



Repräsentation De La Femme Et Chabe Aux Sorcièresxiiexve Siecle

Mona Chollet



Représentation De La Femme Et Chasse Aux Sorcières XIIIe-XVe Siècle:

Entre science et nigromance Jean-Patrice Boudet, 2006 **Représentations de la femme et chasse aux sorcières, XIIIe-XVe siècle** Patrick Snyder, 2000 L'influence du discours profondément misogyne des religieux de la fin du Moyen Âge dans l'intégration sociale de la femme comme source du mal et dans l'émergence et l'extension du phénomène de la chasse aux sorcières SDM Un aspect de la superstition dans la France médiévale Colette Arnould, 1990 ENTRE LE XIIE ET LE XVE SIECLE C'EST AUTOUR DU DIABLE QUE VONT SE STRUCTURER TOUTES LES SUPERSTITIONS LES CONTESTATIONS QUI SURGISSENT AU SEIN DE L'EGLISE L'INCITENT A LE VOIR PARTOUT RESPONSABLE DES HERESIES L'HERESIE S'ÉTEND A TOUTE MARGINALITÉ JUSQU'À L'ASSIMILATION DÉFINITIVE ÈRESIE SORCELLERIE L'INQUISITION PREND LA UNE NOUVELLE DIMENSION AIDÉE DES AUTORITÉS ELLE ENGAGERA UNE LUTTE SANS MERCY DONT LES INTÉRÊTS PERSONNELS NE SERONT PAS ABSENTS SI MAGIE ET SORCELLERIE TENDAIENT À SE DÉVELOPPER DANS LE CONTEXTE DE PLUS EN PLUS TROUBLE DE LA FIN DU MOYEN ÂGE RIEN DANS UN PREMIER TEMPS NE PERMETTAIT DE METTRE L'ACCENT SUR LA SORCIÈRE SEULE UNE LENTE DÉVALORISATION DE LA FEMME ASSOCIÉE AU PÉCHÉ ORIGINEL ET À LA SEXUALITÉ AINSI QU'À TOUT UN IMAGINAIRE NANCESTRAL PERMETTRA D'EN FAIRE LA SORCIÈRE LIÉE CORPS ET ÂME À SATAN LE DISCOURS DES INQUISITEURS SE FERA ALORS LE REFLET D'UNE SOCIÉTÉ MUE PAR LA PEUR LOIN DE DÉTRUIRE LA SUPERSTITION L'EGLISE EN PERDANT TOUTE FONCTION SÉCURISANTE INCITERA LES HOMMES À SE TOURNER VERS LES PRATIQUES LES PLUS INSENSÉES TANDIS QUE LE BESOIN DE SE DONNER DES COUPABLES NAITRA AU SIECLE SUIVANT LA CHASSE AUX SORCIÈRES SI LE MOYEN ÂGE N'A PAS ÉTÉ L'ÉPOQUE DES GRANDS BUCHERS IL EN A DU MOINS FOURNI LES BASES EN CODIFIANT ET DÉTIENANT LA UNE ÉVIDENTE RESPONSABILITÉ La grande chasse aux sorcières Ludovic Viallet, 2022-04-06 Entre les XVe et XVIIIe siècles la chasse aux sorciers et sorcières a fait des dizaines de milliers de morts en Europe Accusés de pacte avec le diable de crimes abominables et de maléfices les victimes essentiellement des femmes ont dû endosser la responsabilité des malheurs de toute sorte frappant individus et communautés Exprimé sur les bûchers ce crime imaginaire a été largement théorisé par les juristes et les théologiens souvent tenaillés par l'obsession diabolique et animés par une volonté d'uniformité sociale Mais il a d'abord été nourri des peurs et croyances collectives des failles humaines de la nature humaine et des machineries des administrations alors en construction Si les pouvoirs civils prenant le relais de l'église ont très vite traqué les adeptes de Satan déviants devenus criminels absolus ce sont également eux qui ont progressivement teint les feux d'une répression devenue destructrice de l'ordre social Les putains du diable Armelle Le Bras-Chopard, 2006 Baiser au cul du Diable cuisson et dégustation de bûches sabbats Du XVe à la fin du XVIIe siècle les aveux des sorcières rapportés par les inquisiteurs et les magistrats alimentent la démonologie c'est par l'accouplement avec Satan que les sorcières obtiendraient leurs pouvoirs maléfiques La sorcellerie un crime de femmes Elles ont fourni 80 % des condamnés au bûcher Pour Armelle Le Bras-Chopard loin d'être

secondaires la féminité et le fantasme de sa dangerosité seraient le mobile même de cette persécution. Un phénomène plus politique que religieux aboutissant à la construction au masculin de l'État moderne et qui disparaîtra une fois les femmes assujetties sous la Loi. Aujourd'hui avec la place grandissante des femmes dans l'espace public les sorcières seraient-elles de retour ? Pourquoi avoir peur de la mixité des sexes ? Il ne s'agit pas de partager le gâteau simplement d'en modifier la recette sans craindre qu'une sorcière y introduise quelque poison diabolique.

La Représentation de la sorcière et de la magicienne
Emilie Hamon-Lehours, 2021-12

Si les magiciennes sont nommées les femmes accusées de sorcellerie diabolique restent anonymes jusqu'à ce qu'elles soient dénoncées dans les procès pour sorcellerie où le corps devient motif d'accusation. Leur apparence change au fil des siècles et se relie à l'histoire du pouvoir.

Sorcières Mona Chollet, 2018-09-13

Tremblez les sorcières revenaient disait un slogan féministe des années 1970. Image repoussoir représentation misogyne héritée des procès et des bûchers des grandes chasses de la Renaissance la sorcière peut pourtant affirmer Mona Chollet servir pour les femmes d'aujourd'hui de figure d'une puissance positive affranchie de toutes les dominations. Qu'elles vendent des grimoires sur Etsy postent des photos de leur autel orné de cristaux sur Instagram ou se rassemblent pour jeter des sorts Donald Trump les sorcières sont partout. Davantage encore que leurs aînées des années 1970 les féministes actuelles semblent hantées par cette figure. La sorcière est la fois la victime absolue celle pour qui on réclame justice et la rebelle obstinée insaisissable. Mais qui taient au juste celles qui dans l'Europe de la Renaissance ont été accusées de sorcellerie ? Quels types de femme ces siècles de terreur ont-ils censurés limités réprimés ? Ce livre en explore trois et examine ce qu'il en reste aujourd'hui dans nos préjugés et nos représentations la femme indépendante puisque les veuves et les célibataires furent particulièrement visés la femme sans enfant puisque l'époque des chasses a marqué la fin de la tolérance pour celles qui prétendaient contrôler leur fécondité et la femme grégarie devenue et restée depuis un objet d'horreur. Enfin il sera aussi question de la vision du monde que la traque des sorcières a servi promouvoir du rapport guerrier qui s'est développé alors tant à l'égard des femmes que de la nature une double malédiction qui reste à lever.

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