



The Role of Women in Chaucer's Writings

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Abstract

The subject of who held the upper hand in a man's relationship with a woman was crucial throughout the entire Middle Ages. Every day, men and women fought for the right to be regarded as more superior than one another in the realms of love, sensuality, and marriage. Because of their low standing in the community, completing this mission proved difficult. They were financially dependent on their male counterparts, and most of them did not complete high school. Moreover, the Church's sentiments significantly helped to perpetuating the idea that women are insufficient. The Church's views echoed the cultural norm that women should be subservient to men even as natural creatures. Since she was created from Adam's ribs, woman had no right to claim social superiority and must instead submit to man in all respects. In some theological systems, women were considered Flesh while men were considered Reason. In Chaucer's Own Parson's Story, the Parson preaches a sermon titled "The Fall of Man," in which he makes it clear that man's fall is the product of his own acts.

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Introduction

Chaucer stands out as an important exception to all of this for a number of reasons. One of the most important objectives of this study is to bring to light the very varied strategies that Chaucer used in the treatment and administration of the female characters that he created throughout his canon of works. In Chaucer's celebration of love, sensuality, and marriage, this particular female character had the upper hand and triumphed over the male counterpart she shared the stage with. The only arena in which women have triumphed against men, despite the fact that men generally have more physical prowess and a higher social standing, is the world of competitive sports. The guys were vulnerable because of their inordinate cravings and need for fleshly pleasure, which led them to lose their capacity for thought and made them susceptible to the infection. Both of his early works, but notably the earlier ones, present women in a positive light and demonstrate their superiority over males in the context of the relationship between the sexes. The subject of woman's rule over man is not blatantly visible in his earlier works; but, it is prevalent in an indirect or subtle manner, as will become clear in the course of my research of his earlier works. "His earlier works focus on the issue of woman's dominance over man. Anelida and Arcite, the male birds in The Parliament of Fowls, and the knight-in-black in The Book of the Duchess are all instances of males who have succumbed to the all-pervasive power of feminine beauty and appeal, which has a devastating effect on the psyche of a man. Other examples include the male birds in The Parliament of Fowls and the knight-in-black. What becomes more clear in his later works is the realistic and levelheaded conduct of women, as well as their capability to stay cool and collected even in the face of tragedy and calamity. This is something that he attributes to women's biologically-based ability to regulate their emotions. Notably, women are granted the ability to engage in autonomous thought, which they commonly utilize to persuade men, whether it is to prevail in an argument or to manipulate the media in order to suit certain requirements and preferences, for example. The capacity to think independently for oneself is also extended to women. According to Chaucer, he saw various people based on a variety of criteria, which resulted in several levels of judgment. As a result of the fact that woman was once referred to as Flesh, Chaucer evaluates her even so, that is, as a this - worldly or earthly person, and as a result, he often explains her for the materialistic blunders she does. Man, on the other hand, as Reason, has the capacity to converse with the all-powerful being, and is thus held to a higher standard of conduct because of this ability. It is Chaucer, more often than any other author of his period, who criticizes him for his errant ways and failing to follow the natural order. Nevertheless, I would like to point out that it is certainly salient of his recent works, most notably the fabliaux and



Troilus and Criseyde, which I believe are particularly noteworthy. The problem of a woman's lack of control is explored in much more depth in the Stories, where it is addressed in a far more specific way. While this is true, the issue comes to a head in the fabliaux when a woman openly and unashamedly refuses to follow male (and in most cases, husband's) authority that is shown. This is when the problem comes to a head. It is important to note that the author of the fabliaux not only criticizes the youngster for his lack of reason and the irrational conduct that follows, but that he also often uses these aspects of the boy's behavior as fodder for ridicule. It is important to emphasize the fact that both men and females are made fun of in the traditions of the fabliau: male characters were represented as cuckolds, while female characters were either compelled to recognize their guilt or were mocked by the writers for their character faults. In the traditions of the fabliau, both genders make fun of each other. For instance, as we shall see further on in this chapter, the women in Chaucer's fabliaux are not still exposed to any kind of critical criticism. This is something that we will see later on in this chapter. Their criminal acts are not brought to trial, and as a result, they do not face any consequences. It is crucial to keep in mind that this does not imply an implied endorsement on the side of the person for his actress's love endeavors; rather, it appears to show a form of appreciation for their innate aptitude to exist in a male-dominated atmosphere. In a similar fashion, one may argue the same things with Criseyde, with the exception that the author is more contrite in her situation; he exhibits more sympathy for her position, but he never reprimands or blames her for failing to keep to her moral promise. With a period rich with didactic works geared at women, which encouraged them to be meek and obedient to their husbands, it was a particularly tough effort to achieve the goal of being able to treat women totally on their own terms. On the one hand, woman was worshiped as Eve's companion but on the other hand, she was considered the root of all of man's problems. On the other hand, she was considered to be the root of all of man's problems and problems in the world. The literary culture of romance, in which the heroines were elevated to a position comparable to that of a goddess and adored as such, flourished all throughout the period of time known as the Renaissance. This culture represented the opposing side. In the meanwhile, there were anachronisms with insipid representations, and the worship of Mariolatry flourished with all of them as they occurred. Chaucer, on the other hand, brings a pleasant and refreshing shift into the drab and uninteresting arena of feminine portrayal with his own point of view and inventive approach of the subject matter. The author steers clear of falling into either idolatry or derision throughout the whole of his book by steadfastly adhering to his sense of the truth, his powers of observation, and his keen insight into human nature. He differentiates himself from the traditional female characters seen in old English literature by developing life-like and realistic female characters that contribute to the overall aesthetic of the pack. They are presented with the author's interpretation of who they are. Therefore, despite the low social status of women and also despite the prejudiced religious sentiments toward them, Chaucer shows us in his works the significance of women in society by demonstrating Women's de facto standing. This is the case despite the fact that women are discriminated against religiously. As a consequence of this, the appearance of their frailty was, in a sense, deceptive. Chaucer, with the use of ingenuity and originality, unearths the repressed aspirations of his princesses to rule over men, and he vividly illustrates the extent to which, in the majority of cases, they are successful in accomplishing this goal. Chaucer's writings, including The Wife of Bath's Tale, The Nun's Priest's Tale, the fabliaux, Troilus and Criseyde, and others, indicate, at around the same period, that the only women who are successful in attaining the edge over their male family members are women who have a temperament that is practical and down-to-earth. The author makes it clearly clear that it is the intrinsic wit and intelligence that are inborn in woman that secures her of a better position than man, despite the fact that this superiority is fundamentally fleeting in nature and existence. The writer makes it abundantly clear that this superiority is due to the fact that women are born with wit and intellect.

thus, nature tends to be extremely transitory. It will also be demonstrated that Chaucer disapproves of the behavior of women in general, who are defined as being pining and subservient to others, according to this line of thinking. Throughout his body of work, he consistently produces data to prove that women who were characterized by a passionate temperament or who had a practical savoir-faire were given preferential treatment by males. This is something that he found to be the case. The voice of dialectic that can be found in Chaucer's works when it comes to certain materialistic values, such as the closing

of the Troilus and Criseyde or the concluding of the Stories, for example, is one aspect that cannot be completely ignored in discussions about the handling and therapies of female characters. This voice of dialectic can be found in passages such as the closing of the Troilus and Criseyde or the concluding of the Stories. When discussing the treatment and therapy of female characters, this is one issue that just cannot be disregarded entirely. When Chaucer represents some people, despite his worldly follies¹ and sentiments such as attachment and sexual pleasure, he maintains a calm tone throughout the narrative. This is true even when describing his own emotions. In spite of the fact that the article was aware of both this world and the next, he was unable to connect the two worlds and instead opted to keep them apart. He had a balanced perspective, considering both this world and the next. As a consequence of this, he found himself in difficult circumstances on a regular basis, which led to his adopting an attitude that was fairly ambivalent in regards to certain ideals. However, it is vital to point out that Chaucer lived at the beginning of a new period, one that was going to bring about profound transformations in the ways in which people saw life and how they should live it. This new time began about the time that Chaucer was alive. Alongside the passage of time, he was attached to a lot of medieval notions and conventions, and he was unable to completely free himself from these confines. This prevented him from advancing in his career and personal life. In light of the above, and in spite of the fact that Chaucer often portrays the victory of the physical over the rational, there is nothing in his works that suggests he has any contempt for the Christian spiritual principles that lead our existence. This is the case even though Chaucer frequently represents the triumph of the physical over the rational. This set of principles acts as the compass by which we navigate the world that we live in. Both of these characteristics can be seen simultaneously in his works, and arguably the most glaring illustration of this can be found in the manner in which he describes the interaction that exists between the sexes in his writings. Both of these characteristics can be seen in his works. In particular, this is shown in the term the connection between both genders in his writings, which may be found throughout his works. Chaucer's Women: Commitment and Submission is a work of fiction that was authored by Reed and published by Nebraska University in 1973". Ms. Reed asserts that during Chaucer's day, women did not occupy a submissive position, nor were they cast by society in a role that relegated them to a secondary status. Ms. Reed, on the other hand, is trying to show that women intentionally sought out this deficiency in order to fulfill some kind of promise. In contrast to this, I feel that women, despite the fact that it is a well-known fact that they are in a subordinate position, yet make an effort to advance themselves by using their expertise and knowledge to the challenges that they encounter. This is in spite of the fact that the fact that they are in a subordinate position is a well-known reality. In addition to this, a number of articles and essays have been published in a wide range of print media, including newspapers and magazines. In a condensed fashion, each of these books and articles discusses one or more of the female characters in Chaucer's writings. These characters appear in Chaucer's works. These studies, even on the whole, are of a more broad type, and they do not aim to be complete in any manner, in contrast to the research that is now being undertaken, which claims to be all-encompassing. In addition, research on the so-called marital group has been carried out here and there here and there during the course of the many decades that have passed. Due to the fact that these critical exposes are only tangentially related to the man-woman dynamic, it is difficult to assert that the treatment of women was investigated and documented in any way. The focus of these studies is on a very small number of stories, while the focus of these other research is on a pretty restricted number of narratives.

In this part, I will make an effort to offer a sociological depiction of the position of women over the whole of the Medieval period in a manner that is succinct and gets straight to the point. A civilization that was ruled by men was prevalent throughout the Middle Ages and into the 19th century in almost every aspect of daily life. This was the case right up until the 19th century, when it started to become much less common. The earls, nobles, and monks who were already actively involved in war, protecting their territories when there was a danger, or in leadership of the kingdom when it was at peace made up the higher-ranking parts of society. The General Prologue walks us through an overview of medieval civilization as a whole, covering all aspects of life during that period. FN

Robinson makes the point that the pilgrims, despite their individuality, are nevertheless representative of something larger than themselves. FN Robinson: Several of them demonstrate features and attributes



of professional conduct that were prevalent in the literature of the period; for example, the kind Knight and the imposter in the garb of the Pardoner are both examples of characters that readers of the time would have been familiar with. Robinson: A number of them exhibit characteristics and attributes or patterns of professional conduct that were prevalent in the literature of the historical period. In addition, when seen as a whole, they include the whole gamut of human endeavors and cover almost every facet of life in medieval England. This is especially true when looking at them in the context of the whole. To clarify, the circle of monarchy and higher aristocracy is not expressly represented in this fictitious work in any way shape or form. It is quite doubtful that persons of such stature and status would have been chosen to become members of the organization in the first place. As members of an aristocratic elite that preserved the values of the Art of Chivalry and were regarded in very high favor, knights were considered to be of the highest regard. In the General Prologues, the Knight identifies himself as a verray, parfit gentil knyght (72) who has taken part in the Crusades. He claims that he was a part of the Crusades at their time. "We are also provided with a vision of the medieval landscape from above, as if viewed from the perspective of a bird's eye view, in *Piers the Plowman*, which was written by Langland. William had a dream on a summer's day as he was about to drift off to sleep in which he saw a wonderful feldeful of folke. In this dream, William saw a variety of people, including ploughmen, minstrels, jesters, beggars, knaves, pilgrims, palmers, hermits, and friars, amongst many others. In addition to this, he sees a monarch being led by his knights, which is a scene that he has not seen before. During the Middle Ages, a significant amount of influence was exerted not only by the King and the nobles, but also by the Churches on the day-to-day lives and views of common people. This was particularly true of the average guy on the street. It was a highly important symbol, and it had the ability to affect a big percentage of the religious and social thinking that was popular throughout the era in which it was discovered. The time period in which it was found contained a lot of religious and social beliefs. Early modern literature is filled with a wide variety of characters hailing from the clergy, both good and negative examples of which may be found. This is true despite the fact that the character is motivated by something else. Aside from the lords and the church, men predominated in most aspects of society, such as education and trade, as well as the legal and medical systems, the military forces, and the police. This was true despite the fact that there were some female lords and clergy. The world of business has always been dominated by men, while women have traditionally been relegated to the jobs of weavers and spinners. This trend can be traced back throughout history. The Merchant is shown as a decent man with alle (283) who is distracted with his bargaynes and his chevysaunce (282) in the first few chapters of the book. The Moore is a fit and well-balanced individual who has seen a significant amount of the globe and has a broad range of experiences as a result of his travels. Because of his many travels, he has a tanned skin and an overall worn appearance. The men who went to college came from a wide variety of different social and economic backgrounds, ranging from the highest to the lowest social strata and from the most prosperous to the most impoverished situations. However, in the *Miller's Tale*, there is a pourescoler (3190) who is a guest of the carpenter who is living with him. In the *Reeve's Tale*, there are two jobless Cambridge grads working as accountants. Both of these characters are now surviving in very low-income situations. We have evidence that during one of the pilgrimages, a Counsel of Oxenford married the Wife of Bath to her sixth husband, and we also have evidence that during one of the pilgrimages, a Clerk of Oxenford married her. Additionally, we have information that during one of the pilgrimages, a Wife of Bath married a Counsel of Oxenford. In addition to that, throughout the whole of *Piers the Plowman*, there are a few allusions made to clerks. When Meed is brought before the Emperor in Passus III, both the federal judges and the clerks make serious pledges that they will assist her in every manner that they can, no matter how little or large. In exchange, she assures them that she would revere them and that they will be elevated to the position of lords in the realm. Craftgilds were groups of talented men and female artisans who worked together on a variety of tasks throughout the medieval era. They were recognized for their collaboration. When it came to this specific facet of life, men and women fought against one another on a playing field that was more or less equal. In spite of the fact that the number of female workers in certain guilds was noticeably fewer than the number of male workers, there were some exceptionally talented female employees. This is shown by the fact that the percentage of women working for such guilds was much lower than the



percentage of men working for same guilds. In addition to that, you may find a mashup of them in the General Prologue, which is a wonderful touch. The findings of our most recent study provide a vivid picture in one's mind of how man's status predominated in the world during the medieval period, and the figures add validity to the image that is painted by these findings. Man dominated over all that existed, and he was completely in charge of his own path through life. Mankind was the master of everything that was. Women were not only treated poorly in compared to males in terms of their physical strength, but also in terms of their social standing and the intellectual potential they had. This was the case throughout history. How did women in this culture really do in terms of their status in society when compared to other cultures? At the beginning of time, males were considered to be superior than females on all levels of the social structure. This belief persisted until very recently. The fact that this had been the case for a substantial length of time and that it had continued in this fashion without major alteration up until the turn of the 19th century has not stood out as especially amazing as of late. In fact, it has not even struck out as very remarkable at all. According to John Langdon Davies, even though the impacts of the progressive changes that were starting to take place during the Renaissance era were not immediately visible, they started to take impact during that time period. This is despite the fact that the gradual changes were occurring throughout the whole Renaissance era. In spite of the fact that the Renaissance did not at first result in the emancipation of women, he maintains that it did a great deal to liberate people's hearts from the dictators of the period that came before it, and as a direct consequence of this, things eventually started to take on more natural proportions. It was possible to improve the situation of women in the sense that religion, which had previously been fundamentally opposed to [their] enjoyment and progress, became more humanized. This was one way in which the status of women might be improved. The authors of Chansons de gestes provide a vision of our contemporary society that is just as pessimistic as the one they themselves paint. The lady was all too usually viewed as a mere appendage of the fief, as G.G. Coulton points out in his reference to Gautier, and John Langdon Davies draws from a range of chansons to underline the perilous situation that women were in throughout the times of the feudal system. The paragraph that is following this one serves as an example of a typical detached passage: The following scenario may be found in the Chanson de Geste, which is often referred to as the Charrol de Nimes: One of my contemporaries is going to pass away one of these days, 1 the King said the Knight William, and if you want to take his land and his lady, I will give them to you free of charge. -- At the conclusion of the speech, he adds that you should take the estate of the Marquis Berenger, who has just passed away, and you should also take his wife with you. 1,6 The fact that William does not really seize either the property or the wife is a separate issue that does not need to be handled at this time; yet, this helps to stress the woman's powerless situation within the tale. This is a distinct problem that does not have to be taken into account at this time. During the period of the Civil War, women conducted a variety of different types of employment, each of which came with its own set of duties. Because of her family's considerable money, the young girl from a privileged social background was exempt from doing any type of labor that required her physical exertion. These ladies often chose to live solitary lives, restricting their social interactions to members of their immediate families and a few of close friends and acquaintances. Despite the fact that John Langdon-Davies maintains that the lady of the castle possessed certain fundamental aspects of knowledge and was able to repeat stories and romances that she had acquired from itinerant minstrel performances, he simplifies her accomplishments in a way that belies the complexity of what she had accomplished. She could sing, play chessboard, perform a little falconry, and she understood enough about medicine to set a broken wrist and use a pestle and mortar, all of which were benefits. Another advantage was that she could do little falconry. Her understanding of medicine was complemented by all of her other talents and abilities. The fact that she could also sew, spin, and embroider was an extra bonus, and the fact that she could speak a few lines of Latin was also a plus. These were also among her other impressive abilities.

Even though they had a busier schedule than their male colleagues, women in merchant-related occupations could nevertheless amass significant fortune. The women were in charge of monitoring the household tasks and taking care of the children, and in their leisure time, they loved reading or working

on needlework projects. It is said that the shopkeeper in the Shipman's Story resided in a large house throughout the events of the story. The mistress was accountable for the management of the household as well as its maintenance. In The Merchant's Story, May fulfills the wishes of her husband by making a social call by going to see Damian, who is unwell. Her husband wanted her to do this. It should come as no surprise that a trained assistant is at her side at all times. On the other hand, the groupings that represented manors and peasants showed a quite different picture. The mistress of the manor was going to have a very hectic day since she had a lot of tasks that needed to be taken care of. Eileen Power devotes a significant portion of her book, *Mediaeval Women*, to discussing this subject at detail. She must be well-versed in estate management so that she can supervise the bailiff. She must recognize her own field of expertise as a homemaker, which means she must be able to afford to pay her expenses wisely. A lady is expected to know the finer points of tenancy and feudal legislation in the event that the king's rights are violated. The Paston Letters make it very evident how accurate this picture is! There was a wide variety of work that fell within Margaret Paston's purview, ranging from errands about the home to guarding the lands and estates that belonged to her husband when he was gone. On the other hand, her major task was to take care of the household. In the words of the eloquent Professor H.S. Bennett: If we wish to see the medieval lady correctly, we must go to her place of residence and observe her. All other aspects of her life were subordinate to her housekeeping responsibilities. Margaret Paston, like many women in a lower social stratum, was compelled to strategize and organize in order to keep her kitchen and pantry stocked and well-stocked. During one of the events, she says the following to her partner:

I pray to zw pat ze wylvowche -save to provide for me j li of almandis and j It of sugyre, and I pray that zw pat ze wylvowche -save will provide byensumme frese for the making of zwrchilderisgwynys; ze xall maken of zwrchilderisgwyny

According to what I've been informed, the greatest chepe and best choysse of Hayiswyf is...

When it comes to pe childreisgwynys, and I have fabric, I xal sew hem together. In addition to supplying clothing for her household, the lady of the home was responsible for overseeing the performance of other household duties. The whole home, such as the kitchen and the staff, functioned under her direct direction. She was responsible for ensuring that food supplies for the whole family were available at all times, as well as overseeing the manufacture of butter and cream, ale, and bread. Aside from that, there were kids who needed to be cared for, fed, and dressed in the correct manner. Consider the following passage from St. Bernadino's *Mission-Sermons*, which sheds significant information on a female's housekeeping talents during Middle Ages: When the excellent housewife is in charge of the whole family, that guy is aware of his possession of her. She is responsible for the granary, and she ensures that it is kept clean so that no defilement may penetrate it. She keeps the container of oil and takes careful note of the ingredients. This jar is for usage, while the other jar is for storage. She keeps an eye on it to ensure that nothing falls into and that no dog or even other beast comes anywhere near it. She devotes all of her time and attention to ensuring that the jars do not spill. Firstly, she orders the salt steaks, first in the adding salt and then – in the preserving – she cleanses and orders them as follows: - This here is for sale, and that over there is for storage. - She looks forward to the winding process, and subsequently to the production of linen fabric from the yarns. She sells the bran and uses the money to purchase even more fabric for her family. The *Menagier de Paris* was a valuable text in the Middle Ages, providing detailed advice on how to govern a home effectively. The novel was designed for a specific wife by a specific husband, and it provides us with a vivid image of a bourgeois family home in the process.

He was fully aware of the obligations that came along with being the leader of the household, and he expresses them as follows:

Despite the fact that better weather could provide some comfort to married couples, the emotional issues that plague housewives will never be satisfactorily healed. Maintain him in clean linen as it is your business, as he says; therefore, nurture the person of your spouse with great care, as he says; and keep him in clean linen as it is your business, as he says; and keep him in clean linen as it is your business. This detailed guide on how to attend to the necessities and luxuries of a spouse is provided in a one area for your convenience. Inasmuch as the management of external concerns is the responsibility of men,

it is incumbent upon husbands to be responsible and to travel back and forth through the elements, whether it be rain, wind, snow, or hail; sometimes drenched, sometimes sweating, sometimes shivering; ill-fed, ill-lodged, ill-warmed, and ill-bedded; and nothing can harm him because he is sustained by the expectation that his wife will take care of him when It seemed as if the duties that a woman had to do around the house were never-ending.

This is something that has been seen by many people, and it has been recognized that the medieval lady was often an active force on her husband's side. Let's take a look at what H.S. Bennett might have to say about the Paston women as a starting point: There are some notable outliers, but on the whole, it appears as if there is no room for doubt that the female members of the Paston family, most notably Agnes and Margaret Paston, would be more than competent of handling their own personal finances. The participants' level of comfort did not change regardless of whether they were negotiating the terms of a marriage contract, a bill payment agreement, or the leasing contract for a new homeowner's property in the same room. Margaret had no trouble understanding and navigating the complex legal and geographical conflicts that had surrounded them for such a long time on her own. These conflicts had surrounded them for a reason. It is possible that she and Agnes Paston were had to make challenging decisions on a daily basis due to the absence of the family patriarch in London. In point of fact, Margaret became used to taking on this responsibility to the point that her hubby would frequently leave her in charge of the situation with the fullest assurance that everything would work out just fine. This study by Professor Bennett also provides instances of other well-organized and productive women who, while their husbands are away from home, take care of their marriages' financial and other responsibilities. Included in this group are Elizabeth Stoneor, Lady Isabel Berkeley, and the spouses of the Celys. All of these women worked as Merchants of the Staples and were compelled to spend the majority of their time away from home due to the nature of their occupations” . As we continue to go downward on the social ladder, we meet a lady who comes from a higher economic level at some point in the future. To earn a livelihood, it was essential for her to do work not only outside the home but also within the home. On the other hand, in contrast to the high-ranking female official, she seemed to live a life of complete independence. She carried out her duties in her own way, and she was not restricted by any of the many social stigmas that are widespread in today's society. She was basically a supplemental pay job, and it is very feasible that the reason we are able to witness her entrance into the financial milieu of the ancient time period that we are currently examining is because she was the reason for why we were able to do so. She and her husband often worked side by side in their own fields of competence, and the crafts and vocations that were open to women were almost identical to those that were available to males. At this level of society, it is quite important to take into consideration the fact that both men and women are involved in the exact same vocations. This is evidence that we are making headway. It used to be the case that only males joined the same positions as females among those belonging to the upper middle and working classes; however, this is starting to change as more and more women are joining the upperclass.

It is the author Geoffrey Chaucer who is responsible for supplying us with a variety of portrayals of the tenacious peasant lady. A straightforward way of living is led by both the widower and her son in The Nun's Priest's Story. Baking, milk production, and cheese making were just a few of the numerous tasks that fell under a dairy woman's purview among her many other obligations. According to the Reeve's Story, the miller's wife helps her husband with his onerous responsibilities. Additionally, she is a participant in the criminal activity of her husband.

My wife wove cloth during her time as a weaver, and she instructed the spinners working at the looms to spin it out.... I treated her to a round of drinks on the house.

* “she brewed it with the intention of selling it, * penny ale and podyng ale * she poured together, * for laboreres and for poor folke * pat lay by themselves.... But what exactly did the female's rank entail, if anything at all? What else was her fiancée like other the fact that she was a married woman, a spouse, and a mother? In what respects did her education have its limits and what kinds of places might it take her, and what kind of lifestyle did these women who did not marry lead? In addition to that, it was common for men to beat their wives as part of their daily routine. The claim that the Knight of la Tour Landry made on the disobedience of wives may be found in one of the chapters of a book that the Knight

of la Tour Landry composed for the goal of teaching his children. The assertion is as follows:
According to what the author has said, after this a woman should never, under any circumstances, attempt to stryueageynsther husbond or respond him in such a way that he takes therbydisplaysyre. He then continues to describe the tragedy that befell a wife who had the nerve to respond to her husband back in the company of others:... /that he became furious and felt to see himself thus humiliated in front of the people /that he had therof humiliation /... And hit her with his footeon the vysage so that he broke her nose/ by whiche she was euerafteral disfygured' And in this way, with her ryotte and her ennoye, she gated her crooked nose....

Blancheflor, who is also known as the Death of Garin, goes to her husband, the Emperor Pepin, and asks him to act on behalf of the Lorrainers. This event takes place in the context of a chanson. When the king heard this, he got enraged and struck her in the face with his fist. This caused four drops of blood to fall from her nose, which led the Lady to shout, Thank you, and if you will, I will... after the king had smacked her in the face with his fist.

There are some men who are capable of enduring more patience with a hen that lays a new egg every day than they are able to with their own wives; and on occasion, when the hen breaks a pipkin or a cup, he will spare it a beating, only for love of the fresh egg that he is loath to lose. This is because the men do not want to lose the fresh egg that they are so eager to keep. There are certain guys who are more patient with a hen that produces a new egg every day than they are with their own wives. These men are capable of bearing greater patience with the hen. Raving lunatics! who cannot endure a word from their own wives, despite the fact that their wives bear them such good fruit; but when the woman speaks a word more than they like, then they catch up a stick and begin to cudgel her;...Don't you see the pig, either, always squeaking and squeaking and making your house filthy; yet you suffer him until the time for slaughtering... Be patient and take into account, you rascal, the lovely fruit that your wife has created; it is not proper to beat her for every cause, no!

It was not expected for women to be examples of submission like the Nut-Brown Maid; rather, they were intended to be obedient to the whims of their husbands or boyfriends. Those who failed to live up to these standards were punished, sometimes in a severe manner, even by men who have generally been sympathetic to the suffering of women. Humbleness and devotion were regarded to be the most essential attributes of a good wife, and those who refused to live up to these expectations were reprimanded. The Menagier of Paris, for instance, is not of the opinion that it is appropriate to compare the dedication of a woman to her husband to the allegiance of a greyhound or a mastiff to its owner. On the other hand, it would be incorrect to presume that all husbands and wives are cruel to one another in their relationships. Many people who lived through this time period can attest to the fact that this was not the case. One man calls his partner my heart and love, while another calls her my most adored wife when referring to her in conversation. Both men are talking about the same person. An additional testimonial sheds light on the solid bond of care and affection that existed between the married couple during their whole life together. And I leave and bequeath to Alice, my wife, and Thomas, my son, all of my cattle and goods moveable, as requested by my wife, as a token of appreciation for the love and trust that has existed between us throughout our relationship. In the instance of Margaret and John Paston, their marriage is an excellent illustration for what a medieval marriage may evolve into if both parties wanted it to. For example, they had a child together after they were married. Her letters to her husband are always professional, yet despite this, it is clear that she cares deeply for him and that this emotion shines through whenever she writes to him. The following is an excerpt from one of them that she has written: In point of fact, her biological father has been cast out of society and has taken monastic vows, while her mother is too impoverished to ever entertain the possibility of buying her daughter a seat in any expensive convent or institution that is similar to a convent for the purpose of educating her. For, in spite of the fact that the damsel had a trace of intelligence, the dreadful custom of putting wealth and material possessions ahead of education is still practiced in the historic monasteries of our area. As a consequence of this, I have come to the conclusion that it is imperative to take refuge in prayer to the Order, which is undeniably resistant to this illness. Accept my request, beloved brother; it is made more for the advantage of whomever is the father of orphans and the judgment of widows than for my own profit alone; but, please be aware that I will gladly surrender unto thee whatever that you may see

suitable to ask of my humility. Even though it would be an exaggeration to suggest that the church buildings gave all of the teaching for females during the Medieval Era, it is indisputable that they offered a considerable amount of both mental and political training for young women. While it would be an overstatement to say that the church buildings supplied all of the schooling for females during the Medieval Era. In point of fact, it was not uncommon for males and females to be taught simultaneously in the same classroom. J.W. Adamson brings up the fact that Froissart went to a school where young men and women of the same age were taught together in order to further his argument that the poem *Espinette-Amoureuse* by Froissart is autobiographical. There is a good chance that Froissart's school was housed in a convent, regardless of whether or not the same practice was followed in the United Kingdom. It was sufficient for the great majority of females throughout history to learn how to become skilled in homemaking and to perform their religious responsibilities in a conscientious manner. This was the extent of the education that was made available to them at schools (if any was supplied at all). Although not all of the rules had to be followed to the letter at all times, the nunnery had very rigorous rules that everyone had to follow. The nuns were expected to pray many times a day, and they were required to obey this rule to the letter. They were also required to follow any other regulations that were given to them. For example, in the *Ancren Riwle*, we were able to observe the significance of each service that a nun was required to attend in addition to the quantity of services that she was required to attend. Eileen, the nuns had seven different monastic offices that they were required to repeat each and every day. Power provides a condensed summary. They all leapt out of bed as soon as the bell sounded and raced down to the Church choir, where they sung Matins, shortly followed by Lauds, in the severe cold and darkness of the early morning hours. The night services were said after twelve o'clock in the morning. Then, when the sun was just beginning to rise in the sky, they laid down for a sleep, which they continued to do for the next three hours until eventually rising up at six o'clock and exclaiming Prime. After that, there were the scheduled services of Tierce, Sext, None, Vespers, and Compline, which took place at certain intervals throughout the day.

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