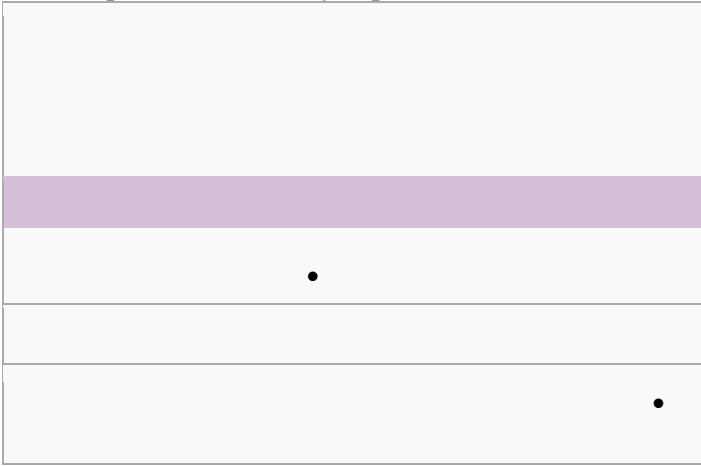


Misogyny The purposes (see highlighted) of this article is to show my spouse's inclination of treatment based on comments he made of my place and value, his childhood hatred of mother/grandmother/women in general (he claimed he hated women for many years-but it is still manifesting in his relationships today in un-forgiveness and proving women wrong and inferior, superiority complex-higher rights, obvious disrespect and contempt, expendable..) and his actions during marriage. A **Misogynist**.

From Wikipedia, the free encyclopedia



Misogyny (/mɪˈsɒdʒɪni/) is the hatred or dislike of **women** or **girls**. Misogyny can be manifested in numerous ways, including **sexual discrimination**, denigration of women, **violence against women**, and **sexual objectification of women**.^{[1][2]} Misogyny can be found within many mythologies of the ancient world as well as various religions. In addition, many influential **Western philosophers** have been described as misogynistic.^{[1][3]}

Definitions

According to sociologist Allan G. Johnson, "misogyny is a cultural **attitude of hatred for females because they are female**." Johnson argues that:

Misogyny is a central part of **sexist prejudice and ideology** and, as such, is an important basis for the oppression of females in male-dominated societies. Misogyny is manifested in many different ways, from jokes to pornography to violence to the self-contempt women may be taught to feel toward their own bodies.^[4]

Sociologist **Michael Flood**, at the **University of Wollongong**, defines misogyny as the hatred of women, and notes:

Though most common in men, misogyny also exists in and is practiced by women against other women or even themselves. Misogyny functions **as an ideology or belief system that has accompanied patriarchal, or male-dominated societies** for thousands of years and **continues to place women in subordinate positions with limited access to power and decision making**. [...] Aristotle contended that women exist as natural deformities or imperfect males [...] Ever since, women in **Western cultures** have internalised their role as societal scapegoats, influenced in the twenty-first century by multimedia objectification of women with its culturally sanctioned self-loathing and fixations on plastic surgery, anorexia and bulimia.^[5]

Dictionaries define misogyny as "**hatred of women**"^{[6][7][8]} and as "**hatred, dislike, or mistrust of women**".^[9] In 2012, primarily in response to events occurring in the **Australian Parliament**, the **Macquarie Dictionary** (which documents **Australian English** and **New Zealand English**) expanded the definition to include not only hatred of women but also "entrenched prejudices against women".^[10] The counterpart of misogyny is **misandry**, the hatred or dislike of men; the **antonym** of misogyny is **philogyny**, the love or fondness of women.

Classical Greece

[Euripides](#)

In his book *City of Sokrates: An Introduction to Classical Athens*, J.W. Roberts argues that older than tragedy and comedy was a misogynistic tradition in Greek literature, reaching back at least as far as [Hesiod](#).^[11]

Misogyny comes into English from the ancient Greek word *misogunia* (μισογυνία), which survives in two passages.^[12]

The earlier, longer, and more complete passage comes from a moral tract known as *On Marriage* (c. 150 BC) by the [stoic](#) philosopher [Antipater of Tarsus](#).^{[13][14]} Antipater argues that marriage is the foundation of the state, and considers it to be based on divine ([polytheistic](#)) decree. Antipater uses *misogunia* to describe [Euripides](#)' usual writing—*tēn misogynian en tō graphein* (τὴν μισογυνίαν ἐν τῷ γράφειν "the misogyny in the writing").^[14] However, he mentions this by way of contrast. He goes on to quote Euripides at some length, writing in praise of wives. Antipater does not tell us what it is about Euripides' writing that he believes is misogynistic, he simply expresses his belief that even a man thought to hate women (namely Euripides) praises wives, so concluding his argument for the importance of marriage. He says, "This thing is truly heroic."^[14]

Euripides' reputation as a misogynist is also evidenced in another source; in *Deipnosophistae* (*Banquet of the Learned*), [Athenaeus](#) has one of the diners quoting [Hieronymus of Cardia](#), who confirms that the view was widespread, while offering [Sophocles](#)' comment on the matter:

Euripides the poet, also, was much addicted to women: at all events Hieronymus in his Historical Commentaries speaks as follows,—"When some one told Sophocles that Euripides was a woman-hater, 'He may be,' said he, 'in his tragedies, but in his bed he is very fond of women.'^[15]

—[Athenaeus](#), *The Deipnosophists*, Book 13

Despite Euripides' reputation, Antipater is not the only writer to see appreciation of women in his writing. Katherine Henderson and Barbara McManus state that he "showed more empathy for women than any other ancient writer", citing "relatively modern critics" to support their claim.^[16]

The other surviving use of the original Greek word is by [Chrysippus](#), in a fragment from *On affections*, quoted by [Galen](#) in *Hippocrates on Affections*.^[17] Here, *misogyny* is the first in a short list of three "disaffections"—women (*misogunian*), wine (*misoinian*, μισοινίαν) and humanity (*misanthrōpian*, μισανθρωπίαν). Chrysippus' point is more abstract than Antipater's, and Galen quotes the passage as an example of an opinion contrary to his own. What is clear, however, is that he groups hatred of women with hatred of humanity generally, and even hatred of wine. "It was the prevailing medical opinion of his day that wine strengthens body and soul alike."^[18] So Chrysippus, like his fellow stoic Antipater, views misogyny negatively, as a [disease](#); a dislike of something that is good. It is this issue of conflicted or alternating emotions that was philosophically contentious to the ancient writers. Ricardo Salles suggests that the general stoic view was that "[a] man may not only alternate between philogyny and misogyny, philanthropy and misanthropy, but be prompted to each by the other."^[19]

[Aristotle](#) has also been accused of being a misogynist; he has written that women were inferior to men. According to Cynthia Freeland (1994):

Aristotle says that the courage of a man lies in commanding, a woman's lies in obeying; that 'matter yearns for form, as the female for the male and the ugly for the beautiful'; that women have fewer teeth than men; that a female is an incomplete male or 'as it were, a deformity': which contributes only matter and not form to the generation of offspring; that in general 'a woman is perhaps an **inferior being**'; that female characters in a tragedy will be inappropriate if they are too brave or too clever[.]^[20]

In the *Routledge philosophy guidebook to Plato and the Republic*, Nickolas Pappas describes the "problem of misogyny" and states:

In the *Apology*, Socrates calls those who plead for their lives in court "no better than women" (35b)... The *Timaeus* warns men that if they live immorally they will be reincarnated as women (42b-c; cf. 75d-e). The *Republic* contains a number of comments in the same spirit (387e, 395d-e, 398e, 431b-c, 469d), evidence of nothing so much as of contempt toward women. Even Socrates' words for his bold new proposal about marriage... suggest that the women are to be "held in common" by men. He never says that the men might be held in common by the women... We also have to acknowledge Socrates' insistence that men surpass women at any task that both sexes attempt (455c, 456a), and his remark in Book 8 that one sign of democracy's moral failure is the sexual equality it promotes (563b).^[21]

Misogynist is also found in the Greek—*misogunēs* (μισογύνης)—in *Deipnosophistae* (above) and in [Plutarch's Parallel Lives](#), where it is used as the title of [Heracles](#) in the history of [Phocion](#). It was the title of a play by [Menander](#), which we know of from book seven (concerning [Alexandria](#)) of [Strabo's](#) 17 volume *Geography*,^{[12][22]} and quotations of Menander by [Clement of Alexandria](#) and [Stobaeus](#) that relate to marriage.^[23] Menander also wrote a play called *Misoumenos* (Μισούμενος) or *The Man (She) Hated*. Another Greek play with a similar name, *Misogunos* (Μισόγυνος) or *Woman-hater*, is reported by [Marcus Tullius Cicero](#) (in Latin) and attributed to the poet [Marcus Atilius](#).^[24]

[Marcus Tullius Cicero](#)

Cicero reports that Greek philosophers considered misogyny to be caused by [gynophobia](#), a **fear of women**.^[25]

It is the same with other diseases; as the desire of glory, a passion for women, to which the Greeks give the name of *philogyneia*: and thus all other diseases and sicknesses are generated. But those feelings which are the contrary of these are supposed to have fear for their foundation, as a **hatred of women**, such as is displayed in the *Woman-hater* of Atilius; or the hatred of the whole human species, as Timon is reported to have done, whom they call the Misanthrope. Of the same kind is inhospitality. And all these diseases proceed from a certain dread of such things as they hate and avoid.^[25]

—Cicero, [Tusculanae Quaestiones](#), 1st century BC.

The more common form of this general word for woman hating is *misogunaios* (μισογύναιος).^[12]

- There are also some persons easily sated with their connection with the same woman, being at once both mad for women and *women haters*. — [Philo](#), *Of Special Laws*, 1st Century.^[26]
- Allied with Venus in honourable positions Saturn makes his subjects *haters of women*, lovers of antiquity, solitary, unpleasant to meet, unambitious, hating the beautiful, ... — [Ptolemy](#), "Quality of the Soul", *Tetrabiblos*, 2nd century.^{[27][28]}
- I will prove to you that this wonderful teacher, this *woman-hater*, is not satisfied with ordinary enjoyments during the night. — [Alciphron](#), "Thais to Euthydemus", 2nd century.^[29]

The word is also found in [Vettius Valens' Anthology](#) and [Damascius' Principles](#).^{[30][31]}

In summary, Greek literature considered misogyny to be a [disease](#)—an [anti-social](#) condition—in that it ran contrary to their perceptions of the value of women as wives and of the family as the foundation of society. These points are widely noted in the secondary literature.^[14]

Religion

See also: [Feminist theology](#) and [Sex differences in religion](#)

Ancient Greek

In *Misogyny: The World's Oldest Prejudice*, [Jack Holland](#) claims that there is evidence of misogyny in the [mythology](#) of the ancient world. In [Greek mythology](#) according to Hesiod, the human race had already experienced a peaceful, autonomous existence as a companion to the gods before the creation of women. When [Prometheus](#) decides to steal the secret of fire from the gods, [Zeus](#) becomes infuriated and decides to punish humankind with an "evil thing for their delight". This "evil thing" is [Pandora](#), the first woman, who carried a jar (usually described—incorrectly—as a box) which she was told to never open. [Epimetheus](#) (the brother of Prometheus) is overwhelmed by her beauty, disregards Prometheus' warnings about her, and marries her. Pandora cannot resist peeking into the jar, and by opening it she unleashes into the world all evil; [labour](#), [sickness](#), [old age](#), and [death](#).^[32]

Buddhism

Main article: [Women in Buddhism](#)

In his book *The Power of Denial: Buddhism, Purity, and Gender*, professor Bernard Faure of [Columbia University](#) argued generally that "Buddhism is paradoxically neither as sexist nor as egalitarian as is usually thought." He remarked, "Many feminist scholars have emphasized the misogynistic (or at least androcentric) nature of Buddhism" and stated that Buddhism morally exalts its male monks while the mothers and wives of the monks also have important roles. Additionally, he wrote:

While some scholars see Buddhism as part of a movement of emancipation, others see it as a source of oppression. Perhaps this is only a distinction between optimists and pessimists, if not between idealists and realists... As we begin to realize, the term "Buddhism" does not designate a monolithic entity, but covers a number of doctrines, ideologies, and practices--some of which seem to invite, tolerate, and even cultivate "otherness" on their margins.^[33]

Judaism

Main article: [Women in Judaism](#)

In *Misogyny: The World's Oldest Prejudice*, Jack Holland writes also of evidence of misogyny in the [Old Testament](#) story of the [fall of man](#) in the [Book of Genesis](#). Holland characterizes the Fall of Man as "a myth that [blames woman for the ills and sufferings of mankind](#)".^[34] (See also: [original sin](#).)

Christianity

[Eve](#) rides astride the Serpent on a capital in [Laach Abbey church](#), 13th century

Main article: [Gender roles in Christianity](#)

See also: [Complementarianism](#) and [Christian egalitarianism](#)

Differences in tradition and interpretations of scripture have caused sects of Christianity to differ in their beliefs with regard to misogyny.

In *The Troublesome Helpmate*, Katharine M. Rogers claims that Christianity is misogynistic, and she lists what she says are specific examples of misogyny in the [New Testament letters](#) of [Paul the Apostle](#). She states:

The foundations of early Christian misogyny — its guilt about sex, [its insistence on female subjection](#), its dread of female seduction — are all in St. Paul's epistles.^[35]

In K. K. Ruthven's *Feminist Literary Studies: An Introduction*, Ruthven makes reference to Rogers' book and argues that the "legacy of Christian misogyny was consolidated by the so-called 'Fathers' of the Church, like [Tertullian](#), who thought a woman was not only 'the gateway of the devil' but also 'a temple built over a sewer'."^[36]

However, some other scholars have argued that Christianity does not include misogynistic principles, or at least that a proper interpretation of Christianity would not include misogynistic principles. David M. Scholer, a biblical scholar at [Fuller Theological Seminary](#), stated that the verse Galatians 3:28 ("There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus") is "the fundamental Pauline theological basis for the inclusion of women and men as equal and mutual partners in all of the ministries of the church."^{[37][38]} In his book *Equality in Christ? Galatians 3.28 and the Gender Dispute*, Richard Hove argues that—while Galatians 3:28 does mean that one's sex does not affect salvation—"there remains a pattern in which the wife is to emulate the church's submission to Christ ([Eph 5:21-33](#)) and the husband is to emulate Christ's love for the church."^[39]

In *Christian Men Who Hate Women*, clinical psychologist Margaret J. Rinck has written that Christian social culture often allows a misogynist "misuse of the biblical ideal of submission". However, she argues that this a distortion of the "healthy relationship of mutual submission" which is actually specified in Christian doctrine, where "[l]ove is based on a deep, mutual respect as the guiding principle behind all decisions, actions, and plans".^[40] Similarly, Catholic scholar [Christopher West](#) argues that "male domination violates God's plan and is the specific result of sin".^[41]

Islam

Main article: [Women in Islam](#)

See also: [Namus](#) and [Islam and domestic violence](#)

The fourth chapter (or *sura*) of the [Quran](#) is called "Women" ([An-Nisa](#)). The [34th verse](#) is a key verse in feminist criticism of [Islam](#).^[42] The verse reads: "Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great."

In his book *Popular Islam and Misogyny: A Case Study of Bangladesh*, Taj Hashmi discusses misogyny in relation to Muslim culture (and to [Bangladesh](#) in particular), writing:

[T]hanks to the subjective interpretations of the Quran (almost exclusively by men), the preponderance of the misogynic mullahs and the regressive Shariah law in most "Muslim" countries, Islam is synonymously known as a promoter of misogyny in its worst form. Although there is no way of defending the so-called "great" traditions of Islam as libertarian and egalitarian with regard to women, we may draw a line between the Quranic texts and the corpus of avowedly misogynic writing and spoken words by the mullah having very little or no relevance to the Quran.^[43]

In his book *No god but God*, [University of Southern California](#) professor [Reza Aslan](#) wrote that "misogynistic interpretation" has been persistently attached to An-Nisa, 34 because commentary on the Quran "has been the exclusive domain of Muslim men".^[44]

Sikhism

[Guru Nanak](#) in the center, amongst other Sikh figures

See also: [Women in Sikhism](#)

Scholars William M. Reynolds and Julie A. Webber have written that [Guru Nanak](#), the founder of the [Sikh](#) faith tradition, was a "fighter for women's rights" that was "in no way misogynistic" in contrast to some of his contemporaries.^[45]

Scientology

See also: [Scientology and marriage](#)

In his book *Scientology: A New Slant on Life*, [L. Ron Hubbard](#) wrote the following passage:

A society in which women are taught anything but the management of a family, the care of men, and the creation of the future generation is a society which is on its way out.

In the same book, he also wrote:

The historian can peg the point where a society begins its sharpest decline at the instant when women begin to take part, on an equal footing with men, in political and business affairs, since this means that the men are decadent and the women are no longer women. This is not a sermon on the role or position of women; it is a statement of bald and basic fact.

These passages, along with other ones of a similar nature from Hubbard, have been criticised by Alan Scherstuhl of [The Village Voice](#) as expressions of hatred towards women.^[46] However, [Baylor University](#) professor [J. Gordon Melton](#) has written that Hubbard later disregarded and abrogated much of his earlier views about women, which Melton views as merely echoes of common prejudices at the time. Melton has also stated that the [Church of Scientology](#) welcomes both genders equally at all levels—from leadership positions to [auditing](#) and so on—since Scientologists view people as [spiritual beings](#).^[47]

Philosophers (17th to 20th century)

Numerous influential [Western philosophers](#) have been accused of being misogynist, including [René Descartes](#), [Thomas Hobbes](#), [John Locke](#), [David Hume](#), [Immanuel Kant](#), [Jean-Jacques Rousseau](#), [G. W. F. Hegel](#), [Arthur Schopenhauer](#), [Friedrich Nietzsche](#), [Sigmund Freud](#), [Otto Weininger](#), [Oswald Spengler](#), and [John Lucas](#).^[3]

Weininger

[Otto Weininger](#) has been accused of misogyny for his book *Sex and Character*, in which he characterizes the "woman" part of each individual as being essentially "nothing", as having no real existence, and as having no effective consciousness or rationality.^[48]

Schopenhauer

[Arthur Schopenhauer](#) has been accused of misogyny for his essay "On Women" (Über die Weiber), in which he expressed his opposition to what he called "Teutonic-Christian stupidity" on female affairs. He argued that women are "by nature meant to obey" as they are "childish, frivolous, and short sighted".^[3] He claimed that no woman had ever produced great art or "any work of permanent value".^[3] He also argued that women did not possess any real beauty:^[49]

It is only a man whose intellect is clouded by his sexual impulse that could give the name of the *fair sex* to that under-sized, narrow-shouldered, broad-hipped, and short-legged race; for the whole beauty of the sex is bound up with this impulse. Instead of calling them beautiful there would be more warrant for describing women as the unaesthetic sex.

Nietzsche

Main article: [Friedrich Nietzsche's views on women](#)

In *Beyond Good and Evil*, [Friedrich Nietzsche](#) stated that stricter controls on women was a condition of "every elevation of culture".^[50] In his *Thus Spoke Zarathustra*, he has a female character say "You are going to women? Do not forget the whip!"^[51] In *Twilight of the Idols*, Nietzsche writes "Women are considered profound. Why? Because we never fathom their depths. But women aren't even shallow."^[52] There is controversy over the questions of whether or not this amounts to misogyny, whether his polemic against women is meant to be taken literally, and the exact nature of his opinions of women.^[53]

Kant

In the *Stanford Encyclopedia of Philosophy*, [Charlotte Witt](#) wrote that the writings of [Kant](#) and of [Aristotle](#) contain overt statements of sexism and racism. She claims there are **derogatory remarks about women** in Kant's *Observations on the Feeling of the Beautiful and Sublime*.^[54]

Hegel

[Hegel's](#) view of women has been said to be misogynistic.^[55] Passages from Hegel's *Elements of the Philosophy of Right* are frequently used to illustrate Hegel's supposed misogyny:

Women are capable of education, but they are not made for activities which demand a universal faculty such as the more advanced sciences, philosophy and certain forms of artistic production... Women regulate their actions not by the demands of universality, but by arbitrary inclinations and opinions.

—G. W. F. Hegel, *Elements of the Philosophy of Right*^[56]

Feminist theory

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Traditional feminist theorists^[who?] describe many different attitudes as misogyny. According to feminists,^[who?] the most overt expression of misogyny is the **open hatred of all women based purely on the fact that they are female**. Feminists^[who?] further claim that there are also other, less overt forms of misogyny. Some misogynists may simply be prejudiced against all women, or may **hate women who do not fall into one or more acceptable categories**. The term, like most negative descriptions of attitudes, is applied to a wide variety of behaviors and attitudes.

Subscribers to one model claim that some misogyny results from the [Madonna–whore complex](#), which is the inability to see women as anything other than "mothers" or "whores"; people with this complex place each encountered woman into one of these categories. Another variant model is the one alleging that one cause of misogyny is some men thinking in terms of a virgin/whore dichotomy, which results in them considering as "whores" any women who do not adhere to an [Abrahamic](#) standard of moral purity.^[57]

The term *misogynist* is frequently used in a loose sense as a derogatory term for anyone who is considered to hold a prejudiced view about women as a group. Some scholars^[who?] apply the term to some individuals, such as Schopenhauer, who propose that women are naturally subservient to men. The term is also used by some to refer to men who are considered by many to be "womanizers".

In feminist theory,^[clarification needed] misogyny is a negative attitude towards women as a group, and as such it does not necessarily fully determine a misogynist's attitude towards each individual woman. The fact that someone holds misogynistic views does not necessarily prevent that person from having positive relationships with some women. Conversely, the fact that someone has negative relationships with some women does not necessarily mean that that person holds misogynistic views.

Feminist theorist [Marilyn Frye](#) claims that misogyny is, at its root, [phallogocentric](#) and [homoerotic](#). In *The Politics of Reality*, Frye says that there is a misogynistic character to [C. S. Lewis](#)' fiction and Christian apologetics, and argues that such misogyny privileges the masculine as a subject of erotic attention. She compares Lewis' ideal of gender relations to underground [male prostitution](#) rings, contending that they share the quality of men seeking to dominate subjects seen as less likely to take on submissive roles by a patriarchal society, but do so as a theatrical mockery of women.^{[58][clarification needed]}

In the late 20th century, [second-wave feminist](#) theorists claimed that misogyny is both a cause and a result of [patriarchal social structures](#).^[59]

Sociologist [Michael Flood](#) has argued that "misandry lacks the systemic, transhistoric, institutionalized, and legislated antipathy of misogyny."^[60]

Criticism of the concept

[Camille Paglia](#), a self-described "dissident feminist" who has often been at odds with other academic feminists, argues that there are serious flaws in the [Marxism](#)-inspired interpretation of misogyny that is prevalent in second-wave feminism. In contrast, Paglia argues that a close reading of historical texts reveals that men do not *hate* women but *fear* them.^[61]

See also

- [Honor killing](#)
- [Object relations theory](#)
- [Wife selling](#)

Notes and references

- [^] [Jump up to: ^a ^b](#) Code, Lorraine (2000). *Encyclopedia of Feminist Theories* (1st ed.). London: Routledge. p. 346. [ISBN 0-415-13274-6](#).
- [Jump up [^]](#) Kramarae, Cheris (2000). *Routledge International Encyclopedia of Women*. New York: Routledge. pp. 1374–1377. [ISBN 0-415-92088-4](#).
- [^] [Jump up to: ^a ^b ^c ^d](#) Clack, Beverley (1999). *Misogyny in the Western Philosophical Tradition: A Reader*. New York: Routledge. pp. 95–241. [ISBN 0415921821](#).
- [Jump up [^]](#) Johnson, Allan G (2000). "The Blackwell dictionary of sociology: A user's guide to sociological language". [ISBN 978-0-631-21681-0](#). Retrieved November 21, 2011., ("ideology" in all small capitals in original).

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13. [Jump up](#) ^ The *editio princeps* is on page 255 of volume three of *Stoicorum Veterum Fragmenta* (SVF, Old Stoic Fragments), see [External links](#).
14. ^ [Jump up to: ^a ^b ^c ^d](#) A recent critical text with translation is in [Appendix A](#) to Will Deming, *Paul on Marriage and Celibacy: The Hellenistic Background of 1 Corinthians 7*, pp. 221–226. *Misogunia* appears in the [accusative case](#) on page 224 of Deming, as the fifth word in line 33 of his Greek text. It is split over lines 25–26 in von Arnim.
15. [Jump up](#) ^ [Athenaeus](#), *The Deipnosophists*, Book 13 [Book 13](#)
16. [Jump up](#) ^ "Although Euripides showed more empathy for women than any other ancient writer, many of his lines out of context sound misogynistic; only relatively modern critics have been able to rescue him from his centuries-old reputation as a woman-hater." Katherine Usher Henderson and [Barbara F. McManus](#), *Half Humankind: Contexts and Texts of the Controversy about Women in England, 1540-1640*, (University of Illinois Press, 1985), p. 6. ISBN 978-0-252-01174-0
17. [Jump up](#) ^ SVF 3:103. *Mysogyny* is the first word on the page.
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