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The Significance of the Female in Naturism

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Freedom – Body – Culture: *The Female*¹ Condition.

I am. Sun and Moon, be my friends! The sun oil is glittering beneath your rays, my skin feels so smooth, hot, strong. I feel pretty: Isn't it a perfect time! – Gosh, Man over there, why did you miss the perfect moment? You make me feel your temptation, still wouldn't offend my sphere, nor did you violate decency by glance nor word. Well – perhaps your throat is feeling too dry to say a word, but would you fight that bushman over there for me, the sweaty, hairy guy who keeps rustling his briefs behind the bush? Would you scare him off, and be my Hero? – Well, next year, same time, same place – perhaps... maybe...



The Significance of the Female in Naturism

Speaking in terms of some 2000 years of European history, the acceptance of a naked body, female in particular, has passed various phases, from a vital appreciation to public and ecclesiastical damnation – back and forthⁱⁱ. Apart from that, we find a certain ambiguity between an archetypical motherhood and the image of Eve, having seduced Adám into trespassing the Lord's only limitation of knowledge and recognition: Paradise lostⁱⁱⁱ.

“The man called his wife's name Eve, because she was meant to be mother of all living.“ (Gen 3:20) – “The man said, The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.“ (Gen 3:12)^{iv}. Was this, and future, paradise lost?

Once the female has been put in rather a superelevated position, she becomes an object of rather lame an excuse: Adám, being in a weak, regressive position, argues his being victimized by Eve. For hundreds of years, the following scene was known as the “expulsion from Paradise“. Today, we know: God had never terminated HIS loving attitude – we recall Gen 3:21 “And the LORD God made for Adám and his wife garments of skins and clothed them.“ Thus, both were said good-bye and – in terms of analysis – released from childhood into adult self-responsibility.

This scene, and the loin-cloth, most probably lead to some thousand years of dress-regulation, which, however, cannot be verified in the scriptures. Instead, we find hints for a correct understanding in the *dressing of the poor* as desirable acts of charity, or, when being refused, condemnable acts of anti-social, sinful negligence. Quote Hiob 24:7 “They lie all night naked, without clothing, and have no covering in the cold.“ or Matthew 25:38 “And when did we see you a stranger and welcome you, or naked and clothe you?“ and Mt 25:43 “I was a stranger and you

The Significance of the Female in Naturism

did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.“ We understand: As soon as nudity becomes a problem, it is an act of decency to help. In other cases, the ancient scriptures are not indicating an issue on nudity^v. Fishermen stayed naked while working, most probably also at home: Another scene depicts people escaping naked from an insane man in their house^{vi}. The book Ezekiel quotes God having created a female, literally staying bare throughout adultery^{vii}. Hebrew scriptures distinguish between Man, Woman and Spouse. *Man*, however, is an ambiguous term for, either, an individual or *Mankind*, referring to descent, birth and origin. In the Jewish tradition, however, the female line turned out to become essential. Therefore, *Man* in certain contexts might as well get the ambiguous quality of *female*-based religious rights. Contrary to German, an “intersexual” gender is definitely not excluded here. Though, the female, in the development of cultures, has become a complex and versatile “Gestalt“, covering not only male and female, more so: holiness and viciousness^{viii}. This might correlate with the chronically weak self-esteem of some males rather than any female gift or peculiarity. Nevertheless, the imagination of being created less powerful made *Man* dominate all females, bestow – better: allot – women certain role models: housewife, mother, saint and whore; even a dangerous beast^{ix}. This has something to do with the Oedipal conflicts and resulting castration fears, which may end up in erectile problems, these again leading to scorn and failure. For the sake of *Man*'s integrity, the female position was splitted and her dignity often sacrificed on the mountain of failing hopes.

Referring to this hypothesis, we undoubtedly find the female position reduced and sub-ordinated to the Adám in various cul-

The Significance of the Female in Naturism

tures of the past 2000 years: this, again, referring to another crucial misunderstanding, deriving from Eph 5.22: “Wives, submit to your own husbands, as to the Lord.” – *as to* appears ambiguous, again. In a correct understanding, we find an analogy, so both are meant to subordinate themselves to God. Nevertheless, Lex Romanorum (being agreed fundamental to European Law) knows the principle of PATER FAMILIAS, which, again, was in force as defining the Head of the Family – in Austria until 1970. A wife was allowed to search for work or sign papers subject to the HoF’s approval. Not before the 1960’s, *Women’s Lib* and *US-Hippie* movements started to abandon such limitations, also in Europe, whereas in the Jewish and Islamic cultures, the Female or *Matron of the house* was never questioned. – Due to male fears, again, women from their 12th year on are meant to stay veiled. No matter, if they agree for various reasons or not, the restrictions point to an endangered male position in rivalry to others, taking in consideration a possible infidelity or seductiveness. The social control mechanisms are remarkable. We find various generations fixed in rituals and restrictions, whereas the individuals – naturally – tend to follow atavistic rules of lust and reproductiveness. – The schism described above must lead to feelings of confinement and aggression against one another and: the system. In reaction, the system continually keeps creating new, and even stricter regulations. Young people who are captured in their searching an individual personality, therefore may tend to exaggerate and come to the conclusion, never touch a girl before marriage, or hate all men who take the freedom of hetero- or even homosexual cohabitation – be it a transition stage or a final decision. Others start to hate sexually active or deviant people, intersexual individuals (by birth!), trans-

The Significance of the Female in Naturism

sexuals (through hormone therapy and surgery) or declared Gays of un-altered sex, believers of different religions or social communities, and so forth.

This may already have become one substrate for terrorism^x and migration, in consequence, as we are facing it nowadays. Migrants are still being lead to central Europe, where they meet cultures of different values, beliefs and open-mindedness. Even if they are well informed by online media, they are more or less helpless in terms of open-mindedly dealing with aspects that are declared a sin or insane. This leads to complications, as soon as we find ideologies tempting to declare themselves the only genuine, true and veritable ones. A status like this excludes any form of interest in others, or discussion, or compromise. The tighter a moral law is designed, the harder is the struggle between psycho-physiology and any moral standards. This, again, must break out in reference to the Central and North-European *freedom of conduct* – enclosing public nudity in particular.

We have to deal with intrinsic patterns of imagination. Such as:

Man: A woman is naked in order to sexually seducing me.
A woman is showing-off her bareness, in order to pose.
You are naked, still I am unable to penetrate your sphere.
You appear to be strong in your nudity, stronger than me.
Are you naked, because you are a slut?
As a slut, you are permanently aroused, I can take you.
As I need not feel any respect, I don't even have to pay.
You are naked – you are just an animal. If I liked, I could even kill you.

The Significance of the Female in Naturism

I might kill you because you are a pagan. God will bless me for saving a rotten soul. I will be rewarded plenty.

Woman: Men are always up to the one and only thing.
How about teasing a decent one?
They keep asking if they could help me with my lotion. Better allow the most promising hands.
I'm a little frightened, as they are behaving like Ocelots.
Isn't there one to just guard me?
No one here, to just understand and respect me?
Sorry, boys – I am taking a nap. My cap covering head and eyes, makes me invisible, what you still imagine to see is pure fancy: sunlight on skin. Bye.

These examples indicate, we are hardly talking about religion. We can detect certain sensations, hopes and needs. If ignored or misinterpreted, they might cause troubles. Psychosomatic well-being might become contradictory to social restrictions and thereby cause sanctions. That's what we call society.

Nudity is a natural condition. The problem is, it has been loaded with significance, desire and emotion. Therefore, some people react claiming to ban nudity, or women, or men from the scene. Others think in terms of morality or religion, both granting an imperturbable position, in theory and real life. – No discussion, whatsoever. The undoubtedly clear position of a religious or moral standard helps a person feel magnificent. Still unsolved is, then, the discrepancy between the psychosomatic longing for sexual as well as emotional satisfaction, an individual feeling of happiness, most probably together with a beloved partner – and

The Significance of the Female in Naturism

external rules calling for discipline: *Discipline*, deriving from Latin *disciplīna* –*ae, f.*, for doctrine, law and order, scholarship and belligerent submission. The mentioned discrepancy stays unsolvable and therefore can easily arise frustration, aggression or destructive action in any case of conflict.

A female trying to accomplish her individual lifestyle might find herself between the frontiers of religious, moral, cultural and sexual claims and challenges raised by institutions or individuals. Acting contradictory, she might no longer be treated with respect, nor might she be in the position to make her own decisions. Men might feel entitled to ignore her dignity and impregnability. By the river or at the beach, they might start to fantasize dirty scenes, or even start to trouble her – even in a self-augmentative, self-justifying group, calling HER shameless, willing: a whore, while they themselves stay merely innocent.

All these misunderstandings should be clarified way before a first contact with naturism, and naked girls or women. In Germany, *Welcome and Information brochures* explicitly deal with the legal phenomenon of naturism. It might be advisable to inform teachers and families, and discuss the item before it turns into an issue.

One basic precondition for that is a social agreement on naturism as being a natural, respectively “normal“ social phenomenon, far from any religion or other normative concept. Girls or women shall never be pointed at nor troubled in any way, just because they stay naked. For the US-American situation, the bare breast will have to be accepted a normal part of the body, with-

The Significance of the Female in Naturism

out any limitation. The habit of applying stickers on the nipples in order to meet with morality and local laws, must be seen as highly questionable in terms of female discrimination. The media will have to learn that – beyond all decent “equilibrium” of reported opinions and beliefs – they must never make fun of nor degrade a woman’s or family’s or even a male’s naturist well-being: not on their appearance nor weight, nor age, nor any other peculiarity. A naked girl or woman must be safe, not to be alleged any sexual, optionally illegal, intention. Nude women or girls, as naturists, are not bare for the goal of sexual intercourse, they are not generally insinuating “the perfect seduction”...

That brings us back to the delicate scene, once in Paradise: Can we find Eve guilty for Adám’s weakness and the consequences (namely maturity) both of them had to face?

If not, we still have to clarify one more phantom: Naturism is, in fact, not an a-sexual or anti-sexual orientated matter. That would be a tragedy, in fact, as far as it would mean psychological self-castration to every member of the world-wide society. We may say that the individual sexuality stays subject to a natural feeling of privacy – not shame^{xi}. In case a man or woman feels sickened by the aspect of nude women, men or children, this indicates the need for specified introspection and analysis^{xii}.

Vienna, Berlin, Amsterdam or København, being loosely connected within 1.111 kilometers, show little difference in their attitude towards naturism, even if in København staying naked in the public, be it for hiking, biking, tanning or swimming, is officially *allowed*. In the south, Vienna area, it is *not prohibited*; which makes a delicate difference. – Like that, Danish people might act and talk more liberally than others. Berlin seems to

The Significance of the Female in Naturism

face a modification from the “eastern“ mentality, which was naturism-friendly, to a rather capitalistic – means: repressed and advantage-orientated – thinking and behaviour.

What can – what must be – done?

Intrinsic imaginations can be brought to a level of reflection. Sexuality can be released from taboos, even if some might have been conclusive for non-naturists. Nudity can be distinguished from a meaning that leads to the idea, a nude girl’s or woman’s sole goal might be the initiation of sexual intercourse or other sexual delights in public.

Gentlemen may start a psychological and mental training in order to find a naked girl or woman *a girl or woman*, not a sexual object. Females may be more elegant or effective in the sublimation^{xiii} of sexual desires, all of us are capable of learning.

Prudery, however, leads to sexual envy, aggression, and well, yes: to pornography.

Finally, we keep up hopes that natural nudity might stay normal and get further chances to develop. A general acceptance of naked women, girls, men, intersexual individuals, all friends of Nature, will lead to three major improvements:

- 1st a deep feeling of responsibility for people and surroundings
- 2nd a better understanding and co-operation between people
- 3rd a better world to enjoy living in.

As naturists, we are first to be called for taking action. Naturism is, therefore, and will stay, an important movement in behalf of a new “humanity“, no matter if female, intersexual or male.

The Significance of the Female in Naturism

The following quotations refer to the German original, the books listed are in German, certain parts in English or French. Translations offered on demand. "Von der Kultur des Natürlichen" is a turnable book German–English, citations are given for both parts.

- ⁱ Kindly notice, this article is about the *female* condition. – Still we need to consider three types of gender, from birth on: "male", "female", and "intersexual". See numerous comments, e.g. in <http://medpsych.at/Gender-Div.pdf> .
- ⁱⁱ Ellmauthaler, V.: Von der Kultur des Natürlichen – An Argument for Naturism. – Wien: editionL 2016 (S. 24, 42, 52 / pg. 10).
Ellmauthaler, V.: Nackt. Das Buch. – Wien: editionL 2012 (S. 165 ff).
- ⁱⁱⁱ Milton, John (*1608-12-9 †1674-11-8): [Paradise lost](#). Poem in 10 books. – London 1667.
- ^{iv} The Holy Bible. – Quotations to be found in the English Standard Version (ESV).
- ^v And the man and his wife were both naked and were not ashamed. (Gen 2:25).
- ^{vi} And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded. (Acts 19:16)
- ^{vii} I made you flourish like a plant of the field. And you grew up and became tall and arrived at full adornment. Your breasts were formed, and your hair had grown; yet you were naked and bare. (Ezekiel 16:7).
- ^{viii} Charles Pierre Baudelaire (April 9th, 1821 – August 31st, 1867): Les Fleurs du mal (1857) dt. Die Blumen des Bösen. The Flowers of Evil. Lyrics. – German-French: München: Georg Müller Verlag 1925, English by Cyril Scott – London: Elkin Matews ed. 1909.
- ^{ix} Ellmauthaler, V.: Versuch über das Unsägliche (3rd ed). – Wien: editionL (pg. 60 f)
- ^x Ellmauthaler, V.: Analysis of the roots of terrorism by looking on persisting anal-sadistic tendencies in early childhood. In: Versuch über das Unsägliche, 3rd edition. – Wien: editionL 2015 (pg. 54 f).
- ^{xi} As for the phenomenon of „shame“ see: Ellmauthaler, V.: Von der Kultur des Natürlichen – An Argument for Naturism. – Wien: editionL 2016 (S. 24, 52, pg. 10-14).
- ^{xii} As for the phenomenon of feeling disgust, see: Ellmauthaler, V.: Versuch über das Unsägliche, 3rd edition. – Wien: editionL 2015 (pg. 39 f).
- ^{xiii} Sublimation – a term going back to Sigmund Freud, meaning that the psychosomatic energies of a sexual desire can be re-applied on missions and exercises in fields other than sexuality – e.g. fine arts, sports, music. See Sigmund Freud (German original): Über Triebe und Tribschicksale. Vorlesungen – and: Neue Vorlesungen.
Information in German: [https://de.wikipedia.org/wiki/Sublimierung_\(Psychoanalyse\)](https://de.wikipedia.org/wiki/Sublimierung_(Psychoanalyse))
Information in English: [https://en.wikipedia.org/wiki/Sublimation_\(psychology\)](https://en.wikipedia.org/wiki/Sublimation_(psychology))

Anhang: Verweise / Links

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Biography in English: <https://medpsych.at/VE-CV-EU-GB.pdf>

Zu den gebundenen Büchern: <https://medpsych.at/Buecher.pdf>

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