

# The Remedial Herstory Project

## INQUIRY-BASED LESSON PLAN

### STAGING THE INQUIRY

For this inquiry, teachers should consider opening with an intriguing and open ended question, then provide some background on this topic generally in the form of a video, brief lecture, or presentation. Close the introduction by asking students what questions they have, guide them in discussion to the question for the inquiry, highlighted at the top of the next page.

### C3 FRAMEWORK

D1.1.9-12. Explain how a question reflects an enduring issue in the field.

D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

**D2.His.4.9-12.** Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.

**D2.His.5.9-12.** Analyze how historical contexts shaped and continue to shape people's perspectives.

D2.His.10.9-12. Detect possible limitations in various kinds of historical evidence and differing secondary interpretations.

D2.His.11.9-12. Critique

the usefulness of historical sources for a specific historical inquiry based on their maker, date, place of origin, intended audience, and purpose.

D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.

### ACTIVITY TASKS

- Pose a broad open ended question. Provide background information.
- Students respond to questions in this packet independently or with a partner.
- Consider doing one of the following to extend the exercise:
  - Facilitate student discussion of the compelling question.
  - Facilitate a 4-corner debate.
  - Facilitate a structured academic controversy.
  - Students assume the characters involved and discuss the compelling question in character.
- Students craft an argument.

### **Was Joan of Arc a Heretic?**

*Students will read the following sources and think critically of Joan's relationship with religion, war, and the English. Students will then answer the following questions after each source in order to answer the compelling question.*

*Heretic: a person holding an opinion at odds with the Christian Church.*

### **Joan of Arc Timeline**

- 1328: Charles IV of France (r. 1322-1328) died. His wife was pregnant and gave birth shortly after to a daughter, Blanche of France, who was looked over as heir. His sister, Isabella of France claimed the throne for her son Edward III of England (r. 1327-1377) but her claim was rejected because women were not allowed to stake those claims. The throne goes to Charles IV's cousin Philip (r. 1328-1350).
- 1337: The Hundred Years' War began over who controls France, Edward III or Philip. Philip's descendants rule France. Finally Charles VI (r. 1368-1422) reigned after the death of his father.
- 1400: Prophecies in France suggested that a maiden in armor would arise from the region of Lorraine to save the country.
- 1412: Joan is born a Catholic peasant girl in France. She learns how to spin, sew, cook, and tend house. She also learns the Bible from her mother.
- 1415: Charles VI's army was crushed by the English at the Battle of Agincourt forcing him to disinherit his son, the Dauphin and future Charles VII. Henry V of England becomes King of France and Charles VI marries his daughter Catherine de Valois to him. Catherine was crowned Queen of England and became pregnant. Henry V died and never met his son, Henry VI. Civil War continued to rage in France.
- 1417: Yolande of Aragon arranged the marriage of Charles VII to her daughter Mary of Anjou. When Charles VII's mother requested he return to her, Yolande responded, "We have not nurtured and cherished this one for you to make him die like his brothers or to go mad like his father, or to become English like you. I keep him for my own. Come and take him away, if you dare." Showing her loyalty and fondness. Charles and Marie had 14 children, 6 surviving to adulthood. She was more involved in raising them than other queens.
- 1425: Joan of Arc receives visions from God telling her to drive the English from France and bring Charles VII to Rheims to be crowned king.
- 1428: Joan demands a meeting with Charles VII but is rejected.
- 1429: Joan finally meets with Charles VII and convinces him God sent her. Yolande of Aragon is an early supporter of Joan. She puts her funding behind her military ambitions. She

travels in full armor to Orleans and lifts the siege (which had been going on for months) in 10 days. She was injured in the chest and carried her standard anyway. Joan continues on toward Reims so that Charles VII could be crowned king at Reims Cathedral. She pushes the English out of the Loire River Valley in 6 days. Charles is crowned with Joan by his side. Christine de Pizan, the first female professional writer in France, wrote her *Tale of Joan of Arc* to celebrate the liberation of Orleans (the only book written in Joan's lifetime).

1430-1431: Joan of Arc is captured by the Burgundians and sold to the English. The English think she is a witch. Charles VII does not try and help her or offer ransom. She is held as a prisoner of the English in Rouen. Bishops petition Charles to do something, but he doesn't.

1431: Joan of Arc is convicted of heresy by the English and burned at the stake in Rouen.

1435: Charles VII breaks the English-Burgundian alliance by signing a treaty with Burgundy.

1440s: Charles VII retakes Normandy.

1442: Yolande of Aragon dies. Charles VII takes up an affair with his wife's maid of honor, Agnes Sorel. She becomes the first official mistress of a French King. She gave birth to 3 recognized children of Charles VII.

1453: The Battle of Castillon ends the Hundred Years' War.

1456: Joan of Arc's conviction is invalidated and she is declared a martyr for France.

### **Document A: Hear the Words of God and the Maid! [Modified]**

*This is a letter to the King of England from Joan of Arc. In the letter, Joan refers to herself as "the maid."*

King of England, render account to the King of Heaven of your royal blood. Return the keys of all the good cities which you have seized, to the Maid. She is sent by God to reclaim the royal blood, and is fully prepared to make peace, if you will give her satisfaction; that is, you must render justice, and pay back all that you have taken.

King of England, if you do not do these things, I am the commander of the military; and in whatever place I shall find your men in France, I will make them flee the country, whether they wish to or not; and if they will not obey, the Maid will have them all killed. She comes sent by the King of Heaven, body for body, to take you out of France, and the Maid promises and certifies to you that if you do not leave France she and her troops will raise a mighty outcry as has not been heard in France in a thousand years. And believe that the King of Heaven has sent her so much power that you will not be able to harm her or her brave army.

To you, archers, noble companions in arms, and all people who are before Orleans, I say to you in God's name, go home to your own country; if you do not do so, beware of the Maid, and of the damages you will suffer. Do not attempt to remain, for you have no rights in France from God, the King of Heaven, and the Son of the Virgin Mary. It is Charles, the rightful heir, to whom God has given France, who will shortly enter Paris in a grand company. If you do not

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believe the news written of God and the Maid, then in whatever place we may find you, we will soon see who has the better right, God or you.

Duke of Bedford, who call yourself regent of France for the King of England, the Maid asks you not to make her destroy you. If you do not render her satisfaction, she and the French will perform the greatest feat ever done in the name of Christianity.

*Translated by Belle Tuten from M. Vallet de Vireville, ed. Chronique de la Pucelle, ou Chronique de Cousinot. Paris: Adolphe Delahaye, 1859, pp. 281-283.*

### **Document B: The Song of Joan of Arc**

*A poem by Catherine de Pizan, France's first woman of letters.*

And you, Charles, now the king of France,  
 The seventh king of that great name,  
 Who earlier suffered such mischance;  
 You thought the future held more shame.  
 But by God's grace, now look how Joan  
 Has raised your fame on high, oh see!  
 Your enemies before you bow--  
 This is a welcome novelty!--

Most quickly worked; one would have thought,  
 That such a deed could not be done,  
 That all your efforts were for nought,  
 That France was gone; now it is won.  
 Although you took tremendous harm,  
 You have your country back in tow,  
 Won back by wise Joan's mighty arm.  
 Thanks be to God, it happened so!

*Translated from the French text in Christine de Pisan, Ditié de Jeanne d'Arc, ed. Angus J. Kennedy and Kenneth Varty (Oxford: Society for the Study of Medieval Languages and Literature, 1977), trans. L. Shopkow.*

**According to Documents A and B, is Joan of Arc a heretic? Why or why not?**

**Document C: The First Trial of Joan of Arc [Modified]**

"We, the judges, say and decree: that you, Joan, have deeply sinned in pretending untruthfully that your revelations and apparitions are of God; in seducing others; in believing lightly and rashly; in making superstitious divinations; in blaspheming God and the Saints; in prevaricating as to the law, Holy Scripture, and the Canonical sanctions; in despising God in His Sacraments; in fomenting seditions and revolts; in apostatizing; in encouraging the crime of heresy; in erring on numerous points in the Catholic Faith.

But because that, after being many times charitably admonished and long waited for, you have at last, with the help of God, returned into the bosom of the Church, your Holy Mother, with contrite heart, and have openly revoked your errors; because, having solemnly and publicly cast these far from you, you have abjured them by the words of your own mouth, together with the heresy with which you were charged: We declare you set free by these presents, according to the form appointed by Ecclesiastical sanction, from the bonds of excommunications which held you enchained, charging you to return to the Church with a true heart and sincere faith, and to observe what has been already enjoined you and what shall yet be enjoined you by us.

But because you have sinned rashly against God and Holy Church, We condemn you, finally, definitely and for salutary penance, saving Our grace and moderation, to perpetual imprisonment, with the bread of sorrow and the water of affliction, in order that you may bewail your faults, and that you may no more commit [acts] which you shall have to bewail hereafter."

*T. Douglas Murray, Jeanne d'Arc (New York: McClure, Phillips & Co, 1902).*

**Document D: A Letter Written by Joan during her Trial [Modified]**

"For this cause, I, Joan, commonly called the Maid, a miserable sinner, after that I had recognized the snares of error in the which I was held, and [after] that, by the grace of God, I had returned to our Holy Mother Church, in order that it may be seen that, not feigningly but with a good heart and good will, I have returned thereto; I confess that I have most grievously sinned, in pretending untruthfully to have had revelations and apparitions from God... in wearing a dissolute habit, misshapen and immodest and against the propriety of nature, and hair clipped 'en ronde' in the style of a man, against all the modesty of the feminine sex; also, in bearing arms in great presumption; in cruelly desiring the effusion of human blood; in saying that all these things I did by the command of God... I confess also that I have been schismatic and in many ways have erred from the Faith... (Signed thus): Jehanne †."

*T. Douglas Murray, Jeanne d'Arc (New York: McClure, Phillips & Co, 1902).*

**Document E: Final Trial of Joan of Arc [Modified]**

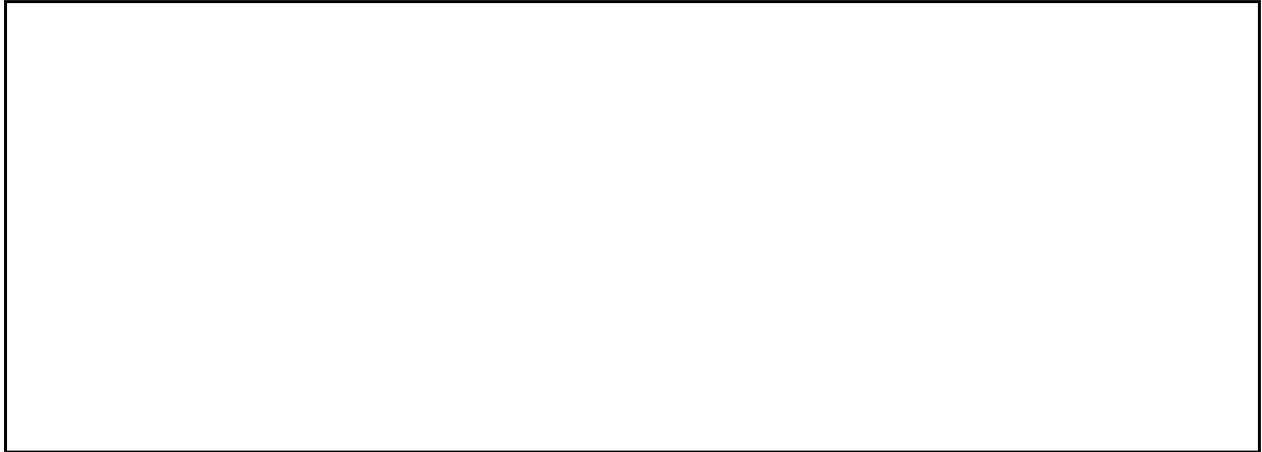
Afterwards, We, the Bishop and Vicar aforesaid, having regard to all that has gone before, in which it is shown that this woman had never truly abandoned her errors... diabolical obstinacy...

WE DECREE THAT YOU ART A RELAPSED HERETIC... we denounce thee as a rotten member, and that you may not vitiate others, as cast out from the unity of the Church... Here follows the Sentence of Excommunication. . . that you have been on the subject of thy pretended divine revelations and apparitions lying, seducing, and blasphemy towards God and the Saints... WE DECLARE THEE OF RIGHT EXCOMMUNICATE AND HERETIC... We do abandon thee to the secular authority, as a member of Satan.

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*T. Douglas Murray, Jeanne d'Arc (New York: McClure, Phillips & Co, 1902).*

**According to Documents C, D and E, is Joan of Arc a heretic? Why or why not? Why do you think Joan would agree?**



**Document F: Testimony from the Rehabilitation Trials, 1455-56**

*Church officials worried that the original charges of heresy were politically, not religiously motivated. With the support of Joan's surviving family, Bishops were open to revisit the original trials. The transcripts of the original hearing at Poitiers had been lost so clergy who had been present came to testify.*

From the testimony of Brother Seguin de Seguin, Professor of Theology at Poitiers:

"Do you believe in God ?" I asked her. " In truth, more than yourself!" she answered. "But God wills that you should not be believed unless there appear some sign to prove that you ought to be believed; and we shall not advise the King to trust in you, and to risk an army on your simple statement." "In God's Name! " she replied, "I am not come to Poitiers to show signs: but send me to Orleans, where I shall show you the signs by which I am sent: and she added: "Send me men in such numbers as may seem good, and I will go to Orleans."

And then she foretold to us - to me and to all the others who were with me - these four things which should happen, and which did afterwards come to pass: first, that the English would be destroyed, the siege of Orleans raised, and the town delivered from the English; secondly, that the King would be crowned at Reims; thirdly, that Paris would be restored to his dominion; and fourthly, that the Duke d'Orleans should be brought back from England. And I who speak, I have in truth seen these four things accomplished.

We reported all this to the Council of the King; and we were of opinion that, considering the extreme necessity and the great peril of the town, the King might make use of her help and send her to Orleans. Besides this, we inquired into her life and morals; and found that she was a good Christian, living as a Catholic, never idle. In order that her manner of living might be better known, women were placed with her who were commissioned to report to the Council her actions and ways.

*"Trial at Poitiers." Saint Joan of Arc's Trials. Accessed November 4, 2022. <http://www.stjoan-center.com/Trials/index.html#nullification>.*

**After examining all of these documents, was Joan of Arc a heretic?**