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The Significance of the Female in Naturism

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German:



Freedom – Body – Culture: The Female 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...



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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 forthⁱ. 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 lost.

“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)ⁱⁱ

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

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