



Definitions

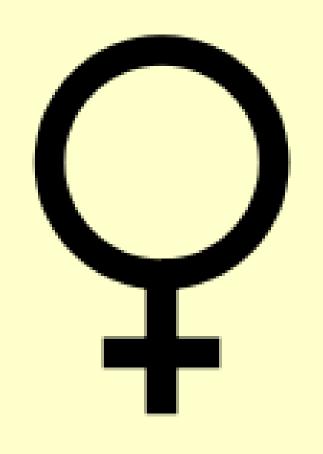


Definitions

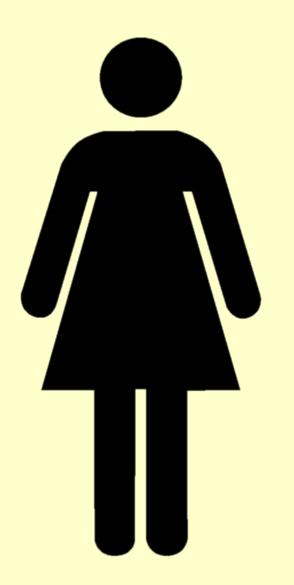
Scapegoating, n.:

The action or practice of making a scapegoat of someone; spec. in Psychol., aggressively punitive behaviour directed for whatever [unjustified] reason against other (weaker) persons or groups.

Oxford English Dictionary (my additions and emphasis)



Woman as the 'Other' throughout history



You've come a long way, baby
To get where you've got to today
You've got your own cigarette
now, baby
You've come a long, long way.



Virginia Slims first marketed in 1968

Woman's 'Other-ness': women's flesh is colder and wetter than men's

A woman is as it were an infertile male; the female, in fact, is female on account of inability of a sort, that is, it lacks the power to concoct semen [reproductive material, whether male or female] ... because of the coldness of its nature.

(Aristotle, On the Generation of Animals)

Women are thus only half-baked men.

Some Observations on Women as the 'Other'

- Women are different from other 'Others'
- Women are not a minority in any society
- The out-group lives intimately with the in-group (cannot be physically ghettoized)
- Intimate emotional ties between in-group and out-group
- Annihilation of out-group impossible (no 'Final Solution') therefore systemic control throughout history



Creation Stories: The Birth of Woman

The Fall of Man

A Psychological Approach

Cognitive dissonance – 'Why is life so hard? Why do bad things happen to good people?'

Reduction of dissonance – 'Someone/something must be to blame.'

Rejection of guilt – 'It can't be my fault – I'm a good person.' Scapegoating – 'It must be some other person's fault.'

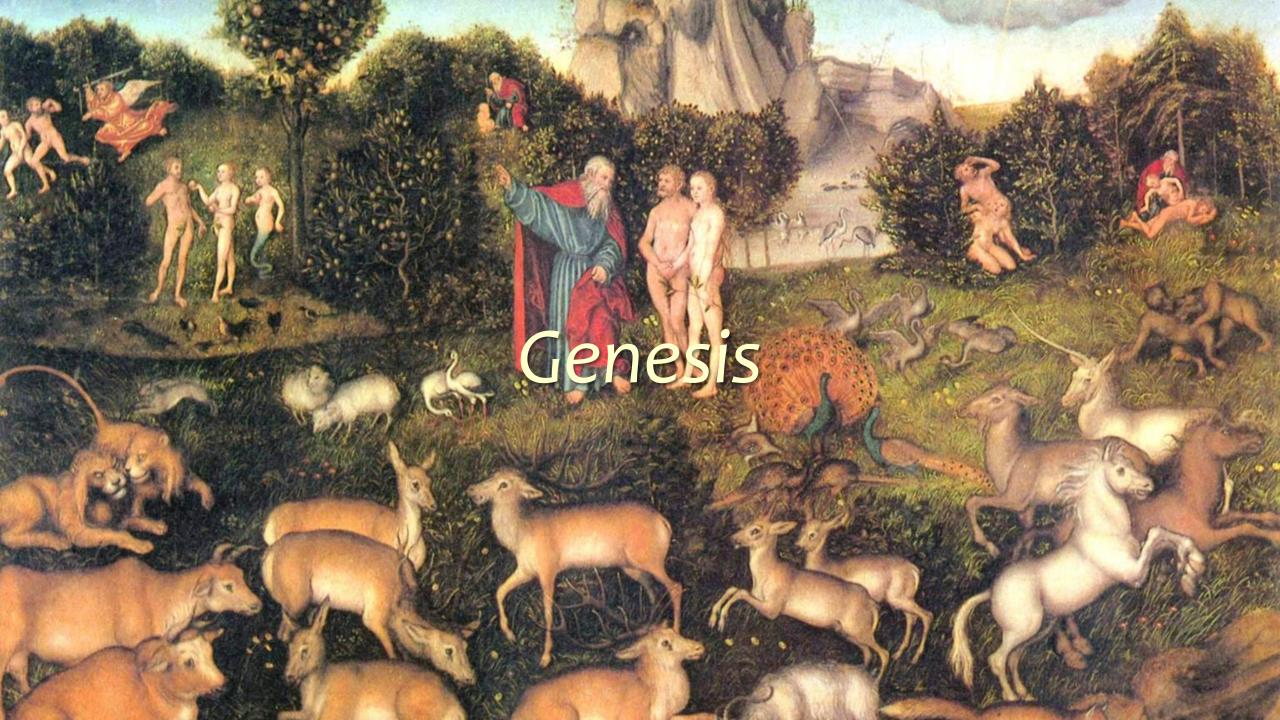
A Mythological Approach

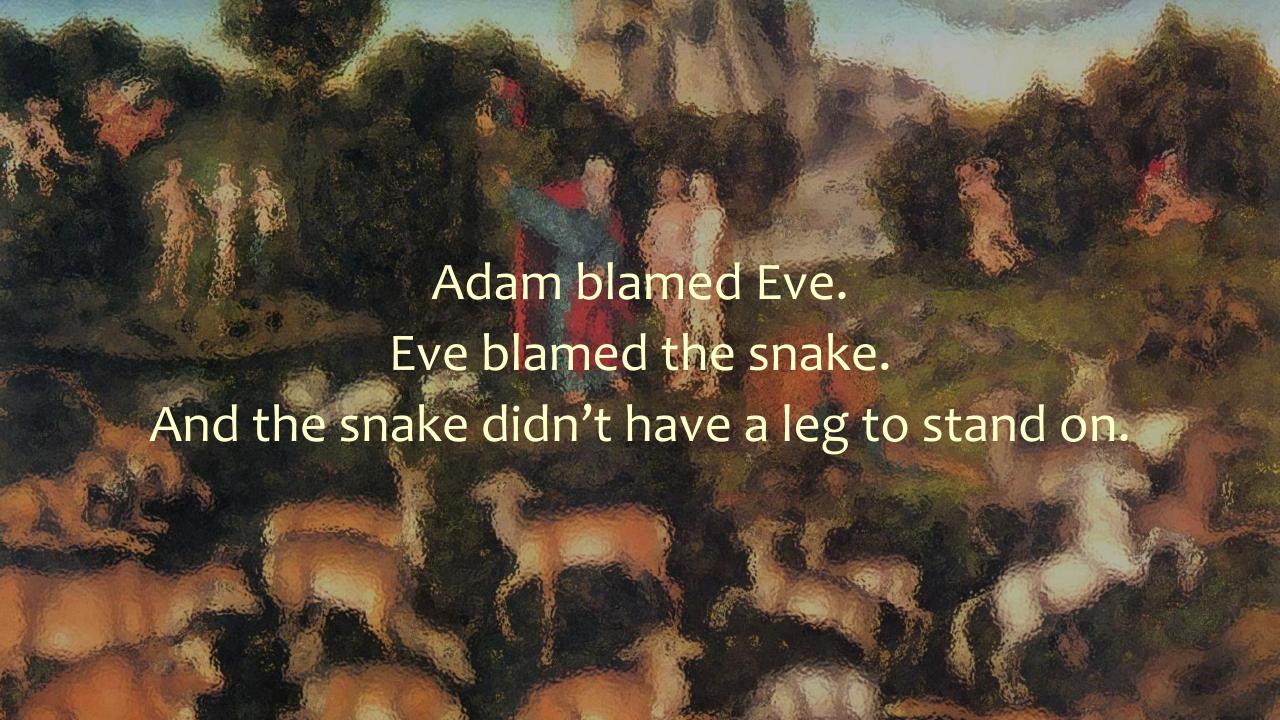
Aetiology: Explanation

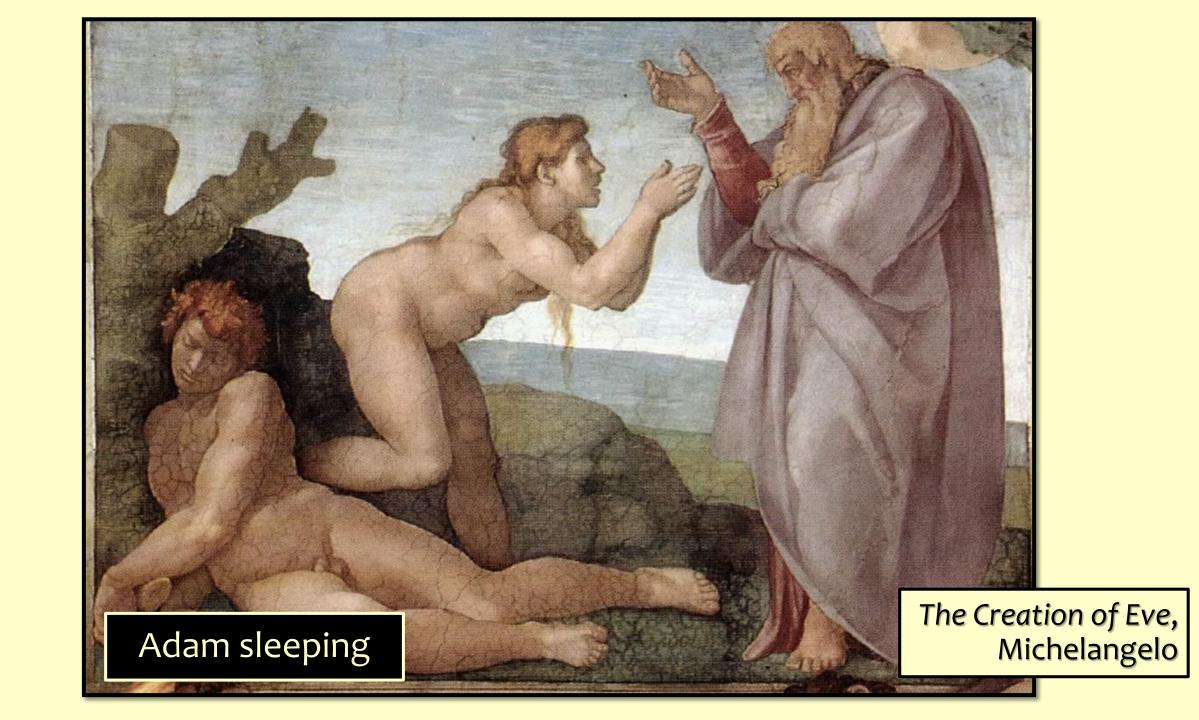
'Humans lead a miserable existence because someone somewhere along the line messed up.'

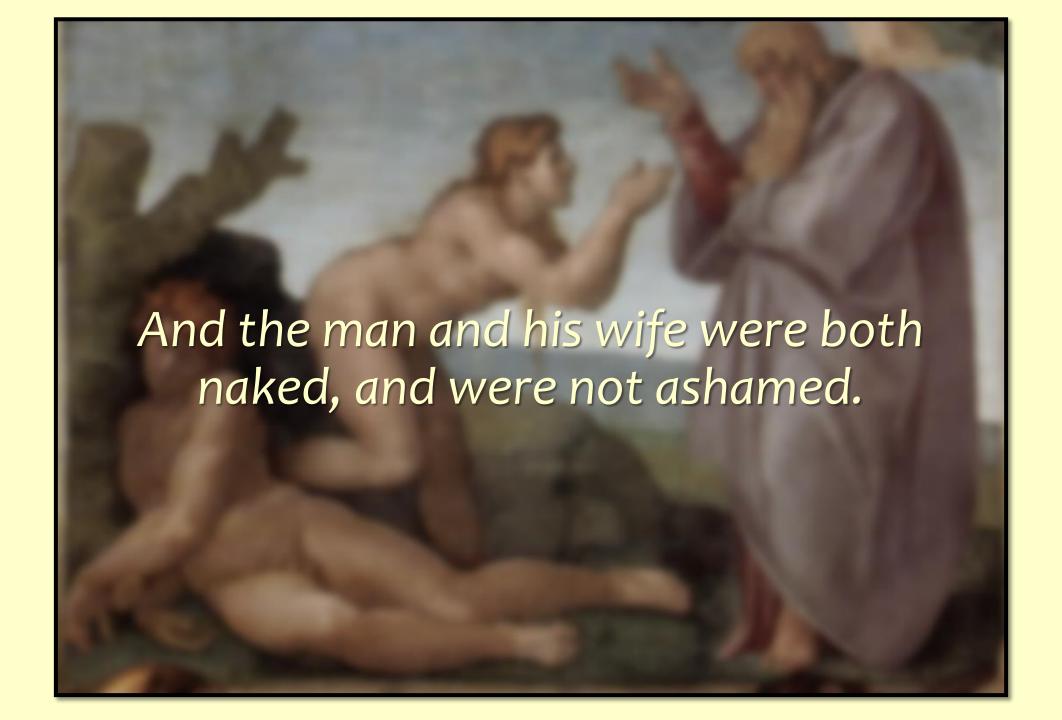
Charter: Validation and Justification

'Whoever it was that messed up deserves everything they get for doing that to us.'







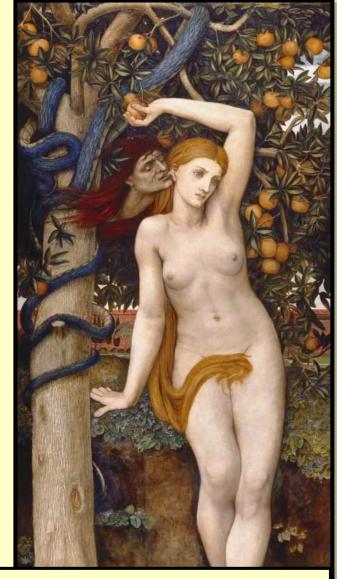


The Temptation of Eve, Jean-Baptiste Marie Pierre, 18th century





Eve Tempted by the Serpent, William Blake, 1800



Eve Tempted, Spencer Stanhope, 1877

Now the serpent said to the woman, 'Did God say, "You shall not eat of any tree of the garden"?'

And the woman said to the serpent, 'God said, "You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die."

But the serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband...

Eve, Lucas Cranach the Elder, 1528

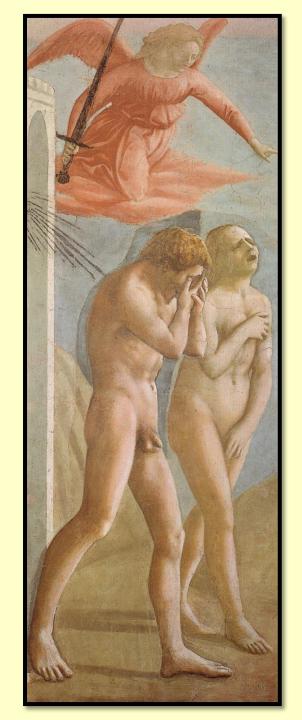




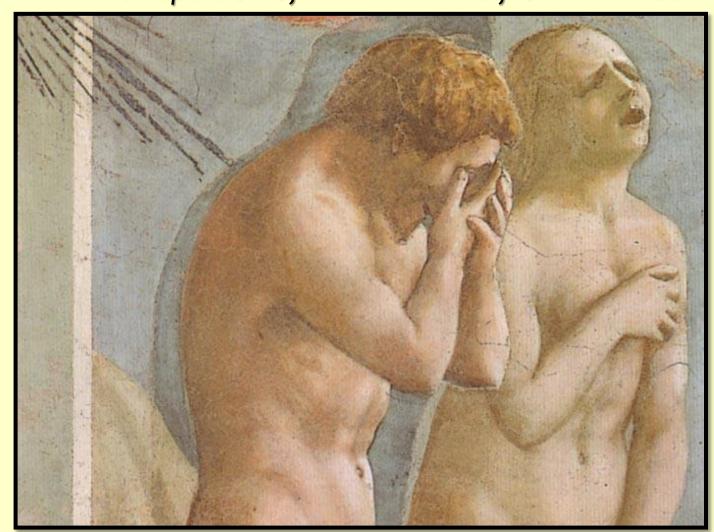


Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

Adam and Eve, Jan Gossaert, c. 1520



Masaccio, c. 1625, The Expulsion of Adam and Eve from Paradise





To the woman he said, 'I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.'

And to Adam he said, 'Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, "You shall not eat of it," cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.'



Consequences...

Disease, pain, labour, and death now haunt all humans forever



Hesiod

Greek epic poet, 8th century BC, author of the Theogony and the Works and Days For the gods keep hidden the livelihood of men. Otherwise you might easily do enough work in a day to have enough for a full year with no further need to be working...

But Zeus hid our livelihood when he was angered at heart because Prometheus, the clever deviser, tried to deceive him...

Prometheus, the Titan god, steals the fire of Zeus

Prometheus Carrying Fire, Jan Cossiers, 1637





The Punishment of Prometheus

Prometheus Bound, Peter Paul Rubens, 1618 Zeus of the Storm Cloud addressed him as follows: 'Son of lapetos, you rejoice in your theft of my fire and in having deceived me, being the cause of great pain to yourself and men in the future. I shall give them in payment of fire an evil which all shall take to their hearts with delight, an evil to love and embrace.' Thus the Father of Gods and of Men addressed him, and laughed.

And he commanded far-famed Hephaestus immediately to make it out of water and clay, and give it the voice of a human and put in it strength and cause it to look like a goddess immortal, having the lovely, desirable shape of a virgin...

And Aphrodite the Golden he ordered to shed on her charm and make her an object of painful love and exhausting desire...



Before that the races of men had lived on the earth without evils and without harsh labour and cruel diseases which give men over to the Fates - for in evil times men grow old quickly. But the woman lifted in her hands the great lid from the jar and scattered these evils about - she devised miserable sorrows for men. Only Hope stayed there inside in her unbroken house beneath the rim of the jar... The other thousand miseries fly around among men. The earth is full of evils, and the sea is full of them.

But Pandora's jar (box) is only a secondary evil...

> Pandora J.W. Waterhouse 1896



Zeus ordered Hermes the Guide to put in her mind a dog's shamelessness and the deceit of a thief. Then the gods and mortal men were struck with amazement when they beheld this sheer inescapable snare for men. From her descend the race of women, the feminine sex; from her come the baneful race and types of women...

Zeus the Thunderer on High created women as an evil for men and conspirers in troublesome works.



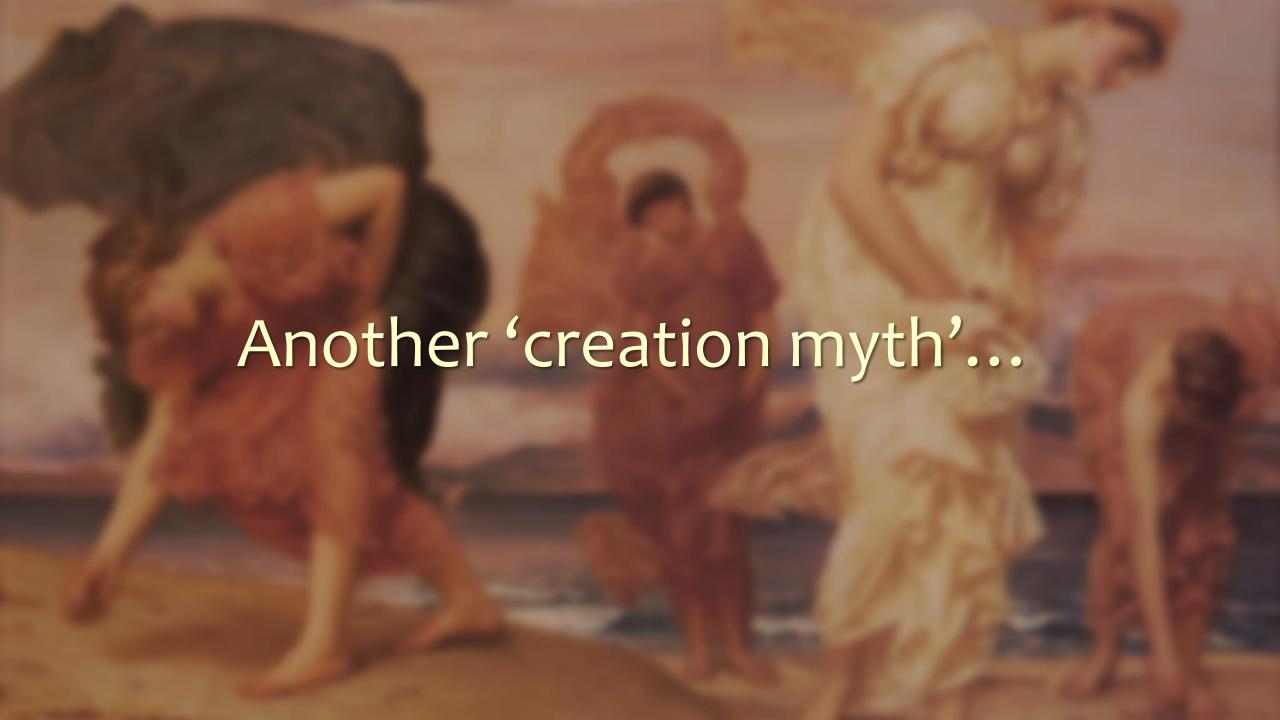
Consequences...

Life of ease replaced by life of toil (and pain and disease) – and made worse by the constant presence of women

Scapegoating and Stereotyping

- The creation of a mythic image for the 'Other'
- All members of the out-group share same characteristics
- In the case of women, they are
 - Deceitful
 - Gossips
 - Over-sexed
 - Drunks
 - Nags
 - Lazy
 - Greedy
 - Bad drivers...





In the beginning the god made the female mind separately.

One he made from a long-bristled sow. In her house everything lies in disorder, smeared with mud, and rolls about the floor; and she herself unwashed, in clothes unlaundered, sits by the dungheap and grows fat.

Another he made from a bitch, own daughter of her mother, who wants to hear everything and know everything. She peers everywhere and strays everywhere, always yapping, even if she sees no human being. A man cannot stop her by threatening, nor by losing his temper and knocking out her teeth with a stone, nor with honeyed words, not even if she is sitting with friends, but ceaselessly she keeps up a barking you can do nothing with.

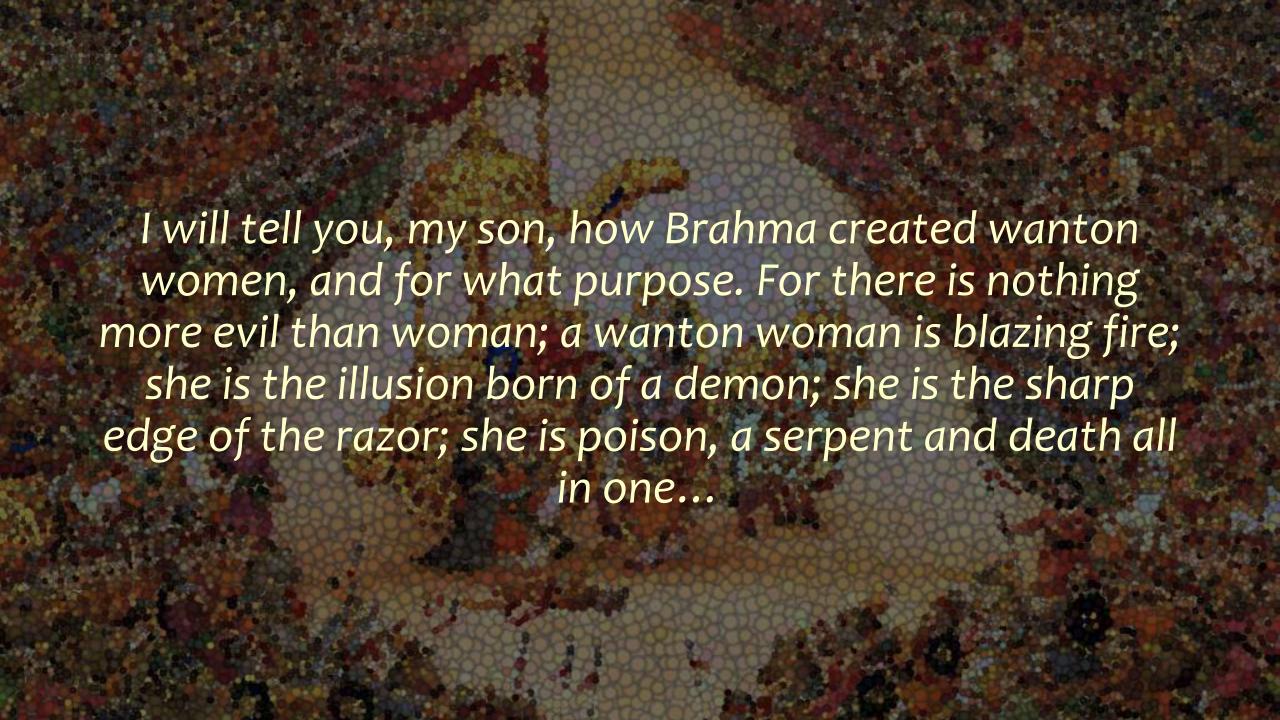
And so on and on and on – through the fox-woman, the ass-woman, the earth-woman, the sea-woman, the horse-woman, the weasel-woman, the monkey-woman, until finally – the bee-woman...

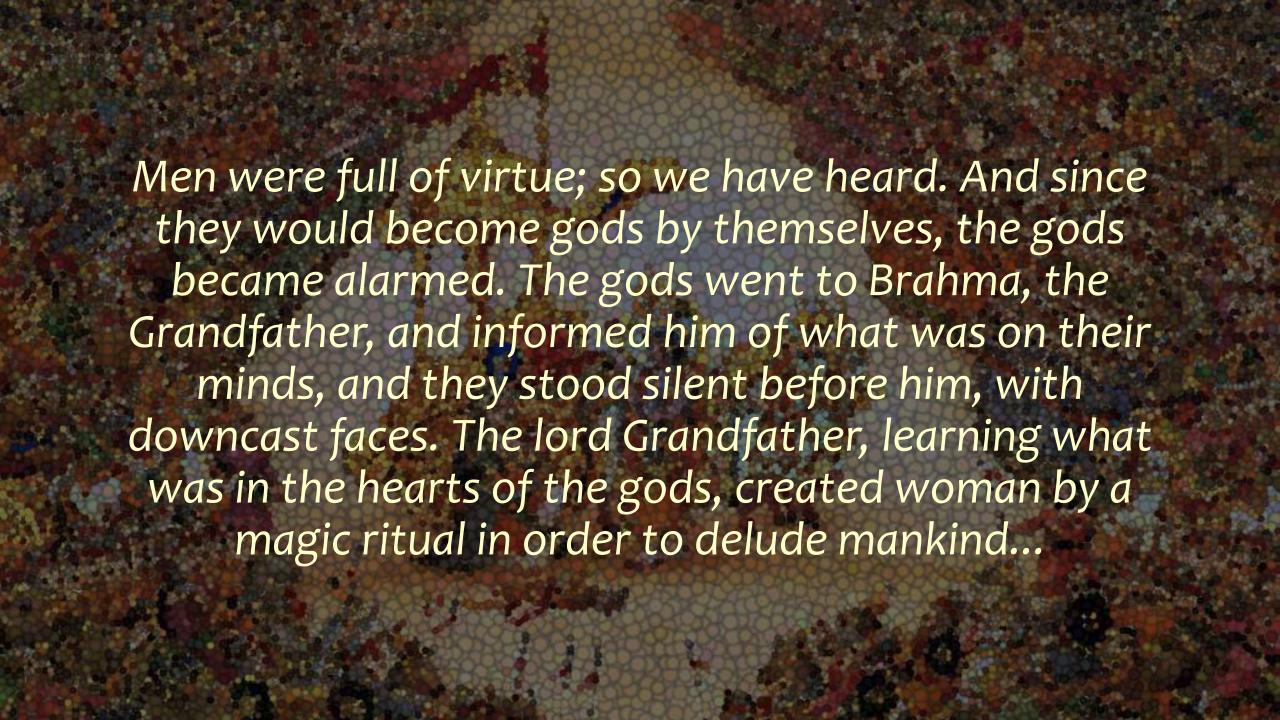
... the man who gets her is fortunate, for on her alone blame does not settle. She causes his property to grow and increase, and she grows old with a husband whom she loves and who loves her, the mother of a handsome and reputable family. She stands out among all women, and a godlike beauty plays about her.

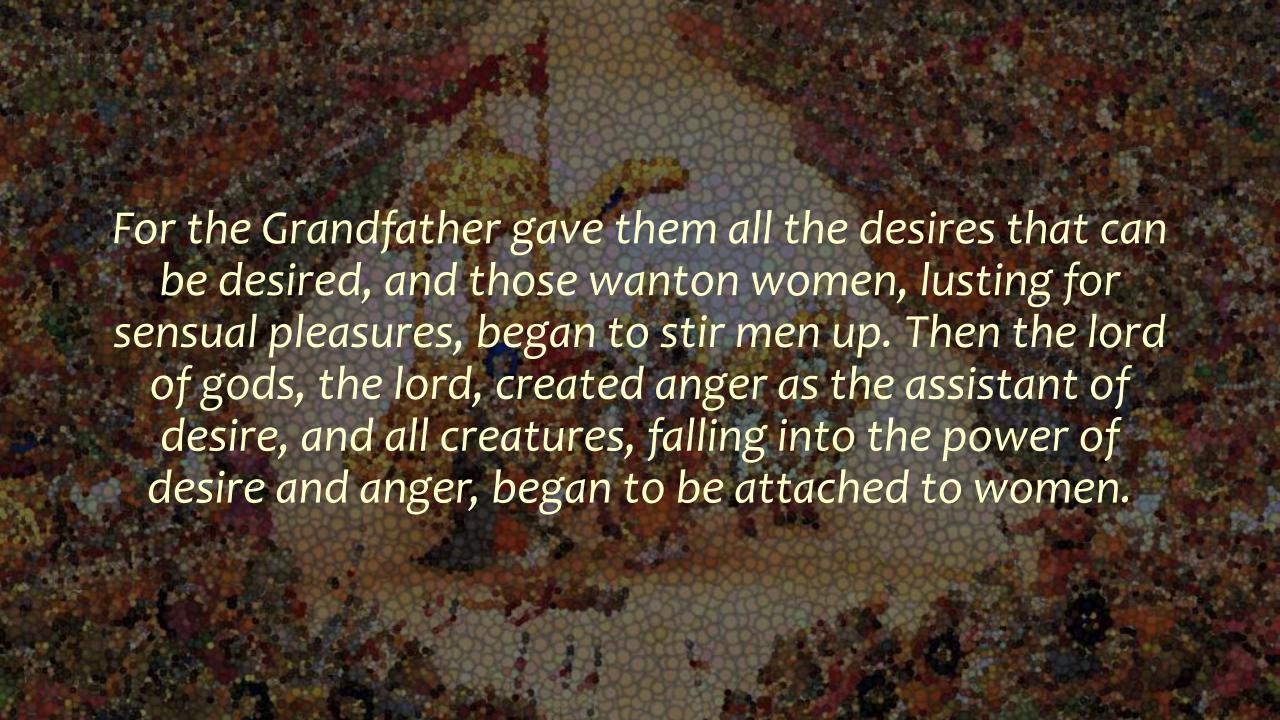
But by the grim contrivances of Zeus all these other types are here to stay side by side with men forever. Yes, Zeus made this the greatest pain of all: Woman!

The Dangers of Woman: Two More Examples



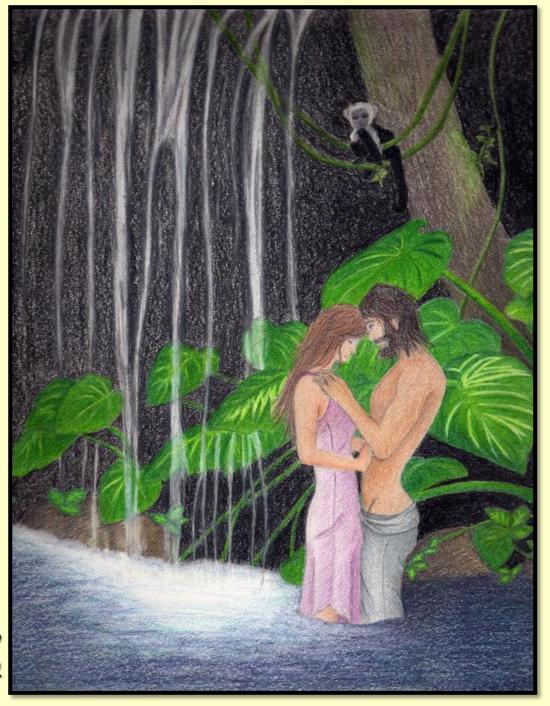






And finally, compare the story of Enkidu and the Harlot

The Coming of Enkidu, Wildphoenix22



The Epic of Gilgamesh

Noble Enkidu was created. There was virtue in him of the god of war, of Ninurta himself. His body was rough, he had long hair like a woman's; it waved like the hair of Nisaba, the goddess of grain. His body was covered with matted hair like Samuqan's, the god of cattle. He was innocent of mankind; he knew nothing of the cultivated land...

There was a trapper who met him one day face to face at the drinking-hole, and the trapper was frozen with fear. He went back to his house and with awe in his heart he spoke to his father. His father opened his mouth and said to the trapper: 'My son, go to Uruk, and ask Gilgamesh to give you a harlot, a wanton from the temple of love; return with her and let her woman's power overpower this man. When next he comes down to drink at the wells she will be there, stripped naked; and when he sees her beckoning he will embrace her, and then the wild beasts will reject him.

She taught him the woman's art. For six days and seven nights they lay together, for Enkidu had forgotten his home in the hills; but when he was satisfied he went back to the wild beasts. Then, when the gazelle saw him, they bolted away; when the wild creatures saw him, they fled. Enkidu would have followed, but his body was bound as though with a cord, his knees gave way when he started to run, his swiftness was gone. And now the wild creatures had all fled away; Enkidu was grown weak, for wisdom was in him, and the thoughts of a man were in his heart.

So – what do women represent?

- Paradoxically,* knowledge (i.e., loss of innocence)
 - Women are (too) curious

*Paradoxically, because most women in most ancient cultures were not educated. But the serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise...



So – what do women represent?

- Paradoxically,* knowledge (i.e., loss of innocence)
 - Women are (too) curious
 - Knowledge = sexual knowledge



Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

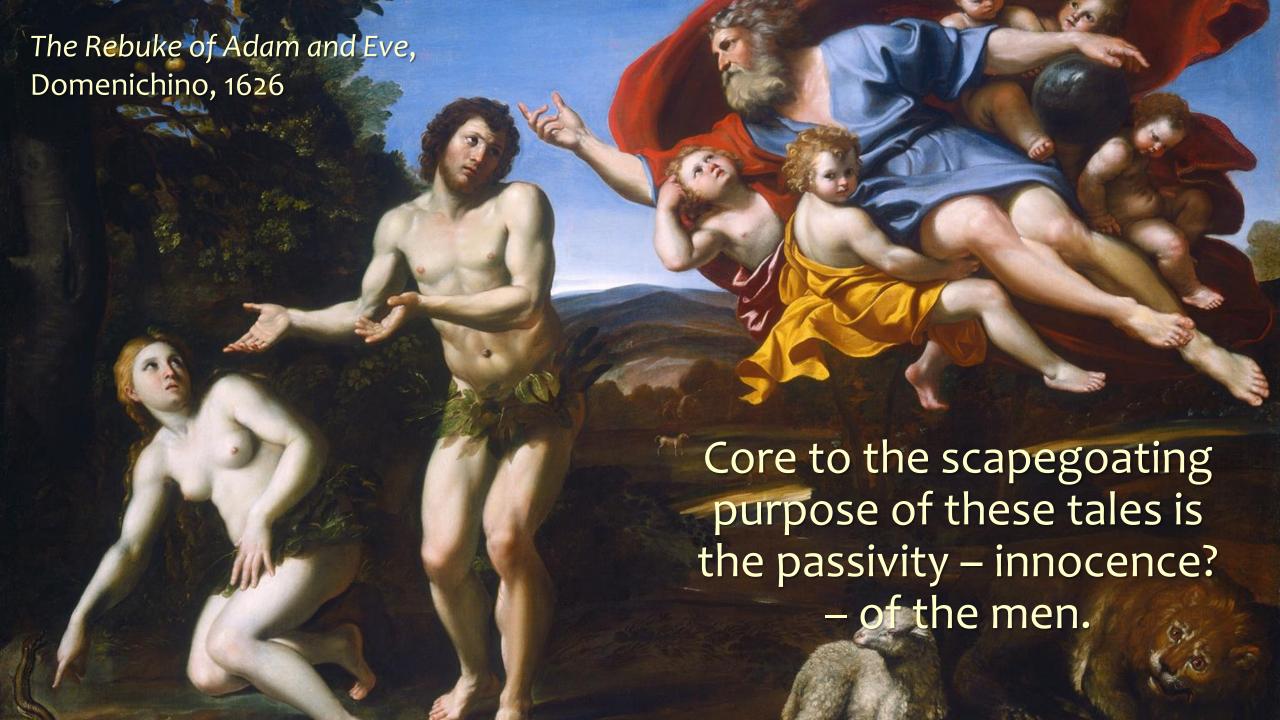
So – what do women represent?

- Paradoxically,* knowledge (i.e., loss of innocence)
 - Women are (too) curious
 - Knowledge = sexual knowledge
- Labour instead of a life of ease
- Sexuality and temptation, with all its ramifications
 - Man is removed from God (for sin of trying to become like God)
 - Man is removed from the natural world (paradise)
 - Man is weakened, even castrated



Eve: the archetype of temptation, sexuality – and sin





But compare/contrast the Qur'anic version:

When We said to the angels, 'Bow down before Adam,' they did. But Iblis refused, so We said, 'Adam, this is your enemy, yours and your wife's: do not let him drive you out of the garden and make you miserable. In the garden you will never go hungry, feel naked, be thirsty, or suffer the heat of the sun.'...

... But Satan whispered to Adam, saying, 'Adam, shall I show you the tree of immortality and power that never decays?' and they both ate from it. They became conscious of their nakedness and began to cover themselves with leaves from the garden. Adam disobeyed his Lord and was led astray...

The Qur'an 20: 116-121

A Mythological Approach

Aetiology: Explanation

'Humans lead a miserable existence because someone somewhere along the line messed up.'

Aha! Woman is to blame!

Charter: Validation and Justification

'Whoever it was that messed up deserves everything they get for doing that to us.'

Justification for continuing misogyny and control of women, especially of female sexuality.

Repercussions

Pervasive stereotyped perceptions of female vices

Woman was not formed from Adam's head, so that she might not be haughty; nor from his eye, so that she might not be too eager to look at everything; nor from his ear, so that she might not hear too keenly and be an eavesdropper; nor from his mouth, so that she might not be a chatterer; nor from his heart, lest she should become jealous; nor yet not from his hand, so that she might not be afflicted with kleptomania; nor from his foot, lest she should have a tendency to run about. She was made from Adam's rib, a hidden, modest part of his body, so that she, too, might be modest, not fond of show, but rather of seclusion...

... But woman baffles God's design and purpose. She is haughty and walks with outstretched neck (Isaiah 3.16), and wanton eyes (Isaiah 3.6). She is given to eavesdropping (Genesis 18.10). She chatters slander (Numbers 12.11), and is of a jealous disposition (Genesis 20.1). She is afflicted with kleptomania (Genesis 31.19), and is fond of running about (Genesis 34.1). In addition to these vices women are gluttonous (Genesis 3.6), lazy (Genesis 18.6), and bad tempered (Genesis 16.5).

Genesis Rabbah 18.2 (rabbinical exegesis on the book of Genesis)

Repercussions

- Pervasive popular (stereotyped) perceptions of female vices
- Intellectual rationalization/justification of popular views

Plato

There are no governmental responsibilities that fall to a female because she is female, or a male because he is male, but in the same way the natural abilities are divided up in both sexes,...except that in all of them a female is a weaker being than a male.

Republic

The female sex...is inclined to be secretive and crafty, because of its weakness.... A woman's natural potential for virtue is inferior to a man's, so she's proportionately a greater danger, perhaps even twice as great.

Laws

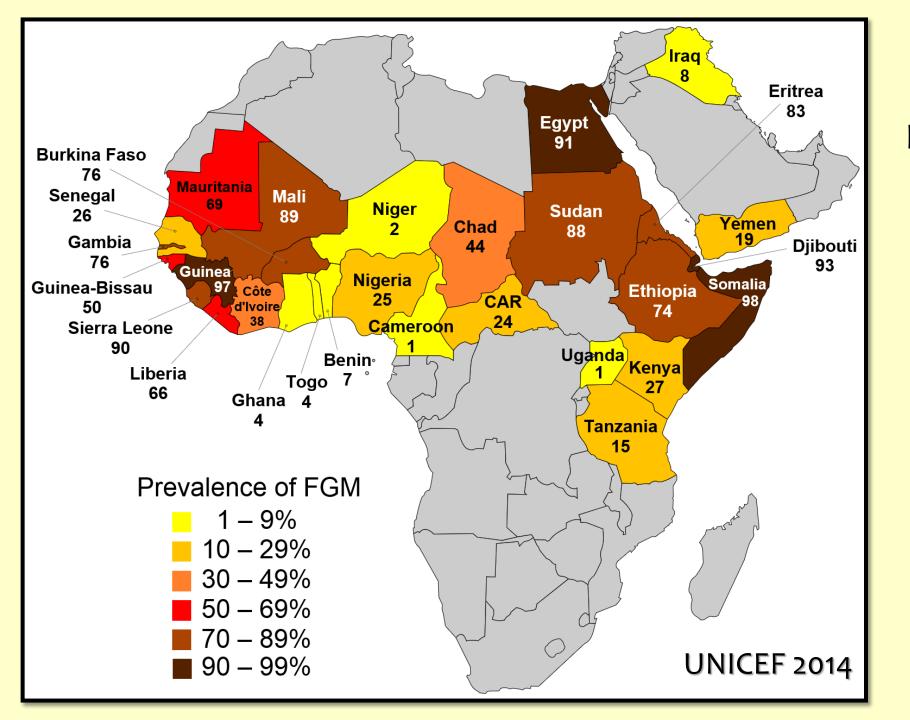
Aristotle

The male is by nature superior, and the female inferior; and the one rules, and the other is ruled. The male is by nature fitter for command than the female, just as the older and full-grown is superior to the younger and more immature, but in the case of male and female the inequality is permanent. The virtue of a man and a woman are not, as Socrates maintained, the same; the courage of a man is shown in commanding, of a woman in obeying. 'Silence is a woman's glory.'

Politics

Repercussions

- Pervasive popular (stereotyped) perceptions of female vices
- Intellectual rationalization/justification of popular views
- Fear and control of women's sexuality in antiquity and in the modern world
 - E.g., 'honour' cultures
 - Most brutally: female genital mutilation



But also documented in India, UAE, Israel, Colombia, Congo, Oman, Peru, Sri Lanka, Jordan, Saudi Arabia, Indonesia, Malaysia – and Australia, New Zealand, Europe, the US, and Canada



Cleopatra VII: An Historical Scapegoat?

- Ruler of Egypt, 51-30 BC
- Supported by Roman lovers, Julius Caesar and Marc Antony
- Involvement in final stage of the Roman civil wars that destroyed the Roman Republic:
 - 32 BC, Caesar's heir Octavian (the future Emperor Augustus) declares foreign war on Cleopatra
 - In reality, one more stage of civil war: Octavian vs. Antony

How did the propaganda of Octavian scapegoat Cleopatra?

Cleopatra and the Scapegoat Paradigm

Most significantly, her dangerous hyper-sexuality

Nothing was enough by itself for this extravagant woman, who was enslaved by her appetites, so that the whole world failed to satisfy the desires of her imagination.

(Josephus, Jewish Antiquities)

The harlot queen of licentious Canopus, she who fornicated even with her slaves.

(Propertius)

How does she fit the paradigm?

- Most significantly, her dangerous hyper-sexuality
- She represents temptation
- She drags Marc Antony away from virtue in succumbing to her, he is ruined (like Adam)

Corrupting Antony by sensual passion, she made him an enemy to his country and faithless to his friends.

(Josephus, Against Apion)

Antony was ruined by his passion for Cleopatra, had become the complete slave of his desire.

(Josephus, The Jewish War)

How does she fit the paradigm?

- Most significantly, her dangerous hyper-sexuality
- She represents temptation
- She drags Marc Antony away from virtue in succumbing to her, he is ruined (like Adam)
- She represents danger to the 'paradise' of the peaceful Roman state (Octavian's chief purpose in scapegoating her)

The wild queen was still plotting destruction to our Capitol and ruin to the Empire with her squalid pack of diseased half-men.

(Horace, Odes)

The harlot queen of licentious Canopus, she who fornicated even with her slaves, demanded as the price of her shameful union with Antony the walls of Rome and the senate made over to her dominion.

(Propertius)

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- Like Eve, she likes snakes





Some Conclusions?



- Eve & co. are not the *causes* of misogyny they are expressions, explanations, and excuses (aetiology and charter).
- Identification of women with sexuality (in a scapegoating kind of way).
 - E.g., the tale of Teiresias.
- Tension between spirituality and sexuality in most major religions.
- The continued lesser role of women in all the world's leading religions.

And do you not know that you are Eve? God's sentence hangs still over all your sex and His punishment weighs down upon you. You are the devil's gateway; you are she who first violated the forbidden tree and broke the law of God. It was you who coaxed your way around him whom the devil had not the force to attack. With what ease you shattered that image of God: Man! Because of the death you merited, even the Son of God had to die... Woman, you are the gate to hell!

> Tertullian f Women and/ard century AD

(On the Apparel of Women, 2nd/3rd century AD)

Woman is a misbegotten man and has a faulty and defective nature in comparison to his. Therefore she is unsure in herself. What she cannot get, she seeks to obtain through lying and diabolical deceptions. And so, to put it briefly, one must be on one's guard with every woman, as if she were a poisonous snake and the horned devil. Thus in evil and perverse doings woman is cleverer, that is, slyer, than man. Her feelings drive woman toward every evil, just as reason impels man toward all good.

> Saint Albertus Magnus, 13th century AD

The Holiness of God is not evidenced in women when they are brash, brassy, boisterous, brazen, head-strong, strong-willed, loud-mouthed, overly-talkative, having to have the last word, challenging, controlling, manipulative, critical, conceited, arrogant, aggressive, assertive, strident, interruptive, undisciplined, insubordinate, disruptive, dominating, domineering, or clamoring for power. Rather, women accept God's holy order and character by being humbly and unobtrusively respectful and receptive in functional subordination to God, church leadership, and husbands.

James A. Fowler, Christ In You Ministries (Women in the Church, 1999)

