the economies of Europe, and the textile, or fabric, industries were at the center of that boom. Wool production in England and silk production in Italy were especially important. These industries allowed for the creation of rich fabrics. At the same time tailors guilds, or associations of craftsmen, proved very skilled at turning these fabrics into luxurious clothes. The monarchs and the members of their court were enriched by these trends and could afford the most expensive clothes. But the guild members, traders, and merchants who made up a growing middle class could also afford these clothes. The powerful kings and queens who led European nations believed that one of the ways that they could display their power was through their clothing. Powerful leaders had always set an example by their clothes, but King Francis I of France, who ruled from 1515 to 1547, was the first to become a true fashion trendsetter. He deliberately and carefully chose unique and outlandish outfits, and then challenged members of the royal court to adopt his styles as a way of asserting his leadership. French King Henry III, who ruled from 1574 to 1589, set new standards for French luxury and popularized the use of lace for men, though his critics said that he dressed too much like a woman. Perhaps the greatest fashion trendsetter of the century was Elizabeth I of England, who ruled from 1558 to 1603. This powerful female ruler drove fashion to extremes in her pursuit of richness and ornament. Upon her death she was said to have collected three thousand gowns, eighty wigs, and an abundance of jewelry. Fashion historian Ruth M. The poorest people could scarcely copy the fashions of the wealthy, but they did change the form of their garments to follow trends and could sometimes gain access to discarded or secondhand garments. In England and France large owners of land were expected to entertain the monarch and their court when they traveled about the country. They felt pressured to throw large parties and to clothe themselves and their families in the latest and most expensive fashions. When the royal courts traveled, they nearly made the outlying nobles go broke trying to keep up with their standard of display. As Michael and Ariane Batterberry wrote in *Fashion*: People began to use new printed books to get information about clothing and manners. Along with advice on conversation, horse riding, and other manners, Castiglione urged men to develop their own sense of style. Similar books soon became available for women. Basic garments of the century For all the changes that fashion brought to the clothing of the sixteenth century, the basic form of garments remained fairly stable. The standard garments worn by men were hose and breeches for the lower body and a doublet, a padded overshirt, with attached sleeves for the upper body. During the early part of the century men often wore a prominent codpiece over their genitals, but this garment virtually disappeared by the end of the century. Both men and women wore ruffs, wide pleated collars, around their necks. Men wore a shirt beneath their doublets, and they wore a variety of cloaks and mantles, a type of cape, over the doublet. Perhaps the most memorable was the mandilion, a cloak draped over one shoulder almost purely as a fashion statement. The basic garment for women was the gown, but it was far from simple. Actually a combination of several garments, including bodice, sleeves, skirts, and underskirts, sixteenth-century gowns have been considered some of the most beautiful garments of any era in history. The fact that certain garments were worn consistently throughout the century does not mean those garments stayed the same. The cut, color, and finish of garments changed considerably in response to fashion. People used embroidery, jewels, lace, ribbons, and

many other forms of decoration to continually seek ways to express their own sense of style. The Mirror of History. Costume and Fashion in Colour, Introduction by Ruth M. The Complete History of Costume and Fashion: From Ancient Egypt to the Present Day. Jones, Ann Rosalind, and Peter Stallybrass. Renaissance Clothing and the Materials of Memory. Cambridge University Press, English Dress in the Age of Shakespeare. Folger Shakespeare Library, Thames and Hudson, The History of Costume.

**Chapter 5 : Women in the 16th Century - World Student Christian Federation " Europe**

*Men & Ideas in the Sixteenth Century ebook (ePub) ePub by Hans J. Hillerbrand A brilliant sketch of the main features of the Reformation of the sixteenth century.*

In some countries, such as England, the literary Renaissance continued well into the following century. This chapter will deal with some of the important currents and authors in French and English literature of the sixteenth century. Many poets and scholars welcomed the great cultural change they saw taking place. They spoke of a return of the Golden Age and of the coming of the light and the banishing of Gothic darkness; letters had returned from exile and had been restored to possession of their rights. This restoration referred to the cultivation of the literature of classical antiquity, which was the chief influence on French literature in the sixteenth century. In this pursuit of the antique, the French were following the lead of Italy, and the Italian influence took its place alongside that of the ancients. The French Renaissance felt strongly the effect of Plato and Petrarch. It was the theme that we have encountered in Castiglione and Michelangelo a love for ideal beauty, above the deceptions of the senses and leading to the love of God. The Italian and Platonic influences first made themselves felt in the city of Lyon, whose most famous poet was Maurice Scève died c. Humanist and jurist, he became well known for his supposed and erroneous discovery in Avignon in of the tomb of Laura. His poems, inspired by both Petrarchism and Platonism, had also an element of numeric symbolism reminiscent of both antiquity and the Middle Ages. Yet he is more than an imitator; his poetry speaks out of a depth of experience and feeling, and his technical skill is considerable. She and her brother were deeply devoted to each other. We have already seen something of her importance in the current of religious reform that preceded the Reformation in France. She was also a patron of literature. Marot was a protg of hers; and Rabelais, at the beginning of the third book of his great work, Gargantua and Pantagruel, addresses an appreciative poem to her spirit. She was herself a writer of importance, chiefly because of her Heptameron. This collection of stories, which she worked on from to the end of her life, was modeled on the Decameron of Boccaccio. Her plan was apparently to write one hundred stories. Between seventy and eighty are known to exist today, either because she did not finish the book or because some of the stories have been lost. The present title of the book was not given to it by the author. One constant theme of the stories is the contrast between true and false religion. The false kind is represented particularly by the Franciscans, or Cordeliers, who appear frequently and who are normally treacherous, wicked, hypocritical, and lascivious. In one story, they are referred to as "these fine fathers who preach chastity to us and then want to take it away from our wives! True religion, on the other hand, involves devotion to the reading of the Bible, where one finds "the true and perfect joy of the spirit, from which proceeds the repose and health of the body. The most pervasive theme is love, love in all its varieties carnal and Platonic, connubial and extramarital, licit and illicit. It is her opinion that "no man will ever love God perfectly unless he has loved perfectly some creature in this world. From to , he brought out the four books of his great work, the fabulous history of Gargantua and Pantagruel. A fifth book, published after his death, may or may not have been written by him. In his restless and varied career, Rabelais was a priest and a friar, a physician, and the father of at least three illegitimate children by at least two mothers. He became interested at an early date in humanistic studies, and was a devoted follower of the ideas of Erasmus. The four books of Gargantua and Pantagruel are a comic narrative in which the chief characters are Gargantua and Pantagruel, respectively father and son, who are kings and giants. Few stories have ever been told with such gusto and good humor. The size of the giants gives opportunities for humor based on wild exaggeration as when Pantagruel, leading an army in defense of his homeland which is named Utopia , shields his troops from a heavy rain by sticking out his tongue and covering them with it. In spite of its humor, which never flags, it is a serious book. The author presents his ideas on education, which mark him as a firm adherent of the Renaissance outlook on the subject. He believes in experience, relies on the classical authors, and with rollicking satire, mocks and rejects scholastic methods and the content of scholastic education. Gargantua, for example, starts his education under the supervision of a learned scholastic doctor, who teaches him the alphabet so thoroughly that he can say it backwards by heart. This takes five years and

three months. It is even more broad, however, including the study of nature to a greater extent, for instance, and observing the practitioners of numerous trades and professions. Rabelais also expounds his ideas on religion, where the influence of Erasmus is most noticeable. He is opposed to formalism and excessive ceremony, and heaps scorn on ignorant, lazy, and useless monks. He is likewise opposed to superstitious beliefs and practices, and regards pilgrimages as useless. Popes and the canon law are the objects of sharp comments. True religion, on the other hand, is based on the Gospel, trusts in God, and dedicates itself to His service. Toward the end of Book One, Gargantua builds an abbey, which is named Thlme, from the Greek for free will. The only rule of the house is "Do what you will. This freedom is possible "because people who are free, well-bred, and easy in honest company have a natural spur and instinct which drives them to virtuous deeds and deflects them from vice; and this they called honour. He is an Erasmian humanist and a Christian. He is also a scholar with a great zest for learning, which matches his zest for life and experience. John Calvin also has an important place in the development of French prose. The first French edition of the Institutes of the Christian Religion, published in , is the earliest work in the language in the field of theology, for which Latin had been considered the appropriate medium; Calvin had originally published the Institutes in Latin. His French translation, therefore, was written not for professional theologians but for laymen; and his aim was, as he put it, to teach in the simplest possible form. He was remarkably successful, achieving a simplicity and clarity that are especially noteworthy in a subject that lends itself to obscurity. Calvin took particular satisfaction in the brevity and precision of his style. At the same time, he achieved a distinctive pithy flavor, which does not always come through in English translation, and he enhanced this quality by the use of popular and idiomatic expressions. His writing has force and movement, sometimes humor, and sometimes eloquence and grandeur. He is one of the greatest French stylists of the century. An important French poet, whose path crossed that of Calvin, was Clment Marot He was a member of the circle of Marguerite of Navarre and absorbed the liberal sentiments of that environment. He even approached Protestantism, though he cannot be said to have become a Protestant. At least, if he did, it was not for long. He spent much of his life in court circles in the service of the French crown and of Marguerite. He was fortunate in finding in Marguerite a friend and protector, since he had a knack for getting into trouble with the church and the law and needed her help in extricating himself. For example, he was more than once imprisoned for eating meat during Lent. One of the poems that Marot later addressed to Rene was probably the first sonnet written in French. Marot wrote in a number of forms. Translation from Virgil shows the influence of humanism. He was a master of satire, as shown in his answer to an attack by a mediocre poet named Sagon. His wit is revealed in his poetic letters to King Francis I begging for pardon or money. His French translations of some of the Psalms were very skillful and were adopted for use in church by many Protestant congregations. In fact, Calvin himself encouraged the work. In he fled from Geneva. He never returned to France, dying at Turin. Marot was a poet of transition; his early work was in the medieval manner, and something of the Middle Ages always remained in his work. Later he came under the influence of the Renaissance, and by he was celebrating the rebirth of letters, formerly withered by "the cold wind of Ignorance. He became an adherent of humanism, reading the works of the Latin poets, departing more and more from the traditional poetic forms, and adapting his style to the new influences. These included not only the classics but also the modern Italian writers, particularly Petrarch. He was for some time the French court poet, and much of his work consequently is of an official character. He was very adept at writing light and witty verses about small happenings at court, but his best work is of a more personal character. This is shown in his epistles, his best and most famous poems. In these he covered a wide range of subjects. Some of them, such as his letters to the king, which have already been mentioned, are masterpieces. Marot stands as the first of modern French poets. The new age in French poetry was even more clearly announced in , by the Defense and Illustration of the French Language, written by Joachim du Bellay The ideas contained in it were not his alone, but those of a group of young students and poets from one of the Paris colleges, led by Pierre de Ronsard. He thanks the late king, Francis I, who has restored "all the good arts and sciences in their ancient dignity" in France. Because the French language has been neglected, he admits, it still suffers from poverty and needs to be enriched. For this purpose, French writers should imitate the best Greek and Roman authors. He also recommends that French poets should learn from Italians, Spaniards, and

others. He urges Frenchmen to write in their mother tongue, to march against the Greeks and Romans and despoil them. They introduced a new poetry into France. Du Bellay was himself a member of the group and an important poet in his own right. He belonged to one of the most distinguished families in France. In his tragically short life he was distracted from his writing by poor health, family problems, and duties that were often tedious and always unrelated to poetry; yet he managed to write the works that have made him one of the great French poets. In about 1555, he met Ronsard, and this momentous meeting brought together the two future leaders of the Pliade. Du Bellay acknowledged without jealousy that the first place among contemporary French poets belonged to Ronsard, but he himself ranked second. He published the first substantial French sonnet collection, named *Olive for the lady to whom the sonnets are addressed*. Petrarchan influences are prominent in these poems.

**Chapter 6 : Gender Roles in 16th and 17th Century England by Amanda Warren on Prezi**

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Women are always accused of fewer, and different, crimes from men, and this was also true at the Old Bailey. By this point serious crime had come to be perceived as essentially a masculine problem. Increasingly, female deviance was perceived as a consequence and aspect of sexual immorality rather than crime, and was addressed through other agencies of protection and control. Throughout the period, female defendants in the Proceedings account for a significant proportion of the accused in only a small number of offences, particularly certain kinds of theft pickpocketing, shoplifting, theft from lodging houses, theft from masters, and receiving stolen goods and coining, kidnapping, keeping a brothel, and offences surrounding childbirth. On the other hand, relatively few women were accused of deception, other sexual offences, breaking the peace, and robbery. The explanation of these patterns is complicated. Certain offences were legally or practically sex-specific: Although prostitution itself was not tried at the Old Bailey, keeping a brothel was, and women account for about a third of those prosecuted. Beyond this, there are two sets of explanations for the gendered pattern of prosecutions at the Old Bailey: According to their prescribed gender role, men were expected to be violent and aggressive, and consequently male deviance was perceived to be more threatening, was more likely to be interpreted as crime, and was more likely to be prosecuted. Because women were generally perceived to be more passive, they were not thought to be prone to criminality, and therefore the crimes they did commit were seen as unusual, rather than as part of a general pattern. At this time only a small fraction of crimes were actually prosecuted, and the less threatening crimes were least likely to be formally prosecuted. Although women who stepped far outside expected gender roles through the use violence towards children, for example were prosecuted severely, most crimes committed by women were likely to be dealt with by less formal judicial procedures, such as informal arbitration and summary prosecution, or at the Quarter Sessions courts, and such cases do not appear in the Old Bailey records. A second explanation for the appearance of fewer women at the Old Bailey, and their being charged with different types of crime, is that women may have actually committed fewer and different crimes than men because of the nature of their lives. Women, for example, were less likely to carry weapons or tools, or to spend time in alehouses, so they were less likely to become involved in spontaneous fights, and when they did they rarely had a lethal weapon to hand. Since they spent more time in the home they may have had fewer opportunities to commit crime, particularly temptations to steal. On the other hand, women were never confined to their own homes and most had plenty of opportunities to commit theft. It is certainly likely that male and female patterns of theft differed, owing to the different types of work and leisure engaged in by each sex. Thus prostitutes stole from their clients and were accused of pickpocketing; female servants stole from their masters; and female customers, possibly motivated by desires to keep up with the latest fashions, stole from shops. On the other hand, men were far more likely to be involved in thefts from places of work such as ships, warehouses, docks, and places of manufacture; and, in rural areas, thefts of livestock. Overall, women did account for a significant proportion of theft prosecutions, particularly early in the period, and this can be related to the significant economic hardships women encountered in London, particularly young recent migrants. Historians disagree about the cause and significance of the major decline in the proportion of female defendants tried at the Old Bailey between the early eighteenth and early twentieth centuries. In contrast, Peter King argues that the decline in both the number and proportion of women tried at the Old Bailey was not linear, reflected significant fluctuations in the number of men prosecuted in times of war and peace, and was not mirrored in the records of other English courts. Perhaps most importantly, he notes that the late nineteenth-century decline in the number of women prosecuted reflected jurisdictional changes, as a large number of minor theft cases which frequently involved women were transferred to the lower courts. Ultimately, it is dangerous to draw wider conclusions about gender directly from evidence of the number of offenders prosecuted in a single court.

*Men and ideas in the sixteenth century by Hans Joachim Hillerbrand, , Rand McNally edition, in English.*

Subscribe to Comments Jens Christian Kirk It is disputed whether or not Christianity contains an emancipatory core regarding women. Throughout the history of the Church the distribution of the sacraments and the privilege of preaching the word have been restricted to men. However, in times of religious or political unrest or turmoil women have played a vital part in the fight for religious freedom and the Christian faith. No century contained as much religious disorder in Western Europe as the 16th century. The intention of this article is to introduce you to the role and position of the women in this time of religious change. It is, however, not an opinion piece on whether or not women should be able to become pastors or priests. Though in my opinion they should, as they are in the Evangelical Lutheran Churches in Scandinavia. It is not a critique of the present state of the Roman Catholic Church either, though it should be noted that I am a Lutheran theologian for a reason. The Lutheran Reformation Before getting to the main topic, I think a few notes on the Reformation as such would be helpful. Schisms in the western Church seemed inevitable. The final schism, supported by a number of primarily German noblemen, followed the negotiations in Augsburg in The Lutheran confession "Confessio Augustana" was made in an attempt to clarify the belief as the genuine faith to the German Emperor. Upon his refusal, the Lutheran Churches were born. To cover the basic principles in the Lutheran churches, it is highly focused on principles of sola gratia, sola fide and sola scriptura. Following the latter, the number of sacraments was reduced to two "Baptism and Communion" and Bibles were made accessible to all through translation into German. The monasteries were closed and celibacy for priests was abolished as well, as Luther regarded the matrimony as ordained at the genesis. The latter was a quite important task and a task that required literacy. Because of this, Luther and his fellow Reformers intended that everyone, even girls, should receive some sort of education that included the ability to read and write. Even today it is evident how much emancipatory power is provided through literacy. The Lutheran Reformation, in many ways, required that the major part of the population were literate; also the women. And if for nothing else the Lutheran Reformation should be acknowledged for this. That did not, however, reduce her role as an example for women in the areas that became Lutheran. The noble women An interesting question regarding the Reformation is whether or not the kings and nobility that became Lutheran did so due to political or religious reasons. Both explanations might be given to some extent; however a distinct group within the nobility cannot be accused to let politics govern their religious beliefs "the noble women. Later, they both somewhat ensured the possibility to exercise Lutheran Christianity in the areas governed by their husbands and later sons. Marguerite was a sister of the French king, and as such closely connected to the court, and she did use that influence to hold back persecution of the Huguenots. Her daughter was married to another friend of the Huguenots, and as such she became a Huguenot leader during the civil wars, even though her son chose to become Catholic in order to become the King of France. This was a much more hostile environment for the Lutheran teachings due to the close distance to Rome, and the close relations between the Italian nobility, the Pope and the most influential cardinals in the Vatican. In her position, she sought to provide some sort of safe harbour for Huguenots, which eventually became impossible. Of course the noble women and their actions were made possible due to their status in society. Their lives were seldom if ever threatened; they were all literate and already had the possibility to express themselves on religion. Argula von Grumbach wrote a series of letters in the early s in Ingolstadt, defending a young student accused of heretics, subscribing to the teachings of Luther and the other Reformers from Wittenberg. It is possible that her writings were motivated by the fact that no men came to the defence of the student and that in this particular situation a woman had to step up. Nevertheless she spoke up, she defended the faith and the Reformers accepted and valued her contribution, while her opponents regarded her as a troublemaker. The marriage to the pastor Matthias Zell was in itself controversial and even more so was the fact that she defended the marriage in published writings. She had received a lot of theological schooling in her childhood, and she continued to educate herself after the marriage both by reading, corresponding and talking to the

Reformers. After Matthias Zell's death and as the Reformed Church became more established in Strasbourg, where she lived, she became an even more controversial figure; Even to the Reformed pastors in the city. She continued to write, and conducted a funeral as no male pastors in the city were willing to perform the burial; an outrageous act for a woman. Both of the former examples envision the emancipatory potential in literacy and forebode a much more empowered laity and to some extent shows what could have been regarded as the empowering of women in a religious context. The Reformation opened a window of opportunity for women to express themselves publicly on religious matters. However the window closed again as the new churches became more organized. Teresa de Avila " The empowered nun Within the Catholic Church the convents were options primarily for noble women to escape marriage, and a possibility to study as well as express themselves. Before the Reformation the closure of the convents was not as strict as after the Catholic Reformation following the Council of Trent. In some convents, women were allowed to walk the streets, and in most the nuns were able to receive and talk to visitors. This changed after the Council of Trent, and the Closure became very strict. The nuns were not to be seen or see the outside world. They were only allowed to talk the other nuns and to a priest during confession. She envisioned a convent physically enclosed but with the possibility for the enlightenment of the nuns. She adhered to a strict poverty shared equal by all in the convent and the prioress. The prioress received an enhanced role, as spiritual teachers, healers and guardians for the nuns. In other words, the position of prioress provided a possibility for women to become religious leaders. Admittedly a possibility for a very few women, to be a leader of women, but in the early years of the Discalced order, it was a very powerful position that granted a lot of autonomy, that later on was obtained. This window was closed again as the Protestant churches became more organized and the Catholic Church reacted theologically on the new situation at the Council of Trent. In some ways, the possibilities in the late 16th century for women to express themselves were poorer than before the Reformation due to the abolishment of the monasteries in the Protestant areas, and the more strict closure in the Catholic areas. Weber, Alison, *Spiritual Administration*:

**Chapter 8 : 16th Century Fashion | LoveToKnow**

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Clothing, Headwear, Body Decorations, and Footwear through the Ages Sixteenth-Century Clothing The sixteenth century was one of the most extravagant and splendid periods in all of costume history and one of the first periods in which modern ideas of fashion influenced what people wore. Some of the larger cultural trends of the time included the rise and spread of books, the expansion of trade and exploration, and the increase in power and wealth of national monarchies, or kingdoms, in France, England, and Spain. Each of these trends influenced what people chose to wear and contributed to the frequent changes in style and the emergence of style trendsetters that are characteristic of modern fashion. Wealth and the monarchies of Europe Perhaps the single biggest factor influencing fashion in the sixteenth century was the wealth of European kingdoms and powerful city-states in Italy. Trade and exploration had led to a boom in the economies of Europe, and the textile, or fabric, industries were at the center of that boom. Wool production in England and silk production in Italy were especially important. These industries allowed for the creation of rich fabrics. At the same time tailors guilds, or associations of craftsmen, proved very skilled at turning these fabrics into luxurious clothes. The monarchs and the members of their court were enriched by these trends and could afford the most expensive clothes. But the guild members, traders, and merchants who made up a growing middle class could also afford these clothes. The powerful kings and queens who led European nations believed that one of the ways that they could display their power was through their clothing. Powerful leaders had always set an example by their clothes, but King Francis I of France , who ruled from to , was the first to become a true fashion trendsetter. He deliberately and carefully chose unique and outlandish outfits, and then challenged members of the royal court to adopt his styles as a way of asserting his leadership. French King Henry III, who ruled from to , set new standards for French luxury and popularized the use of lace for men, though his critics said that he dressed too much like a woman. Perhaps the greatest fashion trendsetter of the century was Elizabeth I of England, who ruled from to This powerful The family of Emperor Maximilian I wearing layers of rich, ornate clothing and jewelry. The powerful kings and queens who led European nations believed one of the ways they could display their power was through their dress. Upon her death she was said to have collected three thousand gowns, eighty wigs, and an abundance of jewelry. Fashion historian Ruth M. The poorest people could scarcely copy the fashions of the wealthy, but they did change the form of their garments to follow trends and could sometimes gain access to discarded or secondhand garments. In England and France large owners of land were expected to entertain the monarch and their court when they traveled about the country. They felt pressured to throw large parties and to clothe themselves and their families in the latest and most expensive fashions. When the royal courts traveled, they nearly made the outlying nobles go broke trying to keep up with their standard of display. As Michael and Ariane Batterberry wrote in Fashion: People began to use new printed books to get information about clothing and manners. Along with advice on conversation, horse riding, and other manners, Castiglione urged men to develop their own sense of style. Similar books soon became available for women. Basic garments of the century For all the changes that fashion brought to the clothing of the sixteenth century, the basic form of garments remained fairly stable. The standard garments worn by men were hose and breeches for the lower body and a doublet, a padded overshirt, with attached sleeves for the upper body. During the early part of the century men often wore a prominent codpiece over their genitals, but this garment virtually disappeared by the end of the century. Both men and women wore ruffs, wide pleated collars, around their necks. Men wore a shirt beneath their doublets, and they wore a variety of cloaks and mantles, a type of cape, over the doublet. Perhaps the most memorable was the mandilion, a cloak draped over one shoulder almost purely as a fashion statement. The basic garment for women was the gown, but it was far from simple. Actually a combination of several garments, including bodice, sleeves, skirts, and underskirts, sixteenth-century gowns have been considered some of the most beautiful garments of any era in history. The fact that certain garments were worn

consistently throughout the century does not mean those garments stayed the same. The cut, color, and finish of garments changed considerably in response to fashion. People used embroidery, jewels, lace, ribbons, and many other forms of decoration to continually seek ways to express their own sense of style. The Mirror of History. Costume and Fashion in Colour, Introduction by Ruth M. The Complete History of Costume and Fashion: From Ancient Egypt to the Present Day. Jones, Ann Rosalind, and Peter Stallybrass. Renaissance Clothing and the Materials of Memory. Cambridge University Press, English Dress in the Age of Shakespeare. Folger Shakespeare Library, Thames and Hudson, The History of Costume.

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