

Abstract

The diploma thesis *Antifeminism in Contemporary Teaching of the Roman Catholic Church* examines the mechanisms which shape the identity of women in Roman Catholic teachings. This is the starting point for the subsequent constitution of gender order, i.e. the way the relationship between man and woman is constructed, and in which woman is subordinated to man. To support the subordinate position of women, Roman Catholic theology implemented theory of complementarity into its teachings. This inequality provides an important underpinning of gender-based violence.

Feminist movement and feminist theology, such as that of Mary Daly brought new analytical tools in the 1960s and 1970s to understand the functioning of the social mechanisms that lead to women's subordination. These tools are, in particular, feminist critique and perspective, critique of power relations and of androcentrism, and a specifically feminist understanding of woman's identity.

The Istanbul Convention, with its perspective that rejects inequality, promotes criticism of power relations and describes violence against women as gender-based violence, is conceptually in accordance with the methods and goals of the feminist movement as well as with democratic principles. In particular, it agrees with them on the issue of gender-based violence, which is uniformly formulated by the Istanbul Convention as a structural issue.

The Roman Catholic Church refuses the ratification of the Istanbul Convention and considers the fight against it to be part of the controversy over "gender ideology". However, "gender ideology" is a product of its own making and the Roman Catholic Church is its main agent. Specific gender order purported and advocated by the Roman Catholic Church is a kind of order enabling, legitimizing and normalizing violence against women.