

## I. TRADITIONAL ATTITUDES TO WOMEN

**Misogyny** = fear and/or hatred of women

1. **fear of sex and marriage:** classical theme; clerical Christian celibacy

2. **idea of woman as inferior**

physiologically: woman as incomplete male, Adam's rib

theological argument: "Not made in God's image."

philosophical argument: ontologically (as type of being)

"Male is to female as spirit is to matter."

social argument: women below men in social hierarchy

**Romanticization or Idealization of Women**

**Cult of Virgin Mary:** (hyperdulia = special reverence)

Virgin Birth & Immaculate Conception

**Courtly Love Tradition** (France)

**Result: split image of woman** (Melanie Klein) – good mother versus bad mother

Women as "above" and "below" reason: but never "normal" (= male trait)

Eve: subjugation as punishment for her temptation of Adam with apple

Witches = old, sterile crones, hostile to life: inversion of young, nurturing mother

## II. REFORMATION: attitudes to women remain same, attitude to marriage changes.

**Rejection of celibacy:** seen as almost impossible, virgins die young

urge universal marriage, as young as possible

**Objections to Catholic policies:** marriage as spiritual sacrament, clandestine marriage

Impediments to marriage in Canon law: expansion of incest to 7 degrees of kinship

including "spiritual kinship" with god parents after Baptism

Hypocrisy of Catholic celibacy: actually leads to concubines, priest as public sinners

Eberlin von Bunzburg, Franciscan convert to Lutheranism, pamphleer on marriage

**Validation of marriage:** marriage of Martin Luther & Katerina von Bora 1525

**Wittenberg:** emptying of convents, monasteries; "liberation of women from cloister"

**Luther's writings:** see comments on women & marriage (over)

Marriage as natural institution, ordained of God but not sacrament

**1522 On the Estate of Marriage:** rejects negative view of marriage in popular culture

Catholic celibacy seen as laziness, avoid hard work of marriage, family, children

Marriage as penitential institution: wife gets pain of childbirth, husband labor, worry

Sexual corruption of priests: mistresses, concubines, "solicitation in confession"

**1523 Why Nuns May Leave Cloisters with God's Blessing**

Convents seen as "brothels" of lustful nuns, forced into celibacy by family

1520's smuggling nuns out of convents:

Leonard Koppe, herring merchant "liberates" daughter, Katerina von Bora

**Sources:** for suppression of Geneva convents: selection in Xerox packet, Kingdom article

Jeanne de Jussie (nun's diary), Le levain du calvinisme (The germs/yeast of Calvinism)

Steven Ozment, When Fathers Ruled: A History of Family Life in Reformation (1983)

Lyndal Roper, The Holy Household: Women and Morals in Reformation Augsburg (1989)