

constructing medieval sexuality

Constructing Medieval Sexuality: Unraveling the Complex Tapestry of Desire and Power

constructing medieval sexuality involves piecing together a vivid and complex tapestry woven from religious doctrine, social norms, literary expressions, and legal codes. Unlike modern conceptions of sexuality, which emphasize personal identity and individual desire, medieval understandings were deeply embedded in broader frameworks of morality, spirituality, and social order. Exploring how sexuality was constructed during the Middle Ages provides fascinating insights into how people of that time navigated desire, gender roles, and power relations.

The Role of Religion in Shaping Medieval Sexuality

One cannot discuss constructing medieval sexuality without acknowledging the dominant influence of Christianity. The Church was the primary arbiter of sexual norms and morality, defining acceptable and forbidden behaviors through its teachings.

Sexuality as a Moral and Spiritual Concern

Medieval theology framed sexuality largely in terms of sin and salvation. Sexual acts were often evaluated by their purpose: procreation was considered the only legitimate reason for sexual activity, while pleasure for its own sake was suspicious or condemned. The concept of lust (luxuria) was one of the seven deadly sins, illustrating how sexual desire could be viewed as a dangerous temptation threatening the soul.

Clerical writings and sermons frequently warned against the dangers of uncontrolled sexuality, urging chastity, especially among the clergy and the unmarried. Monastic communities exemplified this ideal by promoting celibacy as a path to spiritual purity.

Marriage and Procreation

Marriage was seen as a sacred institution ordained by God, primarily for procreation and the continuation of social order. Sexual relations within marriage were not only tolerated but expected. However, even within marriage, sexual pleasure was often downplayed or viewed with ambivalence.

Interestingly, medieval Church law began to regulate marriage and sexuality more formally during this period. The establishment of marriage as a sacrament and the enforcement of consanguinity rules shaped social practices around courtship and sexual behavior.

Gender Roles and Power Dynamics

Constructing medieval sexuality also means understanding the rigid gender roles and power structures that influenced sexual relations. Men and women occupied very different social positions, each with prescribed sexual behaviors.

Masculinity and Sexuality

Masculine sexuality in the medieval context was often linked to dominance, control, and virility. Men were expected to fulfill their roles as husbands and fathers, ensuring lineage and property inheritance. However, there was also a strong emphasis on regulating male sexual behavior to prevent excess or abuse, especially in relation to women of lower social status.

Chivalric literature, which celebrated idealized masculine virtues, sometimes portrayed male sexuality in a way that balanced desire with honor and restraint. Knights and noblemen were encouraged to be both passionate and disciplined.

Femininity and Sexual Regulation

Women's sexuality was more heavily policed, reflecting broader societal attempts to control female bodies and reproductive capacity. Virginity, chastity, and fidelity were prized virtues, especially for noblewomen. The fear of illegitimacy and its consequences for inheritance and social order made female sexual behavior a matter of public concern.

At the same time, medieval texts reveal that women could exercise agency within these constraints—whether through negotiating marriage, managing households, or subtly influencing sexual encounters. Female mystics and saints also offered alternative models of spiritual and sexual expression, sometimes challenging mainstream norms.

Literature and Art: Reflecting and Constructing Sexual Norms

Medieval literature, poetry, and visual art provide rich sources for understanding how sexuality was imagined and communicated.

Courtly Love and Erotic Expression

The tradition of courtly love, emerging in the 12th century, introduced a nuanced vocabulary of desire and admiration. While often idealized and sometimes non-physical, courtly love poetry celebrated romantic longing, secret passion, and emotional complexity.

This literary construct played with the tension between social constraints and personal desire, offering a space where sexuality could be explored symbolically. Troubadours and trouvères crafted verses that both reinforced and subtly questioned traditional sexual roles.

Religious Iconography and Sexual Symbolism

In churches and manuscripts, sexual symbolism was often used to convey spiritual truths. For example, erotic imagery could symbolize divine love or the soul's yearning for God. However, explicit depictions of sexuality were rare and usually served moralizing purposes, warning against sin or illustrating Biblical stories.

Legal and Medical Perspectives on Medieval Sexuality

Beyond theology and culture, medieval sexuality was also constructed through legal codes and medical theories.

Marriage Laws and Sexual Conduct

Secular and ecclesiastical courts dealt with issues such as adultery, fornication, and rape, revealing societal concerns about sexual behavior and its consequences. Punishments varied but often reflected the desire to maintain social order and honor family lineage.

Laws regulating sexuality also addressed issues like consent, age of marriage, and sexual offenses, giving us insight into how sexuality was controlled and negotiated in daily life.

Humoral Theory and Sexual Health

Medieval medicine, influenced by Galenic humoral theory, linked sexual behavior to bodily health and balance. Physicians believed that sexual activity affected the body's humors (blood, phlegm, black bile, and yellow bile), and thus prescribed moderation.

Sexual excess was thought to weaken the body, while appropriate sexual relations were seen as necessary for health and fertility. These beliefs shaped advice given to both men and women, blending physical and moral considerations.

Constructing Medieval Sexuality in Modern Scholarship

Our contemporary understanding of medieval sexuality continues to evolve as historians, literary scholars, and anthropologists uncover new sources and reinterpret old ones. Rather than seeing medieval sexuality as simply repressive or taboo, modern research highlights its complexity and variability.

Scholars emphasize the importance of context—recognizing that sexuality was constructed differently across regions, classes, and time periods within the Middle Ages. They also explore how marginalized groups, such as same-sex relationships or non-normative sexualities, were understood and sometimes hidden within medieval society.

Engaging with these perspectives invites us to rethink assumptions about sexuality's history and to appreciate the diverse ways humans have made sense of desire and intimacy.

Exploring constructing medieval sexuality opens a window onto a world where sex was never just a private matter but entwined with faith, law, art, and power. It challenges us to see sexuality not as a fixed category but as a fluid and culturally shaped experience, one that continues to inform how we think about identity and relationships today.

Frequently Asked Questions

What does 'constructing medieval sexuality' mean in historical studies?

'Constructing medieval sexuality' refers to the process by which historians and scholars analyze and interpret how sexual behaviors, identities, and norms were understood, regulated, and expressed during the medieval period, recognizing that these concepts were shaped by cultural, religious, and social factors of the time.

How did the Church influence medieval sexuality?

The Church had a profound influence on medieval sexuality by defining acceptable sexual behaviors, promoting chastity, regulating marriage, and condemning acts considered sinful, such as adultery, homosexuality, and premarital sex, thereby shaping societal norms and individual sexual conduct.

In what ways were gender roles connected to sexuality in medieval society?

Gender roles in medieval society were closely linked to sexuality, with strict expectations placed on men and women regarding sexual behavior, reproduction, and social duties; masculinity was often associated with dominance and control, while femininity was linked to chastity and obedience, reinforcing power dynamics through sexual norms.

What sources do historians use to study medieval sexuality?

Historians use a variety of sources to study medieval sexuality, including religious texts, legal codes, medical treatises, literature, personal letters, court records, and art, all of which provide insights into contemporary attitudes, practices, and regulations surrounding sexuality.

How has modern scholarship challenged traditional views of medieval sexuality?

Modern scholarship has challenged traditional views by highlighting the diversity and complexity of medieval sexual experiences, questioning binary gender categories, exploring marginalized sexualities, and emphasizing the role of power, identity, and cultural context in constructing medieval sexual norms rather than assuming a monolithic or repressive sexual culture.

Additional Resources

Constructing Medieval Sexuality: An Analytical Overview of Gender, Desire, and Power in the Middle Ages

constructing medieval sexuality involves unraveling a complex web of cultural, religious, and social forces that shaped attitudes towards sex, gender roles, and desire during the Middle Ages. Far from a monolithic or simplistic narrative, medieval sexuality was negotiated through a dense interplay of theological doctrines, legal frameworks, and everyday practices. This article delves into how medieval societies conceptualized sexuality, examining the underlying power structures and the diverse expressions of human intimacy that challenge modern assumptions.

Understanding the Frameworks Behind Medieval Sexuality

Medieval sexuality cannot be understood without considering the dominant influence of the Church, which infused moral discourse with strict prescriptions about sexual behavior. The Christian doctrine, particularly the writings of Church Fathers such as Augustine of Hippo, profoundly shaped the social construction of sexuality by framing sex primarily within the bounds of procreation and marriage. However, this theological lens coexisted with, and sometimes conflicted against, local customs, legal codes, and popular practices, creating a multifaceted sexual landscape.

The phrase “constructing medieval sexuality” also points to the historiographical challenge of interpreting evidence from texts, art, and law codes, which often reflect elite perspectives. Peasant or marginalized voices rarely survive in the written record, but archaeological findings and folklore provide important insights into varied sexual norms and experiences.

The Role of Religion and Theology

Christianity established a hegemonic moral order that categorized sexual acts as either licit or illicit. Marriage was upheld as the only legitimate context for sexual intercourse, emphasizing procreation and the regulation of lineage. Clerical celibacy further underscored the Church’s ambivalence towards sex, associating it with sin and temptation when practiced outside sanctioned boundaries.

Theological debates also nuanced medieval understandings of sexuality:

- **Sin and Lust:** Lust was often viewed as a dangerous vice, leading to spiritual corruption. The Seven Deadly Sins framework elevated sexual excess as a moral failing.
- **Gender and Sexual Difference:** Medieval scholars debated the nature of male and female bodies, often reinforcing binary gender roles that linked masculinity with domination and femininity with submission.
- **Homosexuality:** Same-sex desire was largely condemned, but historical records reveal complex attitudes and occasional tolerance depending on regional and temporal variations.

Legal Codes and Social Regulation of Sexuality

Medieval law reflected and enforced sexual norms, often punishing transgressions such as adultery, fornication, and sodomy. Punishments ranged from fines to public humiliation and, in extreme cases, corporal penalties. These laws reveal the intersection of sexuality with social control mechanisms, particularly regarding gender and class.

Women's sexuality was especially policed, with virginity prized before marriage and fidelity rigorously enforced afterward. Men, while also subject to sexual regulation, often experienced greater latitude, highlighting gendered disparities in power and agency.

Expressions and Experiences of Sexuality in Medieval Society

While the dominant discourses around sexuality emphasized control and sin, lived experiences were more diverse and nuanced. Artistic representations, literature, and popular culture offer glimpses into medieval attitudes toward love, desire, and eroticism.

Romantic and Erotic Literature

Courtly love traditions, emerging in the 12th century, introduced a new conceptualization of romantic desire. These narratives often idealized unattainable love and emotional intimacy, sometimes divorced from physical consummation. The troubadours and minnesingers celebrated the complexities of desire while simultaneously reinforcing social hierarchies.

Erotic poetry and fabliaux (comic tales) also circulated, revealing a more candid and sometimes subversive engagement with sexuality. These works provide evidence that medieval individuals negotiated their sexual identities beyond the confines of Church orthodoxy.

Gender Roles and Sexual Agency

Constructing medieval sexuality involves scrutinizing how masculinity and femininity were performed and perceived. Medieval masculinity was commonly associated with martial prowess, authority, and sexual dominance, while femininity was linked to chastity, obedience, and reproductive labor.

However, historical records suggest that women exercised sexual agency in various ways, from negotiating marriage arrangements to participating in extramarital relationships. Some women, particularly those in urban centers or religious life, navigated sexuality with a degree of autonomy that challenges stereotypes of medieval passivity.

Sexuality and Power Dynamics

Sexual relationships in the Middle Ages were deeply entwined with power structures, whether in terms of class, gender, or religious authority. The regulation of sexuality served to reinforce social hierarchies:

1. **Marriage as Alliance:** Marital unions often functioned as strategic alliances consolidating wealth and status, with sexuality subordinated to political and economic considerations.
2. **Sexual Violence and Consent:** Although historical documentation is limited, cases of sexual coercion and assault illuminate the vulnerability of certain groups, particularly women and serfs.
3. **Clerical Authority:** The Church wielded significant influence over sexual norms, policing behavior through confession, penance, and moral instruction.

Challenges in Interpreting Medieval Sexuality Today

Modern scholars face methodological challenges when reconstructing medieval sexualities. The survival bias of sources, the symbolic nature of much medieval literature, and the shifting meanings of key terms complicate straightforward interpretations.

Moreover, projecting contemporary categories of sexual identity onto medieval contexts risks anachronism. Concepts such as “heterosexuality” and “homosexuality” as fixed identities did not exist in the same way, requiring nuanced approaches to understand the fluidity and situational nature of desire.

Interdisciplinary Approaches

To overcome these challenges, researchers employ a range of methodologies, including:

- **Textual Analysis:** Close readings of theological treatises, legal texts, and literary works to uncover prevailing attitudes and contradictions.
- **Archaeological Evidence:** Material culture such as erotic art, personal items, and burial practices provide tangible insights into lived experiences.
- **Gender and Queer Theory:** Applying modern theoretical frameworks to interrogate assumptions and reveal marginalized voices.

These interdisciplinary strategies enrich the understanding of medieval sexuality as a constructed

phenomenon shaped by multiple, often competing forces.

Constructing Medieval Sexuality: A Dynamic and Contested Terrain

The construct of medieval sexuality reveals a tension between prescriptive norms and lived realities. While religious and legal institutions sought to regulate and define sexual behavior, individuals continually negotiated these boundaries through cultural expression, personal relationships, and resistance.

This dynamic interplay underscores the importance of viewing medieval sexuality not as a static or repressive system but as a complex field of practices and ideas. By analyzing diverse sources and embracing methodological pluralism, historians and scholars continue to uncover the rich textures of medieval sexual life, contributing to broader conversations about the history of sexuality and human identity.

In sum, constructing medieval sexuality challenges modern readers to reconsider assumptions about desire, morality, and power, illuminating how past societies grappled with questions that remain deeply relevant today.

Constructing Medieval Sexuality

constructing medieval sexuality: Constructing Medieval Sexuality Karma Lochrie, Peggy McCracken, James Alfred Schultz, 1997 This collection brings together essays from various disciplinary perspectives to consider how the Middle Ages defined, regulated, and represented sexual practices and desires. Considering sexuality in relation to gender, the body, and identity, the essays explore medieval sexuality as a historical construction produced by and embedded in the cultures and institutions of the period. 17 photos.

constructing medieval sexuality: A Cultural History of Sexuality in the Middle Ages Ruth Evans, 2012-03-01 Historians of sexuality have often assumed that medieval people were less interested in sex than we are. But people in the Middle Ages wrote a great deal about sex: in confessors' manuals, in virginity treatises, and in literary texts. This volume looks afresh at the cultural meanings that sex had throughout the period, presenting new evidence and offering new interpretations of known material. Acknowledging that many of the categories that we use today to talk about sexuality are inadequate for understanding sex in premodern times, the volume draws on important recent work in the historiography of medieval sexuality to address the conceptual and methodological challenges the period presents. A Cultural History of Sexuality in the Middle Ages presents an overview of the period with essays on heterosexuality, homosexuality, sexual variations, religious and legal issues, health concerns, popular beliefs about sexuality, prostitution and erotica.

constructing medieval sexuality: *Sexuality in Medieval Europe* Ruth Mazo Karras, Katherine E. Pierpont, 2023-04-03 Now in its fourth edition, *Sexuality in Medieval Europe* provides a lively account of a society whose attitudes toward sexuality both were ancestral to, and differed from, contemporary ones. The volume is structured not by types of sexual interactions or deviance, but to reflect the difference in gendered experiences when sex is seen as an act one person does to another. Sexual activity, within and outside of marriage, as well as sexual inactivity, had different

meanings based on gender, social status, religious affiliation, and more. This book considers these iterations of medieval sexuality in its effort to show there was no single medieval attitude towards sexuality. With an emphasis on Christian Western Europe over the entire course of the Middle Ages, it also includes comparative material on neighboring cultures at the time. Alongside being reworked for further clarity and readability, the fourth edition offers substantial new material on trans scholarship and methodological attempts to recoup a trans past; changes in the treatment of sex work and its terminology; and new material on Byzantine and Muslim culture. *Sexuality in Medieval Europe* is an essential resource for all those who study medieval history, medieval culture, and the history of sexuality in Europe.

constructing medieval sexuality: *The Ashgate Research Companion to Queer Theory* Noreen Giffney, Michael O'Rourke, 2016-03-23 This interdisciplinary volume of thirty original essays engages with four key concerns of queer theoretical work - identity, discourse, normativity and relationality. The terms 'queer' and 'theory' are put under interrogation by a combination of distinguished and emerging scholars from a wide range of international locations, in an effort to map the relations and disjunctions between them. These contributors are especially attendant to the many theoretical discourses intersecting with queer theory, including feminist theory, LGBT studies, postcolonial theory, psychoanalysis, disability studies, Marxism, poststructuralism, critical race studies and posthumanism, to name a few. This Companion provides an up to the minute snapshot of queer scholarship from the past two decades and identifies many current directions queer theorizing is taking, while also signposting several fruitful avenues for future research. This book is both an invaluable and authoritative resource for scholars and an indispensable teaching tool for use in the classroom.

constructing medieval sexuality: *Middle-aged Women in the Middle Ages* Sue Niebrzydowski, 2011 The phenomenon of medieval women's middle age is a stage in the lifecycle that has been frequently overlooked in preference for the examination of female youth and old age. The essays collected here draw variously from literary studies, history, law, art and theology in order to address this lacuna.

constructing medieval sexuality: *Infirmity in Antiquity and the Middle Ages* Christian Krötzl, Katariina Mustakallio, Jenni Kuuliala, 2016-03-09 This volume discusses *infirmity* ('infirmity' or 'weakness') in ancient and medieval societies. It concentrates on the cultural, social and domestic aspects of physical and mental illness, impairment and health, and also examines frailty as a more abstract, cultural construct. It seeks to widen our understanding of how physical and mental well-being and weakness were understood and constructed in the *longue durée* from antiquity to the Middle Ages. The chapters are written by experts from a variety of disciplines, including archaeology, art history and philology, and pay particular attention to the differences of experience due to gender, age and social status. The book opens with chapters on the more theoretical aspects of pre-modern infirmity and disability, moving on to discuss different types of mental and cultural infirmities, including those with positive connotations, such as medieval stigmata. The last section of the book discusses infirmity in everyday life from the perspective of healing, medicine and care.

constructing medieval sexuality: *Sexuality in Premodern Europe* Franz X. Eder, 2023-10-19 How did sexual relationships work before, in and outside of marriage in the pre-modern era? What problems did contraception and sexually transmitted diseases pose? How did people deal with prostitution and pornography back then? What were the possibilities for same-sex and queer desire and practice? Using numerous examples and sources from across the continent, *Sexuality in Premodern Europe* shows that even in earlier centuries, sexual life had an elementary significance for the coexistence of couples and communities. It was just as decisive for how individuals saw themselves and others as it was for maintaining the social, economic and political order. Franz X. Eder interestingly emphasises the socio-historical view of sexuality, offering an apt foil for the cultural perspective which is so prevalent in the field. In this book, sexual behaviour is understood and thought about as social practice. From this vantage point, Eder deals with the function of the sexual in upbringing and socialization, its significance for the image of men and women, its role in

marriage initiation, and the importance of sexual life for marital relationships and concubinage. Deviant and discriminated sexual forms such as prostitution, pornography and same-sex acts are also addressed throughout. The book explores the ways in which many people gained sexual experiences before, besides or beyond marriage, even if these experiences were forbidden in former societies. While research into the history of sexuality has so far dealt with such forms of the sexual primarily from the point of view of regulation and sanctioning, here they are understood as 'positive' practices that allowed people to understand and take ownership of their sexual desire.

constructing medieval sexuality: Innenräume in der Literatur des deutschen

Mittelalters Burkhard Hasebrink, Hans-Jochen Schiewer, Almut Suerbaum, Annette Volfing, 2008-12-18 Eine Auseinandersetzung um „Innenräume“ verbindet zwei Paradigmen der aktuellen kulturwissenschaftlichen Diskussion: Raum als Ordnungskategorie sowie die Leitdifferenz von Innen und Außen. Die Literatur des deutschen Mittelalters inszeniert solche „Innenräume“ auf verschiedenen Ebenen und stellt so die Frage von Differenz, Grenze und Überschreitung. Zugleich werden abstrakte symbolische Größen und Prozesse semantisierbar — „Innenräume“ reflektieren somit in einer Kultur der Präsenz Vorstellungen über psychische, kosmologische oder textuelle Ordnungen.

constructing medieval sexuality: Ancient Rome and the Construction of Modern

Homosexual Identities Jennifer Ingleheart, 2015 This interdisciplinary volume analyses the importance of ancient Rome in the construction of post-classical Western homosexual identities.

constructing medieval sexuality: The Routledge Handbook of Gender and Sexuality in

Byzantium Mati Meyer, Charis Mesis, 2024-05-23 This Handbook is the first to consider the interrelated subjects of gender and sexuality in the Eastern Roman Empire from an interdisciplinary perspective. Drawing on both modern theories and Byzantine perceptions, and considering multiple periods and religions (Eastern Orthodox, Islamic, and Jewish), it provides evidentiary textual and visual material support for an analysis of the two linked themes. Broadly, the essays demonstrate that gender and sexual constructs in Byzantium were porous. As a result, they expand our knowledge of not only how sex and gender were conceived and performed but also how ideas and practices shaped Byzantine life. The Routledge Handbook of Gender and Sexuality in Byzantium will be an indispensable guide for students and scholars of late antique and Byzantine religion, history, culture, and art, who will find it a useful critical survey of current scholarship and one that shines new light in their areas of research. The focus on issues of gender and sexuality may also be of interest to individuals concerned with Eastern Mediterranean culture, as well as to the broader public. Chapter 21 of this book is freely available as a downloadable Open Access PDF at <http://www.taylorfrancis.com> under a Creative Commons Attribution-Non Commercial-No Derivatives (CC-BY-NC-ND) 4.0 license.

constructing medieval sexuality: Verhandlungen höfischer Identität Jöran Balks,

2021-09-06 ›Die‹ höfische Identität gibt es nicht. Die Kategorien der höfischen Kultur überkreuzen sich und erzeugen so eine Vielzahl von Ambivalenzen, die immer wieder für kreative Umdeutungen genutzt werden. Jöran Balks untersucht in seiner Studie diese Ambivalenzen und Umdeutungspotentiale in drei Artusromanen aus der Blütezeit der höfischen Literatur um 1200. Mittels einer systematischen interkategorialen Intersektionalitätsanalyse präsentiert er ein komplexes Geflecht an Intersektionen zwischen Identitätskategorien, anhand derer höfische Identität verhandelt wird. Diese Vielfalt zeigt auch auf, dass die behandelten Werke eine hohe inhärente Komplexität der Frage höfischer Identität nicht nur voraussetzen, sondern diese auch lebendig rezipieren und literarisch produktiv machen. There is no such thing as 'the' courtly identity. The categories of courtly culture intersect and thus generate a multitude of ambivalences that are constantly used for creative reinterpretations. Jöran Balks examines in his study these ambivalences and potentials for reinterpretation in three Arthurian novels from the heyday of courtly literature around 1200. Through a systematic intercategory intersectionality analysis, he presents a complex web of intersections between identity categories by which courtly identity can be negotiated. This diversity also shows that the discussed literary works not only presuppose a high inherent

complexity of the question of courtly identity, but also receive it vividly and productively.

constructing medieval sexuality: The Sexual Culture of the French Renaissance Katherine Crawford, 2010-04-22 An examination of how Renaissance textual practices and new forms of knowledge transformed notions of sex and sexuality in France.

constructing medieval sexuality: Verhüllungsstrategien in höfischen Bild- und Textzeugnissen Julika Moos, 2025-03-03 Wie die Rezeption von Kunsterzeugnissen in der Adelskultur des höfischen Mittelalters genau aussah, ist ein Rätsel – dennoch wagt diese interdisziplinäre Studie den Vorstoß, über die gemeinsame Untersuchung von Elfenbeinschnitzereien und mittelhochdeutschen Erzähltexten herauszufinden, wie die Adelsgesellschaft wahrgenommen haben könnte. Mithilfe der kunstwissenschaftlichen Rezeptionsästhetik wird ein Raster werkinterner Techniken von Wahrnehmungslenkung entworfen, um rezeptionsseitige Blicksteuerung in Romanen wie Rudolfs Willehalm von Orlens, Gottfrieds Tristan, Wolframs Titurel und Konrads Partonopier und Meliur als spezifisches ästhetisches Konzept lesbar zu machen. Denn Blicke werden sowohl in den Bildzeugnissen als auch in höfischen Romanen oft als eingeschränkt, verhüllt oder gänzlich unmöglich dargestellt und deuten damit darauf hin, dass es mehr als das Offensichtliche zu sehen gibt. Die gemeinsame Betrachtung von Bildern und Texten legt nahe, dass die höfische Kultur über eigene Codes für das Unsichtbare verfügte, die als verborgene Rezeptionsanleitungen in den Werken erst dann zu erkennen sind, wenn die subtilen Blicklenkungen als medienübergreifende ästhetische Strategie offenbart werden.

constructing medieval sexuality: Morality and Masculinity in the Carolingian Empire Rachel Stone, 2011-10-20 What did it mean to be a Frankish nobleman in an age of reform? How could Carolingian lay nobles maintain their masculinity and their social position, while adhering to new and stricter moral demands by reformers concerning behaviour in war, sexual conduct and the correct use of power? This book explores the complex interaction between Christian moral ideals and social realities, and between religious reformers and the lay political elite they addressed. It uses the numerous texts addressed to a lay audience (including lay mirrors, secular poetry, political polemic, historical writings and legislation) to examine how biblical and patristic moral ideas were reshaped to become compatible with the realities of noble life in the Carolingian empire. This innovative analysis of Carolingian moral norms demonstrates how gender interacted with political and religious thought to create a distinctive Frankish elite culture, presenting a new picture of early medieval masculinity.

constructing medieval sexuality: Poetik der Montage Kerstin Schmitt, 2002

constructing medieval sexuality: Christus (m/w/d) Anselm Schubert, 2024-08-21 Gott ist in Jesus Christus Mensch geworden. Aber warum als Mann? Anselm Schubert zeigt in seiner faszinierenden Darstellung, dass von der Antike bis zur Gegenwart immer auch andere – weibliche oder androgyne – Christusbilder wirkmächtig waren, und führt uns so ein unbekanntes, erstaunlich diverses Christentum vor Augen. In der Antike war vollkommenes Menschsein gleichbedeutend mit vollkommener Männlichkeit: Christus musste daher ein Mann sein – und keusch bis hin zur Asexualität. Im Mittelalter waren die Geschlechterordnungen weniger starr: Theologen diskutierten, ob Christus auch als Frau hätte Mensch werden können. Die Mystik feierte Christus als männlichen Bräutigam oder weibliche Inkarnation Gottes. Kabbalisten, Alchemisten und Prophetinnen der Frühen Neuzeit erhofften sich von einem androgynen Christus die Vollendung beider Geschlechter. Erst im 19. Jahrhundert rückte die Frage in den Vordergrund, wie man sich Jesus als „echten“, virilen Mann vorstellen kann. Gegen das betont männliche Bild vom Vater-Gott und seinem Sohn protestierte die feministische Theologie im 20. Jahrhundert mit einem weiblichen Christus. Queere Theolog:innen verkünden einen schwulen, bisexuellen, transsexuellen, intersexuellen oder polyamoren Jesus. Die selbstverständliche Männlichkeit Christi gilt als der letzte blinde Fleck der Christentumsgeschichte. Anselm Schubert bringt in seinem längst überfälligen, meisterhaft geschriebenen Buch Licht ins Dunkel der patriarchalisch geprägten Erzählungen.

constructing medieval sexuality: (Dis-)Artikulationen von Begehren Beatrice Michaelis, 2011-05-04 Ausgehend von der These, dass hoch- und spätmittelalterliche wissenschaftliche,

pragmatische und literarische Darstellungsweisen eines Wissens von sexuellem Begehren, Geschlecht und Körper sich durch ein eigentümliches Zusammentreffen von Reden und Schweigen auszeichnen, untersucht diese Arbeit in Texten des Thomas von Aquin, Robertus de Flamesburia, Berthold von Regensburg und Albertus Magnus, in den Quaestiones salernitanae und im Sachsenspiegel sowie im Eneasroman, Nibelungenlied, Tristan und Prosalancelot die konkreten Formen und Effekte dieses Zusammentreffens, das mit dem Begriff der (Dis-)Artikulation gefasst wird. Diese unterscheidet sich durch die besondere Form der Verschränkung von Artikulation und Nichtartikulation von anderen Figuren der sprachlichen Absenz wie etwa Schweigen oder Leerstellen. Durch die Einklammerung des Dis- soll die Möglichkeit einer Artikulation gerade durch ihr Gegenteil bzw. ihre Verformung impliziert werden. Damit geht es weder um ein absolutes Schweigen noch um ein lückenloses Reden, sondern um eine dialektische Verknüpfung von Verschweigen und Besprechen, die über die Absicht, etwas nicht zu sagen, eine spezifische Form des Sprechens, die (Dis-)Artikulation, als Schweigeeffekt hervorbringt.

constructing medieval sexuality: Die klassischen Götter auf Abwegen Semjon Aron Dreiling, 2016-03-07 Die frühneuzeitliche Rezeption klassischer Mythen in Text und Bild beförderte nicht nur eine Vielzahl von Deutungsmustern und Bildtraditionen, sondern provozierte zugleich bildliche und literarische Gegenreaktionen in Form neuartiger und komischer Mythenadaptionen. Der Witz dieser ikonographischen Verfremdungen hinterfragt sowohl die durch den Mythos vermittelten Sinngehalte als auch die aus der Antike herstammenden Verfahren der Mythenallegorese sowie die den antiken Vorbildern zugemessene Autorität. Die Studie kontextualisiert erstmals „launige“ Götterbilder aus der italienischen und nordalpinen Profanmalerei und Druckgraphik im Rahmen größerer Motivkomplexe sowie dichtungs- und kunsttheoretischer Diskurse.

constructing medieval sexuality: Amor conspirator Beatrice Trîncea, 2018-11-12 Die Zusammenschau höfischer Narrative aus dem deutschen, französischen und provenzalischen Sprachraum des Hoch- und Spätmittelalters dokumentiert, dass sich höfischer Eros wesentlich im Medium der Heimlichkeit, im Raum der Intimität und des Rückzugs, im Widerspiel von Zeigen und Vorenthalten artikuliert. Gerade der Liebesdiskurs im Zeichen des Verborgenen stellt sich als privilegiertes Terrain literarischer Selbstreflexivität heraus. Er generiert – synästhetisch konzipierte, detailversessene und/oder skizzenhafte – Szenarien der Genese und Rezeption von Erzählungen, kunstvollen Briefen, gesungener oder geflüsterter Poesie und kulminiert in extravaganter Textualität. Dabei gewinnt eine situative, genuin poetische Literaturtheorie ohne normativen Anspruch an Kontur. This consideration of German, French and Provençal courtly narratives from the High and Late Middle Ages demonstrates how courtly love is expressed in secrecy, seclusion, and intimate spaces, through display or dissimulation. The discourse on love and its concealment emerges as a privileged terrain of literary self-reflexivity. Intradiegetic narratives, epistolary works in precious materials, and poetry that may be articulated in songs or in whispers culminate in a luxurious textuality. Such narratives generate synaesthetic, complex, or barely intimated scenarios, formulating a poetic literary theory that is flexible and situational.

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