

# "FUCK FEMINISM AND THE BITCHES HIDING BEHIND IT"

A qualitative case study of misogyny and antifeminism in Politiken's comment track

| MASTER'S THESIS |

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**Date:** 31 May 2021

**Characters:** 312.545

## **Abstract**

Denmark prides itself on being a country that has true gender equality and is consistently ranked at the top of different gender equality measurements. However, the prevalence of issues having to do with gender equality, including high rates of sexualised violence in Denmark, suggests that gender equality has yet to be achieved. This makes the negative attitudes towards feminism, which are so enmeshed in Denmark that only one in six call themselves feminists, even more disconcerting.

Social media is a potentially powerful tool for communicating, as it offers a space for like-minded people to come together and exchange ideas but can also be used as a tool to silence people and spread hate. Language and discourse are the main channels through which we communicate, and thus, we need to acknowledge the impact of our language, especially in reproducing systems of power and domination. When misogyny and antifeminism is interwoven in language and communication, patriarchal structures are maintained through the reproduction of these discourses.

The manosphere is an example of social media platforms being used to silence people and spread hate, as it is associated with discourses of misogyny and antifeminism. However, this is not contained to the manosphere, as it is well-established in academia that misogyny and antifeminism flourish on social media both in- and outside the manosphere. The question remains how these discourses and their meaning traverse dimensions. Considering these discourses in- and outside of the manosphere allows for an examination of the nature of misogyny and antifeminism on platforms where people have their daily course of life, as well as the potential implications of such discourses on gender equality.

Therefore, with this thesis, we wish to explore how misogyny and antifeminism are discursively constructed in the online public debate in a Danish context outside of the manosphere. With this, we wish to contribute to the existing academic literature by identifying similarities and differences within and outside of the manosphere. To do this, we have qualitatively mapped constructions of online misogyny and antifeminism in a comment track belonging to a news post from Politiken on Facebook, with the intention of providing an in-depth description of these. Within the comment track, 60 comments were identified as misogynist and antifeminist. These comments were subjected to an ideological discourse analysis and Critical Discourse Analysis.

Our findings suggest that the discursive constructions of misogyny and antifeminism identified represent the perceived victimisation of men at the hands of feminism, feminists and women. These discursive constructions also represent more serious problems than men's victimisation. The discourses used to speak about women, feminists and feminism represent a form of discursive violence and pose a big threat to the free democratic debate online and to violence against women. The identified discursive constructions reproduce negative attitudes towards feminism and related issues, which makes it less legitimate to speak about these issues. This in turn results in the silencing of women. The comments analysed in this thesis represent one very small fragment of the online democratic debate, yet the connection between the data and the manosphere was outspoken. This suggests that misogyny and antifeminism outside the manosphere might be more closely connected with the manosphere than hitherto expected. It also suggests that these discourses have reached a particular point of maturing, as the identified constructions of feminism and gender equality were well-developed and articulated.

By producing and reproducing certain discourses, power relationships are enforced, and where some are controlled and dismissed. The potential power implications of our language need to be acknowledged, and the implications of the misogynist, antifeminist and sexist discourses that are currently allowed to flourish on social media must be taken seriously. The discourses we have identified are part of a socially accepted practice in which power relations are maintained through discursive violence that is detrimental to women and their well-being. Facebook and Politiken have made the active choice of letting these misogynist and antifeminist discourses remain. These discourses need to be perceived as unacceptable. We need to take a stand against them in the quest for a better and more equal future for everyone, both online and offline.

**Keywords:** Manosphere, outside the manosphere, misogyny, antifeminism, qualitative case study, ideological discourse analysis, critical discourse analysis, Facebook, Politiken, feminism, gender equality, power, social media

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# 1. Introduction

Denmark is a country that prides itself on having gender equality. This is furthered by Denmark's consistent placement at the top of a variety of different gender equality measurements. For example, in 2019, US News and World Report ranked Denmark the second-best country in the world to live in as a woman (Collman, May 10, 2019). More recently in 2020, Denmark was ranked second in the EU on the Gender Equality Index with 77.4 out of 100 points and has ever since the release of the first Gender Equality Index in 2010 been among the top performers (Barbieri et al., 2020, p. 19). These placements support the widespread perception that gender equality has been achieved in Denmark, however, in a follow-up report on the Gender Equality Index published in 2017, Denmark placement at the top of another ranking offered a different insight into the Danish context.

This follow-up report to the Gender Equality Index was published in November 2017 and provided more data on violence against women in EU Member States. In the measurement of the prevalence of physical and/or sexual violence experienced by women throughout their lives, Denmark was identified as having the highest score of any EU member state (Mollard et al., 2017, p. 32). To combat this, Danish authorities have made efforts to investigate the reasons for the high number of cases of sexualised violence that do not make it to court, and in December 2020, a consent-based rape provision was passed by a unanimous Danish parliament (Justitsministeriet, December 17, 2020; Amnesty International, 2019, p. 12). Besides the follow-up report from 2017, statistics about rape from Denmark are also concerning. In the period of 2017-2019, an estimated average of 11.400 women fell victim to rape or attempted rape each year. In 2020, the Danish police only received 1.825 reports of rape or attempted rape (The Danish Crime Prevention Council, n.d.).

These numbers on sexualised violence in Denmark suggest that the achievement of gender equality across all spheres of life has yet to occur. This is particularly interesting to consider in relation to the attitudes towards feminism and related issues in Denmark. In 2019, YouGov-Cambridge Globalism Project in partnership with the *Guardian* conducted a poll of more than 25,000 people from 23 major countries, measuring attitudes about subjects such as gender, equal rights and the MeToo movement. The results of this poll found that just one in six Danes consider themselves a feminist, and compared to the other countries surveyed, this makes Denmark the least feminist country in the developed world (Orange & Duncan,

May 10, 2019). This supports the tendency within the Danish society to refrain from the word 'feminism', as calling oneself 'feminist' carries with it a controversial designation. There is a great unwillingness in Denmark to consider oneself a feminist, as many people perceive feminism as not equalling gender equality, but rather, feminists are viewed as being either too extreme or too hysterical (Wedel, May 27, 2020). These attitudes towards feminism and issues having to do with gender equality in Denmark can also be seen on the digital sphere, as almost two in five Danes disapprove of the global MeToo movement that has largely unfolded across different social media platforms (Orange & Duncan, May 10, 2019).

When considering the context of feminism in Denmark, it is crucial to also consider the digital sphere and the different social media platforms herein. The world has entered a digital age, and the countries located on the Western hemisphere have embraced the unimaginable amounts of possibilities created by the internet. Since its creation on August 6, 1991, the presence of people online has rapidly increased and created an unprecedented number of ways to use the internet (Nix, August 30, 2018). It is possible for everyone with internet access to 'speak up' and be heard, much like was seen through the spread of the global MeToo movement in 2017. Social media and the myriad of ways in which it can be used makes it a potentially powerful tool, both for communicating with others, but also as a tool to silence people and spread hate. This is particularly the case for social media, which presents an excellent opportunity for like-minded people to come together and fight for the same causes, even if they do not know each other.

The 'manosphere' is an example of social media platforms being used to connect with like-minded people and fight for different causes. The manosphere is a term used to describe "online forums opposing feminism, where men gather to discuss gender, equality, and masculinity with a pro-male focus" (Mogensen & Rand, 2020, p. 35). These forums exist across different social media platforms, including blogs, Twitter and YouTube channels (Ging, 2017, p. 644). These issues and topics that flourish on the manosphere may exist across social media in general, however, it is possible to distinguish between the manosphere and other digital spaces. Individuals who are present within the manosphere may also be active outside of the manosphere by sharing messages and posts having to do with, for example, men's rights or a resistance to feminism. However, when such individuals share this content in response to, for example, a news article, then this news article and the comment track hereon does not constitute a part of the manosphere. If the media behind the article is exclusively

focused on the causes and issues pertaining to the manosphere, then this media may represent a platform within the manosphere. The manosphere is limitless, however it has been described as consisting of five overarching groups: men's rights activist (MRA) groups; 'men going their own way'; pickup artists; traditional Christian conservatives; and gamers/geek culture enthusiasts (Ging, 2017, p. 644).

On a global level, the manosphere has been on the receiving end of a fair amount of attention, both social and academic, due to the nature of the content and attitudes being shared. Academic reports have identified the opposition to feminism that exists within much of the manosphere as being particularly interesting. Here, common themes within the manosphere were found to focus on feminism as not only have gone too far, but also as oppressing men (Karacan & Crone, 2020, p. 32). Furthermore, these academic reports have also identified a correlation between feminism having gained a foothold in society, and a significant increase in the number of websites, blogs and forums appearing within the manosphere. In other words, as feminism is gaining traction, more resistance to the movement is occurring. These manospheres can both exist on the different social media platforms listed above, but they also exist on more alternative platforms, such as Telegram and Bitchute (DareGender & Cybernauterne, 2020, p. 18).

Considering this opposition and the negative attitudes towards feminism that exist on the manosphere leads to the consideration of two of the harsher ideologies that can be found within these online groups and fora, which are those of misogyny and antifeminism. It is necessary to offer a clarification of these ideologies, as an increased blurring of the boundaries between the two can be identified in academia (Ging & Siapera, 2019, p. 2). Here, misogyny refers to a more general set of negative attitudes and behaviours towards women, whereas antifeminism refers to a position that is against gender equality (Siapera, 2019, p. 21). As discussed above, antifeminism is an ideology that proliferates across much of the manosphere, and the presence of these two ideologies makes the manosphere a breeding ground for very polarised debates and attitudes towards feminism and women.

For this thesis, we view misogyny as an umbrella term, and antifeminism as a subcategory hereof. This means that we view antifeminism as a certain manifestation of misogyny. It is commonly found that misogynist motives or thoughts lie behind antifeminism, and misogyny often becomes most visible in reactions against active feminists and women demanding more equality. Thus, antifeminism can be argued to be a part of the recent and



contemporary history of misogyny (Thorup, 2020, p. 20). Furthermore, for the purpose of this thesis, sexism is also perceived as being a subcategory of misogyny. Sexism can be conceptualised as existing in many forms, such as blatant, covert and subtle sexism (Benokraitis & Feagin, 1999, p. 30). Blatant sexism refers to obviously unequal and unfair treatment of women relative to men, or vice versa, whereas covert sexism refers to unequal and unfair treatment of women that is recognised, but purposefully hidden from view (Swim et al., 2004, p. 117). Subtle sexism, on the other hand, refers to unequal and unfair treatment of women that is not recognised by many people, because it is perceived to be normal and therefore does not appear unusual. Hence, subtle sexism is not intentionally harmful.

Considering misogyny as referring to a general set of negative attitudes and behaviours towards women, the definitions of sexism above as including unequal and unfair treatment of women come to represent misogyny. Some may be explicitly misogynist, for example through blatant and covert sexism, while others may participate in subtle sexism without being aware of the misogynist nature of their actions. Here, people may not be aware of the exact discourses and power relations that are being reproduced through their actions. Through the reproduction of sexist and antifeminist discourses, both within and outside of the manosphere, certain power relations are maintained. In this case, these power relations have to do with the power of men and the subordination of women (van Dijk, 1993, p. 254).

## 1.1. Our case

Misogyny and antifeminism may flourish within certain parts of the manosphere; however, they very much also exist outside of the manosphere. It may be the case that the most extreme discourses of misogyny and antifeminism occur within the manosphere, and because of this, these discourses have naturally attracted much attention. However, it is also necessary to address the misogyny and antifeminism that flourishes outside of the manosphere, as individuals move outside of the manosphere in their attempt to recruit people to different groups and fora. Hence, it is not only necessary to acknowledge and research misogyny and antifeminism, but also to do so outside of the manosphere.

Furthermore, it is relevant to explore the concepts of misogyny and antifeminism in different national contexts, in this case within the Danish context. Prior to the events of

Gamergate in 2014,<sup>1</sup> there had been very little academic work done on the topic of online misogyny, even though online misogyny is in no way a new phenomenon. Gamergate constituted a shift in academic work, and in recent years, more academic publications on the topic of online misogyny have emerged, spanning from theoretical to empirical studies. These have, among other things, found that there is a great imbalance on a global level, as men continue to dominate the tech-world, resulting in most popular technologies, such as social media and products and policies developed to regulate speech and address hostility, continuously being centred around men (Chemaly, 2019, p. xxi). Therefore, it is important to stipulate that digital technologies both facilitate and aggregate existing forms of misogyny, while simultaneously creating new ones that are inextricably connected with the algorithmic politics of certain platforms, the workplace cultures that produce these technologies, the technological affordances of new media and the people, groups and communities that use them (Ging & Siapera, 2018, p. 516). Findings indicate that there are similarities across manospheres on a global scale, but the unique national and cultural settings should be considered in the study of misogyny and antifeminism. In recent years, there has been an increased focus on a techno-social approach to the study of online misogyny. This approach takes both the socio-cultural and technological factors into account, while simultaneously recognising these as co-constitutive of one another (Massanari, 2015; Ging & Siapera, 2018, p. 517).

Brandee Easter (2018) points to how digital infrastructures perpetuate misogyny and stresses that “we must move beyond studying online discourse and interfaces to interrogating how digital infrastructures themselves, especially as built and represented in code, participate in misogyny” (p. 675). We do agree that a techno-social approach to the study of online misogyny is vital, however, we wish to argue against the position of moving beyond studying online discourse. We deem it just as important to continue to map how misogynist and antifeminist discourses manifest themselves in different cultural contexts and whether/how these findings can contribute to the development of a global theory of online misogyny, even

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<sup>1</sup> Under the social media hashtag #Gamergate, thousands of people in the gaming community targeted several outspoken feminist women in their midst, some of which were journalists and female and minority game developers, by systematically harassing, heckling, threatening and doxing them online (Massanari, 2017, p. 330). Debbie Ging and Eugenia Siapera (2019) argue that the controversy of Gamergate heralded a new and especially toxic brand of antifeminism, which before Gamergate had largely gone unnoticed by most people. They further argue that this new antifeminism has evolved in both size and impact, frequently overlapping with alt-right agendas (Ging & Siapera, 2019, p. 6).

though it is already well-established in academia that misogyny proliferates in digital networks (Jane, 2017; Mantilla, 2013; and Megarry, 2014). Furthermore, considering the misogyny and antifeminism that is identified as existing both within and outside of the manosphere only makes it more imperative to consider and study what is being said online, as well as the effects of this offline. For instance, Danish research has already shown that women refrain from participating in the online debate to a larger extent than men, due to the harsh and hateful tone of this debate (Institut for Menneskerettigheder, 2017, p. 8). Therefore, it is crucial to acknowledge what the online debate looks like as well as the discourses within it, as it is important that we understand their implications. If we do not consider these implications, then misogynist and antifeminist discourses will continue to pose a threat to women and their online participation. As Eugenia Siapera (2019) argues, “public discourse is now encountered primarily in the digital sphere, it is here that we may turn to identify the new misogyny and to study its spread forms and impact” (p. 24).

Language and discourse are the main channel through which we communicate, and therefore, we need to acknowledge how impactful our language can be, especially in reproducing systems of power and domination. When misogyny and antifeminism is interwoven in language and communication, patriarchal structures in society are maintained through the reproduction of these discourses. Therefore, we need to consider more thoroughly how misogyny and antifeminism are expressed in the online debate, as well as how these may impact women and men alike in Denmark. Considering the general attitudes towards feminism in Denmark, this becomes even more imperative. Therefore, in order to acknowledge these misogynist and antifeminist discourses and examine how they are expressed and reproduced; the following research question has been formulated for the purpose of this thesis:

Which different discursive constructions of misogyny and antifeminism are expressed in the comment track to the article “*Voldtægtskultur på Facebook: Danske mænd dyrker kvindehad i private grupper*”, posted on the Danish media Politiken’s Facebook page?

## 2. Literature review

In the following sections, an account is given of academic literature concerned with misogynist and antifeminist discourses identified both within and outside of the manosphere. This includes literature from across the globe, as well as literature focusing on misogyny and antifeminism in a Danish context. We have explored various academic work spanning from articles in journals to doctoral dissertation on the aforementioned topics, as we deemed it important to consult a wide range of literature. It is relevant here to acknowledge the book *Gender Hate Online*, edited by Debbie Ging and Eugenia Siapera (2019), as it offered a particularly valuable insight into recent academic work within this field, and has contributed to several of the chapters making up this thesis.

### 2.1. The Manosphere

Around 2010, men's rights activism (MRA) surfaced online as a reaction to feminism and has since spread and fragmented worldwide. Some MRA community members are truly concerned with men's issues, such as depression, suicide rates, domestic violence and homelessness, however, majority of the discourse identified within MRA communities have a tendency towards violent misogyny (Cockerill, 2019, p. 88). A cross-cutting commonality within MRA communities has to do with how they summarise the worst aspects of their ideology in memes made up of stolen stock images, bad clip art, misspellings and histrionics (Cockerill, 2019, p. 88).

MacKenzie Cockerill's (2019) research explores where and how patriarchy, and the misogyny it informs, is endemic in a global, hypermediated world. Here, the connection between Western and United States-based (US) MRA groups and MRA groups emerging in an Indian context was exposed. During the analysis of Indian MRA Facebook pages and websites, Cockerill notes that there are many paradoxes of Indian misogyny, as the memes she analysed appeared to maintain Indian traditions by opposing Westernised feminism (2019, p. 96). This is, for example, done through depictions of gold-digging Westernised women who demand money from their husbands. The representation and idea of women as gold-diggers is prevalent in both Western and Indian MRA groups, with the phrase "free ATM machines" frequently appearing on both American and Indian MRA sites (Cockerill, 2019, p. 99). These

memes also expose a belief that women ought to do their part to earn a fair share of the money, instead of depending on their husbands, but at the same time also uphold a traditional Indian family home where the husband's happiness is the only focus (Cockerill, 2019, p. 96). Representing women as gold-diggers is rather contradictory in an Indian cultural context, since dowry<sup>2</sup> is still practised in India despite being outlawed in the Dowry Prohibition Act of 1961 (Cockerill, 2019, p. 97). Therefore, Cockerill identifies some of the cultural traditions in India as standing in the way of equality, and instead of addressing the pitfalls of continued adherence to strict traditions, Indian MRA groups shift the blame and burden of change to women by using Westernisation as a smokescreen (2019, p. 97-8).

Cockerill's findings showcase that MRA groups in India and the West express similar views and priorities through their memes, as they both generalise and control women, promote violence and justify rape. The memes also appear in nearly identical digital spaces across the communities, even though these MRA communities are both geographically and culturally disparate (Cockerill, 2019, p. 89). Nonetheless, their representations and generalisations of women overlap and speak to a global misogyny that actively works against women (Cockerill, 2019, p. 99). Lastly, Cockerill argues that "patriarchy supports and justifies misogyny and violence in a myriad of ways across the world, and recognition of the subtle differences in cultural manifestations of patriarchal oppression is vital to understand how misogyny transcends culture and operates on a global scale" (2019, p. 93).

Lise Gotell and Emily Dutton's (2016) research explores the role of MRA in the backlash against anti-rape activism. Here, they undertook a cyber-ethnography and discourse analysis of three popular MRA websites: the North American antifeminist MRA website; the Canadian Association for Equality, which is the website of the main Canadian MRA organisation; and the website of Men's Rights Edmonton, which is maintained by a local group and closely related to the well-known antifeminist website: A Voice for Men. The following interrelated claims were uncovered across these three websites: domestic violence is a gender-neutral problem, as is sexualised violence; false accusations frequently occur; the responsibility for erasing men's victimisation is that of feminists; and rape culture is a feminist produced moral panic (Gotell & Dutton, 2016, p. 66).

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<sup>2</sup> Dowry is a system in India where material goods from the wife and her family are demanded by the husband's family as a part of a marriage arrangement (Cockerill, 2019, p. 97).

Even though Gotell and Dutton's (2016) analysis is exploratory in nature, their findings do suggest that a considerable shift is occurring in the discourse deployed on these MRA websites. This discourse is less focused on familial issues, such as divorce and child custody, and becoming more focused on sexualised violence (Gotell & Dutton, 2016, p. 76). Furthermore, Gotell and Dutton (2016) argue that, within MRA rhetoric on rape, young men, as opposed to fathers, are depicted as being feminism's principal victims (p. 76). This echoes the claim made by journalists arguing that the emphasis on rape by MRA groups and websites can be viewed as an intentional mobilisation strategy targeted towards young men (Gotell & Dutton, 2016, p. 76). For example, findings from the Canadian Association for Equality website show an explicit focus on young men, where they promote the formation of men's issues groups on Canadian university campuses (Gotell & Dutton, 2016, p. 67). When such campus talks are held, criticising rape culture figures prominently.

Gotell and Dutton conclude that "while these highly misogynist discourses are challenging sites for feminist research, we contend that it is important to engage as there is a real danger that MRA claims could come to define the popular conversation about sexual violence" (2016, p. 76). A similar reflection is also brought forward by Emily Matchar (2014), as she warns that MRA groups threaten to define the public conversation on sexualised violence if progressive people, including feminists, do not focus more comprehensively on engaging in issues raised by MRAs (February 26).

It is relevant here to consider a few general observations about the manosphere. For example, in her research, Debbie Ging (2017) identifies a prolific cross-fertilisation among the groups comprising the manosphere, as ideas emerging in one part rapidly spread to other parts. There is an indication of clear lines of common thought across the manosphere, however, concluding upon the emergence of a definitive ideology is still premature (Ging, 2017, p. 640). The most common rhetorical and communicative features deployed by these groups can be found in their extreme misogyny, which is influenced by patriarchy, tropes of victimhood and 'aggrieved entitlement,' the propensity for cross-fertilisation, the reliance on evolutionary psychology, the tendency towards personal attacks and in their engagements in high levels of ideological elasticity (Ging, 2017, p. 644; Ging & Siapera, 2019, p. 5). The most virulent kinds of misogyny are expressed by young men who classify themselves as excluded and marginalised betas (incels) (Nagle, 2016). Ging (2017) and Angela Nagle (2016) identify

the role played by the advent of neoliberalism and widespread precarity<sup>3</sup> causing men to experience risk and loss of certainty as a reason for the eagerness of some men to locate new certainties, whereas antifeminist discourses might provide one such certainty (Ging, p. 32). The shifts within capitalism of neoliberal governance and a new mode of production, intensifies misogynist behaviour, as the two create important dislocations in the sense that former certainties are lost and social equilibria established in the past have been upended (Siapera, 2019, p. 38).

One of the clear lines of common thought across the manosphere is identified by Ging (2017) as the red pill philosophy, which is alluded to in the movie *The Matrix*. Here, Neo faces the choice of taking one of two pills: taking the blue pill means living a content life based on a delusion; taking the red pill means waking up to the true realities of life (p. 640). Ging (2017) argues that “the red pill philosophy purports to awaken men to feminism’s misandry and brainwashing and is the key concept that unites all of these communities” (p. 640). A second commonality across the manosphere, which is much more explicitly political, is the interlinkages with the alt-right universe that are manifested in paradoxical positions on gender and women (Siapera, 2019, p. 28). These positions are expressed, on the one hand, through the ideology of the return to traditional conservative values and references to a “natural order,” and on the other hand, through hypersexualised, pornofied and “rapey” references to women that are encountered in the alt-right universe (Siapera, 2019, p. 28). Furthermore, political arguments from the alt-right are often mobilised by a fusion of racism, misogyny and antifeminism, as Islam is attacked for being a true hindrance to gender equality (Siapera, 2019, p. 30). Here, yet another paradox can be encountered, seeing as the Alternative für Deutschland party<sup>4</sup> is explicitly against working mothers and gender mainstreaming, while also being opposed to Muslim women wearing headscarves, as this is not viewed as conducive to gender equality (Siapera, 2019, p. 28). For the most part, the antifeminism of the alt-right is expressed by the desired return to a nuclear heteronormative family (Siapera, 2019, p. 29).

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<sup>3</sup> The neoliberal informational capitalism imposes social competition over the division of labour, which leads to the resurfacing of misogyny in current time. A resurfacing of misogyny is evidenced during the transition from feudal to industrial capitalism, and in the 1980s and 1990s with the emergence of neoliberal governance and a new mode of production (Siapera, 2019, p. 38).

<sup>4</sup> The Alternative für Deutschland is a German nationalist and right-wing populist political party.

## 2.2. Outside the Manosphere

In Sarah Anne Dunne's (2019) study, she examined a random sample of 72,288 tweets for tensions between feminism and anti-racism in a historical context in relation to the Bill Cosby case.<sup>5</sup> She observed misogynist tropes, such as gold-digger and whore,<sup>6</sup> meant to disqualify the victims' positions as "real rape" victims, and noted that these are intertwined with a supposed anti-racism, as Cosby was often defended on the grounds of being a black American celebrity (Dunne, 2019, p. 112 & 118). In the online debates defending Cosby, the arguments frequently allude to his race, wealth, success and clean image as being the root of the allegations against him (Dunne, 2019, 112). The supposed anti-racism can be seen in Dunne's findings, which suggested that a mobilisation occurred in these tweets based on the long history of falsely accusing black men of rape. This is intertwined with both racist constructions of black male sexuality and a connection to lynchings, which ultimately formed the backdrop of the Cosby mistrial in 2017 (Dunne, 2019, p. 112). Dunne (2019) concludes that digital conversations debating and speculating on the circumstances of the Cosby case frequently evolved into virulent misogyny and victim blaming, and she claims that this only reinforces rape culture as a systemic tool for the oppression of women (p. 112).

It is often found that discussions of alleged sexualised assaults and rapes reiterate extreme misogynist language that regularly denigrates victims, while defending the perpetrators with graphically sexist content and manifestations of rape culture (Jane, 2017, p. 20). Furthermore, the use of graphic threats of violence and rape suggests that online misogyny is implicitly interwoven with rape culture, and thus, "gendered cyberhate can be seen as being both a manifestation of and contributing factor to what is known as 'rape culture'" (Dunne, 2019, p. 117; Jane, 2017, p. 65). "Rape culture is both maintained and manifested through the production of rape myths," where rape myths define what can be constituted as a true or real act of rape. These constructions are stereotypical rather than representative of reality (Dunne, 2019, p. 115). Rape myths construct perceptions of the 'lying women' who commonly fabricate rape claims, and therefore, many rape claims are false

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<sup>5</sup> In December 2015, Bill Cosby was officially charged with three counts of sexualised assault against Andrea Constand in the state of Pennsylvania. Dunne's study focused on tweets posted between January 28 and February 21, 2016. During the data collection period, Cosby was due for a court appearance and a second deposition hearing (Dunne, 2019, 117).

<sup>6</sup> Using terms such as whore and gold-digger in the context of discussions of sexualised assault maintains and perpetuates assumptions about women's status, power and access to resources (Banner & Paron, 2019, p. 154).



accusations. This universal concern of women fabricating rape claims is one of the most prominent rape myths, which aims to protect the patriarchal prerogative (Dunne, 2019, p. 119).

Francine Banner and Nicholas Paron (2019) examined online comments across three news media sites with liberal and conservative spectrums to explore how gendered stereotypes and rape myths were deployed following the Cosby mistrial in 2017 (p. 149). One conservative site, *Breitbart.com*, and two political liberal sites, *The New York Times* and the *Huffington Post*, were chosen. Their findings suggests that comments not only compared the circumstances of the case to some mythical idea of what can be constituted as a true or real rape, they also deployed victim blaming narratives in which the accusers' rape claims were lies (Banner & Paron, 2019, p. 155, 157 & 162).

It is noted by Banner and Paron (2019) that comments on all three platforms were surprisingly united in their misogyny, despite some differences in how these were expressed and the political differences between readers and commenters of the news outlets (p. 167). Here, those commenting on *Breitbart* and the *Huffington Post* more often tended to deploy "controlling images" with graphic terms, such as slut, gold-digger or whore, while those commenting on *The New York Times* were more polite in their utterances (Banner & Paron, 2019, p. 167). Nevertheless, sexist comments with an emphasis on personal responsibility were no less common on any of the sites, suggesting that rape myths and victim blaming not only thrive offline, but also in the online environment (Banner & Paron, 2019, p. 167). Banner and Paron conclude that, as identified by feminist scholars, rape myths still proliferate, and they are fuelled by historical assumptions and contemporary gendered roles and expectations. Furthermore, only few scholars have researched the role of social media in reinforcing and perpetuating these myths, and even fewer have researched how rape myths are deployed differently across political spectra (Banner & Paron, 2019, p. 167).

Using a quantitative content analysis informed by rape myth scales, Leigh Anne Clay (2019) attempts to determine the prevalence of rape myths in comments on social media, in an attempt to provide an insight into current attitudes and beliefs surrounding sexualised violence (p. 5). Here, comments posted on articles about attempted or completed rapes from ten American news media sites on Facebook were the subject of study. This amounted to 18,307 pieces of data that were analysed for the prevalence of rape myths, as well as to determine the rape myths with the highest prevalence (Clay, 2019, p. 45). Clay's findings

suggest that rape myths do indeed flourish in Facebook comments, and the top two rape myths accounted for constructed rape allegations as a means for revenge, money, fame, career advancements, or other motives; and as false accusations and occur frequently (2019, p. 74).

Clay's findings are interesting, as they indicate that misogyny occurs on Facebook. However, Clay does not refer to misogyny in her findings, which is a pity, since rape myths reflect deep-seated misogynist assumptions about the crime of sexualised assault, accusers and perpetrators (Banner & Paron, 2019, p. 152). Furthermore, by not including a concept such as misogyny, other scholars who wish to engage with literature on online misogyny and antifeminism may not locate Clay's work due to this lack of describing rape myths as misogynist tendencies.

## 2.3. The Danish context

In the Danish context, misogyny and antifeminism on social media platforms has received a fair amount of attention in recent years. Below, three Danish reports focused on social media platforms will be discussed, where the two first are specifically focused on misogyny and antifeminism, and the third on hateful rhetoric in general. These reports will be discussed one at a time below.

### *The Angry Internet: A threat to gender equality, democracy & well-being*

In 2020, the Danish Centre for Digital Youth Care published a report focused on misogyny and antifeminism in the Nordic countries. This report was based on a concern about changes in participants, topics and tones in online debates, as these were seen as a backlash against gender equality and feminism. The report sets out to determine the scope of online misogyny in the Nordic countries,<sup>7</sup> investigate whether an actual misogynist movement is on the rise and understand the potential democratic and societal threats and implications of such a movement (Mogensen & Rand, 2020, p. 7).

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<sup>7</sup> Although the report is focused on all the Nordic countries (Denmark, Sweden, Norway, Iceland and Finland), its focus on Denmark warrants it being included in the section about the Danish context.

To assess the number of Nordic users engaging in misogynist speech, the report focuses on three social media platforms: Twitter, Reddit and 4chan (Mogensen & Rand, 2020, p. 7). The three platforms were searched for misogynist content by using two search keys containing words, phrases, terms, names, places, and neologisms stating a relation to the misogynist ideology, the manosphere or the Nordic countries. Subsequently, over 100.000 potential misogynist posts and comments of Nordic origin were collected from the three platforms, all of which were posted between June 26, 2017, and June 26, 2020 (Mogensen & Rand, 2020, p. 79). A sample of 10% of this content was manually coded in order to determine if it was actually misogynist, where posts were identified as misogynist if they described 'progressive' politicians, policy makers, feminists and especially women in "derogatory, generalizing, and objectifying terms, where the actions of women were attributed to their gender and/or the appearance of men, where wishes to restructure society and the distribution of goods in ways unfavourable to women were uttered, and where violent acts towards women were glorified and/or spoken of as natural, logic, reasonable, rational and/or necessary" (Mogensen & Rand, 2020, p. 94).

The report concluded that between 250 and 2500 Nordic users posting misogynist content had been active across the three platforms from June 2017 to June 2020 (Mogensen & Rand, 2020, p. 86). Between 93-221 Nordic users were estimated to post misogynist content on Twitter, 21-97 on Reddit and 144-2.166 on 4chan (Mogensen & Rand, 2020, p. 87-9). The manual coding of 10% of the total amount of data located using the two search keys showed that 0.4% of the data located on Twitter actually contained Nordic misogynist content, whereas those numbers were 1.6% and 5% on Reddit and 4chan respectively. The report also found the tone across these three platforms to differ widely, with "Twitter being the most civil, Reddit a bit more harsh and 4chan quite rude, very direct and with many adjectives" (Mogensen & Rand, 2020, p. 18).

Considering these results and the two search keys used to locate this data, it becomes glaringly obvious that these search keys must have generated extremely high percentages of false positive data. For example, if the manual coding of the identified tweets revealed that only 0.4% of these contained Nordic misogynist content, that means that 99.6% of the tweets identified using these search keys did not contain Nordic misogynist content. This suggests that the two search keys could possibly have benefitted from being revised, or another technique for collecting data could have been considered.

The report also sets out to determine whether the users sharing misogynist content pose any real threat, as well as whether there is an actual organised misogynist movement on the rise in the Nordic countries. It is explained in the report that some young men feel inadequate, powerless, left out of the social influence and attention and involuntarily celibate (Mogensen & Rand, 2020, p. 15-16). These feelings are identified as being very serious, as they often become misogynist and may pose a threat of terror and even murder, as seen in Isla Vista,<sup>8</sup> Virginia<sup>9</sup> and Montreal<sup>10</sup> (Mogensen & Rand, 2020, p. 21). However, the report concludes that no indication of intentions to act upon misogynist opinions have been noted in the data posted by Nordic users, and that these users therefore do not pose a serious threat (Mogensen & Rand, 2020, p. 30). This evaluation is based on a comparison of the Nordic cultures and the American culture, as most acts of terror based on misogynist opinions have occurred in the US. This comparison was based on Geert Hofstede's theory of cultural dimensions, where the most significant difference was that the Nordic countries scored extremely low in masculinity with an average of 13, while the US scored significantly higher at 62 (out of 100). Here, the report concludes that Nordic and American men might experience the same negative and psychologically detrimental feelings, but the Nordic culture is more likely to focus on fighting the perceived evil system (feminism and the effeminate society) rather than the representatives of the system through attacks like the ones seen in the US (Mogensen & Rand, 2020, p. 38).

The findings of this report clearly show that misogynist and antifeminist Nordic users are present on Twitter, Reddit and 4chan. However, considering the large corpus of data considered in this report, one cannot help but notice that the data was not analysed to determine what misogynist content was shared, but only *if* misogynist content was shared and by how many Nordic users. This is a shame, as considering the nature of such a large amount of misogynist content could have offered valuable insight into what kinds of

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<sup>8</sup> The 2014 Isla Vista massacre occurred on May 23, 2014, when 22-year-old Elliot Rodger killed seven people, including himself, and injured 14 others by gunshot, stabbing and vehicle ramming in Isla Vista, California (Lovett & Nagourney, May 24, 2014).

<sup>9</sup> The Virginia Tech shooting occurred on April 16, 2007, on the campus of the Virginia Polytechnic Institute and State University in Blacksburg, Virginia. 23-year-old Seung-Hui Cho killed 32 people and wounded 17 others with two semi-automatic pistols. As police stormed the university, Cho committed suicide (CNN, March 25, 2020).

<sup>10</sup> The Montreal massacre was a mass shooting at an engineering school in Montreal on December 6, 1989, where 25-year-old Marc Lépine murdered 14 women and injured 10 women and four men (Lindeman, December 4, 2019).

misogynist discourses exist in the Nordic countries. Nonetheless, the finding that these users are present suggests that further research into the matter is relevant, particularly with focus on the content shared by misogynist and antifeminist users.

### *Under indflydelse: Veje ind i ekstreme digitale fællesskaber gennem køn og maskulinitet*

Another report concerned with antifeminism and misogyny was also published in 2020 by the two Danish organisations, DareGender and Cybernauterne. This report is concerned with the role of gender in antifeminism and misogyny online (DareGender & Cybernauterne, 2020, p. 2). This report sets out to map digital communities within the Danish context where gender and masculinity are emphasised as being the opposite of feminism and gender equality. Here, the narratives of these communities, including the ways in which they construct enemies, are also considered, as these can lead to hatred, harassment and violence. The role of social media in the dissemination of such narratives is also discussed. Lastly, the report attempts to explain what is appealing about these communities for young men (DareGender & Cybernauterne, 2020, p. 5).

In this report, 12.344.050 YouTube comments, posted between January 1, 2019, and July 1, 2020, were analysed. Additionally, several young men, who had previously participated in digital antifeminist and misogynist communities, were interviewed. Based on the dataset collected from YouTube, six digital communities were identified, and these communities were later found to also be active on Discord, Facebook, Instagram and Telegram (DareGender & Cybernauterne, 2020, p. 7). Due to the very brief explanation of the methodological approach utilised in this report, it remains unclear exactly how this report identified the 12.344.050 YouTube comments, as well as how it managed to locate six different communities based on the content of these comments. Sharing the considerations about how to identify these communities would have offered a methodological approach that others might have considered using in similar research.

The six digital communities that are identified in this report are the manosphere, ethnonationalists, anarchocapitalists, neo-pagans and traditionalists, neo-Nazis and conspiracy theorists (DareGender & Cybernauterne, 2020, p. 9). Here, subgroups of the manosphere, which was discussed above in Chapter 1 and Section 2.1., include Incels, Men's

Rights Activists, Men Going Their Own Way and Pick-Up Artists. Within the Danish manosphere, paternal rights activists and self-help activists are very prevalent (DareGender & Cybernauterne, 2020, p. 9). Ethnonationalist communities express a strong connection to their ethnic and national identity, which often goes hand-in-hand with Islamophobia and an opposition to immigration (DareGender & Cybernauterne, 2020, p. 10). Anarcho-capitalism is focused on dismantling the state and building a community that is governed by the free market and private property rights. Some members of this community discuss gender based on stereotypical norms where men are perceived as being more rational, better leaders and breadwinners, and women are described as being irrational, superficial and controlled by their emotions. Neo-pagans and traditionalists base their perceptions of life on a pre-Christian faith that often has to do with their ethnic and geographic roots. The members of these communities often encourage traditional gender norms and family constellations (DareGender & Cybernauterne, 2020, p. 11). Neo-Nazi communities celebrate traditional gender roles. In their digital groups, virtuous, Aryan women who take care of their husband and children are praised and left-oriented women or women who have relations to black and brown men are referred to as 'whores' and 'racial traitors'. Lastly, conspiracy theorists are often focused on feminism and those wanting gender equality being part of different conspiracies.

The report identified a narrative across these communities about men being marginalised, their freedom of expression being threatened as well as the question of how to be a real man (DareGender & Cybernauterne, 2020, p. 11). Furthermore, it explained that these antifeminist communities see men and masculinity as being under attack from feminists, modernity, immigration or an unnamed elite (DareGender & Cybernauterne, 2020, p. 15). The report concludes that research into extremism suggests that some communities offer a kind of 'remasculinization', which can seem extremely attractive to young men and boys who feel their masculinity is being threatened by feminism (DareGender & Cybernauterne, 2020, p. 24). This remasculinization often entails aggressive behaviour, carrying a weapon, committing violence or participating in acts of war.

Based on the findings of this report, it becomes clear that misogyny and antifeminism do exist, not only in the Nordic countries, but in Denmark specifically. Furthermore, the six communities identified in this report offer a very relevant insight into the different kinds of resistance to feminism that can be found in Denmark, and understanding that part of what

makes these communities attractive is the promise of remasculinization is an interesting consideration to explore in more detail in future research into misogynist and antifeminist groups.

### *Hadefulde ytringer i den offentlige online debat*

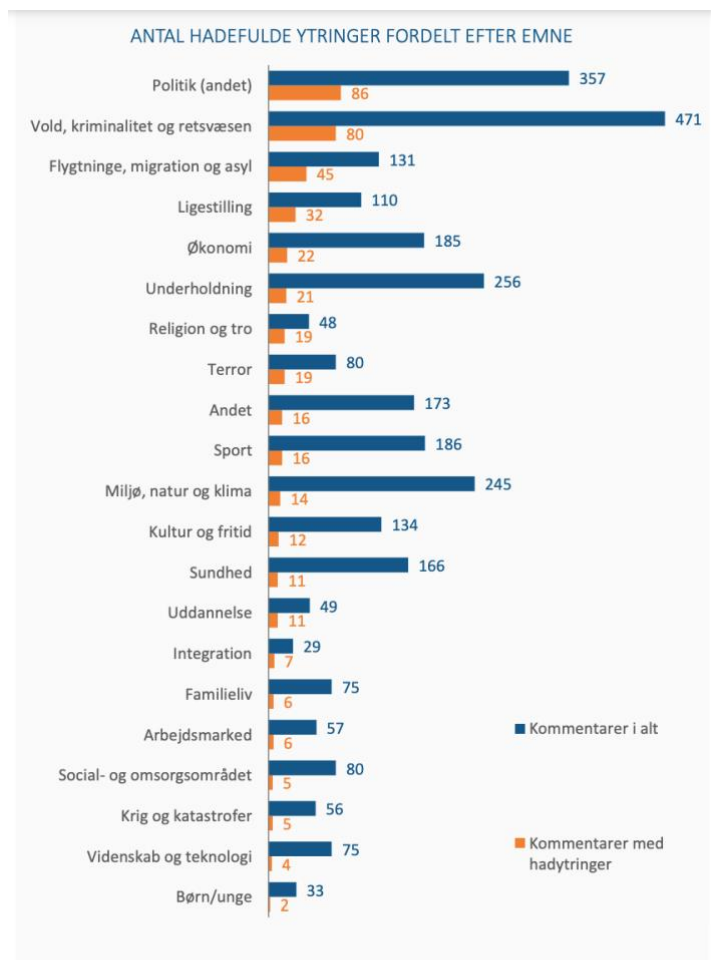
In 2017, the Danish Institute for Human Rights published a report focused on identifying comments on Facebook containing hate speech. The goal of this report was to uncover how often hateful comments occur in relation to news dissemination and the subsequent debate (Zuleta & Burkal, 2017, p. 6). Specifically, the report investigates the extent of hateful utterances on DR's and TV2's Facebook pages, which topics give rise to these utterances, who posts these utterances, who or what the utterances are directed at, the character of the utterances and the consequences of a harsh tone in the public debate on Facebook (Zuleta & Burkal, 2017, p. 6).

The report defines hate rhetoric as derogatory language that can arouse or reinforce negative feelings, attitudes or perceptions of a group of people based on their race, ethnicity, gender, religion, sexual orientation, etc. (Zuleta & Burkal, 2017, p. 20). In the report, hateful utterances were understood as stigmatising, derogatory, abusive, harassing and threatening statements made publicly against an individual or group based on their gender, ethnicity, religion, disability, sexual orientation, age, political observance or social status (Zuleta & Burkal, 2017, p. 22).

To determine the extent of hateful comments, a quantitative content analysis was conducted of 2996 comments posted in response to DR's and TV2's posts on Facebook. The comments were collected manually from April to July 2016, using a 'randomisation principle' to collect comments from as many different debates as possible. These comments were collected no earlier than 12 hours after they were posted to ensure that DR and TV2 had time to edit and potentially delete comments that violate their content guidelines. Thereby, the report considers what kinds of hateful comments DR and TV2 allow on their posts (Zuleta & Burkal, 2017, p. 34). These comments were coded according to a severity scale where 1 was the mildest form and 5 the grossest form of hatred (Zuleta & Burkal, 2017, p. 35). These five levels are defined as such: 1) stigmatising, 2) derogatory, 3) offensive, 4) harassing and 5) threatening (Zuleta & Burkal, 2017, p. 35-36). Although the creation and use of this scale is a

very interesting methodological tool, an explanation of how the comments were assigned to the different levels is missing.

The analysis of these comments revealed that one in seven of the comments allowed to remain on the posts are hateful. This means that 15% of the public debate located on news posts shared by DR and TV2 consists of hateful utterances targeted at individual persons or groups (Zuleta & Burkal, 2017, p. 59). These hateful comments occurred most frequently in posts about religion and faith, refugees, migration and asylum as well as gender equality, as can be seen in the figure on the right. Furthermore, the analysis found a clear abundance of hateful comments in debates where the news post also contained a hateful utterance, for example a hateful or discriminating quote from a source. In these debates, the number of hateful comments was twice as high as in debates based on posts that did not contain hateful utterances (Zuleta & Burkal, 2017, p. 64).



FIGUR 4: Antallet af hadytringer fordelt på emner. Forholdet mellem den samlede mængde kommentarer og antallet af kommentarer med hadytringer opdelt efter nyhedsopslagets emne. Sorteret efter emner (kodekategori 5a) med flest hadytringer. Baseret på 2996 Facebook-kommentarer, hvor det samlede antal kommentarer og antallet af hadytringer (kodekategori 35b) er fremhævet med søjler for hvert emne.

Figure 1 - Source: Zuleta & Burkal, 2017, p. 61

Another observation made in the report was that most hateful comments, 76% to be exact, are posted by men and 23% by women (Zuleta & Burkal, 2017, p. 66). Furthermore, the report found that ethnic Danes were responsible for posting 88% of the hateful comments analysed (Zuleta & Burkal, 2017, p. 68-69). Among the hateful comments, the report identified a tendency for most of these comments (64%) to be directed towards groups of people, including Muslims, women or right-wingers (Zuleta & Burkal, 2017, p. 70). While this is an interesting finding, it also raises questions, particularly about how the report can account for the gender and ethnicity of those



posting comments. There is no guarantee that those users posting comments are doing so from their own profiles, and therefore, their apparent gender and ethnicity cannot be determined without a doubt.

Based on the severity scale described above, the report found that just about half of the analysed comments were located in the two lower levels of the scale (stigmatising and derogatory). When including the third level (offensive), these three levels accounted for 85% of the analysed comments. Here, the report emphasises the significance of the comments being collected no earlier than 12 hours after they were posted, meaning DR and TV2 had time to remove the harshest and potentially threatening comments (Zuleta & Burkal, 2017, p. 76).

The findings from this report offer an interesting basis for further research into hate speech online. For example, considering that gender equality is identified as one of the topics on which many hateful comments were posted makes it clear that further examining the kinds of hateful comments posted about gender equality is relevant and perhaps even necessary to understand the public debate about gender equality (Zuleta & Burkal, 2017, p. 59).

### 3. Background on misogyny and antifeminism

This chapter presents an insight into the background of misogyny and antifeminism. To fully understand misogyny and antifeminism, it is important to reflect on these historical developments, as this will aid us in the process of undertaking an ideological discourse analysis and Critical Discourse Analysis (CDA), as well as in our epistemological approach to this thesis.

#### 3.1. Ancient misogyny

Misogyny has been identified by several academics as having existed for a long time and can be dated back thousands of years. In Jack Holland's (2006) book, *A Brief History of Misogyny: The World's Oldest Prejudice*, he argues that misogyny can be traced as far back as to Greek mythology (p. 22-23). More specifically, according to Hesiod,<sup>11</sup> Pandora, the first woman in the world, was created by Zeus<sup>12</sup> with the intention of punishing humankind because he was infuriated by Prometheus<sup>13</sup> stealing the secret fire from the gods. Pandora brought with her a sealed jar that she was told never to open. Prometheus' brother, Epimetheus, marries Pandora even though Prometheus warns him about her. Pandora cannot resist opening the jar, and when she does, she unleashes labour, sickness, old age and death into the world (Holland, 2006, p. 22). In this story, the first woman ever created is portrayed as the root cause of misery, as she is to blame for the suffering brought upon humankind because of her weakness and inability to not open the jar (Holland, 2006, p. 22). This alludes to Greek mythology creating the vision of women as 'the other' who needs boundaries to contain them, and thereby women are the antithesis to the male thesis (Holland, 2006, p. 23).

Holland (2006) contends that the philosophical-scientific foundations for a dualistic view on men and women were laid by the ancient Greeks, with the paradox that women are "forever doomed to embody this mutable, and essentially contemptible world," seeing as "any [...] attempt to dehumanize half the human race is confronted by this paradox, that some of the values we cherish most were forged in a society that devalued, denigrated and despised

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<sup>11</sup> Hesiod lived in the 8th century BC, and he was a farmer (Holland, 2006, p. 22).

<sup>12</sup> Zeus is the father of gods (Holland, 2006, p. 22).

<sup>13</sup> Prometheus is a demi-god who creates the first men and brings the stolen fire to earth (Holland, 2006, p. 22).

women” (p. 23). Beyond ancient Greek mythology, misogyny is also argued to be expressed within sacred religious texts, such as those belonging to Christianity,<sup>14</sup> Islam and Buddhism. Some prominent influential Western thinkers, including, among many others, Aristotle, Plato, Sigmund Freud, Friedrich Nietzsche, Charles Darwin and Karl Marx, have also been argued to express misogynist characteristics in their work, (Holland, 2006, p. 230). Thus, misogyny can be identified in ancient philosophical texts and historical artifacts that still influence current thinking in societies and cultures in the contemporary world.

### 3.2. Waves of feminism

During the first wave of feminism, specifically in 1915, Danish women obtained the right to vote and be elected in both the county council elections and to the Danish parliament.<sup>15</sup> Decades of struggle had preceded this change, mobilising thousands of women from the end of the 18th century, which eventually culminated in the obtained rights (Olesen, January 23, 2017). The women protesting to demand more rights and equality, and their eventual achievement of a political victory, provoked a strong antifeminist reaction that manifested itself at scientific, philosophical and political levels in Denmark. Similarly to misogyny, although more recent in the history of the world, antifeminism is also a global phenomenon (Thorup, 2020, p. 20). In academia, antifeminism is identified as having emerged together with the conservative anti-suffrage movements in Britain, the United Kingdom (UK) and Australia in the late 19th century. These movements opposed women’s inclusion into public life, based on the argument that this would pose a threat to family unity and religious values. Moreover, these movements believed that voting was a duty that should not be imposed on women on top of their gender-specific domestic roles (Ging & Siapera, 2019, p. 3).

The second wave of feminism refers to the period in which the women’s rights movement emerged in the 1960s in the Western hemisphere. Here, the female body was taken as an entry point for political engagement with causes such as the right to abortion,

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<sup>14</sup> A commonality between ancient Greek mythology and Christianity is that women are created as an afterthought (Holland, 2006, p. 23).

<sup>15</sup> The first wave of feminism had its impact in several Western countries. In 1893, New Zealand was the first nation in the world to grant suffrage to women. Soon after, Denmark, Finland, Iceland and Norway followed (Holland, 2006, p. 173).

protesting the use of rape as a weapon and “reclaiming the night” (Harcourt, 2006, p. 4). This may also be referred to in academia as body politics (Harcourt, 2006, p. 4). In Denmark, the women’s rights movement officially came to light in the mainstream media in the spring of 1970, where a group of women gained attention due to, for example, protesting against paying the full price of bus tickets, seeing as they did not have the same income as men. This gained a lot of media attention and led to a general discussion in the Danish society about the fairness of discrimination between the genders. Soon after, the Danish women’s group, Rødstrømperne<sup>16</sup> (the Red Stocking Movement) was founded, and their immediate goals were equal pay and equal conditions for men and women (Rasmussen & Brunbeck, 2009). One of the significant gains achieved by second-wave feminism in Denmark was the right to abortion in 1973, as well as other legislative acts ensuring women more gender equality than hitherto (Løgstrup & Sørensen, November 5, 2012).

The political victories achieved by women in the 1970s yet again provoked antifeminist reactions in the 1980s. These were particularly strong in the US, with antifeminism focusing on eroding gender equality legislation and the right to abortion. However, in the 1980s, the significant gains made by second-wave feminism were countered with more subtle and culturally embedded reactions in the form of a range of cautionary narratives and images depicting how masculinity and the nuclear family<sup>17</sup> was threatened by sexually autonomous women (Ging & Siapera, 2019, p. 3). In this decade, the macho action hero emerged in the US, signalling the ‘white man in crisis’ trope. At around the same time in mainstream media, it became normal to panic about masculinity in crisis and the obsolescence of men, both of which were caused by feminism and a host of other minority groups (Ging & Siapera, 2019, p. 3). In the beginning of this decade, the women’s movement lost its momentum in Denmark although true gender equality had not yet been achieved. Women continued to be strongly overrepresented in occupations related to female virtue, such as care, nursing and upbringing, and these occupations were typically lower paid than

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<sup>16</sup> The Red Stocking Movement helped to increase the focus on women’s issues and thus helped to ensure laws and political initiatives that led to increased equality between the sexes. Examples of these are: free abortion; the Equal Pay Act (1976); and improvements in the Maternity Act in 1980 (Løgstrup & Sørensen, November 5, 2012).

<sup>17</sup> The nuclear family is defined as a family arrangement with a father and mother, who are married with child(ren).

the traditional male occupations.<sup>18</sup> Nonetheless, a rather drastic change in the relationship between the sexes occurred (Rasmussen & Brunbeck, 2009).

Going into the 1990s, the third wave of feminism began, and the focus remained on body politics, seeing as not enough had been achieved in the 1970s. However, this wave also included class, sexuality and ethnicity, and hence, the concept of intersectionality<sup>19</sup> saw the light (Ging, 2019, p. 51). The 'white man in crisis' trope persisted in the mainstream media, for example with the British press running numerous feature articles about 'The Obsolete Male' and 'Redundant Male' (Ging & Siapera, 2019, p. 4). A revitalisation of men's movements took shape in both the US and UK, and a range of pro-male and antifeminist positions were adopted. One of the commonalities between the antifeminist sentiments of the men's movement in the US and the UK was the claim that feminism had institutionally eroded men's rights (Ging & Siapera, 2019, p. 5). The UK Men's Movement adhered to this claim and focused on "family law, child contact and maintenance arrangements, inferior social security provisions, and men's exclusion from education, training and healthcare," arguing that governments and legal systems were biased and favoured women (Ging & Siapera, 2019, p. 5). During this time, men's right movements were primarily known for their focus on family law and child custody, however, with the emergence of the internet, the men's rights agenda consolidated and spread across the English-speaking world (Ging, 2019, p. 46).

The fourth wave of feminism, also called 'digital feminism', is not considered to be part of a fully coherent ideology, or even rooted in a particular theory or philosophy. Rather, the fourth wave of feminism borrows elements from both the second and third wave feminisms, while simultaneously appropriating aspects of post-feminism.<sup>20</sup> Thus, the fourth wave of feminism is fragmented and diffused, making it an easy target for misogynist and antifeminist sentiments (Ging, 2019, p. 54). A remarkable shift in focus by men's right

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<sup>18</sup> In 1969, tjenestemandreformen (civil service reform) was adopted by the Danish Parliament where professional groups in the public sector were placed on 40 different salary levels based on the salary classification of civil service officials at that time. The reform placed occupations dominated by women lower in the salary hierarchy than the occupations dominated by men. At the time, the occupations dominated by women typically also required less education. However, parliamentary politicians openly acknowledged at the time that the placements in the hierarchy could not be objectively justified and that the placements were intended as temporary and should follow the development of society (Institut for Menneskerettigheder, December 14, 2020).

<sup>19</sup> The concept of intersectionality was introduced by Kimberle Crenshaw in 1989 (Crenshaw, 1989).

<sup>20</sup> Post-feminism arose in the wake of second wave feminism and one of the most well-documented features of post-feminism is the belief that gender equality has been achieved (Gill, 2016, p. 612 & 624).

movements occurred with the emergence of the digital sphere and social media. The concerns and rhetorical tone of men's rights changed significantly by focusing on gaming culture, the seduction industry and evolutionary psychology (Ging, 2019, p. 46). Collectively, these are also known as 'the manosphere'.

### 3.3. MeToo and the current moment in time

This leads to the current moment in time. In October 2017, Alyssa Milano managed to mobilise the MeToo movement<sup>21</sup> by posting an update on her social media in response to the accusations of sexualised assault against Harvey Weinstein, where she encouraged women to repost the hashtag #MeToo if they were victims of sexualised harassment or assault (October 15, 2017). The following day, the #MeToo hashtag had been shared globally more than half a million times, which took many by surprise as this was an indication of the issue being far more extensive than imagined (France, October 16, 2017). The media quickly picked up on the movement, and soon after, MeToo was frontpage material in many countries across the Western hemisphere and beyond, taking on different forms. Because of the increased focus on sexualised assault in Hollywood and other professional sectors, powerful men, such as Weinstein, Kevin Spacey, Morgan Freeman and Russel Simmons, were fired from their jobs or removed from positions (Carlsen et al., October 29, 2018).

The MeToo movement also reached Denmark, however, it did not gain the same traction and momentum as it did in, for example, the neighbouring country Sweden. This changed in late August 2020 with Sofie Linde's famous speech at the Zulu Comedy Gala, in which she shared her experience with sexualised assault in the workplace<sup>22</sup> and kick-started the MeToo debate in Denmark once again (Danske Taler, August 26, 2020). Not only has the MeToo movement resurfaced in Denmark and intensified the sexism debate with women reclaiming their bodies, but other developments are also occurring in the Danish society. In December 2020, a unanimous Danish parliament passed new legislation that introduces a

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<sup>21</sup> Tarana Burke founded the MeToo movement in the US in 2006 with a particular focus on black women and girls, and other women of colour from lower classes in society to address the lack of resources available for survivors of sexualised violence, and to eventually build a community of advocates driven by survivors (MeToo, 2018). At the time when Alyssa Milano posted the #MeToo hashtag on social media, she was unaware of the MeToo movement founded by Tarana Burke.

<sup>22</sup> When Sofie Linde was newly hired at Danmarks Radio (a Danish public service channel), she experienced sexualised assault by a big Danish TV cannon (Danske Taler, August 26, 2020).

consent-based rape provision. At the same time, the government launched a series of measures intended to improve the conditions for rape victims and prevent rape (Justitsministeriet, December 17, 2020).

Another recent development is the emerging focus on tjenestemandssreformen. At the time of writing, a citizens' proposal requesting the Danish parliament to take a stance against tjenestemandssreformen by ensuring an equalisation of the politically created wage backlog, and thereby create equality in the wage hierarchy between the public sector groups, has gathered more than 60.000 signatures (Borgerforslag FT-07299, March 8, 2021). Public employees in the female-dominated professions have a significant wage gap compared to the male-dominated occupations. They are paid neither in accordance with the length of their education nor with their professional responsibility, because tjenestemandssreformen locks their professional groups at a lower salary step according to the norms from 1969 (Institut for Menneskerettigheder, December 14, 2020). Back in 1969, the Danish parliament promised to continuously raise the salary so that it would reflect the length of education and responsibility, but this never happened. However, now with more than 50.000 signatures, the parliamentary parties must decide who will present the proposal in the Danish parliament. To sum up, we are standing at an important juncture in time, where we are witnessing the Danish society and culture undergoing a transformation and a shift in paradigm.

As is evident from the above examples, misogyny is not a new invention in human history. Rather, it is an age-old global phenomenon that has proliferated for centuries, and its far-reaching tentacles are still firmly rooted in contemporary societies and cultures. Not only is misogyny a source of oppression and injustice, but it is also a great obstacle to human development and social and economic progress (Holland, 2006, p. 12). Misogyny and antifeminism in their current online form originate from extreme misogyny and a tendency to undertake personalised and sexualised attacks on individual women. This distinguishes online antifeminism from its offline predecessors, which tends to mobilise around issues, such as child custody, divorce and the feminisation of education, by means of conventional political methods using primarily legal and rights-based rhetoric, such as public demonstrations and petitions (Ging, 2017, p. 644; Ging, 2019, p. 46).

## 4. Epistemology

In the following chapter, we will explore the main tenets of social constructionism, structuralism and post-structuralism, as these position our approach within this thesis. Social constructionism will be presented first, as it represents the pillar of Discourse Analysis (DA) and Critical Discourse Analysis (CDA). Thereafter, structuralism will be shortly touched upon, as it forms the foundation of linguistic analysis and post-structuralism. Lastly, post-structuralism, according to Michel Foucault, will be presented together with how the approach informs our thesis.

### 4.1. Social constructionism

Social constructionism is an overarching term referring to the many theories that emerged in the 1970s with focus on culture and society. DA is just one of many social constructionist approaches that emerged in the 1970s, however, it is one of the approaches most widely used (Philips & Jørgensen, 2002, p. 4).

A core tenet in social constructionism is that it insists we “ . . . take a critical stance toward-taken-for-granted ways of understanding the world, including ourselves” (Burr, 2015, p. 2). Being critical towards how we observe and understand the world challenges the view that conventional knowledge is based on an objective and unbiased observation of reality (Burr, 2015, p. 2). Therefore, social constructionism can be viewed as the opposite of the epistemological positions of positivism and empiricism, which are widely used approaches in sciences, such as physics and biology, also known as ‘hard’ sciences (Burr, 2015, p. 2). Positivism and empiricism are characterised by the assumption that reality can be revealed through observation, and that these observations are what we perceive to exist (Burr, 2015, p. 3). This is in stark contrast with social constructionism, as this approach sees social phenomena as being constructed by human beings and subjects, and by human beings’ interest in these social phenomena, which both shapes and affects them (Burr, 2015, p. 3). This means that the categories human beings make use of to understand the world do not necessarily refer to real divisions (Burr, 2015, p. 3).

An example hereof is that of gender and sex in which we know, through observations of the world, that there exists two constructed categories of sex, male and female. Taking on



a social constructionist position insists for us to critically assess whether the categories of 'male' and 'female' are mere reflections of distinct types of human beings that naturally occur. At first, this may seem a bizarre thought, however, the greyness within this area emerges when practices, such as reassignment surgery and the debate on classifying people as male or female, are considered (Burr, 2015, p. 3). Moreover, it also invites for a reflection about whether the natural category of sex becomes inevitably bound up with gender and normative notions of masculinity and femininity in a culture (Burr, 2015, p. 3).

In social constructionism, it is argued that the categories and concepts that are commonly used to understand the world are historically and culturally specific (Burr, 2015, 4). This means that the individual's understanding of the world reflects the part of the world the individual lives in, as well as a given time in history. Not only are specific understandings of the world historically and culturally relative, but they are also products of that culture and history and "dependent upon the particular social and economic arrangements prevailing in that culture at that time" (Burr, 2015, p. 4). Social constructionism depends on how human beings play an active role in retelling and creating understandings between one another through daily interactions. "It is through the daily interactions between people in the course of social life that our versions of knowledge become fabricated", which makes especially language very interesting to social constructionists (Burr, 2015, p. 4-5). Even more, human beings' constructions of the world are interlinked with power relations, as there are implications of what is accepted by different people and how the treatment of others can be legitimised (Burr, 2015, p. 5). It can be extracted from this that knowledge is acquired through language, and it is also through language that people provide other people with knowledge, and thereby, shared versions of knowledge are constructed within different power relations (Burr, 2015, p. 5). It must be pointed out that knowledge is not an interpretation of reality, instead, in social constructionism, knowledge constitutes an expression of what human beings develop as their own version of 'truth' (Burr, 2015, p. 4). The role of language will be further elaborated on in the coming sections on structuralism and post-structuralism.

## 4.2. Structuralism and post-structuralism

As explained in the introduction to this chapter, social constructionism should be considered an overarching term for the many approaches that emerged in the 1970s. One of the most distinctive traits of these is the rejection of the totalising and universalising theories, such as Marxism and psychoanalysis (Philips & Jørgensen, 2002, 6). Therefore, constructionist theorists wanted to dissociate themselves from these purely structuralist approaches by basing their approaches on post-structuralism. In the coming sections, the difference between structuralism and post-structuralism will be explored, while simultaneously situating our thesis within the post-structuralist approach and explaining how the approach guides us throughout our research.

### 4.2.1. Structuralism

There is a consensus in academia that Ferdinand de Saussure's book, *Cours de linguistique générale*, published in 1916, gave birth to the linguistic version of structuralism (Philips & Jørgensen, 2002, p. 9). Saussure's idea that language has structure, although not specifically mentioned as 'structure' by Saussure, was revolutionary and represents the fundamental belief in structuralism (Philips & Jørgensen, 2002, p. 10).

According to Saussure, language is made up of signs, and the meaning we attach to words is not inherent in them, as we learn through social convention that there are certain meanings associated with certain words (Philips & Jørgensen, 2002, p. 10). This should be understood in the sense that, for example, the word 'slut' has no natural connection to the image of a woman, which many people will think about when they hear or read the word 'slut'. Thus, social conventions teach us that the word 'slut' refers to (the sign of) a woman who sleeps with many men, thereby making language and communication understandable and simultaneously forming our truth (Philips & Jørgensen, 2002, p. 10). Saussure's point is that individual signs are assigned meaning through the internal relation to other signs, in which signs' own specific value is gained from being different from other signs. Taking the word 'slut' as an example again, it differs from words, such as 'cunt' and 'bitch', and 'slot' and 'slat', and therefore, the word 'slut' is part of a network (structure) of other words (signs) that internally make sense of each other (Philips & Jørgensen, 2002, p. 10).

Language is a complex matter, and this might be the reason why Saussure considered language to be much too complex and arbitrary for analyses, since he made an explicit distinction between 'langue' and 'parole', in which he deemed 'langue' suitable for analysis and 'parole' not suitable for analysis (Philips & Jørgensen, 2002, p. 10). Exemplified, 'langue' refers to the structure in language, which is a part of the network of signs making sense of each other. 'Parole' refers to how the language is used, meaning how people use signs in specific situations (Philips & Jørgensen, 2002, p. 10). Post-structuralism departs from structuralist theory, however, in post-structuralism, important aspects from the structuralist theory have been modified (Philips & Jørgensen, 2002, p. 10). Post-structuralism has embraced the thought in structuralist theory that signs derive their meaning through internal relations within the network of signs and not through their relations with reality. However, it rejects how structuralists see language as a stable, unchangeable and totalising structure, and thereby dissolves the sharp distinction between 'langue' and 'parole' as adhered to in structuralist theory (Philips & Jørgensen, 2002, p. 10).

#### 4.2.2. Post-structuralism

Michel Foucault is deemed one of the most influential post-structuralist theorists, and for this thesis, our research is centred around his representation of post-structuralism in discourse. The most important contribution made by Foucault was when he broke with the thinking of Saussure that 'langue' and 'parole' should be separated, as he rejected the idea that language was too arbitrary to build analyses on, and thereby inappropriate for conclusions (Philips & Jørgensen, 2002, p. 10 & 14). By breaking with the thinking of Saussure, Foucault brought context into discourse analysis, which led to the focus on discourse studies.

It must be pointed out, however, that we do believe in sentences and the idea that their use, as well as grammatical issues that can be found in texts, are important aspects to consider when undertaking a discourse analysis. This means that we are breaking with the Foucauldian view of only focusing on the discourse level and ignoring the micro-level. We find it crucial to integrate aspects of a micro-level analysis to enhance the understanding of what occurs throughout the Facebook comments analysed in this thesis, as well as the emerging discourses under scrutiny herein. For this thesis, we are adopting the definition of discourse as offered by Foucault beneath:

“We shall call discourse a group of statements in so far as they belong to the same discursive formation [...Discourse] is made up of a limited number of statements for which a group of conditions of existence can be defined. Discourse in this sense is not an ideal, timeless form [...] it is, from beginning to end, historical – a fragment of history [...] posing its own limits, its divisions, its transformations, the specific modes of its temporality.” (Foucault, 1972, p. 117)

With this definition, Foucault believes that these discursive formations lay out the conditions of existence, that is, the social practice to which we do and must adhere. In other words, these discourses represent a knowledge of the social order. This knowledge should be understood as a production of truth that governs how we speak, think and act (Foucault, 1991, p. 79). These discourses, also referred to as “regimes of knowledge”, represent what is considered to be true for those people or societies using them (Phillips & Jørgensen, 2002, p. 12). This can be related back to the idea discussed above, in which discourse was explained as a social practice that controls how we speak and act (van Dijk, 2008, p. 9). In other words, discourse can be described as “practices which systematically form the objects of which they speak” (Foucault, 1972, p. 49).

Foucault agrees with structuralist theory that discourses represent a fragment of time and history, which is a very interesting point (Philips & Jørgensen, 2002, p. 12). According to Foucault, discourses, that is, the accepted discourses in a society, change over time, bringing with them new power relationships, as well as new beliefs about what is true and false (Foucault, 1972, p. 117). Hence, discourses continuously develop and change within their own limits, divisions and transformations, which means that discourses reflect the time and situation in which they are used (Philips & Jørgensen, 2002, p. 12). It might seem as if discourses are uncontrollable and there are infinite ways in which we can formulate our statements, but statements that are produced and reproduced within a specific domain become similar and repetitive (Philips & Jørgensen, 2002, p. 13). Therefore, it can be argued that a particular discourse is limited by its own historical, cultural and sociological constraints, influencing what people can say and what is not accepted as meaningful (Philips & Jørgensen, 2002, p. 13). The discourses we are surrounded by are both shaping and shaped by the language in which we speak, which means that our language does not neutrally reflect the

world we live in, since it creates, shapes and changes it (Philips & Jørgensen, 2002, p. 13). This is also what clearly sets post-structuralism apart from structuralism, because from a structuralist approach, the changing dynamics of language are not considered possible, since this means that the network (structure) suddenly becomes changeable (Philips & Jørgensen, 2002, p. 10).

#### 4.2.2.1. Archaeology and genealogy

The relationship between history and discourses is considered in terms of Foucault's "archaeology" and "genealogy", as much of Foucault's work on discourse has been divided into an archaeological phase and a later genealogical phase (Phillips & Jørgensen, 2002, p. 12). Foucault's archaeology is interested in examining the rules that determine what knowledge and discourses are accepted as meaningful and true in a particular historical epoch or "episteme" (Foucault, 1980, p. 197). Foucault defines epistemes as follows:

"I would define the episteme retrospectively as the strategic apparatus which permits of separating out from among all the statements which are possible those that will be acceptable within, I won't say a scientific theory, but a field of scientificity, and which it is possible to say are true or false. The episteme is the 'apparatus' which makes possible the separation, not of the true from the false, but of what may from what may not be characterised as scientific." (Foucault, 1980, p. 197)

In other words, an episteme refers to the knowledge system of a particular time and can be seen across a variety of different fields and disciplines. This episteme allows for the distinguishing of scientific and non-scientific knowledge, and although Foucault emphasises that he is not talking about the separation of true and false knowledge, this is essentially what may be understood from the use of terms such as scientific and non-scientific knowledge. As the word suggests, episteme has to do with epistemology and specifically refers to a historically specific way of knowing, or the knowledge systems of a particular time (Fendler, 2014, p. 38).

Understanding what is meant by an episteme is crucial in order to discuss Foucault's archaeology. Archaeology is a cross-sectional approach to the study of history, in which many different things that occurred at the same time are studied (Foucault, 1980, p. 197). In other words, archaeology studies the artifacts of a given time, including the epistemes. The goal of this archaeology is to try to determine how these artifacts come together to create the period of history being studied. An example of this could be the study of the current Danish feminist context, including the second wave of MeToo and the passing of a consent-based rape provision as discussed above in Section 3.3., to understand the counter-reactions that may be observed in the Danish society. In terms of discourse, this distinction between scientific and non-scientific knowledge, or true and false knowledge, is instrumental. An archaeological approach allows for the consideration of what discourses are or were true and meaningful at a specific time in history, and therefore also what power relations were considered normal or legitimate (Phillips & Jørgensen, 2002, p. 12). To summarise, the goal of Foucault's archaeology is to study the structures of different epistemes to determine what knowledge and discourses were accepted at different times in history (Phillips & Jørgensen, 2002, p. 12).

The two terms, archaeology and genealogy, are usually conceptualised as two different things, however, many genealogies are actually based on the findings from archaeologies (Fendler, 2014, p. 39). Genealogical studies consider different epistemes throughout history in relation to the knowledge of a specific episteme, to give a historical account of how a certain context has come about (Foucault, 1980, p. 139). Considering the historical developments of misogyny and antifeminism like was done above in Chapter 3, could be argued to represent a Foucauldian genealogy that provides crucial information about the Danish feminist context. In his genealogical studies, Foucault paid much attention to the relationship between power and knowledge (Phillips & Jørgensen, 2002, p. 13). Foucault prompted a decentring of focus in discourse towards power, as he identified a close connection between truth and power, in which power is positioned as the determining factor for truth, meaning discourses (Phillips & Jørgensen, 2002, p. 13). Nobody before Foucault had seen this link between truth and power, and the two concepts became prominent factors for other social constructionist theorists and critical discourse analysts to take their starting point in (Phillips & Jørgensen, 2002, p. 14).

Foucault links knowledge (also discussed as truth) and power by arguing that knowledge is produced by and embedded in systems of power (Foucault, 2003, p. 306). This

knowledge could, for example, be that women are supposed to stay at home and take care of their children. Taking this example, if this knowledge about women's place in society is widely accepted as being the truth, then genealogy is interested in how the effects of this truth are constructed in discourses (Foucault, 2003, p. 306). This could, for example, be the way women and men are spoken about, the way they act and their own beliefs about their respective roles in society. This knowledge of men and women represents a power relationship in which men are often considered to be superior, and when these power relationships are represented in discourses, such as speech, acts and beliefs, then this knowledge is reproduced and accepted as the truth. In other words, the genealogical approach is interested in the processes through which discourses are constructed in ways that give the impression that they represent true or false pictures of reality (Phillips & Jørgensen, 2002, p. 14).

## 5. Theoretical framework

The goal of the following chapter is to present the theoretical framework of this thesis. This includes the theory of discourse and the relationship between discourse and power. To discuss power and the role of discourses herein, particularly Teun van Dijk's and Michel Foucault's work within the field will be considered. Understanding the theoretical tenets of discourse, which includes power, is crucial, seeing as the main analytical approach of this thesis is a Critical Discourse Analysis, conducted through the method of an ideological discourse analysis. Hence, considering these theoretical tenets here is essential for the purpose of both the micro- and meta-level analyses conducted in this thesis, as they aim to identify and discuss misogynist and antifeminist discourses and the power structures within these.

### 5.1. Discourse

'Discourse' is a term with several related and often quite loose meanings (Baker & Ellege, 2011, p. 30). In its most general use, 'discourse' may refer to language and the use hereof (van Dijk, 1997, p. 1). Discourse can be described more broadly as comprising "all forms of meaningful semiotic human activity seen in connection with social, cultural, and historical patterns and developments of use" (Blommaert, 2005, p. 3). Discourse may also be understood as referring to the meanings that events and experiences hold for social actors (Wetherell et al., 2001, p. 1). As discussed above in Section 4.2.2., Foucault's definition of discourse will be utilised throughout this project.

When speaking of discourse, language can be understood as referring both to the grammatical aspects of language, as well as to the linguistic aspects of language. Here, language is described in its linguistic sense as having the ability to be interactive, as it can provoke reactions and thoughts, and therefore, people can use discourse (read: language) to communicate covert ideas and beliefs (Baker & Ellege, 2011, p. 31; van Dijk, 1997, p. 2). To understand how discourse can entail the communication of such ideas and beliefs, discourse *has* to work above the level of grammar and semantics. If discourse was to refer only to grammar, it would not be able to capture what happens when different language forms are played out in different social, political and cultural arenas. Therefore, discourse does not



simply refer to written and spoken language, but rather it captures both the meanings and effects of language usage, and therefore refers to the ways in which language can be used as a social practice (Simpson & Mayr, 2010, p. 5). van Dijk confirms this understanding in his description of discourse as being talk and text in context (1997, p. 3).

It is relevant to clarify here that discourse in itself does not have much meaning, but rather meaning is assigned to a discourse by language users. This process of assigning meaning may also be referred to in terms such as understanding, comprehension or interpretation (van Dijk, 1997, p. 8). That is, the way in which language users understand or interpret discourse will determine the meaning of such discourses. As discussed above, this social understanding of different discourses also depends on the different social, political and cultural contexts in which the discourses are used. It may even be argued that there is no such thing as a 'non-social', 'non-cultural' or 'non-historical' use of discourse. The use of language is what accounts for the peculiar ways of human beings living together that we call society or community (Blommaert, 2005, p. 4). In other words, the use of discourse is never just that. Discourses will always carry social, cultural, political, historical or other weight that will influence not only how they are understood, but also the effects they have on those exposed to them (Blommaert, 2005, p. 4).

An example of this weight and influence can, for instance, be seen in misogynist and antifeminist discourses. As discussed above in Chapter 3, both misogyny and antifeminism have long, complex histories. Hence, when discussing misogyny and antifeminism, it would be a mistake to not consider the social, political and historical weight of such discourses. Misogynist and antifeminist discourses have affected people all over the world for many years, and they may be argued to have become more popular in some groups and communities recently. This was made clear by the reports published by the Centre for Digital Youth Care and DareGender and Cybernauterne that were discussed above in Section 2.3. These reports clarified that young, vulnerable men who are exposed to these discourses may likely adopt them and buy into them, and in some cases even get drawn into misogynist and antifeminist groups and communities (DareGender & Cybernauterne, 2020, p. 24; Mogensen & Rand, 2020, p. 95). Furthermore, they also emphasised that many women refrain from participating in the public debate on social media because they are targets of hate speech, not based on their political conviction, but their gender, sexuality and appearance (Mogensen & Rand, 2020, p. 22).

The different definitions of and approaches to discourse presented above can be summarised into three main dimensions: 1) language use, 2) the communication of beliefs, and 3) interaction in social situations (van Dijk, 1997, p. 2). An integrated understanding and description of these three dimensions can be achieved by considering the following three questions: 1) How does language use influence beliefs and interaction, or vice versa? 2) How do aspects of interaction influence how people speak? 3) How do beliefs control language use and interaction? These questions illustrate that discourse is not just focused on language, but also on who uses language, how, why and when, something van Dijk refers to as the 'context'. This context is the characteristics of the social situation or communicative event that may systematically influence text or talk (van Dijk, 1997, p. 3).

#### 5.1.1. Power

Discussing the relationship between discourse, language use, beliefs and social situations leads to the discussion of discourse and power. Power operates largely through language, seeing as the dominant cultural groups in a given context generate language that tends to represent certain formations of power as natural or common sense (Simpson & Mayr, 2010, p. 3). When this language is used among people outside of the cultural group, these formations of power are reproduced. Therefore, language and power, including the reproduction hereof, are highly interlinked. The power that constitutes these dominant cultural groups may be defined as "coming from the privileged access to social resources such as education, knowledge and wealth. Access to these resources provides authority, status and influence, which is an enabling mechanism for the domination, coercion and control of subordinate groups" (Simpson & Mayr, 2010, p. 3).

These conceptualisations of power clarify that the access to social resources alone is not enough to be powerful. To be powerful, one's power must be represented through discourses, but also reproduced by those who do not have the social resources to be powerful. This corresponds with the definition of power as being "jointly produced because people are led to believe that dominance is legitimate in some way or other" (Simpson & Mayr, 2010, p. 2). When the power of certain groups, and the subsequent subordination of others, is implicit in discourses, society in general may accept these discourses to be true without being aware of their role in accepting and reproducing power and domination (van Dijk, 1993, p. 254).

According to van Dijk (2008), power may also be defined as control over the actions of others, and he argues that a core element of power is control, specifically the control of one group over other groups and their members (p. 9). In other words, a powerful group may limit the freedom of actions of another group. If this control is used in the interest of those who use it, and against the interest of those who are controlled, then this control may be referred to as “power abuse” (van Dijk, 2008, p. 9). If the actions being controlled are communicative actions, that is, discourse, then this represents a relationship between power and discourse where power structures are not necessarily reproduced through discourse, but rather a relationship in which someone or something has power over the discourses of others. This is an obvious way in which discourse and power are related: “people are no longer free to speak or write when, where, to whom, about what or how they want, but are partly or wholly controlled by powerful others” (van Dijk, 2008, p. 9).

The power of discourse can also apply to the cognition and minds of those who are being controlled, that is, “their knowledge, opinions, attitudes, ideologies as well as other personal or social representations” (van Dijk, 2008, p. 9). van Dijk argues that “‘modern’ and often more effective power is mostly cognitive, and enacted by persuasion, dissimulation or manipulation, among other strategic ways to *change the mind of others in one’s own interest*” (1993, p. 254). “Those who control discourse may indirectly control the minds of people” (van Dijk, 2008, p. 9). Here, van Dijk identifies the mass media as being a particular powerful actor that has the ability to influence people and shape public discourse and knowledge, as people are influenced by the news they see and read, and journalists and news agencies therefore have the power to shape public knowledge and discourse (2008, p. 15).

When discussing power and discourse, it is relevant to also consider Michel Foucault’s work within the field. Through both theoretical work and empirical research, Foucault has contributed greatly to the field of discourse and discourse analysis, and therefore, his name appears in almost all literature that touches upon discourse (Phillips & Jørgensen, 2002, p. 12). Foucault’s work was also discussed above in Section 4.2.2., specifically his archaeological and genealogical phases. Here, power is conceptualised as not belonging to particular agents, such as individuals or the state, but is rather thought of as being spread out across different social practices. Furthermore, according to Foucault, power should not be thought of as being exclusively oppressive, but also as being productive, seeing

as it constitutes “discourse, knowledge, bodies and subjectivities” (Foucault, 1980, p. 119). Foucault describes power as follows:

“What makes power hold good, what makes it accepted, is simply the fact that it does not only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse. It needs to be considered as a productive network which runs through the whole social body, much more than as a negative instance whose function is repression.” (1980, p. 119)

Based on this description, power can be argued to provide the conditions needed for different social possibilities. Power is responsible for producing our social world, and it separates objects from one another and thereby defines their individual characteristics and relationships to one another (Phillips & Jørgensen, 2002, p. 13). This is further supported by Foucault’s argument that power is constantly negotiated due to support and, particularly, resistance (Foucault, 1997, p. 298-299). People will always attempt to fight for their own power or resist the power of others, which constitutes a way in which power produces discourses and social possibilities. An example of this could, for example, be the different waves of feminism as well as their counter-movements. Here, women (primarily) have fought for the same rights as men and thereby resisted the social power prescribed to men as well as their own subordination, thereby challenging the discourses and power structures of the different time periods discussed above in Section 3.2.. Power, including its support or resistance, is always connected to knowledge, as power and knowledge “presuppose one another” (Phillips & Jørgensen, 2002, p. 14).

## 6. Methodology

In this chapter, the methodology of this thesis is presented. Firstly, our research strategy in the form of a qualitative case study is discussed. Hereafter, we will present and describe our data, subsequently followed by a description of the methods utilised in the pursuit of answering our research question. Lastly, the trustworthiness, consistency and generalisability of the methodology will be addressed.

### 6.1. Case study

In this thesis, we have chosen the research strategy of a qualitative case study. Here, we are conducting an ideological discourse analysis and Critical Discourse Analysis (CDA) of comments posted on an article published on Politiken's Facebook page in the search of misogynist and antifeminist discourses. A case study is set out with "the desire to understand complex social phenomena," and by undertaking a case study, the aim is to contribute with unique knowledge of the phenomena under investigation (Yin, 1994, p. 2-3).

We consider the current moment in time as an important era in Danish contemporary history, as we appear to be witnessing a shift in paradigm on political, legal, and social levels.<sup>23</sup> As discussed in earlier chapters, waves of feminism and enhanced gender equality are often resisted, and this resistance comes to expression in different ways. As discussed above in Chapter 1, Denmark prides itself on being a country that has true gender equality and is consistently ranked at the top of different gender equality measurements. However, the prevalence of issues having to do with gender equality, as well as the high rates of sexualised violence in Denmark, suggests that gender equality has yet to be achieved. This makes the negative attitudes towards feminism, which are so enmeshed in Denmark that only one in six call themselves feminists, the more disconcerting. Language and discourse are the main channel through which we communicate, and thus, we need to acknowledge how impactful our language can be, especially in reproducing systems of power and domination.

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<sup>23</sup> Examples of these are: parliament agreeing on a consent-based rape provision in the law; enough signatures for a citizens' proposal requesting the Danish parliament to take a stance against tjenestemandsgenstanden; and several politicians and high-profile men in Danish society being fired or removed from their positions.

When misogyny and antifeminism is interwoven in language and communication, patriarchal structures in society are maintained through the reproduction of these discourses.

Misogyny and antifeminism flourish both within and outside of the manosphere, and the question remains how these discourses traverse from one dimension to another. Considering how these discourses exist within and outside of the manosphere allows for the examination of the nature of misogynist and antifeminist sentiments on social media platforms where people have their daily course of life, as well as the potential implications of such discourses on gender equality. Therefore, we wish to explore how misogyny and antifeminism are discursively constructed and manifested in the online public debate in a Danish context. Our aim is to qualitatively map constructions of online misogynist and antifeminist discourses in the comment track belonging to a news post from Politiken, with the intention of providing an in-depth description of the case in scope. Moreover, we also wish to contribute to the existing academic literature on online misogyny and antifeminism by identifying the similarities and differences of “misogynist discourses across platforms, cases, and cultures, as misogyny traverses not only cultures but subject positions, class and social field” (Ging & Siapera, 2019, p. 12).

Currently, we are finding ourselves in the second wave of the social movement MeToo in Denmark, and it must be acknowledged that social phenomena tend to have an influence on the public perception, attitudes and beliefs that are perpetuated in society. Hence, the social movement of MeToo, and the widespread publicity hereof, can have an impact on the amount and content of misogynist and antifeminist utterances present in comment tracks on social media in general. While this is a limitation, it is also an opportunity to explore whether the enhanced attention on feminism and gender equality uncovers more contemporary forms of misogyny and antifeminism in a Danish context.

Since the public debate is increasingly taking place online, specifically in comment tracks, we want to focus on how misogynist and antifeminist discourses are constructed and manifested herein. The popularity of Facebook explains why we chose this media as the source of our data collection, as we expected to be able to find a decent amount of data on Facebook based on its popularity. Globally, Facebook has 2.6 billion users monthly, which makes Facebook the world’s largest social media platform (Tankovska, February 9, 2021). In Denmark, Facebook is the most popular social media platform as well, with 77% of all Danes

above the age of 12 having a Facebook account, and 64% using it daily (Kulturministeriet, 2020, p. 6).

We have chosen Politiken's Facebook page as the platform from which to collect our data based on several considerations. We are consequently staying outside of the manosphere, as we wish to somewhat compare how the findings from outside of the manosphere can be related to findings from both inside and outside the manosphere. Based on the description of the manosphere above in Chapter 1, Politiken's Facebook page is deemed as being outside of the manosphere, as it is not a page that is explicitly or exclusively focused on issues having to do with men's rights. Politiken is an independent newspaper outlet, however, research shows that 79% of their readers have political affiliations to Social-Demokratiet, Socialistisk Folkeparti, Radikale Venstre and Enhedslisten (Winther, May 5, 2011). Unfortunately, we could not locate more recent numbers or research on Politiken's core readers and their political affiliation.

On Facebook, 287.948 people have liked Politiken's page, and 280.257 people are following them (Facebook(b), n.d). Only two other Danish news outlets on Facebook have more likes and followers than Politiken, and these are DR Nyhederne and TV2 Nyhederne. DR Nyhederne belongs to Danmark's Radio and TV2 Nyhederne belongs to TV2 Danmark, and both are categorised as public service broadcasters. During our desk research in search of data, we experienced that both DR Nyhederne and TV2 Nyhederne had a rather scarce publishing on issues pertaining to feminism and gender equality compared to Politiken. Furthermore, both platforms publish debate posts and opinion pieces, just not on issues pertaining to feminism and gender equality. In such debate posts and opinion pieces, the language tends to be more expressive than in regular articles.

The report from Institut for Menneskerettigheder, *Hadefulde ytringer i den offentlige online debat*, which was explored in Section 2.3., found that news posts containing hateful utterances attract twice as many hateful comments as news posts that do not contain hateful utterances (Zuleta & Burkal, 2017, p. 64). Another interesting finding made by Zuleta and Burkal (2017) is that gender equality was identified as a topic that attracts a large number of hateful comments (p. 59). We are specifically looking for news posts talking about feminism and gender equality, due to the observation that feminism is rather negatively viewed in Denmark, as also discussed in Chapter 1. Hence, by deliberately searching for news posts that contained the keywords of either feminism or gender equality, together with the expression

of (a) hateful utterance(s), we hoped to enhance the chances of locating a comment track that would provide us with a rich source of data for analysis. In other words, we were actively looking for a data sample in which we expected to find misogynist and antifeminist discourses.

Initially, we also looked for data on the Facebook page of Berlingske.<sup>24</sup> However, debate posts and opinion pieces talking about feminism or gender equality were largely published in the autumn of 2020. More specifically, they were published right after Sofie Linde's speech and covered cases of sexism and sexualised harassment in Danish politics. Unfortunately, Berlingske published a very scarce number of news posts about feminism and gender equality from January 2021 and onwards. Politiken's Facebook page, on the contrary, offers a rich source of data containing the keywords of feminism and gender equality. Furthermore, news posts, including debate posts and opinion pieces, containing these two keywords are posted on a regular basis on Politiken's Facebook page, which means that this particular platform offers the means to collect the latest data. We considered it important to locate the latest possible data on feminism or gender equality, as Denmark has seemingly undergone and is still undergoing rather large changes on political, legal and social levels in relation to feminism and gender equality. Therefore, our aim was to collect the most representative data in providing a snapshot of the current public debate online on feminism and/or gender equality.

Overall, Politiken's Facebook page was deemed as the most eligible to sample our data from, as Politiken has a large liking and following of their page, they publish debate posts and opinion pieces with very expressive language and hateful and/or emotional utterances about feminism and gender equality, and lastly, their page offers the means to collect the latest data. Thus, an article and comment track from Politiken was chosen for this research based on the above fulfilled criteria, as the aim of this research is to locate different discursive constructions of misogyny and antifeminism expressed within this particular comment track.

We have deliberately selected one news post and comment track, which consequently results in a very small segment of data being analysed for this thesis. However, this is intentional, as our aim is to explore in-depth which different discursive constructions

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<sup>24</sup> 278.144 people have liked Berlingske's Facebook page and 274.754 people are following them (Facebook(a), n.d.). This makes Berlingske the fourth largest Danish news outlet on Facebook. A significant difference between Berlingske and Politiken is that 65% of Berlingske's core readers have political affiliation with Venstre, Det Konservative Folkeparti, Dansk Folkeparti and Liberal Alliance (Winther, May 5, 2011).



of misogyny and antifeminism exist in a Danish context, as not much academic research exists hereon. Hence, we are expecting to find misogynist and antifeminist discourses, as academic literature reveals that they do exist on social media, the question we are interested in is rather *how* this misogyny and antifeminism is expressed. Therefore, by analysing such a small data set, we wish to contribute with a rich description of the discourses of misogyny and antifeminism prevailing in this specific comment track, as this transparency is lacking in, for example, the academic literature within the Danish context discussed above in Section 2.3. Furthermore, we will consider how the findings from our data can be related to other findings made in a Danish context and beyond, both inside and outside of the manosphere. Subsequently, these findings might aid other academics in deploying large scale research in the search of how online misogyny and antifeminism prevail.

As discussed above in Chapter 1, we consider misogyny as an umbrella term that entails both antifeminism and sexism. Thus, comments expressing sexism, a concept explored in Chapter 1, that generally would not be considered as misogynist, are included as we deem expressions of sexism a reflection of deep-seated misogyny that enables the maintaining of patriarchy, regardless of whether these expressions of sexism are blatant or subtle. Thus, including expressions of sexism is vital to enable an adequate insight into the comment track. Moreover, antifeminism is also considered as a subcategory of misogyny, however, we have deliberately included both misogyny and antifeminism as central to our research. We have done this because of our choice of data, where comments are responding to the subject of feminism. Therefore, it is anticipated that antifeminism will play a dominant role in the comments identified as expressing misogyny and antifeminism in the comment track.

The selected comment track will be analysed through an iterative process and an ideological discourse analysis as a method through which to conduct a CDA. The ideological discourse analysis includes micro-level consideration, where the CDA will consider meta-level reflections, all of which are grounded in the findings of the ideological micro-level analysis. Thereby, both the micro- and meta-level analyses of this thesis are highly data driven, as the findings from this data will be discussed in different manners and for different purposes across the two levels. These two methods will aid us in identifying the different discursive constructions of misogyny and antifeminism, while simultaneously providing us with the means to reflect our findings at a meta-level. For this research, we are asking:

Which different discursive constructions of misogyny and antifeminism are expressed in the comment track to the article '*Voldtægtskultur på Facebook: Danske mænd dyrker kvindehad i private grupper*,' posted on the Danish media Politiken's Facebook page?

## 6.2. Data presentation

Our data consists of comments posted to a news post made by Politiken on their Facebook page on March 29, 2021. We retrieved our data on April 23, 2021, and our corpus of data amounts to 887 comments. Comments that have been added after the date of retrieval will not be considered as part of the corpus of data. In the pursuit to present the corpus of data in the best way possible, we have numbered the comments in chronological order, and if relevant, according to the prior comments they respond to. As an example, the number "2.1." indicates that the comment in question is the first reply to the 2nd comment in the dataset. Numbering the comments in this way makes it possible to locate the original comments in the appendix. The comment track of 887 comments can be found in Appendix 2, and the 60 comments identified as misogynist and antifeminist can be found in Appendix 4. It must be addressed here that both the news post from Politiken and the majority of the 887 comments are in Danish. This means that all translations of the comments presented throughout the thesis are made by us.

The news post from Politiken contains both the headline of the article itself, as well as a short text written above the article. The headline of the article says '*Rape culture on Facebook: Danish men engage in misogyny in private groups*,' whereas the text above the article says ">>Fuck feminism and the bitches hiding behind it. Say feminism ten times with my peg in your anus, while I pull you at the corners of your mouth with my fuck fingers<<". This is one of the many posts in a closed Facebook group" (Facebook, March 29, 2021).<sup>25</sup> The news post contains rather hateful utterances together with the word 'feminism', and thus, the news post fulfils the requirements set out in the search for data. By choosing this kind of news post

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<sup>25</sup> The original Danish version of the news post by Politiken features the headline "*Voldtægtskultur på Facebook: Danske mænd dyrker kvindehad i private grupper*", and the byline is ">>Fuck feminismen og de kællinger, der gemmer sig bag den. Sig feminisme ti gange med min pløk i dit anus, imens jeg hiver dig i mundvigene med mine fuckfingre<<".

with very explosive language in the heading and the text above the article, it is hoped that this will result in the identification of more hateful comments for analysis. The news post can be located in Appendix 1.

Before analysing the chosen data by means of an ideological discourse analysis and CDA, we first had to familiarise ourselves with the corpus of data, as it was necessary to locate the exact comments expressing misogyny and antifeminism. During the process of identifying these particular comments, we focused on comments expressing explicit and implicit misogyny and antifeminism. Embarking on the task of identifying such comments can be challenging, seeing as this is a rather subjective assessment, which is also applicable for the micro-level analysis in this thesis. Therefore, it was deemed necessary to undertake the identification of comments expressing misogyny and antifeminism, as well as the grammatical micro-level analysis of these comments, separately, as it was believed that this would strengthen the confidence in our findings. This enabled us to compare our findings with each other, while simultaneously providing the means to discuss these findings and obtain consensus between us, the researchers. After this process, 60 of the 887 comments were identified as expressing misogyny and antifeminism. These 60 comments underwent an ideological discourse analysis informing the micro-level analysis, whereas the findings obtained on the micro-level underwent a CDA informing our meta-level analysis.

A general limitation of the data to keep in mind is that the same user may comment several times, and comments may also be posted by trolls and/or fake accounts, which can provide a distorted image of what is going on in the comment track. For example, trolls intentionally generate provocative comments in comment tracks to stir up the debate, and multiple fake accounts can be created by the same individual with the sole purpose of posting misogynist or antifeminist content. Moreover, during the collection of our data, we noticed a few instances where comments had been deleted on purpose by a moderator. We also noticed that there was a specific user who was referred to multiple times throughout the comment track, however, we could neither see the comments posted by this user nor see whether Facebook or Politiken had removed these comments. This provided for a somewhat distorted sequence of comments in some instances.

Therefore, it must be pointed out that our data sample could possibly have been bigger and more extreme if the comment track had not been moderated in the first place. However, we do not consider this as a limitation, but rather an opportunity to explore what

is left after the comment tracks have been moderated by either Facebook or Politiken, as this provides an insight into what kinds of comments and discourses are accepted within the public debate, even if they are posted by trolls or fake accounts. Considering this moderation, it is important to acknowledge that Facebook and Politiken have specific community and debate guidelines. This means that both Facebook and Politiken's own moderators can remove comments on Politiken's posts in cases where comments violate these guidelines. Below, we will briefly summarise Facebook's and Politiken's guidelines and criteria for removal of comments.

According to Facebook's community guidelines, hateful rhetoric is defined as direct attacks on people based on the following protected characteristics: race, ethnicity, caste, sexual orientation, gender, gender identity and serious illness. The guidelines also state that age is considered a protected characteristic when referring to it along with other protected characteristics. These direct attacks are defined as entailing violent or dehumanising rhetoric, the utterance of harmful stereotypes, statements of inferiority, expressions of contempt or rejection and calls for exclusion or separation. They also protect refugees, migrants, immigrants and asylum seekers from the most serious attacks (Facebook(c), n.d.). Politiken's guidelines state that comments will be removed if they are not in line with the topic, if someone openly derails the debate, if they are hateful, racist, harassing, defamatory, written in an unnecessarily rude tone or violating applicable law or commercial law (Facebook(b), n.d.). There are quite some differences between the guidelines above, however, race is included as a commonality across both.

When utilising the kind of data that we have chosen for this thesis, it is important to include some ethical considerations hereof. The Facebook comments we have collected for this thesis have been posted on a news article posted by a large newspaper outlet, and thereby, they are publicly available for everyone. Because the comments are publicly available, this also means that we are allowed to collect, analyse and publish them. However, the protection of human subjects or participants in any research is imperative, and therefore, we have anonymised the identity of those commenting by removing both name and picture from all data. Moreover, for this research, we are not considering the gender, age, race, ethnicity, religion or any other characteristics of those writing the comments. Including these considerations would be an arduous task, as we cannot know when profiles are fake, as it is possible to take on any given identity one sees fit on Facebook.

## 6.3. Discourse analysis

The aim of this thesis is to utilise an ideological discourse analysis as a method through which to conduct a Critical Discourse Analysis (CDA) of the 60 Facebook comments identified as being misogynist and antifeminist. The ideological discourse analysis will include micro-level considerations, where the CDA will consider meta-level reflections, all of which are grounded in the findings of the ideological micro-level analysis.

### 6.3.1. Ideological discourse analysis

As the name suggests, an ideological discourse analysis is an analytical approach that allows for the consideration of discursive constructions of ideologies. As was also discussed above in Chapter 1, the ideologies that are of interest in this thesis are misogyny and antifeminism.

The relevance of utilising a discourse analysis when considering misogynist and antifeminist ideologies is emphasised by Teun van Dijk (2013), as he explains that “ideologies are largely acquired, spread, and reproduced by text and talk” (p. 175). Therefore, the approach of an ideological discourse analysis was chosen for this thesis, as we are interested in examining different discursive constructions of misogyny and antifeminism present within the 60 Facebook comments that were analysed. One approach to defining such ideologies is through van Dijk’s ‘ideology schema’ (2013, p. 178). This schema considers the social functions of ideologies by analysing ideological discourses, as these social functions represent the goals and interests of ideological groups (2013, p. 178). The schema organises the beliefs of an ideology by considering the following fundamental categories:

- Identity: Who are we? Who belongs to us? Who is a member and who can join?
- Activities: What do we (have to) do? What is our role in society?
- Goals: What is the goal of our activities?
- Norms and values: What are the norms of our activities? What is good or bad for us?
- Group relations: Who are our friends and our enemies?
- Resources: What material or symbolic resources form the basis of our (lack of) power and our position in society? (van Dijk, 2013, p. 178)

Being able to answer the questions making up the six categories allows for a thorough understanding of an ideology, as well as an insight into the self-image of an ideological group and its relations to other groups (van Dijk, 2013, p. 178). This self-image will mostly be positive and the image of outgroups negative, and hence, the typical polarised structure of ideologies as organised representations of “Us versus Them” becomes evident (van Dijk, 2013, p. 178).

In order to understand how individuals understand and interact with an ideology, van Dijk describes two kinds of models: mental models and context models. Mental models are a form of personal cognition that represent personal experiences and are influenced by the general ideologies, attitudes and earlier personal experiences of each group member (van Dijk, 2013, p. 179). Essentially, the social attitudes through which ideologies are expressed depend on individual circumstances, characteristics and experiences of individual people, and hence, the social cognition of ideologies should be related to personal cognition. Context models have to do with the situations in which ideological group members find themselves when communicating. Context models consist of “a spatiotemporal setting, a representation of the current identity and role of the participants as well as the relations between them, the current social action and its goals, as well as the knowledge and ideology of the participants” (van Dijk, 2013, p. 181). These context models tell individuals how to act in given situations, depending on what they hope to achieve. To summarise, both the mental models and context models play crucial roles in the interpretation and reproduction of ideologies. Despite the use of the ideological schema discussed above to organise the general beliefs of ideologies, one must acknowledge that both models are significant in determining how individuals interact with an ideology.

In this thesis, the ideology schema was utilised to analyse the 60 comments categorised as being misogynist and antifeminist in the data sample. By answering the questions making up the six categories of the schema, we were able to separately identify which of the 887 comments from the data sample were misogynist and antifeminist, which different misogynist and antifeminist identities these comments represented, as well as the discourses used across these identities. A total of six identities were found: the mantivists, the fed up individuals, the Danish white men, the mocking individuals, the gamers and the victimised individuals. The description of all six of these identities, as well as the considerations behind the categorisations of each of these identities, will be discussed in the

analysis in Section 7.1. below. A total of 19 discourses were identified as existing across these six identities. Not all discourses were present within all six identities, and these discourses have been divided into two overarching categories: the discourse of “us” and the discourse of “them”, where the discourse of “them” also includes feminism. A complete list of these discourses as well as descriptions of each can be found in Appendix 3.

The analysis in Section 7.1. is structured according to these six identities, as this gives the best overview of what was found within the 60 comments. Another option may have been to structure the analysis according to van Dijk’s ideology schema. Even though this schema played a significant role in the analysis and systematisation of the comments, there are a few downsides to using this schema, the largest of which being that it is far too detailed for Facebook comments. When analysing each comment using the schema, we found that a lot of the questions making up the six categories were answered in the same way, resulting in a very repetitive analysis in lieu of a meaningful one. Because of this, the schema is not featured very prominently in the written analysis of this thesis, however it has played an instrumental role in the handling and initial analysis of our data.

Once these identities and discourses had been identified, a detailed discourse analysis was conducted where grammatical micro-elements were considered. Seeing as ideologies are largely acquired, expressed and reproduced by discourse, these discourses constitute a crucial element of ideology (van Dijk, 2013, p. 176). As briefly discussed above, ideological discourses usually exhibit “polarized structures of underlying attitudes and ideologies” that emphasise positive properties of ‘Us’, the ingroup, and negative properties of ‘Them’, the outgroup (van Dijk, 2013, p. 181). These polarising structures may exist within all levels of ideological discourse, and hence, the analysis of ideological discourses may also be a way to conduct a CDA (van Dijk, 2013, p. 176). For this thesis, this ideological micro-level analysis included an analysis of arguments from ignorance, normalisations, idioms, modalities, local and referential coherence, implications and presuppositions, actor descriptions, level of granularity of event and action descriptions, disclaimers, lexicon, syntax, passive and active sentences, nominalisations and foregrounding and backgrounding. All 60 comments identified as being misogynist and antifeminist were analysed with this grammatical micro-level in mind.

Analysing these grammatical elements allowed us to consider how the misogynist and antifeminist ideologies were expressed, as well as underlying meaning and descriptions

of “us” and “them”. In the analysis of each of the six identities below in Section 7.1., one or two comments are included as examples, and these grammatical micro-elements are discussed in detail. Not all 60 comments will be discussed with such attention to grammatical elements, as this would become exhaustive. There are several other grammatical elements that one might consider in a discourse analysis, however, because we are analysing Facebook comments in which people write in a completely different way than they would in more formal settings, as well as in a different manner from how they would speak, many of these elements were simply just not relevant for this analysis.

The goal of this micro-level analysis was to conduct an ideological discourse analysis of the discursive constructions of misogyny and antifeminism present within the 60 Facebook comments. Here, both identities and the discourses used across these identities were considered, and van Dijk’s ideology schema was used not only to identify relevant comments, but also to locate the identities and discourses formulated within the comments. This schema also allowed for the consideration of “us” and “them” construction, as well as the nature of these. All in all, this approach allowed for an understanding of the different discursive elements used in the acquisition, expression and reproduction of misogynist and antifeminist ideologies, as well as a consideration of the negative other-presentation and positive self-presentation present in these comments.

### 6.3.2. Critical Discourse Analysis (CDA)

As explained above, the goal of conducting an ideological discourse analysis in this thesis is to utilise it as a method through which to conduct a Critical Discourse Analysis (CDA) of the 60 Facebook comments identified as being misogynist and antifeminist. Like the ideological discourse analysis discussed above, CDA also has to do with discourses, however with a more explicit focus on power and the discursive construction hereof, a concept which was discussed above in Chapter 5. Paul Simpson and Andrea Mayr define CDA as a “large and loosely grouped body of work” that offers “the most comprehensive attempt to develop a theory of the interconnectedness of discourse, power, ideology and social structure” (2010, p. 51). Furthermore, they argue that the term ‘critical’ in CDA refers to an “unravelling or ‘denaturalizing’ [of] ideologies expressed in discourse and revealing how power structures are constructed in and through discourse” (Simpson & Mayr, 2010, p. 51). The mention here of



ideology confirms the relevance of conducting an ideological discourse analysis as a means through which to conduct a CDA, which is exactly what this thesis sets out to do. Therefore, the second part of the analysis of this thesis, which will consist of a meta-level analysis of the findings from the micro-level analysis, will also include a critical approach to the misogynist and antifeminist ideologies identified within the 60 comments that were analysed. Here, this consideration of these ideologies will be a part of the focus on the power structures that are implicit within these ideologies, as well as those power structures that are explicitly reproduced by the discourses identified within the six identities discussed above.

The reason for using the ideological discourse analysis to conduct this CDA has to do with the common misconception of CDA as being a *method* of doing discourse analysis, when all methods of the cross-discipline of discourse studies, as well as other relevant methods from the humanities and social sciences, may be used to conduct a CDA (van Dijk, 2015, p. 466). CDA is more than simply an analysis of written or spoken discourses. It is an analysis that focuses on power abuse and inequality by considering the complex social situations in which discourses occur. For instance, Teun van Dijk defines CDA as follows:

“Critical Discourse Analysis (CDA) is discourse analytical research that primarily studies the way social-power abuse and inequality are enacted, reproduced, legitimated, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take an explicit position and thus want to understand, expose, and ultimately challenge social inequality. This is also why CDA may be characterized as a social movement of politically committed discourse analysts.” (van Dijk, 2015, p. 466)

The idea of CDA as a social movement features prominently in van Dijk’s work, as he argues that critical scholars move beyond observation, systematic description and explanation and make a crucial further step by perceiving discourse analysis as a political and moral task (van Dijk, 1997, p. 23). Furthermore, discourse is an inherent part of society and partakes in all society’s injustices, as well as in the struggle against them. Therefore, according to van Dijk, “critical scholars of discourse do not merely observe such linkages between discourse and social structures, but aim to be agents of change, and do so in solidarity with those who need such change most” (1997, p. 23). In this thesis, we are moving beyond these systematic

descriptions and explanations by taking the analysis of our findings to a meta-level in which we will consider relevant elements within the Danish and global context that can be related to the findings of the micro-level analysis. This is done to offer a detailed analysis of the discursive constructions of misogyny and antifeminism found within the 60 comments, but also to stand in solidarity with those who experience and are affected by such misogynist and antifeminist ideologies on social media.

The meta-level analysis of this thesis will consider the different elements of CDA discussed here. To do this, Norman Fairclough and Ruth Wodak's main tenets of CDA were considered throughout. These tenets are as follows:

- "1. CDA addresses social problems;
2. Power relations are discursive;
3. Discourse constitutes society and culture;
4. Discourse does ideological work;
5. Discourse is historical;
6. The link between text and society is mediated;
7. Discourse analysis is interpretative and explanatory; and
8. Discourse is a form of social action" (Fairclough & Wodak, 1977, p. 258-276)

It is through the consideration of these tenets that the meta-level analysis of this thesis becomes a CDA, as it takes a step back from the findings of the micro-level analysis and addresses the ways in which these can be discussed more broadly in relation to the Danish society, as well as the global society in general. This is done to consider how the misogynist and antifeminist discourses found in the 60 comments enact, reproduce and legitimise the social power of some individuals, as well as the social inequality of others. Hence, both the micro- and meta-level analyses conducted in this thesis are highly data driven.

Considering the presence of misogynist and antifeminist discourses in the public debate, in this case on Facebook, is an important aspect of the current Danish feminist context. To make headway within gender equality issues in Denmark, it is crucial to understand both the extent of the backlash against gender equality, which in this thesis is conceptualised as misogyny and antifeminism, but also the actual content and arguments of the backlash. Hence, this consideration of the context in which the 60 comments are posted

will not only focus on current developments in the Danish society, but it will also entail a consideration of historical developments, both in Denmark and abroad, that may have influenced this context. To summarise, the consideration of discourse is never just that. Discourses will always carry social, cultural, political, historical or other weight that will influence not only how they are understood, but also the effects they have on those exposed to them (Blommaert, 2005, p. 4).

## 6.4. Trustworthiness, consistency and generalisability

In qualitative research, trustworthiness, also known as validity in quantitative research, refers to the confidence in the data subjected to analysis, interpretation and the methods used to ensure the quality of the analysis and the subsequent findings (Golafshani, 2003, p. 601). Considering the trustworthiness of the methodology of this thesis can be rather challenging, seeing that this thesis is situated within a qualitative framework guided by post-structuralism. Nevertheless, our choices in relation to research strategy, methodology, sampling and data analysis are deemed as trustworthy in terms of answering our research question, as these choices provided us with the necessary means to reach a final conclusion based on our findings. Furthermore, these specific choices also guided us in keeping our research as transparent as possible, which directly leads to the interrelated concept of consistency.

When talking about consistency in qualitative research, this closely corresponds to the notion of 'reliability' in quantitative research (Golafshani, 2003, p. 601). Thus, consistency refers to the extent to which the results obtained in this thesis are an accurate representation of the 60 comments identified as expressing misogyny and antifeminism, and whether our findings and results can be reproduced under a similar methodology (Joppe, 2000; Golafshani, 2003, p. 598). We deliberately chose to undertake the identification of comments expressing misogyny and antifeminism, as well as the micro-level analysis of these comments, separately with the goal of enhancing the consistency of the research. Unfortunately, it was not possible to conduct an inquiry audit. An inquiry audit entails that an outside researcher examines the processes of data collection, data analysis and the results obtained, with the intention of confirming the accuracy of the findings and ensuring that the collected data supports the reached findings (Golafshani, 2003, p. 601). Therefore, to somewhat ensure and enhance the consistency of the research, we naturally undertook these two processes separately, as this

should enhance the chances of other scholars being able to replicate the study to a certain extent.

Lastly, generalisability refers to the extent to which the obtained findings can be generalised beyond this thesis, which is generally not an expected attribute of qualitative research (Golafshani, 2003, p. 603; Leung, 2015, p. 326). We cannot generalise our findings and the results obtained beyond this research and the specific comment track that was analysed. As earlier discussed, embarking on the task of identifying which comments express misogyny and antifeminism, and analysing these comments according to an ideological discourse analysis and CDA guided by post-structuralism, is a rather subjective assessment and interpretation of data. This means that our interpretation of the data, the findings obtained and the results reached might be differently conveyed by other academic scholars, as these are all based on our own understandings. This relates to the consistency of the research as well. Even though we have precisely outlined our methodology and kept our analysis of the raw data as transparent as possible, which should enable others to replicate the research, their findings and results may still differ, as their understanding and perception of truth may be different from ours.

## 7. Analysis

In the following chapter, the analysis of this thesis will be presented. The analysis is divided into two sections. Section 7.1. represents the micro-level analysis conducted according to Teun van Dijk's ideological discourse analysis. The micro-level analysis and the obtained findings inform the meta-level analysis presented in Section 7.2.. This meta-level analysis represents a CDA and is particularly founded on Michel Foucault's notion of power, and the role of discourses herein.

### 7.1. Micro-level analysis

This section represents the micro-level analysis of this thesis, which has been conducted through the means of Teun van Dijk's ideological discourse analysis. The analysis is structured according to the six identities that emerged during this analysis. These identities constitute the six different themes most clearly expressed through the 60 comments identified as being misogynist and antifeminist, and they are: the mantivists, the fed up individuals, Danish white men, the mocking individuals, the gamers and the victimised individuals.

Each identity presents a few examples of comments along with an in-depth and detailed analysis of grammatical elements. These analyses were conducted of all 60 comments, but they have not all been included here, as this would become far too comprehensive. Three of the identities have been structured according to "us" vs. "them", and three of the identities have been divided into "us", "them" and feminism. This is due to the three latter identities being so large that merging "us" and "them" would have resulted in very long and disorganised analyses. The discourses that emerged during this analysis can be found in Appendix 3. We will also offer definitions of these discourses as they occur for the first time in the analysis. It is relevant here to point out that for the purpose of the identity of the victimised individuals discussed below, a more extensive set of discourses is included than in the other five identities. This is due to the size and amount of content within this identity, as it was necessary to unfold some of the discourses discussed in the other identities to give a comprehensive analysis of the content.

### 7.1.1. The ‘mantivists’

The mantivist identity consists of comments that are categorised as expressing a dominant focus on men’s rights and equality. This identity makes up seven out of the 60 comments identified as misogynist and antifeminist in the data sample. Below, we are offering two examples of comments identified as expressing the identity of the mantivists, including a micro-level analysis hereof. Following this analysis, more general observations about the discursive constructions of “us” and “them” within this identity will be discussed.

#### Example one

“52.2. I am a member of the Danish Fathers’ Association ... And in there, there are also rumors that there are groups directly created to mothers, where you cannot as a man become a member of the group, in which they directly guide each other in how to win a residence case, get full custody, etc. etc. through dirty tricks. I can not comment on whether it is true or not, but if it is true and someone has direct evidence of this, then I can very well understand that such groups arise. It is already difficult to be a father in a divorce case with children and many men feel really unfairly treated in the system and thereby they think that the whole system is built by people who support feminists.”

In this comment, the **actor description** of “us” is a father who, like many other men, finds it difficult to be a man and father in a system that is built up by people who support feminists and prioritises mothers. This represents a **referential coherence**, as men’s and fathers’ difficulty is a direct result of the system consisting of people who support feminists. Essentially, it is feminists’ fault that men and fathers are so disadvantaged in divorces and custody cases, which feeds into a discourse of men’s victimisation.<sup>26</sup> Moreover, the writer of the comment relies on the discourse of the feminised system<sup>27</sup> by **presupposing** that ‘the whole system’ is built up by people who support feminists. This is supported by an **actor description** of the whole system and feminists as being implicated in this unfair treatment of

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<sup>26</sup> When men are framed as being victims, for example, of feminism that discriminates against men or women who hate men.

<sup>27</sup> When the system is portrayed in a way that suggests that it is feminised, thereby favouring women and discriminating against men, for example in the case of custody cases.

fathers, thereby constructing these as a negative “them”. Furthermore, this also constructs the system and feminists as **active agents** conspiring against “us” and herein the discourse of the ideology of feminism arises.<sup>28</sup>

The **actor description** of mothers, which is **foregrounded** with a high **level of granularity**, constructs “them” as **active agents** who harm men and fathers by being members of groups where they share dirty tricks. A discourse of feminists’/bad girls’ nature<sup>29</sup> is expressed here, as the **lexical choice** of ‘dirty tricks’ suggests that mothers are maleficent beings that will go to great lengths to harm men. Here, both an antifeminist and sexist attitude is expressed, as mothers are constructed as enjoying advantages over men and fathers due to their gender, but also because they are supported by the whole system. Hence, mothers are also constructed as a negative “them”.

Moreover, a discourse of victim blaming<sup>30</sup> occurs as the Facebook groups where men hate women and feminists are constructed as being a direct consequence of the groups where mothers share dirty tips and tricks on how to win custody cases. Therefore, these Facebook groups are justified, due to the horrible nature of what the mothers do in their own groups. This is further supported by the **disclaimer**, ‘I can't say whether or not it is true, BUT if it is true and somebody has proof of this, then I completely understand that such groups emerge’. The comment constructs a positive and victimised “us”, consisting of men and fathers, and a very negative “them”, consisting of mothers, the whole system and feminists.

## Example two

“**82.1.2.** But if you perceive it generalising as you do, then it can be said that it happens all the time that men are picked on in the Danish media. I actually do not think you are a feminist, but you are an anti-feminist just like me. Because feminists no longer advocate for equality. Again, you may think they do, but they lead you astray by making you and others believe it is about equality. I have an anti-feminist

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<sup>28</sup> Descriptions of the ideology of feminism, for example as being harmful, having gone too far or conspiring against men.

<sup>29</sup> When feminists/women are referred to in terms of their nature, for example as being hysterical or emotional, or in terms of their behaviour, for example overreacting, being manipulative or making accusations and allegations about men and their behaviour.

<sup>30</sup> Situations in which feminists/bad girls are blamed for what is being done to them. This could, for example, be when they are blamed for the sexualised harassment they experience, or when rape and murder jokes discussed in Facebook groups are blamed on feminists’/bad girls’ actions.

group. Very small still, but come in and have a look. You can always jump out again if you do not think it is something [for you]. But I believe and hope that you will read some things that will give you an epiphany.”

This comment comes across as rather conspiratorial, due to the negative **actor description** of feminists as **active agents** leading people astray and deceiving people by making them believe that feminism still has to do with gender equality. The use of the **lexical choice** of ‘lead astray’ particularly constructs the conspiratorial tone, as it suggests that the feminists are doing something very negative to those still buying into the ideology of feminism. Hence, a discourse of feminists’/bad girls’ nature is utilised. Here, the writer **presupposes** that some who call themselves feminists do actually care about gender equality but have been led astray to believe that feminism is still about gender equality, thereby furthering the negative **actor description** of feminists. This description enhances a sexist and antifeminist attitude towards feminists, as it alludes to them being sneaky and deceiving. The negative construction of feminists is supported by the writer **implying** that individuals who care about gender equality should not want to be associated with feminism and feminists and suggests that they may actually be antifeminists. This is based on the writers’ use of a discourse of diffused feminism,<sup>31</sup> where feminists and feminism are constructed as not being focused on gender equality anymore.

This leads to the **actor description** of “us”, the declared antifeminists, including the speaker, which is very positive throughout this comment. Within the discourse of declared antifeminists,<sup>32</sup> “us” are individuals who care about gender equality, and therefore do not support feminism. Here, a **referential coherence** occurs, as people identifying themselves as antifeminists is the direct consequence of feminism no longer being about gender equality. Not only does this support the already very negative **actor description** of feminism, but it also furthers the positive **actor description** of “us”, the antifeminists, by constructing them as individuals who had no choice but to distance themselves from feminism. Additionally, the speaker constructs him-/herself as being very welcoming towards feminists who have been

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<sup>31</sup> Feminism is referred to as being diffused in some way, for example in terms of convictions and goals, but also by describing it as once having been concerned with gender equality but not anymore.

<sup>32</sup> When someone directly declares themselves as an antifeminist or that they have an antifeminist group.



led astray, by constructing his/her antifeminist group as a place where people are welcome to visit and leave again.

The **actor description** of men as being constantly 'picked on in the Danish media' relies on discourses of men's victimisation and feminised system, as these men are the victims of a system that discriminates against them. The **lexical choice** of 'picked on' is used to further the description of the negative nature of what these men are experiencing, as well as the nature of the Danish media that is picking on them. The depiction of these men as **passive agents** that are being picked on furthers both the construction of men as the real victims, as well as the implicit negative description of the Danish media.

### **The discursive constructions of "us"**

This identity is primarily made up of men and fathers, and naturally, a dominant discourse identified here was that of men's rights,<sup>33</sup> under which the discourse of equality for men<sup>34</sup> can also be found. This discourse of men's rights was, for example, found in a comment stating that "**28.7.2.** . . . Men do not have the same right to parental leave as women, and in divorce cases mothers most often get primary custody of the children and it is allowed to circumcise boy children. If a man is a victim of violence, he does not have the same right to crisis assistance [as a woman] . . .". In this comment, the writer constructs "us" as not having the same rights as women, thereby arguing that there is no equality for men, and especially not for fathers. The writer also draws on a comparison to female children to construct "us" as being disadvantaged, as the circumcision of girls is illegal in Denmark, but the circumcision of boys is not. This comparison to girl children furthers the construction of "us" as being victims by suggesting that already from childhood, girls have more rights than boys. The victimisation and lack of men's rights are grounded in the discourse of feminists'/bad girls' rights.<sup>35</sup> This comment does not exactly construct "us" in a positive way, rather, "us" is constructed as experiencing injustices based on their gender, which constructs them as being victimised.

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<sup>33</sup> Issues that have to do with men's rights. This can be both men's rights or the lack hereof, however, it can also be the rights that they lose to women, or the rights they feel entitled to and that women should not take from them.

<sup>34</sup> Equality for men has to do with men having equal rights with women.

<sup>35</sup> Issues that have to do with women's rights. This can be both women's rights or the lack hereof, however it can also be the rights that women claim from men in order to become more advantaged in men. Moreover, the discourse is also used as a point of comparison to emphasise the lack of men's rights.

Another dominant discourse identified within this identity was that of men's victimisation. This victimisation can, for instance, be seen in statements about how people "133. . . usually turn a blind eye to" men's problems, suggesting that issues having to do with men's rights and equality is not something that is spoken about. This is supported by the statement that "82.1.4. . . We always talk about equality for women, but what about men's equality?" Another example can be found of men's victimisation, however, in this example, the writer of the comment also makes an interesting distinction between "us" and "them": "82.1.4. . . The group is NOT for men who hate women. We leave that to the feminists with the nouns switched around . . . and you who do not support equality . . .". This comment not only constructs feminists through a discourse of misandry,<sup>36</sup> the writer also distances "us" from men who hate women and those who do not support equality. Thereby, the antifeminist groups with which the comment is concerned is constructed as being the only right choice, as it does not hate anybody and it supports equality. This focus on those belonging to the mantivist identity being victimised does not exactly construct them in a positive manner, however it does construct them as not deserving the situations in which they are the victims.

Another discourse found in this identity was that of hating feminists vs. hating women,<sup>37</sup> where an example of this discourse includes "133. . . it is not a hate of women, but rather a hate of feminists . . .". The presence of this discourse demonstrates that within the mantivist identity, it is important to distinguish between the hate of women and the hate of feminists. This distinction serves the purpose of constructing "us" in a positive light, as it is important to emphasise that there is no hatred of women, just feminists.

One last discourse is that of declared antifeminist, an example of which is the comment stating "82.1.2. . . I have an anti-feminist group." This comment, and the presence of this discourse in general, supports the presence of the hating feminists vs. hating women discourse, as it confirms the perceived importance of stating that this identity hates feminists and is even mobilising against feminism by organising themselves in groups.

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<sup>36</sup> Feminists/bad girls hating men simply because they are men.

<sup>37</sup> Distinguishing between hating feminists and hating women by clarifying that hating feminists does not mean also hating women.

### The discursive constructions of “them”

When analysing this identity, we encountered a vast amount of negative “them” constructions. Here, feminists, women, mothers and feminism are expressed as the ‘enemies’ to “us”.

The construction of mothers and women completely excluded the feminist identity. Throughout the other “them” constructions, there was a tendency to use ‘feminist’ and ‘woman’ interchangeably. Nonetheless, these constructions described mothers as being maleficent beings that will go to great lengths to harm men and fathers and women as whining about gender equality in the workplace. Both “them” constructions are highly negative and rely on a discourse of feminists’/bad girls’ nature.

The construction of feminists is very negative and relies on several different discourses. Four such discourses can be found in the same comment stating “**133.** . . . there are also women [2-3 wave feminists] who hate men . . . and they started a gender war! . . .”. When considering this comment, it is relevant to refer to the context in which this comment was posted: the article from Politiken about misogynist Facebook groups where men share rape and murder jokes about women and feminists. The discourses of misandry, gender war,<sup>38</sup> victim blaming and men’s victimisation can be found in this comment, as the writer makes clear the misandry that is perceived to exist among feminists and women and uses this as an excuse for men hating women, while simultaneously constructing the victimisation of men. This constructs a positive representation of “us”, in which the actions of those who participate in such groups seem less serious and potentially even justified, while at the same time constructing a very negative perception of “them”. Furthermore, the presence of the discourse of victim blaming suggests that some in this identity share a conviction that women deserve the hate they receive in Facebook groups. This conviction may have to do with the other discourses discussed above, where women’s rights were depicted as negatively affecting men’s rights and equality.

Another discourse used to describe feminists was that of feminists’/bad girls’ nature. Here, feminists are described as sisters in the following example: “**6.1.15.** . . . your feminist sisters are raging . . .”. By calling them ‘sisters’, the comment suggests that all feminists are related, and can therefore all be connected to this negative description. Moreover, these

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<sup>38</sup> Gender war refers to the war between the genders, for example by emphasising the hate between the genders, or that the gender equality battle has become a war between the genders.

feminists are shaming and discriminating against men. In one instance, a male feminist was also described as being unwilling to admit that his perspective was wrong, even when faced with facts that proved it. The description here of a male feminist is interesting, as it only occurs one other time throughout the 60 comments.

### **The discursive constructions of feminism**

The discursive construction of “them” also includes a discursive construction of feminism. In several comments, the construction of feminism relied on a discourse of diffused feminism, and in all instances, it was used to construct feminism as no longer being concerned with gender equality. For instance, it is stated that “**6.1.14.** The Red Stocking Movement was about gender equality, the 3rd-4th wave isn’t”. Feminism is also described as a “**82.1.4.** . . . movement [that] has been taken hostage by others, who do not want equality . . . the hysterical and manipulating feminism of today . . .”. Furthermore, it is argued that “**6.1.14.** . . . That movement [feminism] has been hijacked by others and you have absolutely no control over it anymore . . . “. ‘Hijacked’ refers to taking something from someone by force or threat of force. It can also refer to hijackers illegally seizing aircrafts, ships, or vehicles while in transit and forcing them to go to a different destination or using it for their own purposes. This construction of feminism being hijacked and taken hostage constructs feminism as being used by essentially very evil people for their own purposes.

Considering the focus of this identity on men’s rights and equality, this construction of feminism no longer being concerned with equality for everyone quickly generates a very negative “them” construction. This construction is only furthered by portraying feminism as having been hijacked and being held hostage by ‘others’ who do not care about equality, which feeds into the discourse of the ideology of feminism. Here, feminism was further constructed as conspiring against men and fathers due to the system, which is feminised, supporting women’s and mothers’ hate groups where they share dirty tricks about how to win custody cases. This construction of feminism not only represents it in a negative manner, but it also delegitimises the ideology. By describing feminism in this way, the mantivist identity constructs feminism very negatively as not caring about men at all, while simultaneously portraying its own negative feelings towards feminism.

This leads to the last discourse identified within the construction of feminism, which is that of the feminised system. This discourse occurred in comments constructing the system

as favouring women and discriminating against men. As discussed above, this is, for instance, expressed through issues having to do with family, thereby discriminating against men and their rights as fathers. Not only does this further a victimised construction of “us”, it also constructs the system being feminised very negatively. Another example of the system being feminised relates to the media, and can be found in the comment calling Politiken out for not “**133.** . . . recognising Torben Chris’ program about men’s problems that people normally turn a blind eye to”. This furthers the negative construction of feminism as not only discriminating against men in familial matters, but also in terms of their problems, as these are not discussed to the same extent as women’s problems. This discourse of the feminised system is used within this identity to suggest that feminism is an active agent doing something heinous to men.

### 7.1.2. The ‘fed up individuals’

The fed up individuals consist of comments that either directly or indirectly express that they are tired of feminism or feminists. An example of an indirect expression of being fed up with feminism is, “**82.1.** I do not hope that 50% of the world's population are feminists . . .,” whereas examples of explicit expressions include someone saying they “**6.1.** . . . had enough of feminists . . .” or “**132.** FUCK FEMINISM.” This identity makes up 14 of the 60 comments identified as misogynist and antifeminist in the data sample. Below, we are offering two examples of comments identified as expressing the identity of the fed up individuals, including a micro-level grammatical analysis hereof. Following this analysis, more general observations about the discursive constructions of “us” and “them” within this identity will be discussed.

#### Example one

“**28.4.** I do not like feminism because it has nothing to do with real equality anymore. . . . They spread myths that there should be a problem with equal pay, problematise everything masculine and encourages girls and young women to slutty behaviour. Feminism is not only harmful to men but also women themselves.”

The **actor description** of feminists within this comment is expressed within a high **level of granularity** and is very negative, clearly depicting “them” very negatively. Firstly, feminists

are constructed as being **active agents** who spread myths about equal pay. Hereby, the writer contributes to a discourse in which feminists'/bad girls' experiences are discredited. This discourse is supported by the writers' **presupposition** that there is no such problem with equal pay. By describing feminists in this way, as spreading myths about something that is not true, they are constructed as being liars as well, and the negative **actor description** of feminists is furthered, this time by relying on a discourse of feminists'/bad girls' nature.

In this comment, feminists are also constructed as problematising all things masculine and encouraging girls and young women to engage in slutty behaviour. This further supports the negative construction of "them", as their behaviour is described as 'slutty'. The **lexical** choice of a term such as 'slutty', which contains a very negative and sexist connotation, makes this comment very interesting. Not only does it rely on a discourse of feminists'/bad girls' nature, but it also insinuates a discourse of victim blaming, as this negative construction of "them", the feminists, is a result of their own slutty behaviour.

The argument that feminism has nothing to do with gender equality anymore is **foregrounded** in the comment, indicating that it is important for the writer to stress this point. Feminism is also negatively described as being harmful for men and women alike. This furthers the negative construction of "them" to include not only feminists, but also feminism by drawing on a discourse of the ideology of feminism. An interesting discourse in this comment is that of feminism being diffused, which relies on a **referential coherence** in which feminism is constructed as being harmful for men and women alike because of it once being concerned with gender equality, but not being so anymore. This also suggests that there are 'good' and 'bad' forms of feminism. In this comment, the discourse of men's victimisations is used to construct how this 'bad' form of feminism is victimising "us". Altogether this comment expresses a dominant discourse of being fed up with feminism.<sup>39</sup>

### Example two

"44.8. The problem as such is not the female feminists as it must be fully understood the wish for equality across everything, but the appeal goes to those without balls, those who have deposited their manhood in misunderstood solidarity, the estrogen 'men', the 5th column boys, the pleasers, those who claim that 'we are pregnant',

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<sup>39</sup> When expressing discontent either directly or indirectly with feminism and feminists.

those who are never men without asking for permission, and ‘the feminized man,’ it is them who portray men as something they are not.”

In this example, the argument that feminist women wanting gender equality is not a big issue is **foregrounded**. Rather, feminist men are the real issue, because they depict other men as something they are not. This suggests that it is important for the writer to stipulate the difference between the feminist women and feminist men. Hereby, a **normalisation** occurs, as the **actor description** of feminist women is rather neutral, and their wanting equality seems justified. However, the **actor description** of feminist men is extremely negative, as they are depicted as being without balls and stripped of all masculinity, while also being **active agents** portraying men as something they are not. Here, the writer of the comment **presupposes** that all feminist men are the same, and that they all behave in the same way, which in turn is harmful to other men by making it seem as though they are without balls and masculinity too. The construction of these feminist men’s behaviour as negatively impacting other men is perhaps the most negative quality of “them”. In this comment, “us” is constructed as very much opposed to the **actor description** of “them”, which furthers the prevalent discourse of being fed up with feminism.

The **syntactic** choice of presenting these negative qualities of feminist men in the form of a long list gives the impression that these negative qualities are never ending. Furthermore, the **lexicon** used in this comment is interesting to consider, not only because it constructs feminist men as a very negative “them”, but also because all the words and phrases used in this construction, with the exception of ‘the 5th column boys’, utilise female characteristics or qualities to insult men. Not only does this serve as a negative construction of women and rely on the discourse of feminists’/bad girls’ nature, but it also supports the idea that describing men as being similar to women is one of the worst ways in which to insult them.

## Us vs. Them

Within this identity, “us” is constructed as consisting primarily of men, but in two instances also of women. In this case, these women are the good girls.<sup>40</sup> We encountered several discursive constructions of “them”. These included the discourse of feminists’/bad girls’ nature, misandry, the ideology of feminism and diffused feminism.

The discourse of the good girls is utilised to construct a positive “us” in this identity. These good girls are discursively constructed as “**28.5.1.** . . . sweet women . . .” who do “**28.4.3.** . . . not want to be constantly victimised and be described as woke feminists”. These good girls stand in solidarity with “**46.** . . . women who cannot identify with [contemporary feminism and MeToo] . . .”, which suggests that they themselves do not identify with contemporary feminism and MeToo. Here, distancing themselves from feminism is constructed as being a positive quality, which alludes to the negative construction of “them” found within this identity.

Within the construction of “them”, the discourse of feminists’/bad girls’ nature accounted for a rather large part of the encountered discourses. This did not come as a surprise, as this identity is fed up with feminism, and therefore, a lot of their focus is also on constructing feminism and feminists as a negative “them.” A discourse of hating feminists vs. hating women was also found in instances such as, “**52.1.** . . . it is important to distinguish between misogyny and hatred of feminists, as it is not for sure that the two have anything to do with each other”. This is significant, as this distinction constructs “us” in a positive way as not hating women. The negative construction of “them” was furthered through discourses of misandry and feminists’/bad girls’ nature by describing “them” as being misandrist and “**28.5.1.** . . . woke and slutty . . .”. These descriptions of feminists and bad girls all touch upon their behaviour, and thereby use this behaviour to emphasise their negative qualities.

This identity also constructs feminists and bad girls as being “**39.1.5.** . . . irascible . . .” and “**44.** . . . erratic, manipulative, untrustworthy, and trying to wear the pants in the home”. Describing feminists and bad girls in this way speaks very negatively to their behaviour by drawing on an assumption that these negative qualities are a part of their nature. Constructing them as trying to wear the pants at home further constructs them in a negative

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<sup>40</sup> The good girls are those women who are not described negatively like feminists and bad girls often are. These good girls could for example be the women who distance themselves from feminism or the MeToo debate. The good girls can also be a part of the construction of “us”.



manner, as they are depicted as trying to take something away from men. This negative construction of “them” is a logical result considering the identity in question, as was also discussed above.

Some of the less dominant discourses expressed in this identity were those of discrediting feminists’/bad girls’ experiences. This was done by stating that “**46.** Today's feminism and metoo have gone too far, and I have actually lost respect for much of the nonsense that comes from that side . . .” Describing feminism and MeToo as having gone too far creates a negative image of both movements by relying on a discourse of the ideology of feminism, but also by discrediting the experiences of those associated with either movement. The negative construction of feminism also touched upon the discourse of feminism being diffused, where feminism was described as having “**28.4.** . . . nothing to do with real equality anymore”. Another example stated, “**138.** Yes fuck them!!!! It's damn good that there's something called Postfeminism”. The utterance of postfeminism is interesting, as it can be understood to suggest that gender equality is already achieved or denying the notion that absolute gender equality is even necessary, desired, realistic or achievable. Hence, these constructions of feminism represent it as being useless, seeing as it is no longer about gender equality and has gone too far.

Since the identity in question is fed up with feminism and feminists, these negative constructions of “them” seem inevitable. However, moving beyond the very evident negative attitudes, describing feminism as actually being harmful to both men and women is a significantly negative construction of the ideology, as this is more serious than feminism just having gone too far. Therefore, the overall construction of “them” is very negative throughout this identity.

### 7.1.3. The ‘Danish white men’

The Danish white men identity consists of comments that are categorised as expressing racial discourse, with a focus on white Danish men. This identity is made up of only two comments out of the 60 comments that were identified as misogynist and antifeminist in the data sample. These two comments are identical apart from one of the comments containing the emoji named ‘slightly smiling face’, and therefore, we have collapsed the comments and treated them as one. We have deliberately chosen to divide these two comments from the

rest of the 60 comments, as they represent a particular ideology that we want to distinguish from the other identities in the analysis. Below, we offer the comment identified as expressing the identity of the Danish white men, including a micro-level analysis and a discussion of the discursive constructions of “us” and “them”.

### Example one

“**144.** Danish men love women. Just not those feminists, who always bite at white men.”

This identity consists entirely of Danish men and white men. The **actor description** of “us” results in a distinction between Danish white men and non-Danish, non-white men. By explaining that Danish men do not love those feminists that ‘bite at’ white men, the comment is implicitly stating that feminists biting at non-white, non-Danish men is more acceptable, thereby playing into notions of racism and discrimination. This demonstrates a negative attitude not only towards some feminists, but also towards non-Danish, non-white men, which furthers the racist nature of the comment.

Describing some feminists as **active agents** who bite at white men all the time represents a negative attitude towards these feminists, and thereby constructs them as a negative “them”. This is furthered by the **actor description** of them biting at men, as this constructs them as being hostile, even animal-like. Thus, feminists are constructed as the ‘enemies’ to “us”, and this construction of feminists relies on a discourse of feminists’/bad girls’ nature. The comment utilises a **disclaimer** to clarify that Danish men do actually love women, just not feminists. The context in which these comments are posted is interesting, as this disclaimer may indicate that the treatment of feminists in the Facebook groups described by Politiken is justified. Hence, this disclaimer furthers the negative construction of “them”, the feminists who bite at white men, because they are actively doing something that causes this identity to dislike them. Furthermore, the **foregrounding** of Danish men loving women and the **backgrounding** of the feminists they do not love indicates that this distinction is important.

The Danish word ‘hugger’ has been translated to ‘bite at’, however, the Danish word ‘hugger’ refers to a snake’s act of biting at someone, or actually biting them. Therefore, using this **lexical** choice of ‘hugger’ to describe something that feminists are doing to white men

suggests that the acts of feminists are akin to those of snakes. Hence, this **actor description** of feminists negatively constructs "them", while simultaneously expressing an antifeminist and sexist attitude towards women. Furthermore, this negative construction of "them" as always biting at white men constructs "us", the Danish white men, as the victims of these feminists and furthers a discourse of men's victimisation.

#### 7.1.4. The 'mocking individuals'

The mocking individuals consist of comments that are categorised as expressing a dominant focus on mocking something or someone. Examples of this mocking include "**125**. Meetoo meetoo/look at me look at me . . ." and the utterance "**46.1.9**. . . . Get over it . . ." when someone is involuntarily touched. This identity makes up 12 out of the 60 comments identified as misogynist and antifeminist in the data sample. Below, we are offering two examples of comments identified as expressing the identity of the mocking individuals, including a micro-level analysis hereof. Following this analysis, more general observations about the discursive constructions of "us" and "them" within this identity will be discussed.

##### Example one

"**8.3.4**. I do not think that I experience (or have experienced) much of the alleged "condescension and willingness to abuse women" on the part of men, and I think that in feminist circles the problem is raised to an absurd level (presumably the very common female tendency to create dramas out of small things). Well promoted by a climate where feminists have met far too little resistance for far too long. You also see in various commentary tracks how bad they are in relating to constructive criticism. I would suppose that the irreconcilable hatred often comes from the fact that these are women who are frustrated with something in their lives, and therefore finds a scapegoat, "men", who they can take all their saved up frustrations out on."

The **actor description** of feminists in this comment is extremely negative and sexist. This is, for instance, expressed through the writer mockingly **implying** that women have a natural tendency to create drama out of little things, which in turn results in feminist circles exaggerating problems. The sexist aspect of this remark lies in the description of women

having a natural tendency to do something negative, in this case create drama, entirely because of their naturally assigned sex. Furthermore, this ‘common female tendency’ is used to cast doubt about whether women’s claims of sexualised violence are truthful, thereby resulting in this **actor description** depicting feminists as liars. This is furthered by the writers’ **argument of ignorance**, where it is argued that because he/she has not experienced these negative attitudes from men, then these women must be lying about them. This draws on the discourse of feminists’/bad girls’ nature and discrediting feminists’/bad girls’ experiences,<sup>41</sup> as any stories of sexualised violence will likely be interpreted as just that: stories. Furthermore, the **foregrounding** of this negative **actor description** suggests that this was an important point for the writer.

Several other negative **actor descriptions** of feminists can also be found in this comment. These construct feminists as being bad at relating to constructive criticism, being frustrated about something in their lives and finding a ‘scapegoat’, which is often men, to take this frustration out on and being ruled by their emotions. In these descriptions, ‘feminists’ and ‘women’ are used interchangeably, thereby resulting in women becoming a part of this negative “them” construction. The **implication** that feminists and women are ruled by their emotions furthers the sexist nature of the comment as also discussed above. Furthermore, the high **level of granularity** present in this comment makes these negative qualities appear to be never ending. One last construction of feminists described them as living in a climate where they have ‘met far too little resistance for far too long’, thereby **implying** that feminists have taken the problematisations of men’s supposed condescension and willingness to abuse women too far, and that they should have been stopped before reaching the point which they are currently at. Furthermore, this also suggests that the current Danish climate is at fault by not being critical enough of feminists.

Considering this very negative **actor description** of feminists, the positive **actor description** of men becomes apparent. The writer **foregrounds** the statement that he/she has not experienced much of the “alleged condescension and willingness to abuse women on the part of men”, thereby signalling the importance of this positive **actor description** of “us”. The quotation marks in this comment are used in a mocking manner towards those who have experienced sexualised violence by questioning the existence of such violence. Furthermore,

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<sup>41</sup> Situations in which feminists’ and bad girls’ experiences with, for example, gender inequality or sexualised violence are discredited in some way or another. For example, ‘a hand on the thigh is not serious.’

this construction of “us” relies on an **argument of ignorance**, as the writer argues that because he/she has not experienced these negative attitudes from men, then they must not exist. Another **actor description** of men relies on a discourse of men’s victimisation by constructing them as ‘scapegoats’ who fall victim to the frustrations of feminists. Here, the **lexical** choice of ‘scapegoat’ as well as the description of women as **active agents** taking their frustrations out on men further constructs these men as victims. These men are also described as having an ‘irreconcilable’ hate towards women, however, not even this **actor description** is negative. Rather, men’s hate is **normalised** through a **referential coherence**, in which women’s treatment of men justifies this irreconcilable hate. Hence, men’s hate is justified through a victim blaming discourse, which also furthers the negative actor description of women as being heinous and unreasonable in their treatment of men.

### Example two

“56. It’s damn far out... there’s equilibrium in society, it’s starting to look like male discrimination. The dumbest thing I have heard is quotas with equal distribution of gender in the workplace as well as gender neutral traffic lights, there are lots of serious problems to look at before creating ones, and acting like a bitch”

In this comment, the arguments that ‘there’s equilibrium in society’ and that ‘it’s starting to look like male discrimination’ are **foregrounded**. This **implies** that men are the victims of those **active agents** who want more gender equality, which is clearly significant to the writer. The argument of there being gender equality relies on a discourse of discrediting feminists’/bad girls’ experiences, which is furthered by the writer mockingly emphasising the ridiculousness of gender quotas and gender-neutral traffic lights. Here, both those individuals who do not feel that there is gender equality, as well as those who believe that gender quotas and gender-neutral traffic lights are a part of obtaining gender equality, are mocked and negatively constructed.

Furthermore, describing the fight for gender equality as being ‘damn far out’ supports the negative construction of those wanting gender equality. This negative construction of “them” relies on a discourse of feminists’/bad girls’ nature, as the **actor description** of those wanting more gender equality describes them as making up problems and ‘acting like a bitch’ despite there being more serious issues to look at. Here, the **lexical**

**choice** of 'bitch' makes this construction of "them" particularly negative. Seeing as those being described as acting as bitches are likely women, this **lexical choice** may also speak to the nature of these women, and thereby insinuate the sexist and antifeminist attitudes of the writer of the comment. Additionally, referring to "them" in this negative manner as acting like bitches is a way of mocking them and their attitudes towards gender equality.

### **The discursive constructions of "us"**

This identity is constructed as consisting entirely of men. One of the the most prominent discourses found within this identity was that of discrediting feminists'/bad girls' experiences, an example of which can be found in the following comment: "**46.1.9.** I have also been exposed to countless involuntary touches throughout my life - it's called living. Get over it . . .". The expression that involuntary touches are a part of life not only discredits those women who have reacted to involuntary touches, it is a way in which it becomes normalised, both to be touched and to touch others. The usage of the idiom 'get over it', mockingly discredits those who feel violated over involuntary touches, which according to the writer is a normalised part of life. Another example stated that "**153.** It's time we take women seriously. Said no men in the men's club". This furthers the discourse of discrediting feminists'/bad girls' experiences, as using this club to determine whether women should be taken seriously creates the idea that men, meaning "us", are still in charge of women and determine how their voices are heard.

One last example of how feminists'/bad girls' experiences are discredited is, "**143.1.2.** My God - should we not start with asking for 'valid documentation' on the allegations of 'violations' and 'abuse' that women/feminists have used to publicly persecute men to bits and pieces". By starting the comment with 'My God', the writer clearly voices a discourse of being fed up with feminism. Moreover, using quotation marks around the words 'harassment' and 'assault', while simultaneously asking for 'valid documentation', is a way of mockingly questioning whether it is actually true that men commit these kinds of crimes in the first place. Hereby, these women and feminists' experiences are discredited, and they are simultaneously constructed as liars. A discourse of men's victimisation also emerges in this example by depicting women and feminists as publicly persecuting men to bits and pieces without valid documentation. This constructs "us" as being the real victims of made up lies served by "them", women and feminists.

### **The discursive constructions of “them”**

Within this identity, three discursive constructions of “them” were found. These include good girls, feminists and women.

The good girls are constructed as not being part of neither the positive in-group of “us” discussed above, nor the negative out-group of “them”. Furthermore, this discourse of the good girls did not feature very prominently within this identity, but they were described as **“46.1.9. . . . those who are exposed to serious crimes like rape and assault . . .”**, and from whom someone else is taking away attention by talking about being exposed to less serious things, such as **“46.1.9. . . . a hand on the thigh . . .”**. The good girls are justified in their reactions, whatever they are, because the writer deems that they have been exposed to something that is serious enough to warrant being focused on, in this case rape or assault. This construction of the good girls demonstrates a conviction within this identity that crimes such as rape and assault have to be taken seriously, and that those who come forward with such accusations are to be taken seriously, at least when these accusations are true.

The constructions of “them” within this identity include (privileged) feminists, feminist circles, women, those ‘acting like a bitch’, those participating in the MeToo debate and ‘women’s groups in which men are trash talked’. It is relevant here to acknowledge that six of the 12 comments making up this identity are only focused on women, not feminists. This is unlike what was found in the other identities, where there was a general tendency to refer primarily to feminists, or to collapse women and feminists and use the two interchangeably.

In the construction of feminists, they are negatively described as someone who forces **“47.1.3. ‘Women’s solidarity’ regardless of whether you agree...”**, yet still do not understand **“47.1.3. . . . that some have had enough of the feminists . . .”**. Feminists are further negatively constructed as being **“50.2.1. . . . privileged feminists who complain about one thing or another.”** This construction relies on a discourse of feminists’/bad girls’ nature, through which the greediness of these feminists is particularly expressed in the last example. Here, the description of feminists being privileged and complaining about ‘one thing or another’ discredits the issues on which feminists are focused and suggests that individuals who are privileged cannot fight for the feminist cause.

Another instance in which feminists are negatively constructed relies on a discourse of both feminists'/bad girls' nature and feminists'/bad girls' witch hunt<sup>42</sup> by insinuating that they are liars, as they have not offered “**143.1.2.** . . . ‘valid documentation’ on the allegations of ‘violations’ and ‘abuse’ . . .” brought against men. This comment normalises questioning the truth of claims of sexualised violence, which further constructs “them” as being liars. This normalisation also results in a depiction of feminists as being willing to lie to ‘publicly persecute men to bits and pieces’.

The negative construction of women is similar to that of feminists. For instance, Danish women are constructed as being “**132.2.1.** . . . among the most privileged in the world.” Therefore, the similarity lies in them both being privileged, and therefore less legitimate in their claims regarding equality for women. A further negative construction of women occurs within this identity through comments such as, “**47.3.** It’s probably not worse than when women publicly shame men. What is funny is that, when it goes against you women, the world just becomes more unfair . . .”, and “**60.1.10.** ah so I as a man am not allowed to have an attitude to current legislation? Exciting as democracy is less significant when it comes to women’s emotions”. Both of these comments are focused on women being emotional, and therefore feed into a sexist discourse of feminists'/bad girls' nature. The first comment also alludes to a discourse of feminists'/bad girls' witch hunt, as they are publicly shaming men. Women are very negatively constructed in both comments, as they are too emotional to handle the equivalent to their own misandry, and their emotions get in the way of men participating in the democracy. This is due to men not being allowed to share their attitudes on legislation, meaning that women are actively taking something away from them. This negative construction of “them” relies on women being in control of everything, except their emotions, and thereby also furthers the positive construction of “us”, the victims.

Those participating in the MeToo debate, as well as women in general, represent the last negative “them” construction within this identity. This construction heavily relies on a discourse of feminists'/bad girls' nature, for instance by mockingly stating, “**125.** Meetoo meetoo/look at me look at me . . . There are just as many women’s groups here on Facebook that trash talk men... and go ahead and stone me to death in your comments now . . .”. This

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<sup>42</sup> The ways in which feminists and bad girls are attempting to make men’s lives miserable by ruining everything for them, for example by publicly shaming or persecuting them. In other words, feminists/bad girls are on a witch hunt, and men are the witches.



comment does several things. Firstly, it suggests that those participating in the MeToo debate are only doing so to gain attention, hence 'look at me look at me'. This not only feeds into a discourse of discrediting feminists'/bad girls' experiences, it also directly mocks all who have shared their MeToo stories. Secondly, women's groups are described as trash talking men. This may be related to a victim blaming discourse, as the activity within these groups can be used to justify the activities within Facebook groups as the ones discussed in the article from Politiken. Lastly, "them" is constructed as someone who will stone people to death. The interesting thing about this last "them" construction is that it is not entirely clear who 'they' are, however, it is clear that they are trying to inflict as much suffering as possible, as stoning people to death is a cruel and painful way of dying. Hence, the different elements of this comment all utilise the discourse of feminists'/bad girls' nature to further the already very negative construction of "them".

#### 7.1.5. The 'gamers'

The gamers identity consists of comments that include a very passionate discourse about gaming. All the comments refer to Anita Sarkeesian, and Gamergate is mentioned in two out of three comments. Most of the relevant discourses identified within this identity were found within one very long comment. This means that this identity is mostly constructed by this individual's comment, however, the identity still makes up three out of the 60 comments identified as misogynist and antifeminist in the data sample. Below, we are offering one example of a comment identified as expressing the identity of the gamers, including a micro-level analysis hereof. Following this analysis, more general observations about the discursive constructions of "us" and "them" within this identity will be discussed.

#### Example

**"15.4.3.** To understand sexism in computer games, one must understand what leads to it. 10-15 years ago, gamers were a subculture and where 90% were boys / men. Who was looked down upon by the opposite sex as losers and nerds. Then gaming became pop culture, and here comes the explanation of how and why gamers are tired of women and feminists. It started with gamergate in 2014. Then Anita Sarkeesian emerged with her movie which said that all computer games were sexist.

. . . Unfortunately, gaming companies listened to the shit she came up with. And what pissed me off personally was Battlefield 5, which was about World War II, but had women at the front, trying to rewrite history. And those of us who were against having women in a WW2 game were called uneducated sexists. The funny thing here is that there were women in BF4 and BF1. Also in Sandstorm and NOBODY complained about it because it made sense that women were included. But the worst thing was that the story was rewritten because it had to fit into the narrative that women fought at the front. And specifically, a whole group of Norwegian commando soldiers got their own story written out [of the game] and they were replaced with a mother and her daughter! . . . Lately we see how women are turning Twitch into a softporn site! Where there is to a great extent a double standard of what women are allowed to and what men are allowed to. Twitch, originally, was a site that was about computer games. "Let's play". Does it even come as a surprise that boys/men do not want women in gaming. Who now makes it a huge problem because women are being trash talked. The idiots who trash talk others have always been there! I have nothing against women in games, or women who play games, but I think they should get in line, because they have not yet deserved to change anything. They are still a very small group and they have only been in online gaming for a few years. All in all, I am tired of society adapting to the attitudes of the few. And we adjust to the few who feel violated. That's ridiculous!"

This comment begins with an account of the history of gaming, and how this has influenced gamers' perception of women in gaming. Here, Gamergate, the discourse of Anita Sarkeesian<sup>43</sup> and gaming companies are all **active agents** negatively affecting men, thereby contributing to the discourse of men's victimisation. The **actor descriptions** of these three depicts "them" as writing men out of games and trying to change the narrative of World War II to include women fighting at the front. **Foregrounding** these details within a high **level of granularity** suggests that this is a very important subject to the writer. Furthermore, the writer makes use of rather explosive **lexical** choices such as 'pissed me off' and 'the shit she

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<sup>43</sup> Anita Sarkeesian is an example of a woman in gaming who has intruded too much and had negative effects on the gaming community.

came up with' to describe these **active agents**. This indicates some sort of emotional involvement on the part of "us", while simultaneously constructing "them" negatively.

When explaining this history of gaming an **argument from ignorance** is used, as the writer states that women were included in BF1, BF4 and Sandstorm, where 'NOBODY' complained, because it made sense that they were included. Hence, because the writer explains that nobody complained, this must be the truth. This **argument from ignorance** is used to portray a positive construction of "us", the gamers, by acknowledging that there is space for women, even if this is only when it makes sense to "us".

The **actor description** of women is very negative in this comment, mostly because they are described as having ruined gaming in more ways than one. Writing women into these games is constructed as a way in which these women are getting special treatment and taking something away from men that they do not deserve to be given. This negative description of women as getting special treatment is furthered by the argument that lately, women are changing Twitch, and that there is a big double standard of what men are allowed to do and what women are allowed to do on the site. Here, another **argument from ignorance** is used, as the observed reality of women changing Twitch is expressed as an absolute truth and not as a personal experience. Taking all the above into consideration, the victimisation of "us" is constructed as being caused by women, who are becoming more dominant in the gaming world.

Women are further negatively constructed as ruining gaming by making it into a 'huge problem' that they are being trash talked, despite the writer's claim that 'those idiots' who trash talk women in gaming have always been there. Not only does this depict women as trying to change the nature of gaming, it also depicts them as being sensitive and overreacting, thereby relying on a discourse of feminists'/bad girls' nature. Furthermore, it also suggests that because the gamers who harass women have been in the gaming world longer than the women they harass, they do not have to change their behaviour. This legitimises and **normalises** boys and men's sexism and resistance against women in gaming, thereby making the construction of "us" less negative. This **normalisation** also relates to the argument that women have not been in online gaming long enough to deserve any real changes. Furthermore, a **referential coherence** emerges together with a victim blaming discourse, where Sarkeesian and female gamers are blamed for intruding too much in gaming, thereby causing the extensive negative description of "them".

The negative **actor descriptions** of women present throughout the comment allude to women not being wanted in gaming. This is supported by the **disclaimer** used in the comment, where the writer states that he/she has nothing against women who play games, *but* he/she thinks that they should 'get in line', because they have not done anything to deserve any changes being made yet. The initial part of this **disclaimer** constructs the speaker as being welcoming to women in gaming, however, the latter part clarifies that these women are only welcome if they behave in a certain way and get in line. This is a rather antifeminist statement suggesting that women ought to behave in a certain way. Furthermore, this statement expresses a discourse of discrediting feminists'/bad girls' experiences within the gaming world, as these women and their experiences are not yet valid and deserving of attention.

### **Us vs. Them**

The identity of "us" is made up of boys, men and antifeminists who are tired of Sarkeesian, gaming companies, feminists and women. The constructions of "us" relied on several different discourses. One was the discourse of declared antifeminist, where the writers explicitly state their antifeminist convictions, for example by writing "**15.6.1.** . . . I also have an antifeminist group". Another discourse that occurred was that of discrediting feminists'/bad girls' experiences, for example by stating that "**15.6.1.** . . . I have played with women before who were not attacked". By making such a claim, the issue of women being attacked in gaming is belittled, suggesting that it is not a very common problem, and thereby furthering a positive construction of "us", the gamers, as someone who does not attack or harass women.

Throughout all three comments identified within the gamers identity, Sarkeesian, gaming companies, women, feminists and feminism, meaning "them", are constructed as the 'enemies' to "us". The most common discourse identified within this identity was that of Anita Sarkeesian, as she was mentioned in all three comments. The discourse of Sarkeesian is utilised in the discursive construction of "us" to emphasise what 'we' have lost, or what has been taken away from "us", for example by stating that "**15.6.1.** . . . Anita has destroyed a lot for gamers" by creating a film that "**15.4.3.** . . . [revealed] that all computer games were sexist". By describing Sarkeesian, the individuals within this identity are relying on the negative construction of "them" discussed above to construct themselves as victims.

In one instance, the construction of "them" was specifically focused on feminists and feminism by stating **"81.** My . . . support for feminism ended . . . because with Gamergate I learned how hypocritical the extreme feminists are". Constructing feminists as 'hypocritical' delegitimises their actions, while simultaneously constructing "them" as being just as bad as, if not worse than, those who participated in Gamergate who harassed, stalked and threatened prominent gaming feminists. Furthermore, this also feeds into the discourse of feminists'/bad girls' nature. Here, feminism is constructed just as negatively as feminists, since these 'hypocritical' feminists are presumed to adhere to the ideology of feminism, and therefore, feminism becomes implicitly depicted as a 'hypocritical' ideology fostering 'hypocritical' feminists. This, together with the writer ending his/her support of feminism, furthers the negative construction of "them".

#### 7.1.6. The 'victimised individuals'

The victimised individuals are comments that are categorised as expressing a dominant focus on victimisation caused by feminists, feminism and women. This identity makes up 22 out of the 60 comments identified as misogynist and antifeminist, and thus, this identity is by far the largest of the six. This naturally also means that a vast bulk of expressed discourses were found in this identity. Below, we are offering two examples of comments identified as expressing the identity of the victimised individuals, including a micro-level analysis hereof. Following this analysis, more general observations about the discursive constructions of "us" and "them" within this identity will be discussed.

##### Example one

**"80.2.1.** So fantasies must be banned? Many people have sick fantasies, the whole porn industry is sick .... why is the whole [porn] industry not censored? Do you think the one-way debate about evil men touching my thigh is creating hatred or does it promote the debate? Can men be abused by their mother and this continues throughout their lives, thereby, creating these men's fantasies, more than a Facebook group?"

Within this comment, “us” is constructed as being men, and the writer **presupposes** that the jokes about raping and killing women that are being shared by men in Facebook groups are just fantasies. Not only does this argument **normalise** these fantasies by constructing them as not being serious and just for fun, but it also expresses a discourse of discrediting feminists’/bad girls’ experiences, as it **normalises** something that can be experienced as being very traumatic. A **high modality** can also be encountered when the writer asks, ‘So fantasies **must** be banned?’, thereby underlining a form of certainty that these Facebook groups are not actually serious about raping and killing women. This suggests that men’s fantasies ought not to be censored, because fantasies are normal and very common, even if they are ‘sick’, which denotes a discourse of men’s rights.

**Referential coherence** emerges in this comment, as the Facebook groups and what happens within them is described as being the result of the ‘one-way debate about the evil men who touched my thigh’ that is generating hate. This argument also relies on a discourse of discrediting feminists’/bad girls’ experiences, as the writer devalues how transgressive a hand on the thigh can be for some women. Moreover, portraying the MeToo debate as a ‘one-way’ debate is an interesting **lexical choice**, as it constructs the ‘evil men’ as the victims, not the perpetrators.

The **actor description** of women within this comment is extremely negative. This description relies on a discourse of misandry, as those participating in the MeToo debates are implicitly described as generating hate and portraying men negatively, and mothers are described as abusing their sons. Herein, an **implied presupposition** emerges, as the negative actions of women and mothers are causing men to hate them, and thereby, a victim blaming discourse also arises. Men, on the other hand, are described as **passive agents** who are being threatened in their freedom to express their fantasies and victimised by women, both through the one-way debate but also by their mothers abusing them. This victimisation is used to explain why men fantasise about raping, hurting and killing women, and emphasises how much women have destroyed men to get them to feel that way.

### Example two

“39. I wonder if not all the insults that men constantly encounter become too much for many. Metoo has a dark side that the ignorant women are now beginning to

discover little by little. Men do not dare to comment on the Metoo debate either, because then they will be publicly shamed.”

In this comment, “us” is constructed as being men who are **passive agents** to which something is happening, in this case being insulted and publicly shamed. The comment **presupposes** that men do not dare to participate in the MeToo debate, thereby constructing men as being the victims of those publicly shaming them, causing a kind of empathy for these men. Furthermore, the using the **lexical choice** of ‘publicly shamed’ to describe what these men risk experiencing is a way of portraying this as something clearly unpleasant and horrible for these men. The negative things that men are exposed to are emphasised throughout the entire comment, as ‘all the insults’ men are met by is **foregrounded**, and them being ‘publicly shamed’ is **backgrounded**. Hence, the discourse of men’s victimisation and feminists’/bad girls’ witch hunt is a significant point for the writer to get across.

A **normalisation** occurs in this comment, as it is explained that the criticism men constantly experience justifies their hate towards women. Simultaneously, the writer also relies on a discourse of victim blaming, as the dark side of MeToo, meaning all the insults that men are constantly faced with, becomes too much. Here, the ‘ignorant’ women are to blame for this hate because they are just now discovering the negative consequences of MeToo. The **actor description** of women being ‘ignorant’ suggests that they are unable to understand the consequences of their actions, which in turn represents them very negatively as being unintelligent and uninterested in men. This expresses a discourse of men’s well-being<sup>44</sup> that relies on a negative discourse of feminists’/bad girls’ nature.

### The discursive constructions of “us”

The discourses present within the construction of “us” is good girls, men’s well-being, men’s rights, declared antifeminist and hating feminists vs. hating women. “Us” is consequently made up as consisting of men with a single exception in one comment, where women are identified as belonging to “us”.

The discourse of good girls was utilised within this identity to construct “us” as consisting of “**143.1.** . . . women who do not understand that the problem has to be taken to

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<sup>44</sup> Men’s well-being has to do with issues such as their health, both mental and physical. This includes their well-being in both personal and professional settings.

a completely exaggerated level - and who do not see the world in the feminist perspective where men are constantly subjected to hatred, denigration and persecution". This positive qualities of this construction of "us", the good girls, depend on their negative attitudes towards 'the feminist perspective', as well as them distancing themselves from it.

The discourse of men's well-being was utilised to express how men are the victims of a lack of focus on issues having to do with their well-being. This lack of focus was, for instance, emphasised by asking, "**80.2.3.** . . . when do someone speak to the men who have had violent experiences with women, verbally or physically . . .". Another comment concerned with men's well-being asks, "**80.** Isn't it just 'an online locker room' in writing, now that they can't get rid of their excess testosterone in sports and they are forced to work at home with their wife 24/7. Should all frustrations be censored away or can we soon start looking at what went wrong?" Here, men are victimised by nobody caring about their well-being, and because their right to air their frustrations is being threatened, their well-being is ever further deprioritised. In this comment, COVID-19 and 'wives' are blamed for accelerating men's frustrations, which eventually culminates in them making jokes about raping and killing women. Therefore, this comment also feeds into a victim blaming discourse. Furthermore, referring to the Facebook groups in which these jokes are made as an online locker room is a way in which the nature of what happens in these groups is normalised, suggesting that it is not serious at all. By explaining that these groups are the result of men's testosterone implies that men have no control over these actions, thereby furthering a positive construction of "us" as being without fault.

The discourse of men's rights, which also includes the discourse of equality for men, is utilised in comments such as, "**6.1.7.** . . . . I have cared about equality for men, because feminists don't know how to do that . . .". Here, the writer constructs "us" as being victimised due to the lack of focus on their rights, which has resulted in them having to take matters of equality into their own hands. Another example argues that "**86.** . . . [women] usually have more rights than men . . . in Denmark, women come first! Then the kids! Then the pets! And then men . . .". In this example, men are victimised because they do not have the same rights as women, and they are given the lowest priority in society. This comes across somewhat conspiratorial, as men are constructed as being prioritised even lower than pets. Nonetheless, this represents "us" as unworthy human beings who are highly victimised.



Within this “us” construction, the discourse of declared antifeminist is expressed in comments such as, “**6.1.7.** . . . I have been an anti-feminist for many years now” and “**86.** I damn hate feminists too . . .”. The last discourse that is relevant to consider here is that of hating feminists vs. hating women, where one comment stated that “**6.1.7.** . . . people often assume that because you hate feminists you also hate women, but that is rarely the case.” Both of these discourses are utilised to construct “us” in a positive manner, as they clarify that ‘we’ do not hate women, just feminists.

### **The discursive constructions of “them”**

The discourses found within the construction of “them” are feminists’/bad girls’ nature, misandry, feminists’/bad girls’ witch hunt, the ideology of feminism, diffused feminism and feminised system. This identity of “them” is primarily constructed as consisting of feminists and women, where ‘women’ in some instances also refers to mothers and wives. This identity of “them” is also constructed as including feminism, which will be discussed below.

The discourse of feminists’/bad girls’ nature was utilised to demonstrate how feminists and bad girls are victimising men by picking on them. An example hereof is “**26.2.3.** . . . there are still some who describe themselves as being feminists who attack all men”. In another example, feminists are described as “**28.7.4.** . . . always [picking] on men also when there is no reason, it is their hobby.” Here, feminists are constructed very negatively, as picking on men as a ‘hobby’, suggests that this is something they are doing for fun. In another instance, “them” is constructed as almost being evil, as feminists are described as “**26.2.1.** . . . trying to stop misogyny by creating hatred for all men . . . constantly [suspecting men] of all sorts of things from assault and rape to paedophilia . . . [causing] men [to] have to defend themselves because of their gender . . .”. Here, feminists are constructed as picking on men and accusing them of serious crimes solely because of their gender, which furthers the negative construction of “them” and their nature by relying on a discourse of misandry.

This naturally leads to the discourse of misandry, which is utilised to further the negative construction of “them”. Here, feminists’/bad girls’ misandry is made even worse by the usual tendency in which “**6.1.7.** . . . people turn a blind eye to women hating men.” A discourse of victim blaming can be found within this discourse of misandry, as it is argued that “**76.** When there are many man-hating feminists there will automatically be many who hate feminists.” Here, the misandry of which men are victims is used to justify misogyny and

antifeminism. This victim blaming and the negative construction of “them” is furthered by the argument that “**8.8.1.** . . . I think that women (feminists) for once should consider whether their own behaviour is complicit in exacerbating these tendencies.”

The discourse of feminists’/bad girls’ witch hunt was utilised within the construction of “them” to express how they make “**8.4.1.** . . . damaging remarks in connection with the public persecution of one man or the other . . .” and how they ridicule those men who are afraid of being next. The actions of “them” are described here as being very damaging, as “**8.4.1.** . . . pitchforks and torches are not necessary when you have social media, you just publicly persecute a man out of his job and possibly destroy his personal life at the same time - all without considering whether there are reasonable proportions between the accusations raised and the punishment.” In this example, the reference to ‘pitchforks and torches’ alludes to an angry mob, and “them” is therefore constructed as an angry mob in their witch hunt against men. This notion of a witch hunt is furthered by the construction of feminists and women as “**86.** . . . constantly trying to make life miserable for men.” Here, men’s victimisation is a direct result of these witch hunts.

The notion of feminists’/bad girls’ greediness, which is a part of the discourse of feminists’/bad girls’ nature, was also identified within the discursive construction of “them” in this identity. An example of this greediness can be seen in the comment stating that “**86.** . . . women are whining about equal rights [while] they often have more rights than men”. Here, women are depicted as not only being greedy by wanting more rights, but they are also described as ‘whining’ about it, which suggests that they are acting in a childish, potentially hysterical, way that speaks very negatively to their nature. This clearly constructs women in a very negative way, while simultaneously emphasising the construction of men as being the real victims who do not have equal rights.

Another example of this greediness can be found in a comment stating that feminists see that “**32.1.6.** . . . some men have something we want, a lot of money, high status. etc., which means that we (women) must get the same things without doing anything for it”. This is supported by feminists and women wanting “**32.1.6.** . . . gender quotas in boards, women’s quotas here and there where they want power and influence, but there are no women’s quotas for becoming a garbage woman or a superintendent, because it is unfair to force women into something they do not like, but quite fair to force men into something they do not like . . .”. This feeds directly into the discourse of feminists’/bad girls’ rights, as it suggests

that feminists are behaving as if they have a right to whatever they want. Furthermore, by emphasising that there are no quotas for becoming a garbage woman or a superintendent, the greediness of these feminists becomes apparent, as they are portrayed as only being interested in equality within certain fields. Hereby, feminists are also represented as having a blatant disregard for men and their well-being, as long as they have access to the jobs they want. Hence, these different examples of feminists'/bad girls' greediness further develop the negative construction of "them" present throughout this identity, as well as their role in victimising men.

### **The discursive constructions of feminism**

Within the identity of the victimised individuals, the construction of feminism relied on discourses of the ideology of feminism, diffused feminism and feminised system.

Within the discourse of the ideology of feminism, feminism is constructed as causing consequential damage to the 'nuclear family'. Here, it is argued that the glorification of feminism resulted in the relationship between the sexes becoming a battle, because women "102. . . . went after a career . . . suddenly [she] had to compete with her husband at home, because she had to show that she is like a man . . ." The consequence of this is that "102. . . . a lot of men and women . . . have not grown up in a nuclear family . . .". This construction of feminism is clearly very negative, particularly because it constructs everyone as being victims of feminism. This also demonstrates deep-seated misogyny, sexism and antifeminist sentiments, as this construction argues that women should not make a career but rather stay at home and take care of the family.

One other comment was also encountered in which feminism was constructed as damaging the family and family ties, as it was argued that "86. . . . [women] usually have more rights than men... And since they have been given so many rights, they have smashed everything called family and family ties . . . It is a pity that feminism is harming Denmark like that". This description of feminism is highly negative and rather misogynist and antifeminist in nature, since women gaining rights because of feminism has caused a lot of misery.

The discourse of diffused feminism was used to argue that there is no mutual understanding of feminism, and that feminism has become something else than what was originally intended with the ideology. This was argued by stating, "26.2.3. . . . there is no common understanding of feminism. Some feminists want you to see women as sexy, while

others think you are a nasty male chauvinist if you even look at a woman . . .". These differences between feminist ideologies makes it difficult for men to know how to interact with women, as they may risk saying or doing the wrong thing and be perceived as a male chauvinist. The diffused feminism and lack of mutual agreement about what feminism is, as well as how women want men to behave around them, therefore furthers the victimisation of men.

The argument that feminism has become something other than what it was intended to be was very popular within this identity and can, for instance, be found in comments such as "**26.** . . . feminism today is not exactly a call for cooperation . . . in the 60' and 70' . . . gender equality was a common challenge . . .". Another example argues that "**132.1.1.** . . . feminism today is more about destroying the relationship between men and women". Both examples construct feminism in the past as being something positive, whereas contemporary feminism is negative constructed across both examples. Moreover, they also suggest that both men and women are victims of contemporary feminism.

One last example of feminism being diffused argues that gender equality is "**32.1.6.** . . . just an empty phrase from bygone times . . ." and that "**32.1.6.** . . . Feminism today is 'woman supremacy', it is all about giving women unfair advantages just because they are women . . .". Once again, feminism from the past and contemporary feminism are constructed as being opposites, with contemporary feminism being the negative of the two. Additionally, describing feminism as 'women supremacy' suggests that feminism operates under the impression that feminists are superior to everyone else. Considering this in relation to the very negative construction of feminists discussed above furthers the negative construction of "them", as well as the victimisation of "us".

The last discourse found within the construction of feminism, which is that of the feminised system, was utilised to express how feminism has gained influence in all spheres of life and is thereby victimising men. One rather conspiratorial example of this argued that "**102.** Feminism was glorified for the purpose of exploiting women in the labour market . . .". Here, those who glorified feminism, whoever they are, have achieved their goals, since many Danish women participate in the labour market today. This is constructed as being a negative thing, as many men "**52.2.11.** . . . feel the system is feminist controlled . . .".

The last two examples within the discourse of the feminised system are: "**110.** . . . women have had their own state-sponsored hate group for decades. It's called the state

administration/family court”<sup>45</sup> and “**110.1. Kvinde**”.<sup>46</sup> These two examples are highly conspiratorial, as they explicitly construct feminists as being in control of two state-owned institutions. ‘Familieretshuset’ takes care of divorce and custody cases, and hence the mention of this institution indicates a perception of men being unfairly treated in cases concerning family, while women are favourably treated. Here, feminism, and the conspiracy between the feminised system and women, is particularly harmful to fathers, and can therefore be directly related to a discourse of men’s rights. This conspiracy makes “**52.2.11. Many men feel unfairly treated**”, and therefore, this notion of a conspiracy victimises men both in terms of their well-being, but also in terms of their rights.

### 7.1.7. Summary

The overarching finding made through the analysis of the 60 comments identified as being misogynist and antifeminist was that they contained positive constructions of “us” and negative constructions of “them”. Here, several of the discourses discussed above were utilised to further these constructions of “us” and “them” across the six identities. This was expected, as the methodological approach utilised to conduct the analysis of these comments, which was that of Teun van Dijk’s ideological discourse analysis, argues that the self-image of an ideological group will mostly be positive and the image of outgroups negative. Hence, we expected to find these different positive and negative constructions of “us” and “them”.

Throughout the six identities, “us” was constructed as consisting of Danish white men, men in general, fathers, boys, women, good girls and antifeminists. “Them” was constructed as consisting of women, Anita Sarkeesian, good girls, mothers, feminists, feminism, gaming companies, the system and the Danish media. Good girls were constructed in some cases as belonging to “us” and in others as neither belonging to “us” nor “them”. This suggests that, across the identities, not all women were constructed negatively. The

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<sup>45</sup> The state administration/family court refers to Familieretshuset’ in Denmark. ‘Familieretshuset’ is tasked to deal with cases that concern adoption, contribution, paternity and co-motherhood, custody, residence and visitation, names, examination of marriage conditions, separation and divorce, and guardianship (Familieretshuset, n.d.).

<sup>46</sup> KVINFO is Denmark’s knowledge centre for gender and equality and they work in the intersections between knowledge, politics and practice (KVINFO, n.d.).

construction of “them” contains many more actors than the construction of “us”, which is, at least in part, the result of “them” also containing feminism.

What made these constructions interesting was the discourses utilised to express these. The positive constructions of “us” often drew on discourses such as hating feminists vs. hating women to emphasise that they do not hate women, just feminists, to further their own positive construction. In two of the identities, the discourse of good girls was also utilised to express the positive qualities of some of those belonging to the “us” construction. However, the most common construction of “us” was not actually one that made this ideological group appear in a positive light, but rather one that emphasised that they are victimised. Here, this victimisation drew on discourses such as men’s well-being, men’s rights, equality for men and feminists’/bad girls’ rights to explain how men are disadvantaged, and how women’s rights further this. This was frequently discussed in relation to father’s rights in divorce and custody cases. Furthermore, the discourse of gender war was also utilised to construct this victimisation. This victimisation of “us” was furthered through the construction of them being ‘hunted’ by feminists, women and the system. Here, the discourse of feminists’/bad girls’ witch hunt was especially used to emphasise the negative nature of the actions of “them” in relation to cases of sexualised violence and harassment. “Them” was constructed as attempting to make men’s lives miserable across both public and private contexts, for instance by publicly shaming and persecuting them through claims of such sexualised violence and harassment.

When the discourses utilised by “us” did not represent their own qualities, they were focused on emphasising their own negative attitudes towards “them”. This was done through discourses such as fed up with feminism and discrediting feminists’/bad girls’ experiences. Here, the discourse of victim blaming was particularly prevalent, as all six identities contained instances in which the negative qualities or actions of “them” were utilised to justify something negative being said or done to them, like the rape and murder jokes discussed in the article from Politiken. In other instances, this discourse was utilised to justify the negative attitudes expressed by “us”.

In the negative construction of “them” the by far most prevalent discourse utilised to obtain this construction was that of feminists’/bad girls’ nature. This discourse was used to emphasise the different negative qualities of women, mothers and feminists, for instance by constructing them as being snakes, liars, manipulative, erratic, emotional, greedy, deceiving,

hijackers, molesters and much more. Two discourses that were also commonly used were those of misandry and feminists'/bad girls' witch hunt, as "them" was frequently constructed as hating men and carrying out a witch hunt against them, for example by publicly persecuting men out of their jobs and destroying their personal lives. Some of these descriptions of "them" also denoted rape myths, such as the description of them lying about being victims of sexualised violence.

Within the discursive construction of "them", the discourses of the ideology of feminism, diffused feminism and feminised system were all frequently used to negatively construct feminism. These different discourses were utilised to argue that feminism is harmful for everyone, that it has destroyed the nuclear family, that it is no longer concerned with gender equality, that it is women supremacy, that the system and Danish media has been feminised and is thereby discrimination against men and that feminism plays a central part in conspiring against men.

Throughout these constructions, it was very clear that the positive constructions of "us" furthered the negative constructions of "them" and vice versa. However, the negative constructions of "them" were much more extensive than the positive constructions of "us", thereby suggesting that across the six identities, it was more significant to get this negative construction of "them" across. Considering that almost all the discourses that construct this negative outgroup also serve to further emphasise how "us" is victimised by "them", this seems logical. This also supports the finding in which men's victimisation was one of the most prevalent themes throughout all 60 comments analysed.

A few isolated and/or specific findings were also made. These included discourses of misandry, the nuclear family, evolutionary psychology, gaming, MeToo, freedom of speech and a racial discourse. Here, the racial discourse and the reference to gaming were so specific that they were categorised as comprising their own, very small, identities. The specific references to misandry, the nuclear family and MeToo occurred more often, the references to misandry and MeToo specifically so. Therefore, these were discussed across the six identities when they occurred.

## 7.2. Meta-level analysis

The discourse of men's victimisation is the most dominant discourse identified throughout the six identities discussed above. This did not come as a surprise, as this victimisation is a discourse commonly expressed both within the manosphere and outside the manosphere (Lumsden, 2019, p. 105; Banet-Weiser, February 22, 2019). The victimisation of men is viewed as, for the most part, forming the basis of the other discourses expressed within the identities. This should be understood in the sense that other discourses have been used to express the victimisation of the identities. An example hereof can be that a comment has an emphasis and high-level granularity on how women hate men, which feeds into a discourse of victimisation on the part of men, even though the discourse of women hating men figures most prominently in the comment itself. Hence, we acknowledge that the perceived victimisation located throughout many of the comments relies on and produces other discourses to explain this victimisation. Hence, in the following meta-level analysis of the findings from the analyses above, this discourse of victimisation will naturally also be discussed throughout.

The discourses used to express this victimisation were in many cases used to describe the different ways that feminism, feminists, women or external institutions are perceived as victimising these men, for instance by leading a witch hunt against them. These discourses therefore also represent the negative actions of women and feminists, that can be utilised as a justification for the actions of men discussed in the article from Politiken, meaning rape and murder jokes about women. In other words, women's and feminists' actions are being used as a form of 'victim blaming'. Therefore, the discourse of victim blaming, much like that of victimisation, is also implicitly and explicitly present throughout most of the comments and will therefore also be discussed throughout the following meta-level analysis when appropriate.

These discourses that were relied upon to emphasise the victimisation of men, as well as the victim blaming of feminism, feminists, women and other institutions will be discussed in greater detail in the following meta-level analysis. These discourses have been categorised as belonging to the following three themes: feminism, feminists and women; racism and the nuclear family; and freedom of speech. These themes will be discussed here by taking a step back from the data to consider how they can be related to and discussed in



relation to a larger and more general context than the comment track. Here, the historical and cultural meaning and implications of the discourses found within the comments will be considered, as well as notions of power and power struggle that these discourses represent. In other words, this meta-level analysis will delve further into the different aspects of a CDA, which will eventually lead to a discussion of power that draws on the theories of both Teun van Dijk and Michel Foucault, as discussed above in Chapter 5.

### 7.2.1. Feminism, feminists and women

The theme of feminism, feminists and women was one of the largest found in the 60 comments and has therefore been grouped together here. This theme relied on discourses about feminism being diffused, feminists, women and MeToo. These different elements of this theme will be considered here in relation to relevant cultural and historical contexts.

#### 7.2.1.1. Diffused feminism

The discourse of feminism being diffused was extremely popular within the 60 comments analysed in the micro-level analysis and refers to two different arguments. Firstly, that contemporary feminism has gone too far and is no longer about gender equality, but that it once was. Secondly, that feminism is only concerned with women's rights and equality, and therefore not with men's rights and equality at all.

The construction of contemporary feminism as no longer being about gender equality often relied on the argument that the third and fourth waves of feminism have gone too far, as true gender equality has been achieved. It is relevant here to briefly consider the different waves of feminism in a Danish context, as also discussed in Section 3.2. above. The earlier waves of feminism (ca. 1915-1990s) were focused on women's rights to their own bodies, as well as their right to vote and be elected (Olesen, January 23, 2017; Harcourt, 2006; p. 4). Within the comments, the Red Stocking Movement,<sup>47</sup> which emerged during the second wave of feminism in 1970, was referred to as a specific example of the kind of feminism that was focused on genuine gender equality, as opposed to the third and fourth waves. The Red

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<sup>47</sup> The Red Stocking Movement was a left-oriented and radical feminist women's movement focused on equal pay and equal conditions for men and women (Løgstrup & Sørensen, November 5, 2012).

Stocking Movement was often on the receiving end of critique, particularly because of the break-away groups associated with the movement.<sup>48</sup> Therefore, the description of this movement, which was both directly and indirectly associated with misandry and destroying the nuclear family, as having to do with genuine gender equality in the comments is peculiar.

The third wave of feminism retained the focus on body politics initiated during the second wave, and the fourth wave is focused on the digital sphere and the role hereof in issues of gender equality. The global MeToo movement, discussed above in Section 3.3., is an example of the focus of this latter wave of feminism. Describing the third and fourth waves of feminism as not concerned with actual gender equality, as opposed to previous waves, is a way of acknowledging the social problems associated with the earlier waves. Here, issues such as women's right to vote or abortion are acknowledged as being legitimate issues of equality. However, the right to share stories of and resist sexualised violence is evidently not perceived as being legitimate, thereby suggesting that some issues of gender equality are not seen as being serious or warranting any serious changes.

This leads to the dichotomy between the 'public' and 'private' spheres. The public sphere relates to paid labour, political and economic activity, whereas the private, just to name a few, relates to household labour, sexuality and domestic and sexualised violence (Goldfarb, 2000, p. 4). According to Carol Pateman (1989), "the dichotomy between the private and the public is central to almost two centuries of feminist writing and struggle; it is ultimately, what the feminist movement is about" (Goldfarb, 2000, p. 4). Feminist scholars have documented the ways in which long-accepted definitions of privacy have functioned to make violence against women invisible, both on a legal and political level (Goldfarb, 2000, p. 5). Especially two distinctions between public and private have been identified and critiqued by feminist scholars as strongly influencing legal thought. These are the distinctions between the state and civil society and the market and the family (Goldfarb, 2000, p. 5). In both distinctions, violence against women is characterised as belonging to the private sphere, and therefore, neither law nor politics is concerned with this violence. For the past many decades, feminists have called for a resituating of violence against women to the public sphere, thereby

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<sup>48</sup> One such group was Lesbisk Bevægelse (roughly translated to Lesbian Movement), which was founded in 1974. This group was described as particularly radical, due to its disapproval of members of the Red Stocking Movement who lived with men. These members were described as second-rate feminists and traitors sleeping with the enemy. Lesbian Movement was described as misandrist and trying to destroy the nuclear family (Schloss, May 4, 2020).

hoping to gain access to a full array of legal and political weapons to combat it (Goldfarb, 2000, p. 5).

One example in which the categorisation of violence against women as belonging to the private sphere can be seen is in relation to rape as a criminal offense. In Denmark, the act of rape as a criminal offence can be traced back to the first Danish laws from the 13<sup>th</sup> century. Here, rape was seen as a violation of the property rights of women's husbands, and it was not until the first Danish Penal Code from 1866 that rape was considered a violation of women (Amnesty International, 2008, p. 16). However, this violation was only of women's honour, which was negatively impacted by them being victims of sexualised violence outside of the marriage. Hence, rape was mainly punishable when committed by strangers against married women (Amnesty International, 2008, p. 16). In the new Penal Code adopted in 1930, rape was, to a greater extent, viewed as a violation of women's right to sexual self-determination, thereby signalling a change in the understanding of rape. The Penal Code also included the possibility to punish marital rape, which had not previously been seen as a criminal offence. Nevertheless, there was still a possibility for husbands to get a reduced or completely waived penalty if charged (Amnesty International, 2008, p. 16). In 1967, the provisions on rape were amended so that the differences in maximum penalties were abolished, meaning the maximum penalty for marital rape and acquaintance rape became the same. In 1981, amendments made the threat of rape punishable (Amnesty International, 2008, p. 16).

These developments continued, and in 2013, after Denmark signed the Istanbul Convention, the Danish parliament officially abolished paragraph 227 in the Penal Code stating that perpetrators could get a reduced or altogether waived penalty when married to the victims (Jørgensen, June 3, 2013). Rape of defenceless victims, such as sleeping, unconscious or physically handicapped victims, was also deemed as rape and punished in the same way as other rapes. Lastly, rapes where the perpetrator and the victim know each other were no longer punished more leniently (Amnesty International, May 31, 2013). More recently, in 2020 a consent-based provision was passed, yet again signalling how the perception on rape is changing in Denmark. That being said, this latest development was met with mockery and contempt in different layers of society and on different platforms. Here, popular arguments included that sex would now require a legally binding contract and that it would now be necessary to bring a printer and pen to bed, thereby ruining the nature of sex (Laursen, May 17, 2020). This mockery of the consent-based rape provision can be argued to

bear similarities to the analysed data in this thesis, where feminism was constructed as having gone too far.

These achievements of feminism that are perceived as being legitimate have to do with the right to abortion<sup>49</sup> and equal pay, both of which can be categorised as belonging to the public sphere. The consent-based rape provision and the MeToo movement's regained momentum are reflected in the current debate in the Danish society, as was also discussed above in Section 3.3.. This debate has to do with sexism and sexualised violence and can therefore be categorised as belonging to the private sphere as it is not perceived as having to do with gender equality. This means that talking about these issues is not perceived as being justified or even warranted. Hence, the way in which rape has been socially constructed and changed over the past 700 years<sup>50</sup> can be viewed as a historical and social remnant that still affects public perception of sexualised violence as belonging to the private sphere and having nothing to do with gender equality. This feeds into the discourse found in the 60 comments of being fed up with the current debates about sexism and sexualised violence, as focusing on these issues is considered to be unnecessary.<sup>51</sup>

The construction of only some matters of gender equality being legitimate exemplifies a power struggle as well as an exercise of power, as it suggests that some members of society are trying to dictate which issues of gender equality are legitimate, and which are not. This power struggle represents the notion that power is constantly negotiated due to support and, particularly, resistance (Foucault, 1997, p. 298-299). As discussed above in Section 5.1.1., power operates largely through language, seeing as groups in a given context generate language that tends to represent certain formations of power as natural or common sense (Simpson & Mayr, 2010, p. 3). Thus, by describing certain issues of women's rights and equality as not being about actual gender equality, those expressing this opinion rely on a degree of power through which they can resist both these issues as well as those experiencing them. Hence, this belief that contemporary feminism is no longer concerned with gender equality may also be described as a 'regime of knowledge' that brings with it a power

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<sup>49</sup> Usually, abortion would be something belonging to the private sphere, however, in the Danish context, it has moved to the public sphere.

<sup>50</sup> With regards to law, politics and wives (women) being the property of their husbands (men).

<sup>51</sup> In one of the analysed comments, Denmark was compared to the US, Spain and Sweden in an attempt to demonstrate the kind of country that Denmark must not become. This is due to the respective effects of MeToo, momentum for the feminist movement and the institutionalisation of feminism in these countries (Carlsen et al., October 29, 2018; BBC, April 26, 2018; BBC, March 8, 2018; Salam, March 8, 2020).

relationship in which women continue to be resisted (Philips & Jørgensen, 2002, p. 12; Foucault, 1972, p. 117).

The discourse of feminism being diffused can be said to play an ideological role, in this case by promoting the ideology of antifeminism. By presenting feminism in this way as not being about gender equality, those who claim to actually want gender equality have no choice but to distance themselves from feminism, and thereby identify themselves as being antifeminists.<sup>52</sup> It is relevant here to consider a finding from the 60 comments, as the discourse of declared antifeminist was utilised to express a paradoxical attitude towards women, particularly in relation to gaming. Here it was argued that women have not yet done enough to deserve any real changes being made in their favour, and that they should rather 'get in line'. The paradox herein lies in the construction of antifeminism as being concerned with genuine gender equality, yet women still must know their place and get in line, because they have not been part of the gaming community for long enough to deserve being treated fairly.

This expression that women should get in line represents a power relationship between men and women, at least in the context of the gaming community, in which men are maintaining their position of power by utilising and reproducing a discourse through which women are constructed as not deserving to be treated in the same way as men. Furthermore, this argument also suggests that it is the men in the gaming community's job to tell women where their place is, as well as to make sure that they stay in it. Hence, although antifeminism is constructed as being concerned with gender equality, the discourse of antifeminism reproduces a 'regime of knowledge' in which it is understood that women do not deserve equality (Phillips & Jørgensen, 2002, p. 12).

The biggest social problem expressed through the argument that feminism is not about gender equality is that of men's rights and equality. The comments analysed in this thesis clearly construct feminism as only being concerned with women's rights and equality, suggesting that many men do not feel that contemporary feminism is interested in them or

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<sup>52</sup> Many of the communities identified as existing within the manosphere have been identified as being antifeminist, including the MRA community (DareGender & Cybernauterne, 2020, p. 13). However, as was also discussed throughout Chapters 2 and 3 above, the discourses utilised within many of these communities do not indicate a desire for genuine gender equality.

their well-being.<sup>53</sup> This means that men's rights and equalities are being dismissed by the illegitimate focus on women's rights and equality. Simultaneously, this creates the idea that women are the ones responsible for men's equality and well-being, not men themselves. Nevertheless, this has resulted in a power struggle between not only men and feminism, but also between men and women, not necessarily because women are resisting the power of men, but rather because women are being given too much power by the feminist movement, and men are being left behind. Furthermore, men have become the victims of feminism, and due to this, misogyny becomes normalised, as this victimisation is the fault of feminism and women. Thus, a discourse of victim blaming is used as a systemic tool to legitimise misogyny, resulting in the oppression of women.

This can be related to findings from the manosphere, where MRA movements are described as seeing rights and power as a zero sum-game, where women gaining the same liberties and societal influence as men is a threat to what men have always had (Mogensen & Rand, 2020, p. 48). Herein lies a power struggle, as members of the MRA communities are attempting to delegitimise the claims of women and feminism by promoting their own rights and equalities. This construction of feminism as not being about gender equality furthers a 'regime of knowledge' in which feminism is seen as being a threat to men. According to Foucault, this power struggle between feminism and men may be described as a way in which power is constantly negotiated (1997, p. 198).

The construction of feminism not being concerned with men or their rights is a way in which it is constructed as actively conspiring against men and thereby victimising them. This construction of feminism conspiring against men,<sup>54</sup> which appeared in several of the analysed comments, portrays men's feelings of being victimised. This can also be found within the manosphere and other extreme misogynist and/or antifeminist groups. For instance, within conspiracy theorist communities, the feminist movement and public figures participating in the MeToo debate are frequently included in conspiracy theories as agents attempting to destroy the society (DareGender & Cybernauterne, 2020, p. 10). This is further

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<sup>53</sup> In the micro-level analysis, a construction of men was found in which they are perceived as having to pay for women's rights and equality. This feeds into the findings presented in Section 2.1., where women were constructed as gold-diggers on American and Indian MRA sites (Cockerill, 2019, p. 99).

<sup>54</sup> One way in which feminism is constructed as conspiring against men is because of the system being feminised. This has resulted in the system being unfairly biased to women's advantage, particularly in divorce and custody cases. This is furthered by statistics from 2020 showing that only 14% of children whose parents are divorced live with their fathers (Danmarks Statistik, 2020, p. 29).

supplemented in the report by Centre for Digital Youth Care, discussed in Section 2.3., where it was found that in the Nordic culture there is a tendency to focus on fighting the perceived feminised system (Mogensen & Rand, 2020, p. 38). The overall themes of these conspiracy theories often represent anxieties about loss of control within a political or social order, for instance to feminism and women (Marwick & Lewis, 2017, p. 18).

The argument that feminism is not concerned with real gender equality allows for a consideration of whether, at least within certain contexts, this argument represents a social construction of society and culture. Here, the discourse of feminism being diffused may be referred to as a 'regime of knowledge' that produces a truth that governs how those believing it speak, think and act (Foucault, 1991, p. 79). Those who participate in this discourse in the comment track analysed in this thesis may identify with this 'regime of knowledge' outside of the comment track as well, and thereby, this discourse is carried into other spheres of social life. One such instance could, for example, be the observation that one individual who participated in the analysed comment track referred to their own antifeminist group on Facebook and encouraged others to visit and join it. Hence, this represents an instance in which the analysed comment track was directly related to the manosphere.

#### 7.2.1.2. Feminists and women

Within the micro-level analysis of the 60 comments, several different discursive constructions of feminists and women were encountered. These constructions all had one thing in common: they were very negative towards feminists and women, and often constructed them as being the enemy. Essentially, most of the 60 comments analysed in this thesis conveyed a general hatred of feminists in particular.

There was a general lack of distinction between feminists and women in the analysed comments, as the two words were often collapsed and used interchangeably, suggesting that feminists and women are perceived as being the same. However, in the comments making up the identity of the mocking individuals, it was found that several comments were focused exclusively on women as opposed to women and feminists. Within the manosphere, women and feminists alike have been found to be the objects of ridicule (DareGender & Cybernauterne, 2020, p. 12). It is also within the manosphere that the most extreme forms of misogyny can be encountered, where this hate is directed at women in general as opposed

to just feminists. On the manosphere, this misogyny particularly comes to expression through the mocking of women, and hence, the observation that the comments within the mocking individuals identity focused on women in general suggests that there is a correlation between this identity and the manosphere in terms of their overt misogyny.

A construction also emerged within the comments in which women coming forward with their experiences of sexualised violence were automatically equated with feminism and as feminists. When considering the negative image that is constructed around contemporary feminism and feminists in the data, a paradox was encountered, which was also explored above in the discussion of diffused feminism. In the 1960s and 1970s, being a Red Stocking carried a negative connotation, however, in the analysed comments, being a Red Stocking was legitimate, whereas being a feminist in contemporary time is not. This is rather paradoxical, as feminism and feminists back then were also met by a lot of public resistance, and women commenting on women's liberation in the 1960s and 1970s would be met by the phrase "are you a Red Stocking?" (Hoffgaard, March 6, 2020). Thereby, in the analysed comments, 'feminist' has replaced 'Red Stocking' in the network of signs making sense of each other in our language.

This suggests that the meaning of feminism and feminists has evolved, which can be related back to how social conventions teach us that there are certain meanings associated with certain words (Philips & Jørgensen, 2002, p. 10). Here, it can be said that language should be seen as changing over time, as argued in post-structuralism and by Foucault (1972), as this finding indicates that discourses can indeed change, bringing with them new power relations and understandings of what are true or false pictures of our truth (p. 117). Here, the negative connotation of the Red Stockings was once perceived as a truth, however, this has now changed, and the negative connotation of feminists has now become the truth. Thus, this constitutes a 'regime of knowledge' in which women participating in the gender equality debate or sharing their stories of sexualised violence are seen as feminists, which, as discussed above, entails a disregard for men's rights and equality. Furthermore, this regime of knowledge also represents an understanding of the Red Stocking Movement and the causes they fought for as being legitimate. However, this construction of the Red Stocking Movement as being an accepted kind of feminism creates a false truth, as they were also met by resistance, as indicated by the negative connotations that have previously been associated with the phrase 'Red Stocking'.



Considering the negative connotation the word ‘feminist’ has obtained in the data, calling women feminists is a way of using the word to try to silence them. Furthermore, by associating women with something very negative, in this case being feminists, when they speak up and resist sexualised violence, the discourse of feminism and feminists is used as a strategic tool within misogynist discourses. This association is used to silence and shame women into keeping these issues within the private sphere instead of out in public. Men’s perceived victimisation at the hands of feminists and feminism is used to justify this shaming, and hereby, the victim blaming discourse that frequently occurred in the data can be found.

Another of the encountered constructions represented feminists as being woke and slutty, where both descriptions were intended to say something negative about feminists. The phrase ‘woke’ or to ‘stay woke’ began appearing in the US in the 1940s and was first used by African Americans to refer to becoming “woken up or sensitised to issues of justice” (Ng, January 22, 2021). After the Black Lives Matter movement (BLM) started in 2014,<sup>55</sup> the word ‘woke’ became politicised. Today, being ‘woke’ is often defined as being “‘aware’ or ‘well-informed’ in a political or cultural sense”, and the term has evolved into an all-encompassing term used to describe leftist political ideology (Ng, January 22, 2021). Despite this use of the term to signal progressiveness, ‘woke’ has also been weaponized by those on the right-wing as a “sneering, jeering dismissive term” used to denigrate those who do not agree with their beliefs (Ng, January 22, 2021).

A recent example in which this negative connotation of the term ‘woke’ can be seen is in the response to a recruitment video for the Central Intelligence Agency (CIA) in the US. The video in question was posted on the CIA’s YouTube channel on March 21, 2021 and features a 36-year-old Latina CIA officer who uses words such as “intersectional”, “cisgender” and “millennial” (Muzaffar, May 4, 2021). The video has been criticised for being full of “woke propaganda” and focusing too much on political correctness (Muzaffar, May 4, 2021). The video was especially mocked on Twitter, with posts from a wide variety of Americans, including Robby Starbuck, a Cuban American producer and director, Meghan McCain, American columnist and even Donald Trump Jr. These Tweets argued that “every institution is being destroyed by the woke left”, “China, Russia and our enemies are laughing at us” and

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<sup>55</sup> On August 9, 2014, Michael Brown Jr., an 18-year-old black man, was fatally shot by Ferguson police officer Darren Wilson in the city of Ferguson, Missouri (McLaughlin, August 15, 2014).

that “wokeness is the kind of twisted PSYOP a spy agency would invent to destroy a country from the inside out” (Muzaffar, May 4, 2021).

This negative construction of the term ‘woke’ represents a power struggle between those identifying with the term, and those opposed to it. By changing the meaning of the term and turning it into something negative, the discourse is being changed. Using the term to mock feminists and others using the word is a way in which this negative, anti-woke discourse is being reproduced. This reproduction furthers the construction of feminists being ridiculous, and therefore also reproduces the power of those distancing themselves from the term. In this sense, anti-woke discourse can be argued to do ideological work, as it feeds into the discourse of antifeminism by constructing feminism negatively. Furthermore, the mocking nature of the term and its reproduction is constructing the absurdity of feminists as being natural (Simpson & Mayr, 2010, p. 3). This construction of ‘woke’ also belittles and delegitimises those using the term to resist existing power structures. The negative connotation of the term may therefore represent a ‘regime of knowledge’ in which the futility of the term is accepted as a ‘truth’ (Phillips & Jørgensen, 2002, p. 12; Foucault, 2003, p. 306).

Moving on to the description of feminists as being slutty, this term is also very interesting, particularly considering the history of feminism and women’s rights. The construction of feminists as being slutty is a way in which to refer to them being promiscuous and can be related to historical developments made by the feminist movement. As discussed above in Section 3.2., as well as in the discussion of feminism being diffused, the second and third waves of feminism utilised the female body as an entry point into politics (Harcourt, 2006, p. 4). This may also be referred to as ‘body politics’ and has to do with social practices and policies through which the powers of society regulate the human body. In the early 1980s, the sex-positive feminist movement started, mostly as a response to anti-pornography feminists’ attempt to put pornography at the centre of the explanation of women’s oppression (Glick, 2000, p. 20). Sex-positive feminism acknowledges the significance of women exploring their bodies and sexual desires and argues that even today, women’s sexual pleasure is silenced, mostly in practice but also in policy (McGeeney & Kehily, 2016, p. 238).

The increased focus on women’s sexuality and the sexual autonomy of women has been perceived as a liberation of women. However, it has also resulted in things such as slut-

shaming,<sup>56</sup> to which the reference to feminists as being 'slutty' refers. This slut-shaming is used, for instance, to undermine the credibility of women by implying that they are more sexually active than is deemed acceptable (Cox, July 3, 2018). Using women's sexual freedom to insult them requires a reliance on gender stereotypes that dictate that women are not sexual beings, and that sex is something women do to please men, not because they enjoy it themselves (Groneman, 1994, p. 342).

Women's sexual autonomy being constructed in this negative manner can also be seen within the manosphere. Here, women who are sexually active and feminists are described in equally negative manners as being promiscuous, provocative, yet also angry, unfeminine and unattractive (DareGender & Cybernauterne, 2020, p. 12). This construction of sexually autonomous women and feminists is a way to criticise the feminist ideology. Similarly, the Incel community views sex and women's sexual autonomy in a way that constructs women very negatively. Here, sex is seen as a commodity that women trade to obtain safety, financial stability or status (Mogensen & Rand, 2020, p. 45). It is a common understanding that few men will have most of the sex, because women are superficial and will therefore sell their sex to the same select group of a few men who are naturally gifted with certain traits, such as above average height and a square jaw.<sup>57</sup> This notion that women sell their sex to the same men can be related to the concept of evolutionary psychology,<sup>58</sup> which was also discussed above in Section 2.1. as being a popular theme within the manosphere.

This construction of women and their sexuality mocks the idea of women as sexual beings who enjoy sex just for what it is, and rather constructs them as being manipulative and using sex as a commodity to get ahead. Using a word such as 'slut' to describe sexually autonomous women is a way of resisting the power they have over their own bodies by suggesting that they are too sexually active. Here, even liberated women still have to adhere

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<sup>56</sup> The SlutWalk movement began in Toronto, Canada in 2011, after a Toronto police officer suggested that women should avoid dressing like "sluts" as a precaution against sexualised assault (Valenti, June 3, 2011).

<sup>57</sup> The women who are aware of this transaction are called "Stacy" (Mogensen & Rand, 2020, p. 45). These women lean into the sexual power they are biologically given and seek to maximise them by sexualising their appearance. The women who are unaware of this transaction are called "Becky" (Mogensen & Rand, 2020, p. 45). Becky is often perceived as being a feminist who attempts to dominate men through political and philosophical discussions.

<sup>58</sup> Evolutionary psychology attempts to explain different behaviour based on reproductive challenges (Alba, December 19, 2017). Here, evolutionary psychology explains that women choose certain men, and thereby deselect others, because of their reproductive potential.

to the views of others when it comes to their sexuality and sexual activity, and the slut-shaming discourse therefore represents a significant power struggle between women and those who participate in slut-shaming discourses.

Another interesting construction of feminists that occurred in the comments was that of them being snakes. This was also discussed in Section 7.1. above, as feminists were described as biting at men. Throughout history, snakes have been associated with women in many religions and cultures in both positive and negative ways. In many cultures, serpents are symbols of sexuality and fertility, and are sometimes associated with wisdom and knowledge (Chakraborty, 2017, p. 156). The serpent is one of the oldest symbols of female power, and in pre-classic Aegean civilisation, women and serpents together were considered holy. With the arrival of Christianity, the construction of serpent woman in western literature and culture changed and came to represent fatal temptation and destructive eroticism. Both the woman and serpent were demonised, and the body and sexual pleasure became an object of abhorrence. Women became “the devil’s gateway” (Chakraborty, 2017, p. 157). The biblical myth of the Great Fall is significant to the changes in the construction of transgressive women in literature. The myth of the Great Fall is considered to be the starting point of Christian misogyny. Though the myth does not explicitly propagate any misogynistic conception regarding Eve, its cultural receptions and interpretations by later Biblical scholars and church authorities have strengthened the cultural construction of Eve as “the temptress, the destroyer of man and the ally of Satan, the serpent” (Chakraborty, 2017, p. 157).

As Nel Nodding argues, “We have at least two good reasons for studying and analyzing the myth of Eve and the Fall: its continuing effects on present patterns of thought and social structure and its influence on traditional conceptions of evil” (1989, p. 52). The negative association between women and serpents can still be found today, as was seen in the comments analysed in this thesis, and represents a ‘regime of knowledge’ where the association between women and serpents, as well as the negative qualities and nature of women, is considered a ‘truth’ (Phillips & Jørgensen, 2002, p. 12; Foucault, 2003, p. 306). Furthermore, this continued construction not only reproduces the discourse itself, but also the negative attitude towards women that informs it. Hence, the construction of women being akin to snakes found in the comments is a way of reproducing this discourse in which women are perceived as being evil, the destroyer of man and the ally of Satan. Using and reproducing this discourse of women being snakes thereby strengthens already existing

power relations in which women are constructed as being to blame for everything negative that has ever happened to men. Therefore, the presence of this discourse in the comments constructs a very negative and misogynist attitude towards women, as well as the victimisation of men at the hands of women.

The discursive constructions of feminists and women discussed above only represent a fragment of the ways in which they were discussed in terms of their gender. Throughout the analysis of the 60 comments, descriptions of women were also encountered in which they were constructed as being hysterical, manipulative, emotional, lying and deceiving. The discursive constructions of women constitute an ingrained part of gendered structures that are consciously and unconsciously produced and reproduced in the daily course of life. Through the analysis above, it can be seen that these discourses are also reproduced in the comments. However, we cannot know whether this is done consciously or unconsciously, as some may not be aware of the gendered structures they are reproducing, while others may be aware and do so intentionally.

The last construction of feminists and women found in the comments that will be discussed here has to do with the social problem of misandry. Misandry was identified, as a fair number of comments constructed women and feminists as hating men. It is relevant here to acknowledge the context in which the comments analysed in this thesis were posted. The article from Politiken to which these comments were posted is an article about misogyny and antifeminism in Facebook groups where men share rape and murder jokes about women. Hence, the presence of the argument that women and feminists also hate men may be understood as a form of victim blaming, in which the perceived misandry of these women and feminists is used to construct the victimisation of men and to justify the existence of such misogynist and antifeminist groups.

‘Misandry’ refers to the hatred and oppression of men based on their gender (Flood et al., 2007, p. 442). In popular culture, misandry has been constructed as representing a shift towards the gynocentric order and as including tropes of absent, insensitive and/or abusive men. In other words, misandry is used as a tool to construct men in a negative manner, thereby legitimising an increased focus on women. Furthermore, misandry is constructed as resulting from a feminist project to privilege gender as the principal site of identity and power, and to redress traditional androcentrism through legitimised forms of dehumanising and demonising men. Hence, referring to misandry may be considered a kind of ideological work,

as it serves to further the ideology of antifeminism by constructing feminists as being misandrist. Men's rights activists have criticised modern laws and policy for being examples of institutionalised misandry,<sup>59</sup> where the concept of misandry may be related to the construction of feminism conspiring against men which was also discussed above (Berlatsky, May 29, 2013). This supports the construction of misandry as something that is done to men by feminists and women, and as something that is victimising men. The idea of misandry may also be argued to draw on a popular stereotype of all feminists hating men and being anti-male (Anderson, Kanner & Elsayegh, 2009, p. 216).

The presence of the discourse of feminists' and women's misandry is another way in which the comments analysed in this thesis can be related to findings within the manosphere. As discussed above in Section 2.1., Debbie Ging (2017) identifies one of the commonalities between the communities within the manosphere as the 'red pill philosophy', which aims to awaken men to feminism's misandry and brainwashing (p. 640). Similarly, Alice Marwick and Robyn Caplan (2018) argue that misandry is a core part of the vocabulary of manosphere spaces, particularly MRA communities (p. 544; p. 547). Within these communities, the term 'misandry' is used to encapsulate a theory of feminism as intrinsically prejudicial and threatening towards men, as well as victimising men, which in return provides justification for networked harassment throughout the manosphere of those espousing feminist ideas (Marwick & Caplan, 2018, p. 544). This finding from the manosphere can also be related to the concept of victim blaming discussed here in relation to misandry, and therefore also to the idea that women and feminists have started a gender war by hating men (Macnamara, September 15, 2006).

The argument of misandry represents a power struggle, as it is a way through which men are furthering the representation of their own victimisation at the hands of feminists and women. By arguing that feminists hate men, the actions and morals of feminists are called into question, and thereby made less legitimate. Within the manosphere, a 'regime of knowledge' exists in which the stereotype of feminists hating men represents a shared 'truth' (Phillips & Jørgensen, 2002, p. 12; Foucault, 2003, p. 306). Hence, the argument that feminists are misandrists is not only a way to maintain and reproduce the power of men, but also a way to reproduce negative attitudes towards feminists. This discourse of misandry is also used to

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<sup>59</sup> The construction of institutionalised misandry frequently relies on arguments about alimony payments, custody of children, physical violence against men and the rape of men in prisons (Berlatsky, May 29, 2013).

belittle some women's experience of misogyny, which means that the reproduction of this discourse also contributes to the silencing of women's experiences by men, and therefore also contributes to the reproduction of men's power over women. Lastly, because of this, the discourse of misandry may be perceived as a strategic tool used by some men to avoid taking responsibility for the misogyny some women experience.

#### 7.2.1.3. MeToo

On several occasions throughout the 60 comments, MeToo was either referred to explicitly, but mostly it was referred to implicitly through tropes, such as 'hand on the thigh', 'the public persecution of one man or the other' and 'pitchforks and torches'.

As discussed above in Section 3.3., MeToo received a rather lukewarm reception in Denmark during the first wave of the movement in 2017. A few Danish men experienced the consequences of their transgressive behaviour, for example Peter Aalbæk Jensen (Karlskov, November 10, 2017). This has changed significantly during the second wave of MeToo, as several prominent men, such as Morten Østergaard, Frank Jensen and Jes Dorph-Petersen, have been fired or removed from their positions due to sexualised violence (Tvede, January 23, 2021). However, the comments analysed in this thesis construct these men as the real victims rather than the perpetrators, as MeToo is constructed as 'having gone too far', a 'one-way debate' and destroying men's life with no 'reasonable proportions between the accusation raised and the punishment'. Hereby, women who have been victims of sexualised violence are entirely discredited.

This discourse of discrediting women's experiences was found several times throughout the 60 comments, as they were constructed as lying about being victims of sexualised violence. Hereby, this discourse may be related to rape myths,<sup>60</sup> which was also discussed in Sections 2.1. and 2.2. above. Socially constructed ideas about women's sexuality serve to perpetuate myths, for example that women lie about being raped if they have engaged in a consensual sexual act with a man who could damage their reputation or when seeking revenge over men who have crossed them (Littleton, 2011, p. 794). Gotell and Dutton's (2016) research on the manosphere, which was explored in Section 2.1., revealed

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<sup>60</sup> Rape myths are commonly defined as "prejudicial, stereotyped or false beliefs about rape, rape victims, and rapists" (Burt, 1980, p. 217).

that the interrelated claim that false accusations frequently occur was found across three MRA sites in the North American context (p. 66). This is reinforced by Dunne (2019), who contends that the constructing of women as commonly fabricating lies about sexualised violence, including rape, is one of the most prominent rape myths in existence globally (p. 119). She concludes that such rape myths are aimed at sustaining the patriarchal prerogative (Dunne, 2019, p. 119).

Constructing women as lying about sexualised violence demonstrates that the presence of rape myths in society is persistent and may therefore represent a 'regime of knowledge' in which these ideas about women are accepted as the 'truth' (Phillips & Jørgensen, 2002, p. 12; Foucault, 2003, p. 306). Furthermore, it also represents a power struggle between the women who share their stories about sexualised violence and those who perpetuate rape myths to counter these stories. Perpetuating rape myths may be used as a powerful tool to silence women and keep them from participating in the current MeToo debate, which is already considered as absurd and out of proportion. Here, MeToo is belittled to the trope of a 'hand on the thigh',<sup>61</sup> thereby constructing women as being irrational and overreacting. Through this construction, women's experiences of sexualised violence become wholly illegitimate to even talk about, as the essence of MeToo is being delegitimised to only being about a hand on a thigh. In a study conducted by Lise Gotell and Emily Dutton (2016), it was found that MRAs are shifting focus from a long-standing emphasis on father's rights to sexualised violence (p. 65). Here, the issue of rape appears to be utilised to mobilise young men with the goal to exploit their anxieties about changing gender norms and consent standards, and this serves to emphasise a depiction of young men being feminism's principal victims. The trope of a 'hand on the thigh' may be understood as an expression of anxieties about changing consent standards. This is due to the focus on sexualised harassment and violence bringing with it new understandings of which kinds of behaviours are acceptable, and which are not.

During our analysis, we recognised that the constructions of MeToo and the women participating in the movement draws on comparisons to the witch hunts (1500-1600). Jannie

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<sup>61</sup> Here, 'a hand on the thigh' refers to Morten Østergaard who stepped down from his position as leader of the Danish Social Liberal Party due to inappropriate sexual behaviour towards fellow party member Lotte Rod (Patscheider, October 7, 2020). This inappropriate behaviour consisted of him placing a hand on her thigh. The use of 'hand on the thigh' as a trope is used to convey the attitude that a hand on the thigh is not a serious offense.



Møller Hartley and Tina Askanus (2020) analysed the media coverage of MeToo in Denmark and Sweden, and their findings reveal a much more negative and delegitimizing framing of MeToo in Denmark as opposed to Sweden, especially in the beginning of the movement in 2017 (p. 64). In Denmark, the most deployed frames by the media narrated the MeToo movement as a witch hunt and as a public court (Hartley & Askanus, 2020, p. 64). As discussed above in Section 5.1.1., Teun van Dijk identifies the media as being a particularly powerful actor that has the ability to influence people and shape public discourse (2008, p. 15). Thus, it can be argued that the Danish media may have influenced the negative reception of MeToo in Denmark, as tropes of MeToo being a witch hunt were expressed on several occasions throughout the analysed comments.

Historically, the witch hunts, which peaked in the 1500s and 1600s, have been identified by several academics as a misogynist act towards women (Federici, 2004; Holland, 2006). In Denmark, the witch hunts took place between 1536 and 1686, and it is estimated that 1000 witches stood trial, out of which 900 were women (Pedersen, June 30, 2020). In her work on online misogyny in techno-capitalism versus the witch hunts, Siapera<sup>62</sup> (2019) argues that, historically, misogyny has been used as a deliberate political strategy to domesticate women, to control the sexuality of women and to hinder and break female solidarity (p. 35-38). Therefore, misogyny should not merely be viewed as a feeling, an attitude or a type of behaviour towards women, but rather as a method or a set of methods deployed to keep women “in their place” (Siapera, 2019, p. 37). Therefore, parallels between online misogyny and the witch hunts can be drawn, seeing as the witch hunts were used to violently and systematically coerce women into conforming from feudal to industrial capitalism.<sup>63</sup>

While the witch hunts of the Middle Ages can be argued to be an act of deep-seated misogyny, news articles describing MeToo as a witch hunt can be encountered in several countries, not only in Denmark. The most common argument as to why MeToo is a witch hunt is due to, for example, male actors being written or cut out of movies and series altogether when accused of sexualised assault, without going through a fair trial first.<sup>64</sup> Narrating MeToo

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<sup>62</sup> Siapera (2019) relies on the work of Engels (2010 [1884]) and Silvia Federici (2004) and contends that online misogyny is a tool to implement new forms of division of labour by preventing women from taking part in building up the technological future.

<sup>63</sup> Women’s destiny was to reproduce labour force in a domestic setting, while men should take part in the industrial/public setting outside of the private sphere (Ging, 2019, p. 34).

<sup>64</sup> The following news articles are a few examples about constructing the MeToo movement as a witch hunt: <https://www.theguardian.com/film/2018/feb/12/michael-haneke-metoo-witch-hunt-coloured-hatred-men>,

as a witch hunt does two things. Firstly, it constructs the accused men as lacking legal certainty, which is similar to the witch hunts, as those standing trial in the Middle Ages also lacked legal certainty. Secondly, comparing MeToo and men's loss of their jobs to a witch hunt sows doubt about whether the accusations brought forward by women against famous men are truthful. Because it is well known today that witches did not exist, this suggests that men, who have now become the witches being hunted, are being accused of things that are untrue. Because the accusations of women being witches could not have been true, neither can the accusations towards men. It is relevant here to point out that those most frequently targeted during the historic witch hunts were women,<sup>65</sup> and these alleged witches were tortured, mutilated and very often killed (History, October 20, 2020). Thus, alluding to MeToo being a witch hunt does not only degrade many women's experiences of sexualised assault, but it also feeds into the discourse of the victimisation of men.

Reframing MeToo as a witch hunt against men and perpetuating rape myths of women lying may be considered as a way of restructuring the debate with the intention of preventing women from participating in the MeToo debate. Furthermore, it is an expression of deep-seated misogyny, which can be argued to be used in this context to deliberately control the sexuality of women (Siapera, 2019, p. 35-38). This represents one of the ways in which discourse and power are related, as van Dijk argues that discourses have the power to control "when, where, to whom, about what or how" people speak or write (2008, p. 9). When this control is used in the interest of those who use it, and against the interest of those who are controlled, then this may be referred to as "power abuse" (van Dijk, 2008, p. 9). By preventing women from participating in the MeToo debate, they are impeded from trying to restructure society, and this may be considered a form of power abuse. Earlier constructions and understandings of sexualised violence against women are hereby perpetuated. Here, the distinction between public and private spheres arises again, seeing as both MeToo and the women participating in the debate are constructed as being illegitimate, and therefore not deserving specific attention. Such power abuse also serves to maintain the topic of sexualised violence as belonging to the private sphere, as sexualised violence is not perceived as a

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<https://abcnews.go.com/Entertainment/catherine-deneuve-slams-metoo-movement-witch-hunt-punished/story?id=52243767>, and <https://www.information.dk/indland/2017/11/metoo-blevet-heksejagt>

<sup>65</sup> Those especially targeted were single women, widows and other women on the margins of society (History, October 20, 2020).

serious issue warranting public attention and debate. This ultimately reproduces old power relations that are fuelled by historical assumptions and contemporary gendered roles and expectations, resulting in sexualised violence against women being kept 'under wraps' (Banner & Paron, 2019, p. 167).

### 7.2.2. Racism and the Nuclear Family

Within the comments analysed in this project, a racial discourse was found. Although the presence of this discourse was not very large, its occurrence is still relevant to discuss here. This racial discourse occurred within a few comments through the insinuation that feminists' negative actions are not perceived as being negative when non-white, non-Danish men are the victims of these. The racial discourse itself is not very surprising, however, the use of this racial discourse as a tool through which to express misogyny and antifeminism is interesting, as it constructs feminism, feminists, women and non-white, non-Danish men almost equally negatively.

It is relevant here to briefly consider flows of immigrants and refugees that have come to Denmark throughout history. Until the 1960s, Denmark was a rather homogenous society without many ethnic differences (Bejder, January 18, 2016). Industrialised Western Europe had been short of labour since the mid-1950s, and it was this need for labour that led to foreign workers from Turkey, Pakistan and Yugoslavia coming to Denmark in 1967. Simultaneously with refugee flow to Denmark in the 1990s,<sup>66</sup> municipalities such as Hvidovre refused to take in more refugees, and the formation of ghettos - Ishøj, Gellerup, Vollsmose and Nørrebro - was the subject of much criticism. To halt the growing criticism, an integration law was passed in 1998 that reduced the social benefits of refugees and immigrants. In 2002, the legal requirement for family reunifications in Denmark was tightened. The acceptance of feminists' negative actions towards people with non-Danish ethnic backgrounds may feed into the discourse of ethnic minority men being more likely to commit rapes or assaults. As the flows of refugees and asylum seekers increased across Europe between 2009 and 2015, several news articles appeared around sexualised assaults committed by ethnic minority men. These news stories were shared internationally and caused much unrest, for example in

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<sup>66</sup> One of the largest refugee flows coming to Western Europe in the 1990s came from former Yugoslavia (Bejder, January 18, 2016).

Germany.<sup>67</sup> More recently, in 2019, Danish politician Pernille Vermund spoke about there being a correlation between the increasing migrant population and reports of rape in Denmark. In connection to this, Vermund, chairwoman of the right-wing political party New Right, argued that there ought to be an investigation into whether the increase in the reports of rape in Denmark is related to the migrant flows to Denmark in 2015 (Knudsen & Sørensen, October 13, 2019).

Statistics from Denmark do confirm that there is a prevalence of men from ethnic minorities among those accused and convicted of assault rapes, as they are convicted of rape and humiliation violations 1.76 times more often than the rest of the Danish population (Danielsen et al., January 15, 2016). However, as victims of rape or attempted rape are more likely to report assault rapes by people they do not know, this prevalence of men from ethnic minorities may only provide a partial picture of the Danish context (The Danish Crime Prevention Council, n.d.). This can be related to the discussion of the private and public spheres discussed above. Rapes and sexualised violence within relationships, be they romantic, platonic or familial, are not reported to the police nearly as often as assault rapes (The Danish Crime Prevention Council, n.d.). This may be due to assault rapes being considered a part of the public sphere, while rapes and sexualised violence within relationships is considered to be more private.

In the years following the influx of refugees and asylum seekers to Europe, the support for right-wing parties increased. For instance, in 2016, the right-wing populist party, Danish People's Party, was historically popular among the workers with 33.7% of Denmark's skilled and unskilled workers supporting the party (Lange, May 1, 2016). This made it the party with the most votes from workers, and from 2012 to 2016, the support for the party almost doubled. Similarly, in 2017, an examination of the Danish public's attitudes towards the government's halting of Denmark receiving quota refugees showed that 47% supported the government's choice (Løppenthin, September 22, 2017).

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<sup>67</sup> After the onset of the 'refugee crisis', migrants were repeatedly accused of committing violent acts against women in Germany (Sanderson, September 28, 2017). In 2016, official crime statistics from Germany confirmed an increase of nearly 13% in sexualised assault and rape cases compared to 2015, with 9.2% of the overall number of assailants reported as Syrian nationals and 8.6% as Afghan nationals. Similarly, after New Year's Eve in 2015-16, stories of 1000 young men of Middle Eastern and North African descent carrying out organised attacks on women in Cologne, Germany were reported (BBC, January 5, 2016).

Much rhetoric about refugees and immigrants at the time demonstrated a fear within Danish politics, media and the general population, as the 'refugee crisis' was presented as being a national crisis for Denmark and immigrants were depicted as being malicious rather than distressed (Langkjær, November 25, 2015). The Danish rhetoric was identified as strengthening the perception of refugees and immigrants as a threat by framing the Danish government as defending Denmark against refugees and immigrants by means of legislation, so that the Danish people could remain safe. Here, a shared 'truth' was constructed in which the immigrants and refugees coming to Denmark were depicted as the enemy, thereby furthering a system of power in which white Danish men are superior (Foucault, 2003, p. 306). This may be related to the use of racial discourse in general, as a racist and discriminatory discourse often represents a fear of the unknown and a form of power loss if this unknown grows in size. Hence, the presence of this discourse in the comments in relation to feminism is interesting, as it suggests an attitude towards feminism that is similar to that of immigration and refugee quotas. Similarly, the negative attitude towards feminism was utilised as an opportunity to further racial discourse, thereby insinuating a power struggle between Denmark and feminism, as well as between Denmark and immigrants and refugees.

The finding of this racial discourse within the comments is particularly interesting, as this racial discourse can also be found in the manosphere and other extreme antifeminist and misogynist groups. The antifeminism found within these groups is often associated with hatred and fear of minority groups and immigration. For instance, Anders Breivik, a Norwegian right-wing extremist responsible for committing the 2011 Norway attacks,<sup>68</sup> argued in his manifest that feminism and the empowerment of women via sexual autonomy has allowed Islam's entry into the Nordic countries (Mogensen & Rand, 2020, p. 39). Therefore, the fight against Islam and other outside forces is described as needing to start from within by combating feminism and other progressive movements that have welcomed this 'enemy invasion' (Mogensen & Rand, 2020, p. 39). Similarly, ethnonationalist communities express a strong connection to their ethnic and national identity, which often goes hand-in-hand with Islamophobia and opposition to immigration (DareGender &

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<sup>68</sup> On July 22, 2011, Anders Breivik carried out two attacks in Norway, a bombing in Oslo where eight people were killed, and a shooting on nearby Utoya island where 69 people were killed. The people killed on Utoya island were attending a Labour Party youth camp. Most of the 700 campers were between 16 and 22 years old (CNN, July 29, 2020).

Cybernauterne, 2020, p. 10). In their digital groups, neo-Nazi communities relate racial discourse to familial norms by celebrating virtuous, Aryan women who take care of their husbands and children, while left-oriented women who have relations to black and brown men are referred to as 'whores' and 'racial traitors' (DareGender & Cybernauterne, 2020, p. 11). Hence, this racial discourses within the 60 analysed comments can be argued to also do ideological work, as it is highly connected to the ideology of antifeminism, because feminism is constructed as being to blame for the spread of Islam through immigration.

As was also discussed above in Section 2.1., the antifeminist ideology expressed within these extreme communities is often connected to a discourse about the desired return to a nuclear heteronormative family,<sup>69</sup> as well as women's roles within this family (Siapera, 2019, p. 29). This discourse of the nuclear family, for instance expressed through the celebration of virtuous, Aryan women who take care of their husbands and children, has to do with constructs of gender roles and stereotypes about both women's and men's behaviour. Traditionally, many Western societies have believed that women are more nurturing than men, and therefore, traditional constructs of feminine gender roles expect women to take care of their family by working full-time within the home rather than outside of the home (Blackstone, 2003, p. 337). Traditional gender roles construct men as being leaders, and therefore suggest that they ought to be the heads of their households by providing financially for the family and making important family decisions. Hence, these stereotypes of traditional gender roles may also be expected to exist within the nuclear family.

This discourse of the nuclear family was also found within the 60 comments, and hence, a correlation between the comments and the manosphere, as well as other extreme antifeminist groups, was found. Here, women were accused of destroying the nuclear family by no longer prioritising traditional female gender roles. Women leaving the home to work full-time was attributed to feminism, and therefore, feminism was constructed as being implicit in this destruction of the nuclear family. As also discussed in Section 3.2. above, this construction of women and feminism can be traced back to the 1980s, where the significant gains made in the 1970s by second-wave feminism were countered with cautionary narratives and images depicting how masculinity and the nuclear family was threatened by sexually

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<sup>69</sup> The 'nuclear family' refers to a family constellation consisting of a father, mother and children.

autonomous women (Ging & Siapera, 2019, p. 3). This clarifies that the destruction of the nuclear family not only harms families, it harms men in general.

Returning to Anders Breivik, he too argued that the latest wave of radical feminism has severely wounded the family structure of the Western world (Mogensen & Rand, 2020, p. 20). These sentiments are shared in many communities within the manosphere, as well as other extreme antifeminist communities such as neo-pagan, traditionalist and neo-Nazi communities. Here, feminists and women who do not participate in traditional female gender roles by playing their part in the nuclear family are constructed in extremely negative ways. One stereotype about such women is that they are promiscuous, dress provocatively, use their sexuality as a currency and likely have several children with different men (DareGender & Cybernauterne, 2020, p. 12). These women are often the object of disgust, ridicule and sexualisation within these communities.

Along with the traditional gender roles and stereotypical expectations of men and women's behaviour, this discourse of the nuclear family also feeds into an expectation of heteronormativity. In this 'regime of knowledge', anything other than a heteronormative, white nuclear family is constructed as being a threat to society, as it plays into the narrative of the great replacement, through which the white race will eventually be replaced by non-whites (DareGender & Cybernauterne, 2020, p. 9). Hence, feminism, feminists and women are destroying the nuclear family in several ways, either by being with non-white men, in homosexual relationships, have decided to have children via surrogates or sperm donors, or because they do not stay at home with their children and work in the home. The racial discourse discussed here may be highly ideological, as it refers both to the ideology of the return to traditional conservative values and the 'natural order', as well as to antifeminist ideologies in which feminism and feminists are blamed for issues having to do with immigration and the great replacement, as well as the destruction of the nuclear family (Siapera, 2019, p. 28).

### 7.2.3. Freedom of speech

Within the micro-level analysis of the 60 comments conducted above, we also identified a few instances in which the comments had to do with issues pertaining to freedom of speech, particularly men's freedom of speech. It is relevant to start the discussion of these issues with

the notion that ‘boys will be boys’.<sup>70</sup> Over the years, this phrase has morphed into a dismissive way to excuse the actions and attitudes of boys and men, particularly by explaining away things like sexualised assault allegations (Dictionary.com, n.d.). Hence, in relation to the data analysed in this thesis, this phrase can be related to the descriptions of the behaviour of those men who participate in the Facebook groups described in the article from Politiken. In the discussion above, it was argued that the perceived misandry of feminists and women is used to justify the actions of those men who participate in such Facebook groups, and thereby constructs this as being natural. By boiling the behaviour of these men down to being the natural response to misandry, these men are not being held responsible for their behaviour, but rather it is inferred that all men are programmed to act in this way, particularly when faced with the perceived misandry of feminists and women.

One last effect of describing these men’s behaviour as being natural is that it simultaneously defends men’s right to express themselves in the way they do within such Facebook groups. This very naturally leads to the topic of censorship, which was also identified within the comments. Hence, both the concepts of censorship and men’s behaviour can be related to the overarching topic discussed here: freedom of speech. By using men’s nature to defend their behaviour, this also resulted in a representation of men’s behaviour as not warranting censorship, and that men should be allowed to express their attitudes and behave in certain ways without risking being censored. Here, the argument that boys will be boys is used as a strategic tool to legitimise men’s hateful rhetoric, both on- and offline. Despite this, censorship does still occur online, particularly on social media platforms. As was also discussed above in Section 6.2., both Facebook and Politiken have their own community guidelines that are used to censor and remove content that does not live up to these guidelines.

Considering this, it is interesting to consider what may occur when individuals are censored. In some cases, censoring hateful rhetoric may result in the termination of such rhetoric, however, in other cases, it may simply cause those participating in this rhetoric to move to other platforms where the risk of being censored is smaller. This is particularly true for those members of the manosphere referred to as ‘influencers’, which was also discussed above in Section 2.3. (DareGender & Cybernauterne, 2020, p. 8). Influencers here refers to

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<sup>70</sup> The phrase was first recorded in English in 1589 and originates from the Latin proverb: “Children are children and do childish things” (Dictionary.com, n.d.).



the same kind of influencers often associated with platforms such as YouTube and Instagram, however instead of focusing on things like fitness or make up, they focus on political topics that can also be found within the manosphere. These political influencers can gain a large following on social media platforms, however because of the nature of their content, they are frequently blocked from larger social media platforms, such as Facebook, YouTube and Instagram (DareGender & Cybernauterne, 2020, p. 18). An example of this includes the American YouTuber Richard Spencer who was blocked from the platform in 2019 for continuous violations of the platform's community guidelines. Similarly, in Denmark in 2020, the political party Stram Kurs was also removed from YouTube for posting racist and anti-Semitic content (DareGender & Cybernauterne, 2020, p. 18).

These political influencers are often also present on more alternative platforms to which they will move their activity when removed from others. The advantage of these alternative platforms is that there are less strict rules about content, if any at all, however the downside is that there are not as many users on these platforms (DareGender & Cybernauterne, 2020, p. 19). When certain content or users are censored, those who follow them do not stop being active on these same platforms. For instance, even though the account has been removed, those who followed it actively try to recruit more people to move onto the more alternative platforms where the user in question is now active instead. This may also occur with certain kinds of content in general, not just users. If comments of a certain nature are removed from, for instance, Facebook, then those posting such comments may move onto other media platforms, and by letting others know about these platforms, the comment tracks can therefore continue on these platforms without being censored.

The notion of freedom of speech on social media can be related to power, as the right to freedom of speech was utilised in the comments to justify men's right to express themselves using hateful rhetoric about feminists and women. In the report published by DareGender and Cybernauterne (2020), a narrative was identified across communities within the manosphere in which they constructed their freedom of speech as being threatened by feminists or an unnamed elite (p. 11). In the comments analysed in this thesis, freedom of speech is being used as a tool to justify hateful rhetoric, and thereby further the discursive construction of men's power over women in some instances. Maintaining the right to talk about women in a certain way by arguing not only that this hateful rhetoric is a natural tendency for some, but also that people have a right to utilise such rhetoric on social media

is a way through which the superiority of some members of society over others is maintained. The reproduction of such discourse also constructs a social space in which it is not only acceptable to talk in this way, but normal, and where it is a generally accepted 'truth' that there is nothing wrong with this kind of rhetoric and that it should therefore not be censored (Foucault, 2003, p. 306).

## 8. Conclusion

In this thesis, we asked “which different discursive constructions of misogyny and antifeminism are expressed in the comment track to the article ‘*Voldtægtskultur på Facebook: Danske mænd dyrker kvindehad i private grupper*’, posted on the Danish media Politiken’s Facebook page?”

Based on our analysis, we identified several constructions of misogyny, ranging from more extreme discourses of outright misogyny, antifeminism and sexism to more subtle forms hereof. In the more extreme constructions of misogyny, the trope of ‘we love women, just not feminists’ appeared several times throughout the six identities discussed above. This trope can also be found in extreme communities both within and outside of the manosphere, like Incel and Neo-Nazi communities, as they often differentiate between women they hate and the ones they do not hate. In the case of the comments analysed in this thesis, this trope was used to construct feminists in general as being negative and disliked. Furthermore, throughout the analysed comments, this negative attitude towards feminists was very frequently related to a construction of them being someone who is actively taking something away from men. For instance, when feminists participate in the gender equality and MeToo debate, they are only focused on women and their rights, not men and their issues. Hence, women’s rights and equality, including sexualised violence, is part of the problem that is disregarding men’s issues. This negative attitude towards feminists is the result of a power struggle in which men perceive themselves as losing power and being victimised at the hands of feminists. The analysed comments therefore allude to a shared understanding of feminists and feminism as being the enemy that is victimising men, as well as challenging their power in society.

Considering the above, it becomes apparent that ‘feminist’ is utilised as a dirty word throughout the analysed data. This suggests that the discourse of feminism and feminists is changing to one where it is accepted as being something negative. In the data, it was found that women who engage with MeToo were automatically equated with feminism and assumed to be feminists. The writers of the analysed comments are ‘feminist-shaming’ women. Furthermore, by associating women with something very negative, in this case being feminists, when they speak up and resist, for example, sexualised violence, the discourse of feminism and feminists is used as a strategic tool within misogynist discourses to silence and

shame women. Men's perceived victimisation at the hands of feminists and feminism is used to justify this shaming, and hereby, the victim blaming discourse that frequently occurred in the data can be found.

Another extreme construction of misogyny found in the data was the perpetuation of women being destined to stay at home. Women who do not stay at home with their children were constructed as ruining the nuclear family, and the concept of evolutionary psychology was utilised to emphasise men's superiority to women. Women leaving the home to work was constructed as being the result of feminism, and therefore, the constructions of women, feminists and feminism all alluded to them destroying everything for men, including the nuclear family. The power of men is being threatened by women gaining more rights, and their well-being is completely disregarded because women's rights and equality is more important than a stable family. By speaking about women in this way, the power relationship between men and women, in which men are trying to control women, is discursively reproduced. In the data, misogyny was constructed as being the natural response to misandry, as women, feminists and feminism are perceived to hate men deeply. This notion of misandry is only strengthened by the perception that nobody is concerned about men, their rights or their well-being, and they are thereby further victimised. Constructing misogyny as the natural response to misandry is done through the victim blaming of women and feminists, suggesting that their own misandry warrants this misogyny. When this discourse is reproduced, it becomes a socially accepted truth that women deserve the misogyny they experience. This naturally leads to the construction of antifeminism found in the data.

In the constructions of antifeminism, feminism is portrayed as having gone too far and as no longer being focused on genuine gender equality. In other words, the issues with which contemporary feminism is concerned are rejected as not being issues of gender equality. For instance, within the comments, issues relating to sexualised violence were constructed as not having anything to do with gender equality and not warranting any attention. This results in sexualised violence being categorised as something that belongs to the private sphere, and therefore, it is not something that is acceptable to discuss within the public sphere. Furthermore, as also suggested above, the analysed comments constructed feminism as being a dirty word, as feminism is at fault for deprioritising men and causing them to lose their power in society. This victimisation of men was emphasised through the

construction of feminism as prioritising issues that do not actually have anything to do with gender equality, such as sexualised violence, while simultaneously disregarding issues having to do with men's rights and equality.

This discursive construction of antifeminism is reproducing a socially accepted understanding in which certain issues have to do with gender equality, while others do not. Hence, it is also socially accepted to mock and belittle those who care about certain issues, such as sexualised violence. Furthermore, the need for feminism is constructed as being a thing of the past, because gender equality has been achieved. Women should appreciate the rights they have, for example the right to vote and have abortions, and rather men's issues should be included on the gender equality agenda. These antifeminist sentiments rely on a construction of contemporary feminism that is not only taking things away from men and challenging their power, it is also constructed as having become vengeful and hateful towards men. One last construction of feminism that can be related to this is that of feminism conspiring against men. In the analysed comments, a narrative was found in which feminism is actively victimising men by conspiring against them, for instance by prioritising women, but also by working together with different institutions to disadvantage men in different aspects of life.

Throughout both the constructions of misogyny and antifeminism discussed above, sexist connotations were also encountered. This was expressed through gendered discourses where women and feminists were constructed as being hysterical, manipulative, emotional, snakes, slutty, lying and deceiving. Such discourses about women constitute an ingrained part of gendered structures that are consciously and unconsciously produced and reproduced. Here, the unconscious reproduction has to do with many people not being aware of these gendered structures and their role in reproducing these when engaging with such gendered myths about women. Gendered myths can, for instance, refer to rape myths, a topic which appeared in several comments throughout the analysis above. These rape myths most commonly occurred in conjunction with statements about MeToo, as women were constructed as lying about sexualised violence and harassment. Such rape myths are normalised in the language and discourses making up our understanding of rape, and therefore, these kinds of myths are reproduced on a regular basis. Consequently, rape myths are expressions of deep-seated misogyny, and the reproduction hereof is extremely harmful to victims of sexualised violence. This is particularly true when these myths are used as a

strategic tool to silence women and men and prevent them from coming forward with their experiences of sexualised violence. Thereby, the reproduction of rape myths, as was identified in the data analysed in this thesis, is another example of a way in which sexualised violence is constructed as being unacceptable or undesirable for victims hereof to talk about. By utilising rape myths as a tool to prevent people from talking about sexualised violence and harassments, these experiences are not only constructed as belonging to the private sphere, but also successfully prevented from becoming a part of the public sphere.

To answer the research question of this thesis, misogyny and antifeminism are discursively constructed in ways that promote the very negative, and often sexist, perception of women, feminists and feminism. Furthermore, these constructions of misogyny and antifeminism are used as discursive tools to silence women. This is particularly intended to prevent them from further victimising men, as well as from resisting the power of men and the power structures of the Danish society, as well as from engaging with issues of gender equality that are not perceived as being legitimate. Essentially, these discursive constructions reproduce very negative attitudes towards feminism and related issues, which subsequently makes these issues appear to be less legitimate to speak about, thereby silencing women. The constructions are grounded in perceptions of men's rights and well-being as being negatively impacted by feminism, and thereby, these constructions are also highly influenced by the perceived victimisation of men and the power relations between men and women. When considering these characterisations of misogyny and antifeminism found in the analysed comments, they appear to be rather well-developed and mature. What is meant by this is that the discursive constructions of misogyny and antifeminism are well-formulated and articulated. Hence, those contributing to these constructions appear to be very passionate about the subject of feminism, feminists and women, as well as their own position in society and victimisation compared to these.

These discursive constructions of misogyny and antifeminism may be argued to represent much more serious problems than men's victimisation by feminism. Taking into consideration the small amount of data analysed in this thesis, it is concerning that the connection between these comments and the manosphere was so outspoken, as this suggests that misogyny and antifeminism outside the manosphere might be more closely connected with the manosphere than hitherto expected. It is relevant here to also consider that the comment track analysed for this thesis was potentially moderated by both Facebook and

Politiken, and that more similarities with the manosphere may have been found if this was not the case.

Misogyny and antifeminism are indeed global phenomena, and they are firmly rooted in discourses located on different platforms. Even though there needs to be a distinction between groups and fora within and outside of the manosphere, we need to continue to turn our attention to platforms outside of the manosphere, as it is here most individuals find their daily course of life. It is also outside of the manosphere that the recruitment to the manosphere most often takes place, as also made clear in the data analysed in this thesis. Here, some of the comments promoted a specific antifeminist group. The writer of the comments in which this group was promoted is also the individual who created this group. Hence, we need to continuously monitor different platforms outside of the manosphere to follow the developments within the current debates on feminism and gender equality and track down emerging and existing manospheres. This will allow for more in-depth knowledge of whether misogyny and antifeminism are a threat in Denmark.

When considering the potential threat of misogyny and antifeminism, we need to stop comparing everything to the US, both in terms of what misogyny is, but also in terms of what is considered a threat. This was, for instance, seen in the report published by the Centre for Digital Youth Care, where misogyny and antifeminism, as well as the threat posed by these two ideologies, was discussed exclusively in relation to the terror attacks that have occurred in the US. Just because terror attacks in the name of misogyny and antifeminism have been deemed unlikely to occur in Denmark, this does not mean that misogyny and antifeminism do not pose a threat. Acts of misogyny and antifeminism can be carried out in many ways. For instance, when misogynist, antifeminist and sexist discourses are allowed to flourish on social media, things such as sexualised violence are normalised through discourses and language, and they become more socially accepted and the subordination of women continues. Furthermore, the discourses of misogyny, antifeminism and sexism prevent women from participating online, as they oppress women and reproduce structures in which women are not welcome.

It is relevant to break from these discourses by paying more attention to the ways we produce and reproduce gendered discourses on all levels of society, to ensure that the reproduction of these discourses does not contribute to an unequal power relationship between men and women. Hence, the real threat found in the analysed comments does not

lie in a risk of terror, but rather within the language we communicate with and the discourses that are reproduced on a regular basis. These discourses represent a form of discursive violence and pose a big threat by maintaining the status quo of women and girls being subordinate to men, both offline and online. Not only does this have serious implications for free democratic debate online, but more importantly also for violence against women. It cannot be socially accepted to shame women under the term 'feminist' when they resist the sexualised violence they experience. As suggested by the report from the Centre for Digital Youth Care, Nordic men may not be likely to carry out mass shootings or other terror attacks, but the ways in which feminism and women are being resisted and mocked online still represents a threat in the Danish society, as it carries serious implications for men and women alike.

The power of language needs to be acknowledged. By participating in and reproducing certain discourses, power relationships are enforced, and certain members of society are controlled and dismissed. The potential power implications of everything we say need to be acknowledged, and we need to reach a point where we resist the misogynist, antifeminist and sexist discourses that are currently allowed to flourish on social media and take seriously the implications they have for people. Facebook and Politiken, in our specific case, have made the active choice of accepting these misogynist and antifeminist discourses as being acceptable within the public debate. However, these discourses need to be perceived as unacceptable, and more attention needs to be given to the matter. We need to address the serious implications of these discourses and take a stand against them to become active agents of change for a better and more equal future for everyone, both online and offline.



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## 10. Appendix

### Appendix 1 - Politiken's Facebook post

 **Politiken**   
29. marts · 

»Fuck feminismen og de kællinger, der gemmer sig bag den. Sig feminisme ti gange med min pløk i dit anus, imens jeg hiver dig i mundvigene med mine fuckfingre«. Sådan lyder et af de mange opslag i en lukket facebookgruppe.

  
**Fuck feminismen og de  
kællinger, der gemmer  
sig bag den**



POLITIKEN.DK  
**Voldtægtskultur på Facebook: Danske mænd dyrker kvindehad i private grupper**

   697

887 kommentarer 34 delinger

## Appendix 2 - Data sample

### 1. \*Name tagged\*

1.1. uuhh spændende, lidt let påskelæsning

### 2. 😐

3. Er der ikke tale om de mænd, der ikke vil anerkende, at de er homoseksuelle? Rigtige mænd elsker kvinder!

4. Hold nu kæft, hvor er jeg træt af at lege drengene mod pigerne!

Tal og lyt på skift. Stil uddybende spørgsmål, hvis du ikke forstår et udsagn.

Hvis du opfatter noget som sårene eller krænkende, så stil uddybende spørgsmål og find ud af, om det var ment sådan.

Sværere er det ikke.

4.1. Fuldstændig perfekt analyseret \*NAME\*. Lad dog vær med at gøre det, sværere end det er 🍑 😊

4.1.1. Takker ...selvom det er såre simpelt, så lykkedes det nu alligevel at jkke i spinaten med jævne mellemrum 😊

Men princippet holdet, og vender man tilbage til princippet, kan man nøjes med at træde ganske lidt rundt i spinaten, inden man igen har fast grund under fødderne 😊

4.1.2. Så enig 🍑

4.2. Jeg er bange for, at der er en algoritme på Facebook, der markerer den slags opslag som irrelevante og skjuler dem.

5. Det ville være troværdigt af Politiken, hvis de efter denne artikel også lavede en artikel, der dokumenterer det mandehad, der dyrkes i andre grupper. Ingen former for haddyrkelse er i orden, ligemeget hvor den kommer fra.

6. Jeg ved godt det ilde hørt, men der er seriøst også mange kvinde-sider, der hænger fyrer ud, der opfordre kvinder til at mistro mænd og til ting der er ligeså slemt.. Men det helt klart

noget der bør tages hul på og tales om, men den kultur ligger hos mange på tværs af køn, alder og kulture, hvis man skal tale om noget. Så det retorikken blandt mennesker der sidder bag en skærm, der er mange der føler det okay at skrive ubehageligt ting til andre, bare fordi de sidder bagved en skærm og det er en uhyggelig tildens der bør tages op..

**6.1.** tip det til Politiken jeg er træt af den her debat kun går den ene vej. Jeg tror ikke det som Politiken skriver om er had til kvinder, men had til feminister. Og vel på den måde ikke anerledes end den yderste ventrefløj som skriver om den yderste højrefløj og omvendt.

Mænd har fået nok af feminister hvilket jeg synes er godt, men det er den forkerte måde at de er det på.

**6.1.2.** måske vi skulle tage den med ro med at projicere hvem "mænd har fået nok af". Jeg har i den grad fået nok af at høre på de her typer. Den ene artikel udelukker ikke den anden, så læs nu lige den her og bliv klogere i stedet for kun at se dig sur på verden

**6.1.3.** Jeg kan ikke læse artiklen. Men jeg kan godt forstå at mange mænd har fået nok. Og som Jannie bekræfter, så går det også den anden vej.

**6.1.4.** du udtaler dig om en artikel du ikke har læst 🙄🙄🙄

**6.1.5.** tal for dig selv.

**6.1.6.** Skal Jannie tippe om strikke-klubberne som har været oppe i medierne flere gange? Hun kommer ikke ligefrem med ny information.

Advarselsgrupper findes for både mænd og kvinder.

**6.1.7.** Sådan er det jo. Men jeg har været anti-feminist i mange år nu. Og der bliver tit kørt den parallel, at fordi man hader feminister, så hader man kvinder, og det er sjældent tilfældet.

Jeg har gået op i ligestilling for mænd, fordi det kan feministerne ikke finde ud af. Så har sat mig en del ind i det efterhånden. Ja, der er mænd der hader kvinder, men der er for fanden da også kvinder der hader mænd, og dem har jeg også mødt en del af på nettet.

Men det er som det plejer, kvinder der hader mænd vender man det blinde øje til.

Jeg synes det er fair at være på artiklen, som 80% andre som heller ikke har læst den, da den er bag en betalingsmur.

**6.1.8.** jeg er ligeglad med din synvinkel og hvad du er eller ikke er, det rager mig en høstblomst, men du kan da ikke sidde og udtale dig ud fra en spiseseddel og gå aktivt ind i en debat.

**6.1.9.** Tal for dig selv.

**6.1.10.** det gør han vel også?!

**6.1.11.** Heldigvis. Man kan sige "mænd", så jeg går ud fra at han mener alle mænd.

**6.1.12.** Åh, nu er du sørme poppet op i mit feed igen, Jimmi. Med endnu en omgang misogynt og sexistisk galde. Er du ikke sød at forstå, at feminisme ikke handler om, at kvinder skal overtage verden, men at der skal være ligestilling mellem kønnene? Det kan faktisk også komme dig, som mand, til gode og de problematikker, mænd oplever. Hvis ikke du vil tage mit ord for det, så må jeg anbefale dig at Google det.

**6.1.13.** Nej det gør jeg ikke. Hvis jeg mente alle mænd. Så ville jeg nok skrive ALLE mænd. Jeg taler kun om et flertal. Du svare jo selv på det, et eller andet sted.

**6.1.14.** Jeg er sådanset ligeglad med hvad du siger. Rødstæmperne handlede om ligestilling det gør 3-4 bølge ikke. Og det er lige meget hvor meget du tror det gør. Den bevægelse er blevet hijacked af andre, og du har absolut ingen kontrol over det længere.

Må jeg så anbefale at du lige lytter til hende her, for hun kan sige det meget bedre end jeg. <https://www.youtube.com/watch?v=PIhleEQXG9Y>

Hvis du mener at man ikke sige noget der krænker og det er modtageren som bestemmer om det er krænkende, så må du nødvendigvis også anerkende et modtagerens opfattelse af feminismen bestemme hvad feminismen er. (er blevet til)

Og det er ikke sidste gang du ser mig i dit feed. andet end du må blokkere mig.

**6.1.15.** Og hvis du virkelig går så meget op i ligestilling også for mænd, så synes jeg du skal se denne her

[https://www.dr.dk/.../nu-har-vi-talt-nok-om-kvinder\\_244498](https://www.dr.dk/.../nu-har-vi-talt-nok-om-kvinder_244498)

Så kan du passende gå ind på Torbens Facebook og rette dine feministiske

medsøstre, for de er rassende!

**6.1.16.** Vi kan jo ikke bare digte nye fortolkninger og definitioner af ord, som vi lige føler for og som vinden blæser. I øvrigt har jeg ikke nævnt noget om krænker og modtagere og deslige, men det er da lidt op ad bakke du lige antager og digter lidt flere ting. Hvorfor mener du ikke, at jeg har kontrol over feminismen? Og hvem har hijacked den? Det lugter lidt af konspirationsteorier nu. Feminisme handler og har aldrig handlet om andet end ligestilling mellem kønnene. Og det er en bevægelse, jeg gerne vil støtte op om og være med til at udbrede - fordi det er vigtigt. Ikke kun for kvinder, men i ligeså høj grad for mænd. Og som mor til to børn føler jeg et stort ansvar for at lære dem, at alle(!) mennesker er lige meget værd - uanset deres køn, størrelse, hudfarve, religion, seksualitet, mv. Jeg ønsker ikke, bare at være ligeglad og stå til - for så bliver tingene ikke anderledes.

**6.1.17.** Jeg skal helt klart se programmet, når jeg har tid. Men jeg skal faktisk ikke rette nogen, for jeg har faktisk selv været inde og skrive og er enig i, at præmissen for programmet er problematisk og uoriginal.

**6.1.18.** Du skrev "mænd". Ikke "nogle mænd" eller "jeg" eller noget andet der kunne begrænse det. Så jeg antager at du mente mænd generelt.

**6.1.19.** Men jeg skrev heller ikke alle. Så det er stadigvæk ikke en generalisering.

**6.1.20.** hvorfor er det problematisk?

**6.1.21.** Det er desværre ikke sådan sprog fungerer. Hvis ikke du afgrænser substantivet, så gælder det for alle man nævner. "Mænd har fået nok af feminister" betyder alle mænd. Det kan godt være du ikke mener det, men så er dit ansvar at afgrænse din udtalelse. Hvordan skal jeg ellers ved at jeg ikke er inkluderet i DIN udtalelse?

**6.1.22.** Og du er gået på uni! Nu er jeg orddøv, og måske netop derfor går jeg meget op i det danske sprog.

Ental:

Ubestemt: mand og mans

Bestemt: Manden og Mandens

Flertal:

Ubestemt mænd og mænds

bestemt: mændene og mændenes

Altså er mænd et ubestemt flertal. Og kan derfor ikke være generaliserende.

Og derfor skal ALLE foran på.

Og endelig. Læs overskriften.

Voldtægtskultur på Facebook: Danske mænd dyrker kvindehad i private grupper

Der står 'mænd' men er du i den gruppe? For hvis du havde ret, så ville alle mænd jo være i den ikke? Jeg ved ikke med dig, men jeg er ikke inde i nogle af de grupper.

Har du i øvrigt angrebet Politiken og overskriften for er generalisere?

Så tror jeg jeg har brugt nok tid på den tåbelige diskussion

**6.1.23.** <https://ekstrabladet.dk/.../sofie-jeg-var.../8488798>

Og jeg ved ikke med dig, men Sofie har ikke brugt mig. Og formentlig heller ikke over 200.000+ andre mænd, for så har hun godt nok haft travlt.

**6.1.24.** Overskriften er generaliserende men bliver kvalificeret af "i private grupper". Altså, er du ikke i en af det private grupper så gælder det ikke dig.

Men hvis overskriften lød "Danske mænd dyrker kvindehad" betyder det (uden kontekst) alle danske mænd. Ja, og din grammatiske forklaring er volapyk. Bliver "mænd" ikke kvalificerede af andet, betyder det alle mænd.

**6.1.25.** Men konteksten er tydeligt. Der var ikke nogen bestemte mænd - det bliver ihverfald ikke angivet i overskriften. Vores fokus er på hun havde mange mænd. Sprogets betydning er kontekstbestemt.

**6.1.26.** Det må du selv rode i det der. Kan bare slutte den af med det når jeg skriver mænd så er det kvalificeret som ikke alle mænd. Men et ubestemt flertal.

Og jeg dør gerne på bakken for den her.

**6.1.27.** Ja, andre må jo dømme. Jeg ved godt hvad jeg læste og hvad der står.

**6.1.28.** Og så læste du eller forstod du det forkert. BS og siger det er kontekstbestemt.

Så når statsministeren siger \*For det første er det nødvendigt at aflive ALLE

mink i Danmark\*

Så mener du at hun kunne have nøjes med at sige \*For det første er det nødvendigt at aflive mink i Danmark\* For så ved vi godt det er ALLE mink?

**6.1.29.** Ja, præcis. Det er ihverfald tvetydigt hvad hun mener.

**6.2.** Hvordan er en opfordring til at være mistroisk overfor mænd der har lavet noget lort, lige så slemt som at sidde og opfordre til at voldtage kvinder?

Jeg er ikke tilhænger af de der kvindegrupper der hænger folk ud, men når det så er sagt, så kan det da på ingen måder sammenlignes med det artiklen beskriver. 🤔

**6.2.1.** du har fuldstændig ret.

**6.2.2.** Du har ikke hørt udtrykket KillAllMen før?

**6.2.3.** Jimmi Storm Pedersen uddan dig selv -

<https://berkeleyhighjacket.com/.../kill-all-men-response.../>

**6.2.4.** Christopher Macias Escalona Du kunne jo starte med dig selv først 😊

Før du begynder at belære andre.

<https://www.nytimes.com/.../valerie-solanas-overlooked.html>

**6.2.5.** det har jeg aldrig sagt det var.. 🙄 følg med i kommentarsporet..

**6.3.** <https://vm.tiktok.com/ZMeyM9heE/>

**6.3.1.** <https://vm.tiktok.com/ZMeyM4CV1/>

**6.4.** en ting er ond tale, det er jo slemt nok, men den slags ækle kvindegrupper, snakker vel næppe om at udøve vold og voldtægt????

**6.4.1.** det kan jeg ikke udtale mig om, da jeg ikke er medlem af den slags grupper, men selvfølgelig skal mænd ikke opfordre til vold eller voldtægt.. det modbydeligt, men det handler ikke om at hade feminister, men ren og skær nederdrægtigt syn på kvind og det hører ingen steder til..

**6.5.** hvorfor må man ikke mistro mænd, hvis man har oplevet det som en nyttig forholdsregel?

**6.5.1.** man må da også være mistroisk, men så konfrontere man manden og hvis man ikke er tilfreds med svaret, så have respekt nok for sig selv og gå.... Der er altid to sider til en historie, faktisk tre.. mandens, kvindens og sandheden... men at hænge folk ud, er også modbydeligt, medmindre manden har gjort grufulde ting... og utroskab/ usikkerhed herom, er en risiko i kærlighed, ikke grund nok til at hænge hinanden ud..



Jeg siger ikke gerningen er okay, men det gør ikke den modsatte gerning bedre, hævn er ikke bedre end at have respekten nok for sig selv til at gå, så må man gå sin vej og komme videre... Hævn over andre giver ikke en, en bedre følelse, tvært imod...

**6.5.2.** Du er en modig kvinde! Tak.

**6.6.** Hvis du er medlem af grupper, hvor kvinder opfordrer til at voldtage og myrde mænd og det værre (hvad er værre? Do tell) så synes jeg ærligt, du skal anmelde de grupper. Det er sgu heller ikke i orden. Men her afsporer du bare debatten. Det hedder whataboutisme. Når mænd gør det er det nedern - når kvinder gør det er det nedern og også hamrende usolidarisk overfor kvinder. Kæmpe øv.

**6.6.1.** nej det er jeg ikke Julie, læs dog mine kommentar før du dømmer mig på forhånd.... Det præcis der problemet ligger... folk forudindtaget andres mening før i får en rigtig forklaring, jeg siger at denne debat om grupper, der opfordre til alle slags umoralske handlinger, bør klart være et stort debateme... om det mænd eller kvinder er urelevant, det er en skræmmende tildels som desværre dyrkes hyppigt, om det handler om voldtægt, vold, hænge hinanden ud eller skrive ubehageligt til hinanden i kommentarfeltet.... man skal også huske at feje for sin egen dør, før man har travlt med andres... men jeg syntes klart, det bør tales om i åben debat, for dette handler om menneskesyn og en fremstormende kultur, præcis ligesom mobning og det noget som opstår, udefra ens holdning om hvordan man skal opfører sig overfor andre, der også kan udefra ens eget dårlig selvværd, social arv eller andre sørgelig elementer... Måske der skulle laves flere kurser/skolefag, der omhandler takt og tone overfor andre....

**6.6.2.** Du er faktisk hamrende usolidarisk, for du afsporer debatten. Snakken om den generelle tone på internettet er også relevant og vigtig, enig - men nu handler den her specifikke artikel om flere(!) grupper på nettet, hvor mange tusind(!) danske mænd, laver sjov med voldtægt/mord/kultur, hvor kvinder er mindre værd. Og når du selv skriver, ordret, at der findes sider, hvor kvinder er ligeså slemme, så afsporer du igen debatten, der handler om noget andet. Og jeg læser hvad du skriver, flere gange endda. Jeg dømmer dig ikke, jeg prøver bare at få dig til at forstå, hvorfor det ikke er det samme at skrive

et grimt ord i et kommentarfelt til at have store grupper på Facebook, hvor man decideret griner og håner mord og voldtægt af kvinder. Og at du, som kvinde, ikke synes det er mega forkert og problematisk at sidestille de ting kan jeg ærlig talt ikke forstå.

**6.6.3.** fordi jeg ser det overordnet emne og ikke kun folk der ikke har samme feministiske syn som andre, så er jeg usolidarisk....???

Ej, om det var opfordring til at gøre denne slags amoralske handlinger mod kvinder eller mænd, er da fuldstændig afskyelige....

Det ikke kun KVINDESYNET/ FEMINIST HADER, det her emne handler om..... Det ærlig talt hele kulturen om hvordan vi omtaler hinanden og de afskyelige handlinger der opfordres til over nettet, som skal op på debat.....

Jeg er ikke uenig om, at det er afsporet mennesker der dyrker denne slags grupper..... men feminismen handler om mere end ligestilling, kvinder vil kønsneutraliseres for at blive respekteret på lige fod med mænd "Forståeligt" men den slags tager tid og derfor skal der tales om begge køn og alle slags grupper..

**6.6.4.** Jeg er ikke uenig i, at alle skal tale pænt til hinanden. Men nu handler den her tråd og den her debat og den her artikel specifikt om kvindesynet. Så det at fjerne fokus er whataboutisme og det er usolidarisk overfor kvinder. Og hvem siger, at feminisme handler om andet end ligestilling? Og hvem i al verden siger, at "kvinder vil kønsneutraliseres"?

Jeg har det ganske fint med mit køn.

**6.6.5.** Nej, jeg er også seriøst i chok over, hvor mange kvinder der IKKE vil have ligestilling. Det fatter jeg hat og briller af.

**6.6.6.** Eller bare menneske! Hvordan kan man være menneske og ikke være feminist! 🙄♀

**6.7.** Hej med jer

Lige en lille men væsentlig bemærkning om feminisme. Det er fuldstændig korrekt, at man ikke kan ændre definitioner så de passer til ens eget syn på tingene.

Feminisme handler ikke om, har aldrig handlet om og vil aldrig handle om ligestilling mellem kønnene. Det handler om ligestilling for kvinder. Det kan man endda slå op i en ordbog.

Hvorvidt arbejdet med ligestilling for kvinder kan hjælpe mænds ligestilling kan godt være, men det er så en afledt effekt. Hvilket jo er fint nok.

Men ligestilling generelt set, det hedder altså bare ligestilling.

Mvh Martin

**6.7.1.** Hvordan forestiller du dig, at ligestilling for nogle ville kunne eksistere, uden samme rettigheder for andre?? Forstår du ordet ligestilling??

**6.7.2.** Man kan nemlig lige præcis slå det op i en ordbog!

<https://ordnet.dk/ddo/ordbog?query=feminisme>

"ideologi og bevægelse som arbejder for ligestilling mellem kønnene, herunder forbedrede økonomiske, politiske og sociale vilkår for kvinder"

**6.8.** Hvor opfordres der til voldtægt?

**6.9.** Sørgerigt der altid er folk der føler behov for at komme med sådan nogle kommentarer hver gang man snakker om at kvinder bliver behandlet forkert på den ene eller den anden måde. Handler det om voldtægt "jamen mænd bliver også voldtaget", handler det om diskrimination på arbejdsmarkedet "jamen mænd bliver også diskrimineret", handler det om en gruppe hadefulde mænd på Facebook der taler grimt om kvinder "jamen mænd bliver også talt grimt om". Forhold jer dog til emnet. Kvinder bliver behandlet værre end mænd på stort set alle parametre i samfund overalt i verden, men alligevel skal vi pusse nusse de stakkels mænd så de ikke føler sig angrebet.

**6.10.** Hej Maiken.

Er det sådan du taler til mennesker generelt? Ja, det må det jo være, det tænker jeg ikke du kan være særlig stolt af.

Hvis feminisme handlede om arbejdet for ligestilling for begge køn. Så ville det jo bare hedde arbejdet for ligestilling. I din reference er kvinder også nævnt specifikt, hvorfor jeg mener det er indlysende at det er for eller primært for kvinders ligestilling. Og det er det også når man ser historisk på hvilke sager der er arbejdet for. Og igen, det er der intet i vejen med. Det er fint. og i den sammenhæng undrer dit udbryd mig meget, for det havde jeg allerede skrevet i første indlæg, samt at arbejdet for ligestilling for kvinder kan hjælpe mænd. For hvis det havde været ligestilling for begge køn ville også de områder hvor mænd halter efter være nævnt, for eksempel pligten til at dø for landet, overrepræsentation af mænd i farlige

brancher, social ulighed for mænd herunder overrepræsentationen af mænd på samfundets bund samt mænds behandling i skilsmisssager med børn. Det er ikke min tanke at gøre dette til en kamp om hvem der "har det ringest", men jeg udtrykker bare at en stor del af Danmarks befolkning ikke ser ideologien/bevægelsen feminisme for at arbejde generelt for ligestilling. Igen, der er intet i vejen med dette, det er fint der er en bevægelse/ideologi der arbejder for ligestilling for kvinder som i nogle eller måske mange tilfælde også hjælper mænds ligestilling. Jeg er sikker på der er mange eksempler med disse spin off, og jeg kunne godt tænke mig om nogen kan komme med eksempler på hvordan feminismen har løftet mænd op på områder hvor de halter eller har haltet bagud. Jeg kan ikke lige på stående fod huske dem selv og det er jo altid godt at blive klogere.

Mvh.

Martin

#### **6.11. Whataboutism.**

**7.** Hvor i alverden alt det had kommer fra er et mysterium? At man kan generaliserer og HADE alt og alle af samme køn vidner om et enormt tab af empati og forståelse. Men det mest triste er at det dyrkes. At man kan samle vrede mænd og respektivt kvinder i grupper på den måde er skræmmende for det er i disse at man bekræftes i sit had. Men spørgsmålet er om disse reelt set kan ændre deres adfærd? Og spørgsmålet er om hvordan man i så fald kan få dette had opløst?

**7.1.** jeg kender ingen "mandehadegrupper". De eksisterer kun i kvindehadernes fantasi.

**7.1.1.** det er vel ret beset ikke en naturlov, at du behøver at kende en gruppe for, at den kan eksistere.

**7.1.2.** når nu kvindehader-grupperne er offentligt kendt ville det være lidt mærkeligt hvis vi ikke havde hørt rygter om tilsvarende "mandehader-grupper", ikke?

løvrigt: jeg færdes rigtig meget i mange feministiske grupper på nettet, så jeg er sikker på at jeg ville have hørt om dem 😊

**7.1.3.** selvom kvindehader-grupperne er offentligt kendte, kender jeg ikke navnet på én eneste af dem.

Teoretisk set kunne diverse Facebook- grupper også eksistere, uden at du kender dem.

**7.1.4.** Nemlig, mænd er onde og kun værd at hade.

Men mandehadergrupper findes naturligvis ikke, det siger sig selv: kvinder er nemlig altid rummelige og hjertelige og alt det gode....



**7.1.5.** hvem afsporer noget som helst?

Altså udover

**7.1.6.** det er der ingen, der skriver. Det behøver slet ikke være enten eller.

Jeg synes personligt, det er bedre at italesætte alt, der hører til i samme kasse, fremfor at plukke belejlige enkeldele ud.

Jeg er ikke typen, der udelukkende taler om, hvad naboens børn gør forkert. Bærer mine børn sig forkert ad, bliver det også italesat. Åbent, ærligt og på samme vilkår.

**7.1.7.** Når man selv er en del af disse feministgrupper, så er man nok rimelig blind overfor hvor meget mandehad der egentlig er i selve disse feministgrupper..

**7.1.8.** du aner jo ikke hvad der foregår blandt feminister.

**7.1.9.** sikke noget vrøvl. Sune afsporer ikke debatten. Han udfordrer Birgittes påstand om at fordi hun ikke kender dem så eksisterer de ikke. Det er Erasmus Montanus logik.

**7.1.10.** Men hvad hedder grupperne så?

**7.2.** Jeg tror kun, at det kan opløses ved, at en masse fornuftige mænd går forrest og siger stop og gør en aktiv indsats for at opbygge et andet og mere tidssvarende maskulinitetsideal.

**7.2.1.** Jeg er blevet mødt med meget voldsomme angreb fra dybt misogyniske mænd. Men jeg er overbevist om, at kritikken af mændene skal komme fra andre mænd, før det har nogen som helst effekt.

**7.2.2.** Nej, jeg er ikke blevet mødt af trusler om voldtægt. Mænd skal ind i kampen - er det ikke lige præcis det jeg siger?

**7.2.3.** Undskyld, men her er der faktisk en mand, som meget fornuftigt prøver at være en allieret - og du sabler ham ned under gulvbrædderne.

Er det gennemtænkt?

**7.2.4.** jo det var præcis hvad du sagde 😊

**7.2.5.** Der er mænd, der gerne vil være en del af løsningen, men vi skal have mange flere med. Men det nytter ikke, at du retter skytset mod mig, der faktisk gerne vil være aktiv. Ret skytset mod de passive i stedet. Det er dem, der skal have et los, så de kan påvirke i deres små cirkler.

**7.2.6.** Jo det er lige præcis det du siger. Tak for det ❤️

**7.2.7.** nemlig 👍

**7.2.8.** Jeg forventer bestemt ingen medaljer for at sige det indlysende. Men jeg forventer heller ikke at blive hakket på, når jeg nu åbentlyst melder mig som allieret.

**7.2.9.** Jeg er ikke sart, men du spilder dit krudt....

**7.2.10.** Hvis du er definitionen på feminister så kan jeg godt forstå mænd har et problem med feminister. Du sviner alle mænd til uanset hvad de siger og gør. De mænd som faktisk vil ligestilling og ordentlig opførsel får en tur med møgskovlen for i din opfattelse er de åbenbart også ansvarlige for kvindedrab. Vi har faktisk brug for mænd der siger fra og lærer deres drenge hvordan man opfører sig ordentligt overfor kvinder. Vi har ikke brug for grøfter og fjendebilleder.

**7.2.11.** Den eneste her der får en nedsmeltning er vist dig. Du stakkels offer.

**7.3.** Had opstår jo af mange ting - uvidenhed, manglende forståelse for noget fremmet/anderledes/nyt, hvis man ikke selv føler at man får det man mener man har ret til osv. Den sidste tænker jeg ligesom jødehadet i 1930'erne opstod, så er det fordi disse mænd ofte ikke kan få kvinder og have sex med kvinder. I stedet for at forstå at det fx er deres opførsel, der holder pigerne væk, så mener de at det er fordi der er noget galt med pigerne og at de skal have sex med dem. Den type kaldes ofte incels. Jeg mener at det er DR3, der har lavet et super program om det. Vi ser dette irrationelle had flere steder fx imod muslimer, metoo osv. I sidstnævnte er det ligeså meget verden over at de man opfatter som om rettigheder indskrænkes - nemlig deres selvbildte ret til at råbe f\*sse, lækre p\*tter efter tilfældige kvinder på gaden eller rage på den på et værtshus/diskotek osv. Man så fx modstanden i USA imod at frigive slaverne, fordi folk mente det var deres ret.

Hvordan vi får det stoppet? Svært, men godt spørgsmål. Vi skal generelt fjerne holdningen i samfundet at kvinder er ligegyldige og vi derfor fx ikke får ordentlige lønninger. Vi skal stoppe løgnene om at kvinder lyver om vold, voldtægter osv. Der skal læres respekt for alle uanfægtet køn, hudfarve osv. At man ikke råber noget efter fremmede - hverken sexistiske bemærkninger eller fx fede. Almen respekt skal på skoleskemaet. Og så ikke mindst skal vi til at screene alle chefer, politikere osv i det offentlige for dysfunktionelle personlighedsforstyrrelser, fordi det nytter ikke noget at have disse folk siddende og lære deres underordnede at den type opførsel er acceptabelt... Men det vil tage generationer.....

**7.4.** ja det er meget mærkeligt, men vigtigt der bliver sagt fra overfor det af alle parter, og den der tier samtykker som man siger.

**7.5.** ikke et mysterium. marginaliseret mænd er den store gruppe i blandt dem. Og så er der dem der mindes den tid hvor kvinderne gik hjemme som en god tid.

**7.6.** Forsmåede og bitre mænd og kvinder har der nok altid været. Med sociale medier har de bare fundet et sted, hvor de kan lufte deres had og desværre blive bekræftet i det af andre som dem selv.

**7.7.** aner det ikke. Men det betyder da ikke at de ikke findes. Jeg ville aldrig lede efter den type grupper

**7.7.1.** Nej, nok ikke. Alt ekstremt har et publikum. Men incels og misogyni er velkendte og dokumenterbare fænomener.

**8.** Javist, det er da modbydeligt, men det uforsonlige had til mænd, der gennemsyrrer meget af feminist-miljøet, gør det ikke bedre. Som jeg har sagt en del gange i kommentarer: den bastante og hadefulde tilgang til problemerne, som mange feminister desværre har, kan ikke undgå at skabe en modreaktion, dvs mere polarisering, også på dette område.

**8.1.** wow, hvilken planet kommer du fra?

1. Jeg kan slet ikke genkende din beskrivelse af feministmiljøet.

2. Og såfremt du havde ret (hvilket du ikke har), berettiger det så mænd til at udgøre en så voldsom trussel mod kvinder?

Victimblaming er virkelig grimt.

**8.1.1.** mænd (i almindelighed) udgør ikke "en voldsom trussel mod kvinder".

Det er ikke nødvendigvis victim blanding at forholde dig kritisk til feminister,

men en meget populær frase at gemme sig bag i de kredse.

**8.1.2.** nu er du jo seriøst morsom.

1. Jeg skriver netop "nogle mænd"

2. Du forholder dig ikke "kritisk til feminister". Du har en klar og tydelig agenda, hvor du konstant taler nedgørende om andre kvinder, særligt dem, du opfatter som feminister.

3. Det er victimblaming; du giver andre kvinder (feminister) skylden for, at nogle mænd hengiver sig til voldelig/sadistisk tale (og måske handling) og fantasi mod kvinder sammen med andre mænd. Hvem er lige ofrene her?

**8.2.** ja det er selvfølgelig kvindernes skyld.

**8.3.** jeg forstår godt hvad du mener, men der er for det meste en grund til "det uforsonlige had til mænd, der gennemsyrrer meget af feminist-miljøet" Hvad kom først, hønen eller ægget? Er det forældre der opdrager forkert og dermed udløser den maskuline nedladdenhed og villighed til overgreb på kvinder?

Hvad tror du har udløst det du kalder et uforsonligt had?

**8.3.1.** det er altså besynderligt; jeg ser ofte beskrevet, at feministmiljøet er gennemsyret af uforsonligt had til mænd. Men jeg ser det rent faktisk aldrig praktiseret, kun beskrevet. Jeg har så også set det en del gange fra \*NAME TAGGED\* hånd. Gad vide, hvor hun har det fra? 😞

**8.3.2.** ægget kom først. Det skulle du gerne have lært i biologi. Men så ved du det i hvertfald nu 😊

**8.3.3.** hun hentyder til de der ekstremistiske feminister, der en gang imellem popper op i medierne. Du har helt sikkert set dem, men højst sandsynligt blot rystet på hovedet af dem. Det er de kvinder der mener at mænd der lever i dag, skal straffes for hvordan mænd behandlede kvinder for 50 år+ siden 😊

**8.3.4.** Jeg synes ikke jeg oplever (eller har oplevet) særlig meget af den der påståede "nedladdenhed og villighed til overgreb på kvinder" fra mænds side, og synes at man i feminist-kredse kører problemet op i et absurd niveau (antagelig gr den meget almindelige kvindelige tilbøjelighed for at skabe dramaer ud af småting). Godt fremmet af et klima, hvor feminister i alt for lang tid har mødt alt for lidt modstand. Man ser så også i diverse kommentarspor, hvor dårlige de er til at forholde dig konstruktivt til kritik.



Jeg vil formode, at det uforsonlige had ofte kommer af, at der er tale om kvinder, der er frustrerede over et eller andet i deres liv, og her finder en syndebuk, "mænd", som de kan lade alle de sammenspændte frustrationer gå ud over.

**8.3.5.** jeg har heller aldrig oplevet, set eller hørt det praktiseret på samme måde som nogle mænd eksekverer deres komplekser. Jeg kunne nu nemt blive nedladende og generaliserende, men vi bliver nok nødt til at blive mere tydelige omkring, hvad det betyder at opdrage sine børn med respekt for andre. Her mener jeg ikke respekt for "køn" men generel respekt for sine medmennesker. Børn der ikke oplever og lærer empati, forståelse og respekt, bliver ofte dem der "mobber", nedgør og diskriminerer.

**8.3.6.** hmmm, det billede genkender jeg så heller ikke. 😞

**8.3.7.** enig.

**8.3.8.** så er det da kun fordi du ikke vil 😊

**8.3.9.** det tvivler jeg faktisk på.

**8.3.10.** jeg gætter på at den filosofiske tilgang ikke tiltalte dig?

**8.3.11.** jeg kan næppe forestille mig at de omtalte kvinder tæller voldsomt i statistikkerne 😊 jeg har nemmere ved at forestille mig at der er kvinder som generelt udskammer og negligerer eget køn og de oplevelser disse har

**8.3.12.** det tror jeg som heller ikke de gør. Men de eksisterer, og deres eneste formål er at kaste benzin på en brand der allerede er ude af kontrol. Og du ved lige så godt som jeg, at hvis tv2 snakker med 10 feminister. Og de 9 af dem egentlig gerne vil snakke seriøse problemstillinger, mens den sidste blot vil kaste om sig med absurde og provokerende udtalelser der ikke har hold i virkeligheden. Så er det den provokerende og udfarende der får taletiden. For intet genererer klik, kommentarer og likes, som drama og provokationer. Det samme gør sig i øvrigt gældende hvis tv2 inviterer mænd i studiet. Det er desværre bare sådan verden er blevet. Før sorterede vi de værste tosser fra, nu giver vi dem ekstra taletid.

**8.3.13.** der er intet filosofisk over at stille et spørgsmål, som vi kender svaret på 😊

**8.4.** Kan du give nogle eksempler på det had du oplever fra feminister? Jeg er lidt

nysgerrig på, hvad du mener. Som jeg ser det, er der ingen, der har grebet til høtyve og fakler, men derimod skabt god dialog med egne fortællinger, oplevelser og fakta. Jeg ser en enorm kærlighed til mænd generelt og til at få oplyst og forbedret samfundet, så nye generationer ikke skal gå i frygt og har lige muligheder fra start uanset køn. Modstanden og hadet til kvinder, synes jeg ikke hører nogen steder hjemme. En ophedet debat forsvarer aldrig vold og trusler.

**8.4.1.** Jeg har f.eks. en del gange set selve ordene "mand" og "mænd" brugt som skældsord, argumenter fra mænd hånlige afvist alene med den begrundelse, at de var mænd, skadefro bemærkninger i forbindelse med en hetz imod den ene eller den anden mand, der gik på at "nu må mænd godt nok være bange" og "ja, ha ha" . Næh, høtyve og fakler er ikke nødvendige når man har sociale medier, man hetzer bare en mand ud af hans job og ødelægger evt samtidig hans privatliv - uden skelen til, om man sikrer at der er rimelige proportioner mellem de anklager man rejser og "straffen" - og uden at give ham en chance for at forsvare sig. Jeg har ikke set megen "god dialog", men rigtig meget modbydelig hetz.

**8.4.2.** Det hører heldigvis til sjældenhederne, men jeg må desværre også tilslutte mig nogle af de her pointer.

Det er anekdotisk selvfølgelig, men jeg har en nær ven, som engang er blevet total undermineret i en samtale om voldtægt med begrundelsen "Du er en mand, så det kan du slet ikke sætte dig ind i, og du burde slet ikke udtale dig om det".. Altså at man ikke skulle kunne være empatisk overfor voldtægts ofre fordi man er en mand er jo absurd.

Det hører som sagt til sjældenhederne, men der findes desværre folk, der kalder sig feminister, som via deres noget aggressive retorik mudre billedet helt vildt.... Det gør det jo så heller ikke bedre, at der sidder alt for mange, der nærmest leder efter en undskyldning for at være efter den feministiske bevægelse.

**8.4.3.** dejligt med en nuanceret, balanceret kommentar. 👍 Det giver altså mere mening at læse og debattere, når beskyldningerne ikke flyver rundt i om ørerne på os alle.

**8.4.4.** Tjaah.. Altså der blev efterspurgt et konkret eksempel, og de findes jo

derude i massevis. Om det var nuanceret ved jeg sgu ikke? Det var en nuance, men var jo ikke ligefrem i balance, da det var en anekdote, som understøttede et bestemt syn på debatten.

Og det kan jo sådan set være fint nok isoleret set. Vi skal bare ikke narre os selv til at tro, at 4, 10 eller 100 feminister med hadsk retorik, er repræsentativt for feminismen, og dermed dømmer den bevægelse på det. Vi lever i en verden, hvor der, i alle verdens lande, foregår systematisk undertrykkelse af kvinder i en varierende bevidsthed. Nogle steder er det åbenlyst, som i Saudi Arabien og Iran, hvor mænd har lovsikrede privilegier, som kvinder bliver nægtet, mens der foregår mere ubevidst og systematisk undertrykkelse i lande som vores eget, hvor der er klare lønforskelle indenfor nogle professioner, selv hvis man korregerer for anciennitet og andre ting, og hvor mænd nyder rigtig godt af, at kunne gå hjem en sen natte-time uden af skulle tage nøgler mellem fingrene i det tilfælde, at der kommer en eller anden klammert, der ikke har hørt om samtykke. Der er mega mange problemer, som udspringer af en generationer lang traditionsbundet forskelsbehandling, og det bliver vi fandme nødt til at tage alvorligt uanset om der sidder nogle selvbestaltede feminister og smadre dagsordenen med deres personlige agenda og problemer. Og jeg siger intet af det her for at takke eller lefle for en bestemt holdning. Jeg siger det fordi, det er pisse vigtigt, at vi tager de her problemer alvorligt.

**8.4.5.** ekstremisme findes desværre nok alle steder. Det har du ret i. Det er til gengæld min oplevelse at der er en disproportionalitet i hadet. Jeg er ked af din ven fik den grimme kommentar, men det er sjældent jeg hører om lignende kontra disse voksende hadgrupper og fora på nettet. Jeg håber at alle i fællesskab har lyst til at få det stoppet.

**8.4.6.** jamen jeg er helt enig med dig.

**8.4.7.** du har fuldstændig ret. Personligt tror jeg det handler om, at rigtig mange mænd efterhånden er blevet bevidste om deres privilegier og ikke er villig til at opgive dem. Og så er det bare nemmere at finde en syndebuk, og give feministerne skylden. Det betyder ikke, at alle feminister altid har ret. Langt fra. Men uanset hvad, så skal vi respektere hinanden, og det er der sgu

mange mænd, der åbenbart har et problem med.

**8.5. øhm - ved du hvad feminisme er og ideologien bag?**

**8.5.1.** Åh ja, men refererer især til hvordan den udfolder sig i praksis. Mange ideologier (og religioner) lyder jo vældig godt i teorien, men når man ser hvordan praksis er blandt tilhængere, mister man troen

**8.5.2.** jeg tror du er blevet misledt eller oplevet noget misinformation, taget i betragtning af dine svar / kommentarer rundt i tråden.

Men feminisme er det nye 'sort' at hade og skaber et nyt 'fællesskab' .... Altid godt at have en følelse af sikkerhed, ved sammen med andre, at hade og forbande det ukendte og uvisse.

Ha' en dejlig dag 😊

**8.6.** ja det undrer mig som ikke. Anyways. Jeg var ikke ude på at diskutere, jeg ville bare hjælpe dig lidt på vej til forståelse. Men du virker ret fastlåst på at ingen kvinder har et had til mænd, og kun mænd har et had til kvinder. Hvilket i min optik er en helt absurd tankegang. Men så fik vi da lige endnu en gang slået fast med syv tommer søm, at ingen kvinder er en del af hele denne tåbelige "kønskrig" det er åbenbart kun mænd. Kan du have en fantastisk dag 😊

**8.6.1.** næh, det fik "vi" ikke lige fastslået. Du antager..... ; jeg har ikke de oplevelser, som du beskriver jeg ser det faktisk heller ikke. Men jeg ser det bekræftet af dig f.eks og af Hanne Lund Nielsen, men jeg får ikke nogen form for dokumentation på det.

Selvfølgelig vil der altid være mennesker, der ikke omtaler det modsatte køn særlig pænt, sådan rent generelt, men at beskyldte feminister (store dele af miljøet) for hadefuld kommunikation og om og til mænd, har jeg altså endnu tilgode at se.

Jeg finder det ret interessant, at du vælger udtrykket "tåbelige kønskrig".

Hvor får du det fra?

**8.6.2.** fordi selve ligestillingsdebatten er blevet til en form for krig mellem kønnene. Selvom vi to taler nogenlunde pænt til hinanden, så prøv lige at kaste et kig på vores korte samtale. Du benægter og sår tvivl ved alt jeg siger, udelukkende fordi jeg ikke kaster mig fladt ned og giver dig ret. Du lytter overhovedet ikke til mig, du ser bare en mand der vover at være uenig. Og så

fyrer du den klassiske af "hvor er dokumentationen?" Dokumentationen er i nyhederne, på fb og Twitter hver eneste dag. Vil du se et video eksempel på en arrig feminist, der gerne vil få mænd til at fremstå som kvindehadere og undertrykkere, så gå på YouTube og søg på jordan peterson Cathy newman gender pay gap 😊

**8.6.3.** jeg benægter ikke dine oplevelser. Mit perspektiv er bare anderledes end dit.

Jeg vil gerne have eksempler på den slags feminister og det giver du så st i din kommentar. Tak for det. Så kan jeg jo selv se og vurderer. Din sag bliver altså lidt stærkere af det. 😊

Men check lige egen sprogbrug ud; du snakker om kønskrig og den får du, når du udtrykker dig, som du gør her. Jeg ønsker ikke, at du "læger dig fladt ne og giver mi ret". Jeg vil gerne debatterer på lige vilkår og respektfuldt for hinanden og vores forskellige oplevelser.

**8.6.4.** jeg taler da pænt og høfligt til dig? 😊 så er det muligt du ikke deler mit synspunkt, men hvis du mener jeg har talt grimt til dig, så vil jeg da gerne lige vide hvad jeg har skrevet der er så forfærdeligt? 😊

**8.6.5.** jeg synes faktisk ikke din tone er særlig indbydende til en respektfuld samtale. Du ved, den med at bo i glashus osv, ikke?

Det er muligt, at jeg selv er lidt kontant og bombastisk i min udtryksform, men jeg antager altså ikke alt muligt negativt om dig. Så vil jeg da hellere spørge ind til, hvad du mener.

**8.6.6.** jeg står af her 😊

**8.7.** Dit forsøg på at sidestille feministernes kamp for lige rettigheder/muligheder og imod sexismen/overgreb med rabiaterne hadegrupper på Facebook der forherliger voldtægt er for at sige det ligeud totalt blæst. 🙄

**8.8.** De allerfleste feminister kan godt lide mænd. Det er meget få feminister, som taler grimt om mænd, så lad være med at være så generaliserende. Det føder bare mere had. De mennesker, der taler sådan her, er ekstreme uanset om de er mænd eller kvinder. Jeg har aldrig hørt en feminist tale så aggressivt om mænd, som de her mænd taler om kvinder og på denne måde forsvarer du faktisk de mænd, som der er

tale om. Det undrer mig altid, når kvinder forsvare mænd, der synes at andre kvinder skal voldtages. Hvorfor gør du det? Det synes jeg, at du skal tænke over.

**8.8.1.** Nej, jeg "forsvarer" ikke mænd, der synes at kvinder skal voldtages.

Det er faktisk, undskyld jeg siger det, et meget anvendt trick, der gør seriøs debat umulig : Du beskylder mig for at sige noget, som jeg ikke har sagt, og angriber mig så for det. Og agerer, meget nedladende "terapeut", idet du synes at jeg skal tænke over, hvorfor jeg mener dét, som du påstår at jeg mener. Det er altså ikke nemt at diskutere med en så ulogisk person. Nå, men - som jeg skrev: Der er da modbydeligt (om de der mandesider). Men jeg synes, at kvinder (feminister) evt for en gangs skyld kunne prøve at undersøge, om deres egen adfærd er med til at forværre de tendenser. Had skaber had. Det var hvad jeg skrev. Når / vi skal diskutere de her ting på et mere generelt niveau, er en vis grad af generslisering faktisk nødvendig. Men først og fremmest skal man da forholde sig til hvad folk siger, ikke hvad man tror de siger.

**8.9.** der findes ikke noget »feministmiljø« og feminisme drejer sig ikke om mandehad men ligestilling.

## 9. Terroristreder!

## 10. Vi har jo ret

**10.1.** Det er jo sygt ☹

**10.1.1.** Det er ærligt sygt klamt

## 11. Feminisme

Ideologi og bevægelse som arbejder for ligestilling mellem kønnene, herunder forbedrede økonomiske, politiske og sociale vilkår for kvinder. Fra Danske ordbog

Når definitionen er på plads, hvordan kan man så have noget imod feminisme? Flere mænd på verdensplan er også feminister, men indrømmet, det er et langt sejt træk, da mange mænd føler sig truet af kvinders ret til at være i denne verden, uden at mænd har defineret rollen for dem. Luder/madonna, eller hvad det nu kan blive til af skøre påfund og betegnelser 🐱 🤔 😏

**11.1.** En ideologi og bevægelse, der arbejder for ligestilling mellem kønnene, burde hedde humanisme. Tænk engang hvis det hed maskolinisme. Og så skulle vi kvinder kalde os maskolinister for at støtte ligestilling. 😬

**11.1.1.** Det er sådan set underordnet hvad bevægelsen hedder. Humanisme er jo et bredere begreb om medmenneskelighed, men det kunne vi også bruge mere af. 😬

**11.1.2.** Jeg synes ikke det er underordnet. Jeg har aldrig kunnet lide ordene feminisme og kvindekamp. Jeg kan bedre lide humanisme og samarbejde. Jeg kan faktisk godt forstå, at nogle mænd bliver provokeret. Og ja enig, vi kunne godt bruge mere medmenneskelighed! 🙋

**12.** Hvorfor bringer Politiken den slag had artikler? Hvorfor fodrer Politiken kvindehadet?

**12.1.** Så dum er du forhåbentlig ikke...

**12.1.1.** Nogle mænd føler sig provokerede af kvinder med selvværd. Jeg tror det handler om forsmåede mandslinge, som kvinder med selvværd går langt udenom.

**12.1.2.** det virker ikke til at du reflekterer over at din retorik, netop er det der opretholder de gældende normer.

**12.1.3.** NÅ

**13.** Apropos vores samtale i går.. 😊

**14.** Hvad ville der egentlig ske, hvis Facebook blev lukket ned? Sådan permanent?

**14.1.** Virtuelt fred på jorden 🕊

**14.2.** Der ville nok dukke noget tilsvarende op 😊

**14.3.** man vil nok få lidt mere fritid 🙋

**14.4.** Ske med hvad

**15.** Oh yes, kvindehadet lever i bedste velgående. Det hjælper mig at tænke på det studie de lavede, hvor kvinder deltog i online spil. Her fandt man en sammenhæng mellem mænd der talte grimt og nedladende til kvinder, også var dårligst til spillet, hvorimod gode spillere

opmuntrende de kvindelige spillere. Set ud fra et psykologisk perspektiv kan det forklares ved, at spillere med dårlig rang har mere at tabe.

**15.1.** Enig

**15.2.** Det passer nok meget godt med min første tanke: at disse misogyniske mænd har ekstremt lavt selvværd.

**15.3.** kan du huske hvad det studie hedder? Eller hvem der undersøgte det?

**15.3.1.** <https://journals.plos.org/plosone/article...>

**15.3.2.** Og mandehadet! Hvorfor skulle det dog være anderledes? Det har bare andre ansigter. Og hvordan er vi alle nået så vidt? Det er det for alvor sørgelige.

**15.4.** kunne det tænkes at ringere evner afføder frustration overfor andre spillere og mindre overskud til at motivere andre?

Omvendt set har man naturligt mere overskud, når man ved at man spiller godt, lever med blod på tanden og velvidende om sine egne evner og eventuelt gode resultater? Jeg vil mene det er naivt at tro, at mod- el. Medspillerens køn er afgørende for den anvendte tone.. jeg tror mere det handler om modspillerens håndtering af den frustrerede spillers reaktion på at tabe..

**15.4.1.** som mange årig online gamer, så kan jeg vel godt komme med et kvalificeret svar. Jeg har ofte holdt mit køn hemmeligt og undgået at tale i mikrofonen (trods det altså gør spillet 1000 gange nemmere når man hurtigt kan kommunikere) og så snart nogle individer opfangede, at jeg var kvinde, så begyndte hadet og de negative kommentarer. Så nej, det handler ikke blot om frustration over egen formåen.

**15.4.2.** Jeg er super dårlig til spil. Og jeg har aldrig råbt af kvinder. Men hvis du lige skriver tagger mit navn her, så skal jeg lave en copy paste af hvad jeg tror det handler om.

**15.4.3.** Fandt dit opslag igen, så her er en copy-paste af min forklaring.

For at forstå sexismen i computerspil må man forstå hvad der førte til den. For 10-15 år siden var gamere en subkultur og hvor 90% var drenge/mænd. Som blev set ned på af de modsatte køn som tabere og nørdere.

Så blev gaming popkultur, og her kommer forklaringen på, hvordan og hvorfor at gamere er trængte af kvinder og feminister. Det startede med



gamergate i 2014 Så kom Anita Sarkeesian på banen med hendes film som fortalte at alle computerspil var sexistiske. Her fortalt og forklaret af en kvindelig gamer <https://www.youtube.com/watch?v=MkNWg5ExYh8> Desværre hørte spilfirmaer efter af det lort hun kom med. Og det som pissede mig personligt af, var Battlefield 5 som handlede om anden verdenskrig, men hvade kvinder ved fronten, og prøvede at omskrive historien. Og os der var imod at der var kvinder i et WW2 spil blev kaldt for at være uuddannet, sexister. Det sjove er her, at der var kvinder med i BF4 og BF1, Det er der også Sandstorm og IGEN brokkede sig over det, fordi det gav mening at der var kvinder med. Men det værste var at man omskrev historien for det skulle passe ind i det narrativ at kvinder kæmpede ved fronten. Og helt specifikt skrev man en hel gruppe norske kommando soldater ud af deres egen historie og erstattede dem en mor og hendes datter!

<https://www.youtube.com/watch?v=8nxSvvA9pQ0&t>

På det seneste ser vi hvordan at kvinder er ved at lave Twitch om til en softporn side! Hvor der i den grad er en dobbelt standard på hvad kvinder må og hvad mænd må.

Twitch var jo ellers en side der handlede om computerspil. "Let's play" Mon det kommer bag på at drenge/mænd ikke gider kvinder i spil. Som nu gør det til kæmpe problem fordi kvinder bliver svinet til. De idioter som sviner andre til har altid været der!

Jeg har intet imod kvinder i spil, eller kvinder der spiller spil, men jeg mener de skal rette ind, for de har endnu ikke gjort sig fortjent til at lave om på noget.

De er stadig en meget lille gruppe, og de har ikke været i online gaming i ret mange år.

I det hele taget er jeg træt af at samfundet skal indrette sig efter de fås holdninger. Og vi retter os efter de få der føler sig krænket. Det er latterligt! Bliver man verbalt angrebet af idioter i spil, er det meget nemt, sæt vedkommende på mute! Problemet løst!

<https://www.youtube.com/watch?v=WMwR6BQCDYQ>

Kate får jo nok de samme tilbud hvis hun var i byen. Og mon ikke de fleste

gamere kunne tænke sig en gamergirl som kæreste. Slap nu af!

**15.4.4.** dit svar og kvalificerede gæt er mere end velkommen.. jeg er ikke psykolog og prøver ikke at være det.. jeg deler blot de erfaringer som jeg har med online gaming som jeg også har en 10+ års erfaring med.

**15.4.5.** hold da op. Sikke en gang mundlort. Du prøver ellers ihærdigt at gemme dig under 'at kvinder er velkomne' men alt andet du skriver, viser jo det modsatte. Desværre kan jeg ikke sætte et billede ind, så derfor linker jeg lige til en bog om min familie. På forsiden er min oldemor, der kæmpede som dobbeltspion ved fronten under 2. Verdenskrig. Kvinder VAR med.

<https://images.app.goo.gl/Rac5ZqVtZqKttZSY8>

**15.4.6.** "jeg har intet imod kvinder, der spiller, sålænge de retter ind og agerer som JEG gerne vil have." Det lyder sgu ikke særlig velkomment.

**15.4.7.** nej, der var ikke kvinder i med i WW2 hære, men at der har været spioner og sygeplejersker osv er jo en anden, civil, sag.

**15.4.8.** du griner, men det er simpelthen et historisk faktum. Kvinder var ikke soldater i 2 verdenskrig. Der er egentlig ikke så meget at diskutere lige der.

**15.4.9.** det passer da ikke! Ja det er muligt at Danmark måske ikke rekruterede kvinder ind som soldater, og de Danske kvinder mere deltog som en del af modstandsbevægelsen, men bl.a England havde kvinder både på jord, vand og i luften. Det har bare aldrig været attraktivt at beskrive kvinders rolle i krigen, og man begynder da at kunne se et mønster i, hvorfor.

**15.4.10.** [https://en.m.wikipedia.org/wiki/Soviet\\_women\\_in\\_World\\_War\\_II](https://en.m.wikipedia.org/wiki/Soviet_women_in_World_War_II)



**15.4.11.** ja ja, men da ikke som soldater og i hvert fald ikke i krigens start.

**15.4.12.** Der var da både finskytter og jagerpiloter. Men de har nok været noget i undertal.

**15.5.** Og på samme måde er det de uuddannede uoplyste i underklassen, der er mest bange for indvandrere, mens de veluddannede ikke er.

Der er ikke lavet undersøgelser af hvem der er i disse grupper, men mit bud ville være InCels, eller de "tabermænd", man begyndte at tale om i fremtidsforskning for en ti år siden. Mænd der ser kvinder få uddannelse og indkomst, og klare sig godt, mens de selv føler sig efterladt. "Dem, der ikke får noget fiske".

**15.5.1.** Men hvis man ikke er bange, lavt uddannet eller bare en taber, så er man bare godt gammeldags racistisk - gad vide hvor det efterlader mig der har en mellemlang ledelsesuddannelse og ikke er racist, man bare vil have at folk opfører sig ordentligt - ellers er det ud... 😏

**15.5.2.** jeg kender dig, og ved, at du hverken er racist eller imod f.eks. ligeløn, så jeg er ikke sikker på hvor du vil hen?

**15.5.3.** jeg er nok barre realist med hang til situationsbestemt ledelse/opdragelse! 😞 😞

**15.6.** Jimmi, pointen er at man bliver talt ned til eller får en masse sexistisk crap med på vejen så snart man giver til kende at man er kvinde. Ligesom hvis man er kunstner, eller spiller klassisk musik. Så er det også sværere at slå igennem, hvis dit kvindelige køn er kendt, fordi opfattelsen er at det kun er mænd der kan finde ud af at skabe kunst, og kan være genier. Men så snart det bliver 'blindet', eller man tager en falsk karakter som mand, så kan man sjovt nok sagtens få ros, anerkendelse og ens kunst/musik blive udbredt. Så det handler ikke om at man bare kan trykke 'mute'. Det kan man sjovt nok heller ikke ude i virkeligheden.

Men det er da ret tydeligt at du har fået nok af feminisme, siden du prøver at gøre sådan en som Anita som problemet 🙄 jeg har selv spillet pc i mange år, og det er simpelthen bare ikke det værd at lade sin kvindestemme blive hørt, pga hvad man så skal høre på. Og det er for langt ude at det skal være sådan.

**15.6.1.** Jeg nægter at tro at en musiker eller en maler bliver fravalgt fordi de er kvinder. Jeg tror nærmere det handler om talent, og puljen af talent. For hvis der er flere mænd der laver klassisk musik eller maler, så er talentpuljen er naturligvis større.

Pas på med du ikke føler dig undertrykt fordi du tror du bliver det. Jeg taler af erfaring!

Ja det har du ret i. Jeg har også en anti-feministisk gruppe. Anita har ødelangt meget for gamere. Jeg har spillet med kvinder før, som ikke blev angrabet. Men selvfølgelig hvis du spiller CoD så kunne jeg godt forstille mig at at det er sådan.

**15.6.2.** i New York begyndte man at lade klassiske musikere i The New York Philharmonics lave casting bag et ophængt lagen, så musikerens køn ikke var

kendt. Dette gjorde man pga den store kønslige ulighed. Mange argumenterede dengang med, at der bare var flere talentfulde mænd. Og sådan var det. Denne form for casting ændrede (tilfældigvis?) kønssammensætningen fremover.

**15.6.3.** nogen, ellers meget testosteronfyldte musikere er heldigvis ligeglade. Men som Sandra påpeger er det et problem blandt klassiske musikere.

[https://youtu.be/qR3\\_mw69XiE](https://youtu.be/qR3_mw69XiE)

**15.6.4.** Spildesignere er også mænd, eller deres markedsanalyser viser, at det er det, spillerne vil have.

<https://youtu.be/-vI5tdORhC0>

Præmissen for Epic NPC Man er, at Greg The Garlic Farmer er bevidst og ved han er NPC i et computerspil.

**15.7.** Incels

**15.8.** @Jimmi lyt selv til udsendelsen "Kvinder i musik",,

<https://www.dr.dk/radio/p2/kvinder-i-musik>, der beskriver de hvordan kvinder netop blev valgt fra så snart det var tydeligt at de var kvinder, men hvis de udgav musik i en mands navn, eller spillede bag et gardin så man ikke kunne se dem, fik de langt større anerkendelse. Så det er skam bevist. Det er fordomme så det batter.

**15.9.** Det er 50 til 100 år siden. Det er da ikke relevant i dag?

**15.10.** Jo det bar.....

**16.** \*NAME TAGGED\*

**17.** I MEDIERNE HADER KVINDER MÆND, PÅ NETTET HADER MÆND KVINDER.

**18.** Jeg foreslår at, folk ikke forveksler, hverken Facebook, som er en markedsføring algoritme og Politiken, som er en propaganda Sensations avis, med pålidelige nyhedskilder.

**19.** 👍

**20.** Men hvorledes knyttes disse grupper til voldtægtskultur???

**21. \*NAME TAGGED\* ?**

**22. Det er virkelig sørgelig læsning** 😞

**22.1. sørgeligt, men desværre ikke overraskende.**

**23. Og tænk... Læste hele overskriften, og troede, at det var et Yahya Hassan digt** 😄😄

**23.1. åh nej Frank! Du er blevet blokeret af en af dem der** 😄

**23.1.1. åh nej.... Kunne hun ikke tåle modargumenter???**

**23.1.2. niks. Men hvis du stadig kan nå det, så check hendes profil...** 😄

**23.1.3. det har jeg gjort. Hun er helt tabt**

**24. En ting er at der er mænd der tænker på den måde, noget andet er at de går rundt blandt os, uden at vise ansigt.**

Måske kan det ses alligevel, jeg tvivler på det er væsener der har lært at gå på to ben. Det kræver udviklet hjerne og motorik,

**25. Angst for tab af magt.**

**26. Det er selvfølgelig helt galt, men måske forståeligt. Feminisme i dag er ikke ligefrem en opfordring til samarbejde. Mange af os, der var unge i 60'erne og 70'erne var heldigere. Dengang var ligestilling en fælles udfordring - selv om enkelte også dengang ikke forstod det.**

**26.1. Nu var jeg også ung i 70'erne, og jeg har ALTID opfattet feminisme som en opfordring til ligestilling og ligeværd blandt mennesker, og derfor en opgave for os mænd til at ændre attitude både i handling og ord.**

**26.2. det er ikke forståeligt! Feminisme er jo netop: lad os samarbejde om at få stoppet dette kvindehad ...**

**26.2.1. ja, men nu bliver det gjort med "Vi bebrejder alle mænd, selv dem, der ikke ser ned på kvinder" En del feminister har valgt at prøve at stoppe kvindehad ved at skabe had til alle mænd. Kvindehad bliver ikke stoppet ved, at man konstant mistænker mænd for alverdens ting lige fra overfald og voldtægt til pædofili... Mænd skal forsvare sig selv på grund af deres køn, og**

det minder lidt mere om hævn end et forsøg på at løse problemet...

**26.2.2.** Ja, det er ikke sjovt at være mand og føle sig ramt, heller ikke at være kvinde og anklaget for at hade alle mænd. Men mon ikke de fleste ved, at det ikke handler om alle mænd og alle kvinder? Langt de fleste har jo ikke problemer med hverken det ene eller det andet.

**26.2.3.** Det er rigtigt Hanne, men nu har jeg selv mødt kvinder, hvor jeg skulle forsvare mig, da de som de selv siger jo "kender mænd". Og nej det er langt fra alle, der er sådan, men derfor er der stadig nogle, der betegner sig selv som værende feminister, der går til angreb på alle mænd. Så jeg mener bare, der er jo ikke en fælles forståelse af feminisme. Nogle feminister vil have, at man ser kvinder som sexede, hvor andre mener, at man er en klam mandssjovinist, hvis man så meget som kigger på en kvinde... Så jeg synes bare, at ligestillingskampen generelt bliver kæmpet helt forkert, for det er mere en kvindekamp og en mandekamp i stedet for en ligestillingskamp... vi burde nemlig kæmpe for hinanden, i stedet for kun at gå op i det, der gavner os selv...

**27.** Sygt! 😬

**28.** Kvindehad skriver i allesammen men er det ikke nærmere had til feminisme? En følelse jeg deler med de mænd der

**28.1.** må jeg hører hvorfor du har et had til feminisme?

Og nej, jeg vil faktisk kaæde det kvindehad, eller i hvert fald et meget forskruet syn på kvinder, de holdninger der gives udtryk for i kommentarerne artiklen omhandler.

**28.2.** Må jeg af ren nysgerrighed spørge hvad det er ved feminisme du hader? Hvis vi tager udgangspunkt i den officielle definition på feminisme, har jeg gevaldigt svært ved at se hvad i feminismens grundprincipper, der kan anspre til had.. 😬

<https://ordnet.dk/ddo/ordbog?query=feminisme>

**28.2.1.** Godt forsøgt! ❤️

**28.3.** Jeg har aldrig hørt nogen feminist tale så grimt og så aggressivt om mænd. Det undrer mig, at du som kvinde går ind og synes, at det er ok, at man taler på denne måde om andre kvinder? Du forsvarer mænd, som synes at feminister skal

voldtages? Sørgeligt!

**28.4.** Jeg bryder mig ikke om feminisme, fordi det intet har med reel ligestilling har at gøre længere. Ligestilling har vi haft i mange år, og det er udspringet af klassisk liberalisme. Ikke marxisme som moderne feminisme kommer fra.

De spreder myter om at der skulle være et problem med ligeløn, problematiserer alt maskulint og tilskynder piger og unge kvinder til sluttig adfærd. Feminisme er ikke blot skadelig for mænd, men også kvinder selv

**28.4.1.** Læs en bog om emnet. Bare et godt råd.

**28.4.2.** Feminisme er skadelig for kvinder? Jeg synes, at du skal tage og læse noget om emnet, i stedet for at udtale dig om noget, du ikke virker at vide noget om. Jeg sidder faktisk og undrer om du egentlig er en mand, der har lavet en kvindelig profil? Ellers giver det du skriver ingen mening.

**28.4.3.** du undrer dig over at en kvinde ikke har lyst til konstant at blive offergjort og sat i bås med woke feminister? At du gør folks holdning til feminisme til et spørgsmål faglig viden er godt nok langt ude...

**28.4.4.** jeg syntes fandenme at det er ærgerligt at folk der ikke er enige med Ida, ikke kan finde ud af at snakke ordentligt til hende. Jeg er ikke enig med dig Ida, men de har ingen ret til at skrive sådan til dig.... især ikke når du i kommentaren før, er blevet bedt om at uddybe dit synspunkt.

**28.5.** seriøst!? Du kan ikke være så naiv.

Det er kvindehad. Punktum. De mænd spørger dig ikke, om du er feminist, før de fortæller dig, hvad der er galt med dig og hvad de kunne tænke sig at gøre ved dig. "Feminist" er det accepterede ord for kvinde, når man vil udbrede sit had til kvinder. "...had til feminisme"? Du mener had til kvinder, der ikke vil finde sig i visse mænds BS.

**28.5.1.** hvor bliver der hated på søde kvinder henne? Det er woke og sluttig feminister der får lidt røg igen. Siger ikke det er ok men siger at jeg godt kan forstå at mænd er godt træt af disse.

**28.5.2.** Danske mænd elsker kvinder, bare ikke de der Feminister, der hele tiden hugger på hvide mænd.

**28.5.3.** altså dit profil billede og i sær cover billede siger alt.

**28.5.4.** det sædvanlige BS med dig. Du græder over "mandehadere" mindst 5

gange om ugen på fb. Og så har jeg underdrevet.

"... de der Feminister, der hele tiden hugger på hvide mænd." ..... du kan godt selv høre, at det er slang for, kvinder skal bare holde kæft, ikke?

Det siger sig selv, at du ikke "elsker kvinder", når det er betinget af blind beundring for og blind adlydelse af dig.

**28.5.5.** du kan ikke sætte lighedstegn mellem feminisme og kvinder.

Moderne feminisme er woke Marxistsk ideologi og en kvinde er et køn. Stor forskel.

**28.5.6.** det er dig og dine meningsfæller, der sætter lighedstegn mellem kvinder og feminisme. Ikke mig.

Jeg er ikke feminist. Jeg er bare en kvinde, der er fløjtende ligeglad med dine ismer. A jerk is a jerk uanset politisk ståsted og woke eller ej.

Du er ikke one of the boys.

**28.5.7.** "Jørgen Ove Pedersen det sædvanlige BS med dig. Du græder over "mandehadere" mindst 5 gange om ugen på fb. Og så har jeg underdrevet.

"... de der Feminister, der hele tiden hugger på hvide mænd." ..... du kan godt selv høre, at det er slang for, kvinder skal bare holde kæft, ikke?

Det siger sig selv, at du ikke "elsker kvinder", når det er betinget af blind beundring for og blind adlydelse af dig." jo det er jo lige præcis hvad du gør her. Du aflæser kritik af feminisme som kvindehad.

**28.5.8.** kritik af feminisme er at sige, at kvinder ikke skal have ligeløn for lige arbejde, stemmeret osv.

Det, du kalder kritik af feminisme er "pick-me! Jeg finder mig i alt og er ikke en af de der sure kvinder uden humor".

**28.5.9.** Der er ligeløn og der er stemmeret. Synes iøvrigt også at jeg har gjort det meget klart at det er moderne Marxistsk feminisme jeg er imod ikke feminisme I sin oprindelige form der udsprang fra liberalismen. Næsten ingen mennesker er imod egalitarisme her i landet.

**28.6.** De her incels skelner ikke kvinder fra hinanden. De mener vi aæle er kn\*ppeaffald, fordi ingen gider haxe sex med dem.

Og gider end ikke kommentere på din opdeling sæde piger kontra feminister. Den er bare fir syg og viser hvem du er.



**28.7.** Enig med dig Ida, Mænd elsker kvinder, bare ikke de der Feminister, der hele tiden hugger på mænd.

**28.7.1.** Surprise Jørgen, men de allerfleste feminister elsker mænd. Der er meget få betonfeminister tilbage og så længe der ikke er ligestilling vil der være feminister.

**28.7.2.** Ja der er ligestilling for det Samme arbejde på den Samme arbejdsplads. Der er så arbejdspladser hvor der er flest kvinder, Pædagoger, SOSU'er, Sygeplejersker og Skolelærere og ved nogle arbejdspladser er der flest mænd, men det har ikke noget med Ligestilling og gøre, de kan jo bare selv søge jobbet, det er ikke noget mænd klynker over. Mænd har så ikke krav på samme Barsel længde som kvinderne har og ved Skilsmisse er det langt flest kvinder der får Hovedforældreretten over børnene og drengebørn må godt omskæres. Hvis der laves vold imod en kvinde, så har hun krav på Krisehjælp, hvis der laves vold imod en mand, så har han ikke krav på krisehjælp.

**28.7.3.** Jeg er den type mand, der bekender mig selv som værende feminist, fordi jeg går ind for, at alle skal have de samme rettigheder på tværs af køn. Ordbogens definition på hvad feminisme er.

Man kan fx ikke være tilhænger af demokratiet og også være antifeminist i ordbogens betydning.

Hvis der er nogen, "der hele tiden hugger på mænd", kunne det så være fordi der er en årsag og en mulig løsning på problemet ved at lytte lidt? Og kunne en af årsagerne være, at der er mange mænd, der er helt galt afmarcherede i deres syn på kvinder generelt - som i eksemplet i artiklen?

**28.7.4.** Der er bare nogen Feminister, der hele tiden vil hugge på mænd også uden at der er en årsag, det er deres Hobby. Men det vil du som Feminist ikke indse.

**28.7.5.** du skulle kunne se dig selv udefra som vi andre kan. Jøsses.

**28.8.** Jørgen. Det er så hårdt når de onde feminister siger at i ikke må rage på, råbe efter, voldtage og tæske kvinder, hvad? Firdi de eneste kvinder din type "elsker" er dem i kan dominere og som blindt adlyder jeres krav. Vi lever i i 50'erne mere. Kom ind 2021 sammen med de civiliserede folk.

**28.9.** Og iøvrigt har mænd også ret til 10 timers psykologhjælp som voldsramt - præcis ligesom kvinder har! Men fakta er jo ikke noget I gider bruge tid på.

Feminister kæmper iøvrigt også imod skamferingen af små drenges dillere. Men igen kræver det at du tager fingrene ud af ørerne og stopper med at råbe lalalakala.....

**29.** Er det ikke snart på tide at Facebook lukker ned? Vil ikke savne det!

**30.** Lidt godnatlæsning ❤️

**31.** Jamen lad dem 🙊♀

De fleste mænd der har det behov er som regel større kællinger end os kvinder..

Jeg er ret sikker på de fleste af dem ville holde kæft, hvis en kvinde påtog sig en strap on, og sagde 'buk dig, lad os se hvor meget du kan holde til' 😊 ..

' Kald mig feminist ti gange med min' pløk' i din anus, imens jeg hiver dig i mundvigene med mine fuckfingre ( jeg har muligvis lange negle 🤢 ) '... 😊

**32.** Omg hvornår går det op for størstedelen af politikkers kommentar tråd at de engagere sig i en Mandehadegruppe lige her? Det er jo helt sindsygt.

**32.1.** Fordi man er feminist er man ikke mandehader.

**32.1.1.** fordi man ikke kan lide feminister/feminisme er man ikke kvindehader.

**32.1.2.** Nej, det sagde jeg heller ikke.

**32.1.3.** jeg sagde heller ikke noget om feminisme til at starte med.

**32.1.4.** nej

**32.1.5.** nej man behøver ikke at være kvindehader, hvis man ikke kan lide feminisme eller feminister. Men at være imod feminisme vil sige at man er imod ligestilling. At alene på grund af vores køn, skal kvinder have færre rettigheder i vores samfund og mænd skal være dårligere stillet end kvinder i sager om fælles børn. Det synes jeg er ærgerligt at være imod.

**32.1.6.** øh nej, feminister har ikke opført sig som om de går ind for ligestilling så længe jeg kan huske så det er bare en tom floskel fra svundne tider.

Feminisme idag er kvinde supremacisme, det handler udelukkende om at

give kvinder uretfærdig fordele alene fordi de er kvinder. Feminisme har meget lidt med "ligestilling" at gøre, selvfølgelig afhænger det af hvordan man definere ligestilling det feminister gør er at sige, nogle mænd har noget vi gerne vil have, mange penge, høj status etc, det betyder at vi(kvinder) skal have det samme uden at gøre noget for det, derfor skal der kvindekvoter i bestyrelser, kvinde kvoter hist og her hvor de vil have magt og indflydelse men der er ikke kvindekvoter for at blive skraldekvinde eller visevært, for det er jo unfair at tvinge kvinder til noget de ikke kan lide, men helt fair at tvinge mænd til noget de ikke kan lide. På samme måde er det med sex og børn, hvor en naiv fortolkning af ligestilling ville sige vi skal ikke tage hensyn til de fysiske og psykiske forskelligheder mellem mænd og kvinder, derved er de ligestillede til at leve ud fra deres naturlige vilkår. Så siger feminister at samfundet skal give alle mulige services til kvinder så de nærmere kan leve som "mænd". Med andre ord mænd skal betale for at kvinder kan få. Igen ligestilling i forhold til staten er ikke nok, de naturlige attributter der er ved at være enten mand eller kvinde må ikke spille ud for feminister, kvinderne skal have unaturlige fordele og helst så mange som muligt det er feministisk ligestilling.

**32.1.7.** jeg er feminist og min ideologi handler ikke om det, du skriver. Den handler om ligestilling, lige vilkår, lige muligheder for begge køn. Jeg er ikke imod mænd, jeg er imod sexismen. Lad være med at skyde mig andet i skoene!

**32.1.8.** jeg ved ikke hvorfor du så vil klynge dig til ordet feminist så, du lyder mere som en klassisk liberal eller humanist, noget i den stil. Altså hvis du går med rygmærke så tror folk du er rocker.

**32.1.9.** de fleste med rygmærker tilhører en almindelig, fredelig motorcykelklub. De skal vel ikke opgive den del af deres identitet fordi rockerne er dem der "larmer mest".

**32.1.10.** hvad er feminist delen så? Hvorfor vil du være undskyldning som bøller bruger for at slippe fri?

**32.2.** Logikken er, hvis du ikke støtter min ideologi så er du min fjende...

**32.2.1.** ja mange er bange for at hvis de behandler kvinder på lige fod med

mænd så bliver de person non grata. Det er en trist at mange er så kortsynede men det er jo derfor det virker.

**33.** Hvor er det ærgerligt at der er så stor kønskrig når der er store udfordringer for os som befolkning. 🙄

**33.1.** Du har ret, Mio. Men jeg tror at det vil blive mindre over de næste 50 år når min og tidligere generationer er kradset af. Men det har aldrig været nogen hemmelighed at mandschavinisme er noget mere udbredt til højre for midten.

Hvorfor mon? <https://denstoredanske.lex.dk/konservatisme...>

**33.2.** sandt. Det er bare ærgerligt når vi i bund og grund alle sammen er fundamentalt de samme og derfor burde kunne samarbejde.

**33.4.** Det handler om magt som ikke vil afgives, og mindre værd/uddannelse/opdragelse som der enten er for meget eller for lidt af 😞 😊 😏

**33.5.** det er vanvittigt svært at lave fornuftige mennesker 😂 😊

**34.** Kudos for at lave den artikel - men er det ikke en fejl at undlade at kalde disse grupper ved navn?

Ligesom jeg er stor tilhænger af når medier tager ud og konfronterer folk med de ting de har skrevet på nettet, så få sat noget lys, ikke bare på kulturen, men på dem der rent faktisk udøver den.

**34.1.** der er nogle vikingegrupper hvor de taler sådan til og om kvinder

**34.1.1.** Jeg lever en beskyttet tilværelse, for jeg møder uendeligt sjældent de her typer. Vikingegrupper? Rollespil eller pseudokulturfascination?

**34.1.2.** ja tag fx gruppen "vikingeforum"

**34.1.3.** Mænd som i det tilfælde er alt andet end "vikinger", for vikinger havde love der i høj grad var for ligestilling, endda i flere tilfælde bedre end i dag! 😞

**34.1.4.** Er du sikker på at det er korrekt? - at gruppen vikinge forum (uden mellemrum - den du anfører findes ikke) tillader at man skriver på den måde? Det vil undre mig, jeg kender flere medlemmer - kvinder bl.a. - og gruppen dyrker altså fællesskabet og kulturen omkring vikingemarkeder - såvidt jeg er orienteret 😊

**34.1.5.** det er hemmelige grupper på fb, hvor du nok skal inviteres ind af et medlem. Du er nok ikke i en omgangskreds som dyrker denne syge kultur - men håber da, at der kommer andre typer mænd til og kan sige fra i denne type fora. Usund kultur!

Jeg tror ikke jeg kender en eneste kvinde, som ikke er blevet krænket med berøring på bryster/skridt/numse eller blufærdighedskrænket på offentlig gade/tog m.m. Det skal stoppe.

**34.1.6.** Viking forum

**34.1.7.** Der findes et 'vikinge forum' - dansk og særdeles fredeligt og på ingen måde kvindekrænkende. Har just meldt mig ind og trawlet trådene. Sko, læder, træf, kniv-smedning og uldtøj..... Bemærk; vikingE ... altså e til slut. Den gruppe du anfører kan jeg ikke finde? Er nysgerrig og vil gerne researche?

**34.1.8.** det er da fuldstændig langt ude at påstå noget sådan. Ingen i vikinge-miljøet eller på fb opfører/taler/skriver sådan.

**34.1.9.** øh jo og det er ikke en påstand, men super ufedt du anklager mig for at påstå det!

**34.1.10.** virkelig grimt at du påstår noget sådan.

Vi er reenactore som snakker håndværk og sælger viking-ting til hinanden.

Du må forveksle det med en anden grp.

Stop din påstand før du har rigtig fat i tingene.

**34.1.11.** se det er lige præcis det her der er problematikken. Nu er det mig der bliver "the bad guy" 😏😏 jeg har det hele på skrift så bare tag og pak sammen. Jeg kan love dig for de vilde ulve glamrer i kælderens mens du sidder og hygger dig med dit hækleværk 😊

**34.1.12.** Jeg har også undret mig over at det kan være nyhedsstof af unge piger er bange for at gå på gaden, efter mørkets frembrud

Det har kvinder da ALTID været bange for.

Og nej, jeg tror heller ikke vi kan finde kvinder, der aldrig er blevet uønsket befamlet eller får svinsk talte "proppet" ind.

Det er desværre ikke nyt. SLET ikke nyt.

Det har formentligt eksisteret siden Adam og Eva

Men der er desværre sket et skred, hvor det at opføre sig ordentligt, sådan som udgangspunkt, er blevet mere eller mindre opløst, og dermed er problemet blevet større. En del mænd, ikke alle, men mange, fatter bare slet ikke at de ikke kan tillade sig at opføre sig sådan.

**34.1.13.** Nu er problemet jo nok, at den gruppe der henvises til er hemmelig. Det vil sige, den kan hedde det samme eller næsten det samme, det kan være samme ord, men uden e i vikinge eller andet der ligger tæt på- Så det kan altså desværre godt være sandt

**34.1.14.** Hvis DET er rigtigt - er det jo mig der skal beklage for Chastine. Jeg mente at vide at to grupper ikke kan have identiske navne?

**34.1.15.** Jeg tror det er fordi folk ikke kender til detaljere, når en gruppe er hemmelig. Den kan jo faktisk hedde det samme som andre grupper. Og så er det jo træls, hvis man har en venlig og god gruppe, at nogen så laver en beskidt og ækel gruppe, med samme navn og blot gør den hemmelig.

Men ja, der kan jo sagtens være ækle hemmelige grupper, som man ikke kender til

**34.1.16.** Vil du så ikke dele alt det du har på skrift med os?

**34.1.17.** Ja, det kan jeg så forstå på det - og når man så SØGER på - her fx. Viking Forum - så fremkommer kun den 'synlige'. Det er dårlig stil - af FaceBook - vil jeg mene

**34.2.** du kan se navnene på grupperne i de skærmdumps, de har lagt op i artiklen. Det kunne jeg i hvert fald i går.

**34.3.** Depraverede og syge mennesker der sikkert er blevet afvist af mange kvinder. Gad vidst hvorfor? 😞

**34.4.** tro mig det har jeg overvejet men mener ikke det er god skik at hænge andre ud offentligt. Men jeg kan jo skifte mening, for lavt det var det.

Ved nærmere eftertanke kan du jo selv spørge Peter R. Hansen fra gruppen hvordan han ynder at skrive til og om kvinder, han havde i øvrigt også rigeligt med tiljublende fans. Tråden blev hurtigt lukket, så derfor er der nok ikke mange der opdagede det.

**34.5.** gruppen er ikke hemmelig

**34.6.** Foreningen Mand og Foreningen Far har hvertilfald haft en del problemer med den slags "mænd".. desværre..

**35.** Naah.. vores samfund er ikke blevet feminiseret den er blevet mere barnlig..

**36.** Tænker også det går lige så meget den anden vej 😊 utroligt som i altid skal ha fat i hvad mænd gør og ikk gør 😊👤♂😞.

**36.1.** præcis! Politiken er syge

**37.** Vatpikke 🗨️

**38.** Sådan noget hører ingen steder hjemme.... Det er utilstedeligt og et omfattende problem i den vestlige verden... Når det så er sagt, så ligger ansvaret på begge sider, kønnene imellem... Ekstremistiske og militante feminister er ingenlunde bedre, så hvis problemet skal til livs, skal der fokuseres på begge sider af "kløften"...

**39.** Mon ikke alle de tilsvininger som mænd møder konstant bliver for meget for mange. Metoo har en bagside som de uforstående kvindemennsker nu begynder at opdage så småt. Mænd tør jo heller ikke kommentere Metoo debatten for så bliver de jo offentligt udskammet - så det er vel fint de laver grupper hvor de kan tale sammen om det.

**39.1.** Så en gruppe hvor mænd sammen fantaserer om at voldtage feminister på baggrund af kønsmæssig og politisk motivation er helt fint?

**39.1.1.** Hvad tror du selv. Det er vel aldrig i orden at fantasere om at "voldtage" - men men ikke der er mange der har formulerer sig lidt mere voldsomt end hvad de mener.... Og jeg går da også ud fra der diskuteres i et blødere sprog - men man kan jo altid male tingene hårdt op som du prøver her.

**39.1.2.** Jeg maler ikke tingene hårdere op. Jeg tager udgangspunkt i artiklen og det du skriver. Det handler om hadefulde kommentarer og indhold om kvinder, der ofte centrerer om seksuel vold. Så når du skriver, at det er fint, at mænd har disse grupper, så er det svært at fortolke det anderledes, end at du legitimerer en sådan adfærd.

**39.1.3.** Måske er det bare svar på tiltale efter SCUM og Kill all men kampagnerne.

Der er upædagogiske mennesker på begge sider af frontlinjen.

**39.1.4.** Den låner jeg lige, den kommentar 😊

**39.1.5.** Du sætter mig i citat for noget jeg aldrig har skrevet - pas nu på. Jeg kan ikke læse den fulde artikel da jeg ikke har abonnement på avisen men pas nu på med din allerede opfarne feminisme og lyt - måske er der noget fornuft der gemmer sig på den anden side. Men det kræver man er åben for at forstå hvad ens egne handlinger gør ved samfundet.

**40.** Giver i lige et invite

**40.1.** Den kommer her

**41.** Jeg tror fuldt og fast på at vi kan komme langt, hvis man indføre krav om nemid login på sociale medier, så man kan holde folk ansvarlige for deres adfærd på nettet.

**41.1.** det synes jeg, er en rigtig god idé. Sådan sikrer man sig også, at der ikke kan oprettes falske profiler, og at børn under 15 kan forskånes for megen l...!

Loven skal gælde ALLE sociale medier.

#mediertagansvar

**42.** Idioter er der nok af, om man kender til dem eller ej, om de snakker sammen i facebookgrupper eller ej. Kuk kuk. 😞😞 Og for øvrigt, vildt ærgerlig og synd, at de er blevet tabt på gulvet og svigtet i en eller anden kontekst (for dysfunktionelle mennesker opstår jo ikke ud af det blå). Det er ingen undskyldning for det, de har gang i, men mere en del af årsagsforklaringen. 😞

**43.** Der er nogle seriøse problemer i visse mandemiljøer, og jeg tror at det kun er andre mænds aktive indblanding, der kan dæmme op for det.

**43.1.** Så hvad er det du foreslår at vi - aktivt - gør?

**43.1.1.** i blander os og siger aktivt fra, når vi hører og ser det i vores respektive små cirkler. Vi opdrager både på vores drengebørn og på vores venner. Vi påpeger selv de små tegn på misogyni, der findes skjult selv i den



på overfladen "uskyldige" mandehørm. Vi arbejder aktivt på at skabe et nyt og tidssvarende maskulinitetsideal.

**43.1.2.** Hører man hadelige eller nedgørende kommentarer og holdninger fra sin mandlig vennekreds, bør det være helt naturligt at man tager emnet op til diskussion og får en dialog i gang med sin kammerat. Det er netop dialoger som disse iblandt vennekredse, som kan gøre en forskel og bidrage til at omvende hadelige holdninger og meninger til et mere forståeligt og positivt værdisæt.

**43.1.3.** Så langt, så enig 😊 Jeg har - som far, kollega og meget andet - gjort hvad jeg kunne. Nu HANDLER aktuelle problem jo om at denne misogyni, trives - overmåde og måske voksende - i lukkede fora, og som et eksempel på den polarisering du ser især her på sociale medier?

**43.1.4.** Det er et langt sejt træk at forhindre, at den slags fora overhovedet bliver tiltrækkende. Kunne man sende trojanske heste ind i disse fora og nedbryde misogynien indefra? Det er nok utopisk, og flere af mændene er nok tabt, men derfor skal vi ikke opgive at bekæmpe det alle de steder, vi overhovedet kan.

**43.1.5.** #withyou

Og vil vove at påstå, at alle nærmest kvinder vil bakke op om eventuelle initiativer, hvis I lavede nogle sådan....

**43.2.** Done - som det fremgår er det jo desværre langt fra normalt for alle....

**44.** Had og had, mange mænd har opgivet at finde en kvinde, for størstedelen af dem er utilregnelig, manipulerende, utroværdige samt prøver på at have bukserne på i hjemmet. Det er ikke kun i DK at mænd ikke gider at finde sig i feminister længere.

Nedenunder er en Youtube kanal med over 300.000 følger der primært snakker om det problem:

<https://youtube.com/c/BetterBachelor>

**44.1.** Han er skidegod! Så han bliver nok snart "canceled" på YouTube...

**44.1.1.** på Danmarks radio.. wtf? 😬😬

**44.2.** Du mener ikke, at der er forskel på "at opgive at finde en kvinde" og så at sprede had mod kvinder?

**44.3.** ikke gider finde sig i feminisme? Det er virkelig sørgeligt at lige rettigheder til mennesker, uanset køn kan ses som noget andet end ren logik. De "mænd" der ikke kan håndterer det - ja dem kan vi sgu placere på en ø for sig.

**44.3.1.** Præcis

**44.4.** nej de fleste kvinder er heldigvis oplyste nok til at styre udenom en mand med de værdier, du beskriver 😊

**44.4.1.** Problemet i en nøddeskal! Mand er for dum til at tiltrække en kvinde. Mand konkluderer at alle kvinder er uduelige. Mand ender vred og bitter med at opsøge andre forsmåede mænd, der kan bekræfte ham i hans vildfarelse.

**44.5.** "Der findes en YouTube kanal med rigtig mange abonnenter, derfor har jeg ret"

**44.5.1.** Jeg nævner et eksisterende problem, det har intet at gøre med hvem der har ret..

**44.6.** Nu har jeg set uddrag fra nogle af videoerne, og hold da ferie hvor sexismen driver!

Til Martin Kofoed så ja, jeg håber kanalen snart bliver lukket

**44.7.** Så mange mænd gider ikke at kvinder kæmper for kvinders ret.. Spændende tilgang.. En rigtig mand har nosser nok til at indse og kæmpe for, at kvinder også får lov til at 'have noget at sige'..

**44.8.** Problemet er som sådan ikke de kvindelige feminister, der må da være fuld forståelse for ligeberettigelse over hele linjen, men anken gå på de nosseløse, dem som har deponeret deres mandighed i misforstået solidaritet, østroge "mændene", 5. kolonne drengene, please'erne, dem som påstår "vi er gravide", dem som aldrig er mænd, uden at spørge om lov, "den feminiserede mand", det er dem som udstiller mænd som noget de ikke er. Ligestilling er meget simpelt, det er gensidig respekt, slet og ret.

**44.9.** Det går pisse godt, stor benzinsluger for jeres penge. Alt er godt.

**45.** 🤔🤔🤔

**46.** Nutidens feminisme og metoo er kammet over, og jeg har faktisk mistet respekten for meget af det vrøvl der kommer fra den kant. Jeg forstår godt, at der er mange kvinder, som ikke kan se dem selv i det, for det er faktisk til stor skade for alle kvinder

#### **46.1. det er simpelthen vrøvl ?**

De fleste kvinder har været udsat for ufrivillige berøringer, og du syntes det er vrøvl

😬 der er langt til målstregen fornemmer jeg

**46.1.1.** tud du bare videre

**46.1.2.** din modenhed lyser ud af dig ...

**46.1.3.** det gør din krænkelssparathed også

**46.1.4.** og du har lært et nyt ord 🙄♀

**46.1.5.** du er et lydende eksempel på, hvorfor man ikke kan tage jeres vrøvl alvorligt

**46.1.6.** det hedder lysende eksempel, og du er ignorant hvis du tænker det her handler om ord..... krænkelssparat betyder det at man skal være parat på krænkelse, undlade at påtale når mænd åbenbart finder det svært at styre deres hænder ..... måske et kig indad og en kulturændring er passende .....

**46.1.7.** jeg kan se, hvorfor du ikke forstår. Du har jo en rem af huden. Mod dumhed kæmper selv Odin og Thor forgæves.

**46.1.8.** den eneste der fremstår ignorant er faktisk dig... ja, faktisk er du ret latterlig

**46.1.9.** Jeg har da også været udsat for utallige ufrivillige berøringer gennem mit liv - det hedder at leve. Get over it. Du tager fokus fra dem der bliver udsat for noget alvorligt som voldtægt og overfald - og DET skal der sættes ind over for. Men lige nu ødelægger du simpelthen alt for kvinder der virkelig har været udsat for noget alvorligt. Og nej - en hånd på låret er IKKE alvorligt.

**46.1.10.** Så du mener simpelthen, at det er ok at give sig til at gramse en anden person på låret, hvis man(d) skulle have lyst til det? Uanset hvad den anden måtte mene om det - du er i stand til, i alle tilfælde, at sige, at det er ikke alvorligt og ikke noget problem?

Med andre ord, du er i stand til at gøre dig til dommer over for hvilken oplevelse, en kvinde bør have, hvis en mand uopfordret giver sig til at tage en kvinde på låret?

Hvor fanden har du fået den viden og autoritet fra?

Og nej, det betyder ikke, at flirt og gensidig interesse er død. Overhovedet.

Det betyder bare, at man ikke lægger grabberne på en anden, før man med rette kan anse interessen for dét for at være gensidig...

(hvilket blandt andet udelukker at man foretager sig den slags, hvis der er et klar skævt magtforhold de to imellem - hvilket en hel del mænd åbenbart stadig har svært ved at acceptere)

**46.1.11.** jamen så tingene jo komme med det samme og ikke flere år efter. Plus da var en overgang dørmænd også da jeg var bodyguard blev jeg også udsat til nærmelser og berøring kom nu lige ned på jorden igen

**46.1.12.** og du er sur fordi ingen gider at røre dig, så du vil have det forbudt så du ikke er alene...er det der den trykker?

**46.2.** helt enig det samme gælder her.

**47.** Denne artikel burde ikke være bag en betalingsmur.

Den burde være tilgængelig for ALLE!

Håber de store TV-medier vil tage problemet op!

Og at Facebook lukker for den slags.

Men så finder de vel andre måder at dyrke deres syge perversiteter.

**47.1.** hvis du vil bruge Politiken som dit nyhedsmedie, skal du også betale for journalisternes arbejde, det er helt fair. Ellers kan du selv research eller bruge DR eller tv2, som nyhedsmedier.

**47.1.1.** nu er det jo Politiken, der har skrevet artiklen og deres arbejde skal vel ikke være gratis. Emnet findes nok også andre steder hvis Politiken har skrevet om det. Politiken har bare gjort arbejdet med research og at sætte det spiseligt sammen... Journalister researcher. Det er det du betaler for. Ellers må du jo selv gøre arbejdet- helt gratis.

**47.1.2.** Du må da gerne synes, at artikler der er relevante for dig bør være gratis, og bede folk, der mener arbejde bør betales om at gå væk. Men du må alligevel også anerkende, at vi andre - der mener journalistik bør betales - også bliver her og betaler abonnement hvis vi ønsker, at nogen forsat laver læseværdig journalistik.

Imens må du så desværre bare være ærgerlig over betalingsmur.

**47.1.3.** "kvindesolidaritet" uanset om man er enig...🙋♂

Og så kan man ikke forstå at nogle har fået nok at feministerne ... 🤔😬😬

**47.2.** Læs mere om historien på Everyday Sexism Project Danmark

**47.3.** et vel ikke mere sygt som når kvinder hænger mænd ud .. Det bare sjovt når det går mod jer kvinder så verden bare det mere uretfærdigt 😬🤔😬

**47.3.1.** 😬 jeg kan kun have medlidenhed med dine manglende evner.

**48.** Den slags mænd uddør som art - hvilket kvinder ønsker at lave børn med dem?

**48.1.** De var nok valgt fra længe før, skal du se.

**48.2.** Det er jo det de er sure over....

**48.3.** de kvinder der også finder Peter Madsen og Lundin tiltrækkende 😬 syge kvindemennesker findes der også massere af.

**48.3.1.** enig. Der findes også de kvinder der allierer og identificerer sig med den mand, der nedværdiger dem.

**49.** Total griner 👍😬😬😬

**50.** Der er vel 3 grunde til at mænd kommer til at hade kvinder. 1. Drengene er blevet opdraget til det. 2. Drengbørn har været underlagt en ond og dominerende kvinde. 3. Og dette er vel nok den mest gældende. Drengene var akavede teenagere, som blev valgt fra af pigerne, og de blev udsultet sexuel.

**50.1.** mener du seriøst at det er piger/kvindes ansvar at de her mænd opfører sig så modbydeligt?

**50.1.1.** Nej Gu er det da ej pigernes ansvar. Piger har da alt mulig ret til, at sige nej tak. Dette er blot årsager til en forkrøblet beslutning om, at det er kvindernes skyld.

**50.2.** de er højst sandsynligt meget voksne mænd, også kendt som incels. Mænd, der mener at de har ret til at "få" en kvinde og føler det uretfærdigt at kvinder kan få børn uden mænd, fordi de så bliver fravalgt (ikke at det har noget at gøre med deres opførsel). De ser generelt ned på kvinder.

**50.2.1.** Hvor ved du det fra? De kunne også være at de bare heder privilegerede feminister beklage sig om det ene eller andet. Mens mændene som beskriver er i en situation som Helle skriver om.

### **50.3. Helt enig**

**51.** Hvordan bærer jeg mig ad med at slippe for at få opslag fra politikken.....

**51.1.** Du går ind og fjerner "synes godt om" Politiken.

**51.2.** du trykker på de tre prikker i hjørnet af opslaget og så kan du vælge fx skjul annonce..

**51.3.** Ja, og så tryk "få aldrig annoncer fra Politikken" bagefter.

**52.** Ejhh hvor er det skræmmende..!! Findes der virkelig så onde mennesker.

Vil for alt i verden aldrig have en datter, piger skal ikke vokse op i sådan en verden.

**52.1.** Så er det måske på tide du stopper med at være feminist. Tryk avler modtryk.

Det er vigtigt at man skælnet mellem kvindehad og had til feminister, for det er ikke sikkert det de to ting har noget med hinanden at gøre.

**52.2.** nu er jeg medlem af foreningen far... Og derinde går dér også rygter om, at der findes grupper direkte til mor hvor du som mand ikke kan blive tilmeldt gruppen, hvor de direkte vejleder hinanden i, hvordan man vinder bopælssag, fuld forældremyndighed osv. osv. via beskidte tricks. Jeg kan ikke udtale mig om hvorvidt det er sandt eller ej, men hvis det er sandt og nogen har direkte beviser på dette, så kan jeg udmærket godt forstå at sådanne grupper opstår. Det er i forvejen svært at være far i en skilsmisse sag med børn og mange mænd føler sig virkelig uretfærdigt behandlet i systemet og derved anse at hele systemet er opbygget af folk der støtter feministerne.

**52.2.1.** jeg beklager at jeg gav det indtryk at jeg har et horn i siden på mænd.

Det er jeg ked af, var ikke min mening. Det lyder dybt uretfærdigt, forældre skal da have de samme rettigheder, og som far, er det en ubehagelig overraskelse at opleve systemet diskriminere på området.

Jeg blev blot dybt rystet, og ked af at vi ikke kan leve sammen og have det godt i fællesskab, lige meget hvad køn man har, hudfarve, etnicitet, religion eller forskellighed.

**52.2.2.** Du har på intet tidspunkt givet mig det indtryk. Jeg forklare blot at dette kunne være en grund til at disse grupper opstår og får lov at vokse. Jeg er af den overbevisning om, at via af analyse og undersøgelser så kan man

forebygge disse grupperinger. Desværre, så bliver der bare ikke ændret særlig meget på dette område og tror mange i den gruppe kunne være fædre som ikke må se deres børn eller føler sig uretfærdigt behandlet i systemet. Det ville være værd at starte med at undersøge dér og evt handle på det fra politisk side af.

**52.2.3.** Hej ven. Kom ind og hilse på, og del gerne din historie Er træt af det kun er mig der skriver indlæg.

<https://www.facebook.com/groups/339456473974113>

**52.2.4.** Sendt anmodning om deltagelse 👍

**52.2.5.** Tager den lige senere. Er på arbejde 👍😊 havde bare lige frokost og faldt over jeres debat

**52.2.6.** Det er helt fint 😊

**52.2.7.** Du er selvfølgelig også velkommen i gruppen. 😊 Den er ikke for mænd der hader kvinder.

**52.2.8.** Vil de være venlig at uddybe hvor jeg lyver?

**52.2.9.** De navne der fremgår af din artikel var altså ikke dem 🙋♂

derudover,

så var der flere under kommentarer der henviste til links der skulle gå direkte til disse grupper på Facebook.

Din artikel retter sig også direkte imod foreningen far... Det er jo ikke foreningen der havde lagt disse påstande ud, men en masse forskellige individer igennem tiderne. Det bør undersøges hvis du spørger mig. Jeg tog mig desværre ikke tiden til at klikke på de links der er direkte til de grupper på Facebook, og det fortryder jeg jo lidt nu.

Nu vil jeg læse dit næste artikel

**52.2.10.** Bygget på amerikanske og canadiske undersøgelser. Dem bør vi jo også fortage herhjemme 😊👍 det syntes jeg var en god idé!

**52.2.11.** Men derudover, så er det et fact at mange derinde føler sig uretfærdigt behandlet. Om det er berettiget eller ej, det skal jeg ikke gøre mig klog på. Men én ting er sikkert; spørger du dem om de føler systemet er feministisk styret, så tror jeg mange vil sige ja derinde. Og uagtet berettiget eller ej, så vil de falde i den målgruppe som vi debater lige nu.

Derudover, så er min personlige holdning at der er plads til forbedringer på ligestillingens fronten på dette område. Men det er en helt anden snak.

**53.** Mere polarisering.

**54.** Jamen hvor i alverden kommer det dog fra?!! Fuldstændigt uacceptabelt og primitivt! Der må godtnok være noget dannelse og nogle basale værdier der er totalt misset i disse menneskers liv! Sølle og uværdigt! Dén kultur skal bare stoppe!

**55.** Tjaaa... det kan vel ikke komme som nogen overraskelse. Had skaber had. Jeg tager skarpt afstand fra den kommunikationsform og hetz, hvad enten det kommer fra mænd eller kvinder.

**55.1.** Dit forsøg på at sidestille feministernes kamp for lige rettigheder/muligheder og imod sexisme/overgreb med rabiate hadegrupper på Facebook der forherliger voldtægt er helt væk. 🙄

**55.1.1.** wow du trynede den stråmand. Han kommer aldrig op at stå igen.

**55.1.2.** Ja Helles latterlige stråmandspostulat om "feministiske hadegrupper"? Helt sikkert! 😁 Lad os da håbe den stråmand bliver nede for tid og evighed. 😊

**55.1.3.** Du har sat "feministiske hadegrupper" i citationstegn. Jeg kan kun se de 'mest relevante kommentarer', men for mig ser det ikke ud til at Helle har skrevet det. Du har i så tilfælde nedkæmpet endnu en stråmand og må efterhånden betegnes som en sand mester.

**55.1.4.** Du er mester i at bevidst fejlforstå et meget klart postulat. 😏 Helle skriver at "Had skaber had" og det "... hvad enten det kommer fra mænd eller kvinder". Man skal ikke læse meget mellem linjerne for at se hvor hun vil hen med det. Og mine citationstegn rundt om "feministiske hadegrupper" var for at understrege, hvor latterlig en fantasi det er. 😏 Med så tydeligt falske og grinagtige lignelser er ingen stråmænd nødvendige. 😏

**55.1.5.** Nej, fantasi det har du rigtigt nok, og får virkelig meget ud af Helles kommentar som ikke står der. Hvor taler hun om feminister? Hvor taler hun om deres kamp for rettigheder? Hun skriver, at had nærer had og at hun



misbiliger det, hvadenten det kommer fra kvinder eller mænd. Det er noget jeg kan tilslutte mig, og det er grunden til, at jeg gider at spille tiden på at udstille dine stråmænd. Undskyld, din stråmand og din tegnsætningsfejl.

**55.1.6.** Uuuuuh nu kommer han sgu med "tegnsetningsfejl"! 🤪 Når argumenterne reduceres dertil, så ved man der ikke er mere krudt tilbage.

😏 God mandag kriger! 🤪

**55.1.7.** Du skal ikke tage det så tungt Piet. Både Amalie, Lone, Shahira, Mette, Carina, Hanne, Teodora, Line, Astrid, Emma, Roxana, Linda, Jennifer, Laura, Nadine, Helene, Hanne, Line, Ulrikke, Kirsten, Nanna, Mette, Nina, Christiane, Line, Birgitte, Maria, Lise, Amalie, Kristian, Simon, Anna, Anna, Mette, Birgitte, og Anna synes at din kommentar var alletiders, så du kan umuligt have sagt noget polariserende for at score point på den ene fløj og skal ikke se dig selv som en der ypper kiv.

**55.1.8.** Tro mig, VIRKELIG TRO MIG, når jeg siger at jeg ikke alene tager det ganske let, men også er afsindig ligeglad med både dig dine bevidst fejlforståede bad-faith "argumenter" Peter. Dit indædte forsøg på at beskytte og bortforklare en tydeligt fejlagtig og afsindigt dum sammenligning er ikke det jeg taber søvn over i nat. 😊

**55.1.9.** Det er flot. Det bekræfter mit indtryk af dig som en med et enormt emotionelt overskud, når du kan tage det så pænt.

**55.1.10.** Og mit indtryk af dig, som en der vil gå afsindigt langt for at beskytte en tydeligt forkert og kvindefjendsk sammenligning, og hvad det siger om både din karakter og intelligens, er ligeledes stadfæstet.

**55.1.11.** Det er virkelig et skævt objektiv du anskuer virkeligheden igennem, hvis du får Helles kommentar til at være "tydeligt forkert og kvindefjendsk". Men med den opbakning, der findes til sådan en kommentar, kan man måske, om end ikke undskylde, så forstå din enøjede vinkel og vilde fortolkninger. Men det er alligevel sørgeligt at du tillægger os andre ond tro og angriber - ikke vores holdninger - men vores personer og dertil benytter den tolkning af vores holdninger som du finder bedst anvendelig til at tilsværte os.

**55.1.12.** Jeg benytter alene det i selv skriver og de tydelige implikationer man kan drage deraf. At sammenligne voldtægtsparate hadegrupper med feminister der kæmper imod diskrimination og sexismen, hvilket tydeligvis er det Helle gør, er simpelthen sygt. At du så forsvarer den sammenligning er, for at bruge dit eget ord, "sørgeligt". At man ikke kan/vil se problematikken i dette gør jer i mine øjne enten til meget naive eller delagtige i kvindehadet. Det kan man ligeledes forstå, men ikke undskylde. At jeg så drager en konklusion om jeres karakter deraf synes jeg ikke er så mærkeligt. Desuden var du da tydeligvis ikke for fin til et lille personangreb. 😊

**55.1.13.** Det er jo i hvert fald tydeligt for enhver som læser det her, at du IKKE tager udgangspunkt i hvad vi skriver, men i stedet i hvad du TROR vi mener med det vi skriver. Det er fuldstændig blotlagt for enhver ved, at vi du tage Helle til indtægt for at skulle "sammenligne voldtægtsparate hadegrupper med feminister der kæmper imod diskrimination og sexismen". Du levner enddog ikke muligheden for at Helle kunne referere til e.g. kvinder der hader mænd så intenst at de offentligt beskriver, hvordan de vil foretrække en abort fremfor at føde et drengebarn. Nej, du vælger at tro at hun sammenligner med den fredeligste feminist i verden, som blot ønsker at sikre ligestilling og sine egne rettigheder.

Jeg håber virkelig ikke du beskæftiger dig ved at formidle information på nogen måde, for du kan jo slet ikke sætte dig ud over din egne forudindtagede holdning om andre personer og deres holdninger. Tag nu en dyb indånding og så genlæs kommentaren igen med åbne øjne. Den fordrer nemlig slet ikke det negative billede af os som du prøver at fremmane.

**55.2.** Jeg har aldrig hørt nogen feminist tale så grimt og så aggressivt om mænd. Det undrer mig, at du som kvinde går ind og synes, at det er ok, at man taler på denne måde om andre kvinder? Du forsvarer mænd, som synes at feminister skal voldtages? Sørgeligt!

**55.2.1.** prøv at læse kommentaren en gang til; Tornhøj skriver jo, at hun tager skarpt afstand fra den kommunikationsform og hetz ...

Derfor er du ude med en temmelig voldsom og alvorlig stråmand.

- at man kan være imod (den tilsyneladende) sidestilling/sammenligning, det

er naturligvis en anden sag; men bør naturligvis adresseres som sådan.

**55.2.2.** det er jo slet ikke det hun skriver? 🙄😏 Tror du har læst hvad du vil læse. Helle skriver "jeg tager skarpt afstand fra den kommunikationsform og hetz, hvad enten det kommer fra mænd eller kvinder"

Hvilken del af den sætning får dig til at tro at hun syntes det er ok? 🙄

Og forsvarer man nogen ved at tage afstand til dem?

Virker umiddelbart som en mærkelig taktik.

**55.2.3.** jeg tror, at du bliver nødt til at genlæse min kommentar.

**55.2.4.** som jeg læser hendes kommentar, sidestiller hun ikke had med had, men dårlig kommunikation med dårlig kommunikation

**55.2.5.** Det har du delvis ret i, men jeg reagerer på, at hun sidestiller feminister med de her helt ekstreme mænd. Jeg har endnu ikke hørt en eneste feminist tale om mænd på den måde og jeg synes, at det er vigtigt at tage afstand fra de mandlige udtalelser. Når hun skriver, at feminister er lige så aggressive, så gør hun næsten mændenes skriverier legitime også selv om hun skriver, at hun tager afstand fra måden at kommunikere på.

**55.2.6.** \*GIF\*

**56.** Det er sgu også langt ude... der er ligevægt i samfundet , det begynder at ligne mande diskrimination. Det dumme jeg har hørt er kvoter med lige fordeling af køn på arbejdspladser samt køns neutrale lyskryds , der findes masser af seriøse problemer at se på, inden man skaber det, og skaber sig som en kælling 🤪

**57.** »Hvad gør man efter, at man har voldtaget en døvstum?«, står der i den tilhørende tekst til billedet.

»Brækker hendes fingre, så hun ikke kan fortælle det til nogen«.

Det er jo dybt rystende at læse. Får helt ondt i maven.

**58.** Når vi deler os op i køn så er det hurtigt at generalisere.

**59.** Ja forbud og censur har jo aldrig hjulpet noget kun nogen - gerne diktatoriske styre og totalitære ideologier

**60.** Ja det er så vildt! Jeg er også blevet svinet til i nogle grupper og selv om jeg har anmeldt dem, får det lov at fortsætte i bedste velgående i grupperne.

**60.1.** tillykke prøv du engang at kom med konstruktiv kritik til f.eks samtykke lovgivningen på FB, der går 10 sec før du bliver beskyldt for at være voldtægtsmand eller at du tæver konen.

**60.1.1.** hvis du selv var blevet voldtaget tror jeg du ville forstå hvorfor den lovgivning er lavet.

**60.1.2.** nu ved du intet om mig og mit liv, men det stadigvæk et dårligt argument for at du skulle være et særligt sandhedsvidne. Tonen er hård på Sociale medier, det ærgerligt men har intet med køn at gøre. Hvis det påvirker dig skal du overveje om du vil deltage i debatten.

**60.1.3.** sikke noget forbandet pladder, det har rigtig meget med køn at gøre. Jeg har ikke brug for dine sikkert velmenende råd.

**60.1.4.** nej det er ikke, masser af undersøgelser viser at det rammer begge køn lige, mænd er bare mere ligeglade.

<https://menneskeret.dk/.../folketingskandidater-oplever...>

**60.1.5.** for det første; tal pænt! For det andet har jeg intet sted angivet det gælder alle mænd, men du sover vist hvis du tror der ikke er en kønsproblematik her. Slut herfra.

**60.1.6.** MON ikke at dem med den hårde tone bare skulle hold sig væk fra debatten og gå på kursus i god stik og brug på Sociale medier,

**60.1.7.** Sikke noget forskrækket sludder! -lille ven dog...

**60.1.8.** Så undlad at kritisere samtykkeloven. Problem solved.

Den fejler i øvrigt ikke en skid. Alle almindelige velfungerende mænd knalder ikke kvinder der er bevidstløse eller i en tilstand hvor de ikke kan sige fra.

**60.1.9.** jow det kommer bare ikke til at ske med mindre de bliver smidt ud af de aktuelle medier.

**60.1.10.** ah så jeg må som mand ikke havde en holdning til en aktuel lovgivning? Spændende som demokratiet er mindre væsentligt når det handler om kvinders følelser

**60.1.11.** Nej det gør velfungerende mænd ikke, men den nye lov forhindre ikke de ikke så velfungerende mænd i at voldtage og knalde bevidstløse kvinder.

**60.1.12.** Må man ikke kritisere love mere?

Tror Kina lige er et land efter din smag..

**60.1.13.** “If you don’t want to be censored, don’t say the wrong things. It really is that simple.”

— Titania McGrath, Woke: A Guide to Social Justice

Her ud over er det en stråmand du har gang i. Helge skrive blot at han vil tillade sig at komme med konstruktiv kritik. Men faktisk bekræfter du ham jo blot i sin observation.

**61.** De burde overveje... “Ville jeg ønske nogen sagde det til min mor eller min datter?”

Er svaret nej burde de ikke skrive/sige det til andre!!!

Bare lidt opdragelse herfra 😊

**61.1.** I teorien korrekt. Men disse mænd skal lære at respektere kvinder også selvpm det ikkeer deres søstre eller mødre, men bare fordi de er. Vend den om og spørg om de ville ønske at en fremmed mand sagde det til dem nøgen i baderummet i et fængsel. Så skal de nok fatte det....

**62.** Facebook og internettet er roden til alt ondt... Er sikker på at det ikke sådan mennesker du møder i den virkelige verden..

Men at istedet fordi man bliver konstant bombarderet med provokationer i alle retninger, fra blandt andet clickbait artikler, skarpe kommentarer m.m at det hele virker som katalysator for vreden..

Kan ikke forestille mig at man skal tage det for andet end mundlort og tanketorsks, og lad dem dog rase ud ... Så længe det kun er i en eller anden virtuel Facebook gruppe det sker og ikke går til fysisk handling, ja så det bedste vi andre kan gøre er helt at glemme den eksistere og helt lade være at reagere på den..

Tog man en mikrofon med på en mørk pub, eller i den lokale mande loge/klub ja så vil man også opdage at mange sad og brokkede sig over deres koner og kærester , som på ingen måde er udtryk for at de haddet deres koner og kærester, det er blot afløb fra frustrationer...

Just smile and wave

**63.** Godt med fokus på de steder, hvor man omtaler andre på en respektløs måde 🙄

**64.** Politiken, har i undersøgt, hvor mange kvinder, der “hader mænd” og om dette reelt er et problem i DK, eller skriver i bare en ladet irrelevant artikel for at piske en stemning op, og splitter folk yderligere, så i kan bede folk skrive ordentligt og holde den “godt tone”?!

**64.1.** synes du det er irrelevant, at der er fora, hvor mænd sidder og joker om at voldtage og myrde kvinder? Wow

**64.1.1.** nej det synes jeg ikke, Men jeg sætter spørgsmål ved om artiklen og den måde den er fremført på er relevant og konstruktiv.

**64.1.2.** du skriver “en ladet irrelevant artikel for at piske en stemning op”. Hvordan tænker du at man ellers helt objektivt behandler det her emne? Politikken behøver ikke “piske en stemning op”. Vi er nogle, der godt kan blive ret forargede over, at den her slags eksisterer og er normaliseret – blandt andet fordi det er os det går ud over - helt af os selv.

Ville du også synes det var irrelevant hvis der fandtes grupper, hvor man talte om og grinte af at voldtage og myrde mænd?

**64.1.3.** ærlig talt..

det er ubehageligt! Men så længe det holder sig i et lukket Forum man kan overvåge.. Det giver også myndighederne mulighed for at være mere proaktive i kampen mod disse elementer.

Der er mange forfærdelige mennesker med Extreme holdninger, det er svært at ændre på, men jeg mener ikke vi skal drive dem tilbage i mørket, nu alle lusene kommer til overfladen. Problemerne opstår hvis/når de begynder at praktisere deres syge ideer, ikke når små mænd deler galde i lukkede grupper.

Derudover er jeg ret sikker på at der også er mandehader grupper.

Passende eller ej, vi er stadig fri til at mene, hvad vi vil uanset, hvor passende eller upassende det er.

**64.1.4.** jeg kunne ikke være mere uenig. Du tror simpelthen ikke, at når man sidder og spewer om sig med kvindehad på den her måde, at det så også

kunne komme til udtryk på andre måder i deres liv?

Altså ret nemt at synes, at de bare skal have lov, når det ikke er en selv, det går ud over.

Jeg er feminist. Jeg er ikke mandehader. Jeg er medlem af rigtig mange feministiske fora på Facebook. Jeg er endnu ikke faldet over et mandehadsforum.

**64.1.5.** ytringsfrihed er forresten ikke det samme som at være fritaget fra konsekvenserne af de ting man siger.

I ytringsfrihedens navn må man som pædagog i princippet godt møde op på arbejde og sige, at man synes børneporno er helt okay, men man har ikke ret til at beholde sit job eller ikke blive meldt til politiet bagefter.

**64.1.6.** hvis du læser det sidste jeg skriver igen, tror jeg du vil se at vi ikke er helt uenige, selvom vi har hver vores vinkel.

Jeg mener, at det er bedre vi er forberedte på, hvis/når disse sider kommer til udtryk i en person, end det kommer pludselig ud af det blå - og det kan vi være ved at lade dem exponere sig selv.

Jeg mener ikke at de bare skal have lov, bare det ikke rammer mig, det er ikke det jeg skriver.

**64.1.7.** jamen Thomas.. Kvindehad kommer til udtryk mange steder i samfundet allerede - ikke kun i lukkede grupper. Det er ikke noget man behøver forberede sig på, når man allerede ved det findes - og som kvinde dagligt er på den modtagende ende af det. Det her er ikke et nyt fænomen vi lige skal holde øje med. Det er en direkte konsekvens af den verden vi allerede lever i.

Men der kommer intet godt ud af at lade dem sidde og dyrke deres kvindehad i lukkede fora. Det bidrager udelukkende til yderligere normalisering af den slags adfærd

**64.1.8.** jeg er enig mht. ytringsfrihed er under ansvar - og man må tage de konsekvenser der er når man ytre sig offentligt !- men jeg synes man skal give krybene en chance for at exponerer sig selv.

Eksemplet med pædagogen holder kun i denne sammenhæng, hvis "kvindehaderne" ytrer sig i offentligt forum og så må politiet involveres, hvis

det er alvorligt.

**64.1.9.** jamen det gør de jo. Hele tiden. Hver dag. Du kan da bare kigge på ethvert kommentarspor om fx voldtægt eller ligestilling her på Facebook. Bare fordi noget ikke er alvorligt nok til at involvere politiet betyder det jo ikke, at det ikke er problematisk adfærd

**64.1.10.** man kan holde øje med de enkelte individer, ikke bare fænomenet. Og betvivl ikke, at jeg ønsker disse typer bliver konfronteret med konsekvenserne af deres adfærd!

Ja, der er diskrimination og kvindehad mange steder, men jeg tror ikke på det forsvinder, hvis man lukker FB grupperne, tværtimod.

Samfundet som helhed kan mobilisere en modreaktion, som udskammer den adfærd men kun hvis vi ved, hvad der foregår og hvor det foregår.

Jeg kan sagtens forstå i er på barrikaderne og i har min og langt de fleste mænds støtte!!

Vi kan ikke forbyde røvhuller, men vi kan bekæmpe dem på mange måder.

**64.1.11.** det du beskriver, det er den kulturændring vi har kæmpet for i årevis men endnu ikke har opnået - langt fra. Fordi det faktisk er så normaliseret adfærd i samfundet, at mange "normale" mennesker deltager i det, om de så er klar over det eller ej.

Ved at lukke grupperne ville man jo netop sende et signal om, at den slags adfærd ikke er i orden. Ved at lade dem stå og vokse siger man indirekte, at man synes det er i orden opførsel

**64.1.12.** ja jeg kan sagtens se, hvad du mener, og er sådan set ikke uenig - jeg tror bare der er flere måder at flå den kat.

**64.1.13.** Det tror jeg de fleste gør.. bedre er gensidig kommunikation, skulle jeg mene 👍

**64.2.** Tak for den nuancerede og pæne tone. Det er forfriskende at se.

**65.** Lige for at pointerer hvad Feminisme betyder/er, så kommer her en definition af ordet. For det har intet med en "mandehader" at gøre, som syntes at være den definition langt de fleste danske mænd tror.

Men det handler nok mest om dovenskab og utilstrækkelige evner.



Men her får i det så serveret på et sølvfad, så I ikke engang behøver at Google! 😊

“Feminisme er en betegnelse for en række politiske bevægelser, ideologier og sociale bevægelser, som har det fælles mål at definere, etablere og opnå politiske, økonomiske, personlige og sociale rettigheder for kvinder, der er ligestillet med mænds.”

Selv tak og husk det nu!

**65.1.** Men andre ord er feminisme ikke et alternativt til machismo.

Nok nærmere en slags divide and rule.

**66.** 🙋♀

**67.** \*NAME TAGGED\*

**67.1.** på med min internetkriger hat og så er det undercover 😎

**67.1.1.** haha yes plz, tænkte nemlig, at du skulle give dig i kast med en ny platform :))

**67.1.2.** er alligevel også snart færdig med reddit ikk

**67.1.3.** <3333

**68.** Det er jo facebook der tillader det.

Men fakta det kan facebook fjerne på 20 sek.

Mon ikke giraffen Thorning Schmidt har et problem

**69.** <https://www.dw.com/de/der-rechte-hass-auf-frauen/a-54303776>

**70.** Det her råber bare small pp 🤪

**70.1.** hahhha! Jesus

**71.** Hej politiken. Jeres overskrift er for voldsom. Tænk på hvor mange der nu har læst det skidt til morgenkaffen. Børn og voksne. I kunne i det mindste have gemt det i artiklen. Så vidste man i det mindste lidt om hvad man gik ind til. Som respekteret medie, synes jeg i bærer et ansvar.

**72.** Opdrag jeres drenge med kærlighed og respekt for alle, så får sådan nogle grupper ikke medlemmer i fremtiden.

**72.1.** Du har ret. Men problemet er at alt for mange mænd - og kvinder i forvejen er fyldt med hadet inden de selv får børn. Empati er et fremmedord, og de er selv opdraget i samme miljøer og er fyldt med manglende selvværd, og har derfor brug for fjendebilleder. Samme system som racistiske og MEGET fordomsfyldte individer har.

**73.** Kvinder gør det samme, faktisk i stor stil.

**73.1.** Hvor?

**74.** Så de har selv og helt frivilligt oprettet en database over potentielle kriminelle... 🙌🙌🙌

**74.1.** ... og sådan en database ville, ironisk nok, være ulovlig og gøre dens indehaver til en kriminel.

**75.** Det må man tage som udtryk for manglende intelligens og enig i at det går begge veje

**76.** Når der er mange mandehadende feminister vil der automatisk komme mange der hader feminister..

**77.** Endnu et mødested for Men in Black?

**77.1.** hvad har det med Men In Black at gøre?

**78.** Glæder mig til pressen bringer positive nyheder ❤️👤

**78.1.** Uha, så blev hyggen ødelagt hva '? Det gør den også hver gang de her typer tæsker og voldtager kvinder....

**78.1.1.** Du er godt klar over at mænd bliver mere udsat for vold ikke? Hvem siger at de typer gør det? Der er meget forskel på at skrive og så udføre det. Lige som der også godt kan være meget forskel på at hade feminister, og så hade kvinder. De ting hænger faktisk sjældent sammen.

**78.1.2.** Som en herinde skriver:

Måske er det bare svar på tiltale efter SCUM og Kill all men kampagnerne.

Der er upædagogiske mennesker på begge sider af frontlinjen.

**78.1.3.** At grine, er det samme som ikke at have nogle argumenter.

**78.2.** Nej, men nu kender jeg jo dig fra andre debatter og gider ikke bruge energi på at forklare dig hvorfor dine påstande er til grin.

**79.** Hold nu kæft og spil en anden plade, mand !

Vi Mænd blev født som svin, opfører os som svin og dør som svin !

-Længere er den ikke !

NYT EMNE TAK ?! -hvis I da ellers kan komme til for al den grød der VÆÆÆÆÆÆLTER udad den boks der sidder på jeres skuldre, og som I påstår indeholder en hjerne !

-I så fald - nej - dét går sgu nok ikke at sige hér ! 🤪

**80.** Er det ikke bare "et online omklædningsrum" på skrift, nu de ikke kan få afløb for deres testosteron overskud i sport og er tvunget til at arbejde hjemme med konen 24/7 ?

Skal alle frustrationer censoreres væk eller kan vi snart begynde at se på, hvad der gik galt?

Fagre nye verden, Huxley fik ret.

**80.1.** .. Og så er det okay? Det er sgu da helt skudt af!

**80.1.1.** Hvor står der det er okay? Men ikke desto mindre taler mænd sammen i omklædningsrum og er ofte seje når kæresten eller konen ikke er der.

Det eneste jeg kan se af artiklen, er overskriften. Som i den grad udstiller mænd generelt.

Er det for at sælge aviser eller for at skabe en sober debat ?

**80.1.2.** Everyday Sexism Project Danmark her kan du læse liliidt mere

**80.1.3.** Nej, der kan jeg læse den ene side af sagen.

At skabe had mellem kvinder og mænd, er for at skjule noget andet.

Hvorfor tror du opsplittelsen af mænd og kvinder, sorte og hvide, kristne og muslimer.....alt sammen kommer på 1 år, som var historierne plantet for at skabe had.....ikke til kvinder, men mænd og kvinder imellem?

Tror du vi skal rive hinanden i håret, så andre får magt til at skjule en dagsorden?

Når det er sagt, så forklar mig følgende.

Dit første skriv til mig, var allerede med paraderne oppe og "der er sgu da helt skudt af"....ser du det som had tale til mig eller er det kun mænd der er dumme?

Har kvinder overhovedet et ansvar og ser du voldelig tale som værende vold på lige fod med fysisk vold?

DU har haft nogle oplevelser med mænd der skaber din holdning og jeg modsat.

Skal mine oplevelser forbydes, men dine skal ikke, fordi du er kvinde ?

**80.1.4.** jeg kan godt se at du gerne vil diskutere flere emner her. Jeg vender tilbage og svarer på det, jeg egentligt kommenterede på. Det er'helt skudt af' at affærdige det som 'omklædningsrumsnak'- som om at "så er det okay", ala. Boys will be boys. Det, der bliver diskuteret her, konkret, er den omgangstone, der hersker i grupper på nettet, som består af mænd, derfor handler denne debat om mænd og ikke hadretorikken i kvinder mod mænd eller viceversa.

Den handler om at det er 'okay' at underholde med voldtægt, vold og lign. Rettet MOD kvinder.

Hvis jeg kort skal forholde mig helt privat til diskussionen, som du inviterer til, så nej, jeg har ikke et problem med mænd. Jeg har et problem med manglende respekt og dårlig retorik. Det er dig, der blander mit køn ind i debatten, jeg forholder mig til at det er 'helt skudt af' at den slags grupper findes og accepteres.

Jeg slutter her.

**80.1.5.** Okay, du linkede bare til sexismen imod kvinder generelt.

Jeg er da enig i, at mænd der har behov for den slags nedgørelse af kvinder, har et problem og at det er ulækkert at se og læse. Men jeg kan ikke støtte censur. Det er fascistisk og dem sidder der nok af i folketinget.

Jeg savner vel blot ligevægt, i en ligestillings tid. Og så tror jeg faktisk, at der ikke ville være behov for den slags grupper.

Ha' en dejlig dag.

**80.2.** De fantasierer sammen om at voldtage feminister på baggrund af kønsmæssigt og politisk had. Man har også set fænomenet i såkaldt hurtcore, hvor unge kvinder ydmyges af samme grund. Det er ikke bare uskyldige frustrationer.

**80.2.1.** Så fantasier skal forbydes ?

Mange har syge fantasier, hele porno industrien er syg....hvorfor censoreres hele den industri ikke?

Tror du den ensporede debat om onde mænd, der rørte mit lår, er med til at skabe had eller fremme debatten?

Kan mænd udsættes for overgreb fra mor og op i alderen? Som kan skabe disse mænds fantasier, mere end en Facebook gruppe?

**80.2.2.** Fantasier skal ikke forbydes, men sociale medier har et ansvar for at lukke ned for hadefuld adfærd rettet mod bestemte samfundsgrupper. Især når vi kan se, at dette had manifesterer sig i seksuel vold mod kvinder.

**80.2.3.** Det er en gammel debat....i 80'erne fik heavy metal skylden for at folk begik mord og selvmord. Musikken er her endnu.

Og så kan du jo se på rap og de tekster der indeholder ordet "bitch" og taler ned til kvinder....skal det forbydes?

Hvad med hate crimes imod muslimske kvinder, udført af både mænd og kvinder, er det legalt?

Vi har politikere der misbruger religion til at få job i Folketinget.

Hvad med alle religioner, der i skrift nedgør kvinder, skal de forbydes?

Hvornår taler nogle til de mænd der har haft voldelige oplevelser med kvinder, verbalt eller fysisk, tror du de mænd findes og hvor kan vi forbyde voldelig tale? Eller er det kun blå mærker der skal forbydes og ikke mental vold der skal tales om?

**80.3.** Det tænker jeg også....

**80.4.** Nu er Incel begrebet en hel del ældre end den tid vi har været tvunget til at gået hjemme. Det er ikke noget nyt, faktisk hænger politikken bagefter med denne artikel. Der har bl.a været udsendelser om det for år tilbage.

Tjek begrebet incel.

**81.** Min absolutte og forbeholdsfri støtte til feminismen ophørte med Anita Sarkeesian. Ikke pga gamergate, Anita eller feminisme ideologien. Men på grund af, at jeg med gamergate lærte, hvor hykleriske de ekstreme feminister er.

**82.** Der er noget galt når menneskers generaliseringsramme omfatter ca 50% af verdens befolkning 🧑🏻🧑🏻♀️

**82.1.** Det håber jeg ikke, altså at 50% af verdens befolkning er feminister! At hade feminister, er ikke det samme som at hade kvinder. Det skal man lige huske.

**82.1.1.** tænkte nu mere på store generaliseringer brugt som ordet "mænd".

Det er manipulerende brug af sproget for at få kliks. Selvfølgelig står der danske mænd - men stadig er vi i en ALT for stor sproglig

generaliseringsramme, og det skaber et forkert billede af virkeligheden.

Med det sagt - så håber jeg 100% af verdens befolkning er feminister, da feminisme handler om ligestilling og ikke køn 😊

**82.1.2.** Ordet 'Mænd' eller ordet 'Kvinder' synes jeg ikke generaliserende med mindre der kommer 'alle' foran.

Men hvis man opfatter den generaliserende som du, så må man bare sige at det sker hele tiden, at mændene bliver hakket på i danske medier.

Jeg tror faktisk ikke du er feminist, men anti-feminist lige som jeg. Fordi feminister går ikke længere ind for ligestilling. Igen kan det godt være du mener de gør, men de føre dig bag lyset ved at få dig og andre til at tro at det er ligestilling.

Jeg har en anti-feministisk gruppe. Meget lille endnu, men kom ind og kig. Du kan jo altid hoppe ud igen hvis du ikke mener det er noget. Men jeg tror og håber på at du læser nogle ting der giver dig en aha oplevelse.

<https://www.facebook.com/groups/339456473974113>

**82.1.3.** Jeg er 100% feminist 😊😊 Jeg kan godt se at vores definition af hvad det betyder er forskellig og jeg er MEGET uenig med din definition, og ide omkring hvad feminisme gør 😞 Så takker pænt nej tak 😊

**82.1.4.** Du skulle nu alligevel komme ind og kigge. Jeg tror du går ind for ligestilling for begge køn. Men din bevægelse er blevet taget som gidsel af andre, som ikke ønsker ligestilling.

Synes du at mansplaining og manspreading handler om ligestilling? Har du set det program som Torben Chris har lavet, som blev vist i lørdags?

Jeg er oprigtig ked af at du ikke vil besøge min gruppe. Og du tænker sikkert også at jeg er kvindehader. Men vil da lige lave en copy-paste af gruppe beskrivelsen.

Vi taler altid om ligestilling for kvinder, men hvad med mændenes? Hvis du ikke genkender feministernes fremstilling af virkeligheden, og går du ind for reel ligestilling så er denne gruppe for dig.

Nej til feminismen er tænkt som en modpol til den hysteriske, manipulerende feminisme som vi har i dag. Gruppen er tværpolitisk og for alle som ønsker at være en modpol til feminismen.

Vi tror ikke på der er et patriarkat, og at mændene sidder på en magtstruktur. Man skal bare se på det politiske og mediebildet for nøgtern at kunne konstatere at dette ikke er sandt. Vi tror ikke på at man opnår ligestilling ved at udskamme eller diskriminere den anden vej.

Vi vil ikke have at vores land ender som i Sverige, Spanien eller i USA.

Gruppen er IKKE for mænd der hader kvinder, Det lader vi feministerne om med modsat fortegn 😊 Gruppen er heller ikke for dig som ikke går ind for ligestilling.

Vi ønsker ikke at sidde i vores eget ekko kammer så derfor er feminister velkommen, til et hvis punkt, for hvis man ikke er i stand til at flytte sit verdens billede, på trods af links der modsiger ens feministiske overbevisning så kan man tilsidst blive smidt ud. Det er ikke noget som vi ønsker at gøre, men på den anden side, synes jeg heller ikke vi skal spille hinandens tid.

Og jeg har personligt selv kommet med det ene link efter det andet, som modbeviste alt hvad feministen skrev uden at indrømme at han tog fejl.

Vedtægter for gruppen.

Gruppen vil bestå af 6 admins 3 kvinder, 3 mænd seksualitet er underordnet. Blot 2 skal være enige for at der bliver sendt den advarsel. For at være smidt et medlem ud skal 4 ud af 6 være enige.

Navnene på de admins som stemmer for at et medlem skal smides ud skal offentlige.

Hadske opslag eller ytringer resultere i en advarsel.

Man må godt ligge et screenshot op af en debat man har et andet sted på Facebook, men deres identitet altså navn og billede skal sløres. Vi ønsker ikke at nogle skal hænges ud.

Flere regler kan komme, i takt med sagerne kommer, og som admins i fælleskab får reglerne udformet.

God debat kultur:

For at vi får en god og sund debat, ser vi helst at man linker til undersøgelser, artikler mm. underbygge ens påstande. Man har sikkert læst dem før, så man har hurtigere ved at finde dem end modparten. Og at kunne finde links der bekræfter ens påstand, giver tillid til det du skriver og styrker dine argumenter. Hold den god tone så kommer vi længst

**82.1.5.** jeg syntes du gør helt det samme som de mennesker som du er træt af 😏 Du tager et ord - feminisme og drager ud fra en negative association, i en negativ kontekst - og værst af alt - i en kæmpe stor ulækker generalisering 😏

Jeg bliver da ked af at blive sat i kontekst med kvinder som hader mænd, bare fordi jeg er feminist, men det ændre ikke på at jeg er feminist. Ligesom du ikke hader kvinder, selv om du er en dansk mand. Hold nu op med at dømme alle under en fane. Se nuancerne og hver åben for snakken der kommer med forandring.

Min tilgang til ordet "feminisme" er den altid eksisterende kamp for ligestilling. Det er feminisme og derfor er du, hvis du kæmper den kamp, per definition feminist. Lad ikke de mennesker som misbruger ordet tage ordet og dets værdi/styrke fra dig. Hver stolt af at være feminist og brug i stedet for tid på at forklare hvad feminisme er. Jeg elsker vi kæmper samme kamp... og vi behøves ikke at gøre det på samme måde - så længe vi opnår det vi gerne vil have... ligestilling for køn 🙌🙌🙌

Vi må gerne diskutere hvordan vores kulturelle arv påvirker vores handlemønster for ellers så ændre vi ikke på noget. Også selvom den diskussion er ubehagelig og kan bringe noget rigtig grimt frem og stille krav til at vi kigger ind af. Men vi må fandme ikke tvinge alle ned i de samme kasser.



Det dur ikke. Det er det dumme vi kan gøre...

Jeg har ikke tænkt mig at give op på feminismen fordi ordet bliver misbrugt, og sidestillet med polariserende agendaer - ligegyldigt hvem der står bag. Jeg tror ikke vejen frem er at være "antifeminist", men at fastholde ordets betydning og dermed rette kampen ind hvor den hører til.

Derfor kommer jeg ikke til at købe ind på din agenda og "antifeminisme" 😊

**83.** Føj for satan...

**84.** Føj for satan...

**85.** Gaaaaabbbbbb. "Vikingetiden" er forbi 🤖

**85.1.** Vikingerne havde i høj grad respekt for kvinder, og i flere tilfælde bedre ligestilling samt lovgivning end i dag.

Det ændrede sig da Kristendommen kom til, så måske middelalderen er et bedre eksempel?

**85.2.** Nemlig Peter. Kvindehadet kom med en bestemt religion....

**85.2.1.** Den kom med en række religioner, men ja, især de Abrahamske religioner står for en enorm del, også den dag i dag.

**85.3.** ikke alle har åbenbart ikke opdaget det endnu 😊🌍

**86.** Jeg hader sku også feminister, og de kvinder der konstant prøver at gøre livet surt for mænd.

Det er i bund og grund blevet en omvendt situation alt imens kvinderne hyler om lige rettigheder har de oftest flere rettigheder end mænd... Og siden de har fået så mange rettigheder har de sku smadret alt der hedder familie og familiære bånd.

Under en samtale sagde en mand engang at i Danmark kommer kvinder først! Derefter børnene! Derefter kæledyrerne! Også mændene.

Det er sku lidt synd at feminismen ska skade Danmark sådan.

**87.** <https://youtu.be/gkccqolaVGg> passer perfekt til kvindehadere

**88.** Mon ikke Facebook lukker denne gruppe?

**89.** Chokerende læsning 😬

Disse mænd er deciderede syge i sindet og burde ikke gå frit omkring!

**89.1.** som i 1980'erne, da jeg var ung og bange for talt grimt

**89.2.** Men i dag kan de skrive hån end personlig samtale så er de bange for tale grim til dem, nå ja tør ikke sige til?

**89.2.1.** Det håber jeg. Det er slemt nok med skriftlig vold og voldtægter!

**90.** Mere ligegyldighed fra masse-fordummende-medierne

**91.** Desværre er det ikke kun visse mænd, der synes det er ok at svine kvinder til. Jeg forstår ingen af dem. Jeg har aldrig ment at det er i orden at nedgøre hinanden, hverken mænd eller kvinder. Det er dælmee dårlig opdragelse.

<https://ekstrabladet.dk/.../hundragen-had-paa.../8516139...>

**91.1.** jeg vil give dig ret i, at hverken mænd eller kvinder, bør skrive hadefuldt til hinanden. Den artikel du henviser til, er dog en noget uskøn affære, med masser af hadefuldt retorik og grimt sprogbrug, som ikke bidrager til noget konstruktivt.

**91.2.** Fornuftig kommentar indtil de henviste til den største kvindehader af alle kvinder...

**91.2.1.** Som er? eller har jeg ikke læst artiklen ordentlig?

**91.3.** Der findes også masser af kvindegrupper hvor de tilsviner mænd.... Men det er jo nok ok - mænd er jo nogle svin ikke?

**91.4.** Hundragen er vildt rabiater og hader kvinder der ikke underkaster sig mænd big time. Hvis kvinder sætter grænser eller krav er de jvf hende nogle syge hysteriske k\*llinger. Ifølge hende skal vi ligge på vores knæ og give BJ til vores knæ bløder, fordi kun mænds interesser og tarv er vigtigt. Raaaaablende vanvittig....

**91.4.1.** Hun er vidst ikke mere rabiater end du selv er på den sige af hækken.

**92.** De elsker også at udlægge det som om feminister er nogle frådende monstre, der forsøger at overtage verdensherredømmet med vores 'hær' og slå alle mænd ihjel.

I virkeligheden kunne vi bare godt tænke os at blive betragtet som lige meget værd som mænd. Ikke at skulle lytte til voldtægtsjokes, ikke at skulle lytte på ting som 'kvinderne skal tilbage i køkkenet', ikke at skulle kaldes manipulerende hvis vi bliver kede af det og græder, ikke at skulle voldtages eller udsættes for vold.

Og ja, vi støtter hinanden i diverse kommentarspor fordi vi bliver udsat for nogle virkelig grimme ting nogle gange og har brug for hinanden for at klare det. Men vi angriber ikke nogen. Vi forsøger så sagligt vi kan at forklare vores agendaer. Og så bliver man alligevel kaldt feminazi, som om man ikke bare havde bedt om lidt almen respekt og at nogen lytter til vores historier.

Det er helt skævt. Og jeg håber virkelig at mange flere tør tage til genmæle fremover. For et af problemerne er også at folk ikke tør blande sig. Hvis man blander sig, så risikerer man at modtage private beskeder fra mænd som synes de har ret til at gå derind og svine til og nedgøre blot fordi man har en anden holdning. Det er altså ikke en metode feminister bruger.

**93.** ja, kvinder, der siger, de er trætte af voldtægtsmænd og mænd, der er trætte af at få at vide, de ikke må voldtage er nemlig præcis lige gode om det, hvis man skal tro på det her kommentarspor:)))

**93.1.** Måske er det bare svar på tiltale efter SCUM og Kill all men kampagnerne.

Der er upædagogiske mennesker på begge sider af frontlinjen.

**93.1.1.** du kan ikke alvorligt mene, at det er det samme at være sur over at være undertrykt som at være sur over ikke at måtte undertrykke?

**93.1.2.** jeg synes, at de mænd, der ikke kan lide kvinder, skal undgå kvinder og dyrke hinandens selskab så. For den der onde suppe af misogyni er ikke charmerende.

**94.** Det lyder som en Suspekt-tekst

**95.** læs denne ?

**95.1.** skræmmende:/

**96.** Incelkultur

**97.** »Mænd er bange for, at kvinder skal grine ad dem. Kvinder er bange for, at mænd skal slå dem ihjel« - Margaret Atwood

**98.** Der er jo heller ikke langt fra feminisme til racisme. Det ene har man noget imod nogen pga deres hudfarve og det andet har man pga derfra køn.

Vi har jo en racisme lov så nu mangler vi jo nok en feminism lov så de kan straffes for at udøve had.

**99.** Det var dog patetisk. 😏

**100.** fantastisk arrangement..

**101.** Jeg kender ingen mænd, der taler eller tænker sådan (håber jeg)...Hvor lavt selvværd kan man efterhånden ligge inde med?!

**102.** Man glorificerede feminismen med det formål, at udnytte kvinden på arbejdsmarkedet. Det var pludselig undertrykkende at kvinden gjorde en indsats i hjemmet og servicede sin hårdtarbejdende mand og børn til tjeneste for sin familie. Hvorimod hvis kvinden gik efter en karriere, parkerede familielivet, mad skulle hun ihvertfald ikke stå for i hjemmet, og brugte hellere sit liv på at servicere sin chef, og ja det gjorde skam heller ikke noget, at hendes chef af og til kom med sexistiske bemærkninger og tog lidt på hende, for han var jo hendes chef og han brødfødte hende - ja, så var hun selvstændig og fri.

Samtidig skulle kvinden så pludselig konkurrere med sin mand der hjemme, for hun skulle jo vise at hun er ligesom manden. Hele hele parforholdet blev pludselig til en kamp mellem kønnene. Ja der er ligefrem opstået had mellem kønnene.

Dette har blot provokeret manden, og fået ham til at tænke, at kvinder bare er hovedpine. Ja han så på kvindens chef og tænke, jeg bliver nødt til at blive ligeså rig som ham, for så kan jeg bare ansætte kvinder og bruge dem som jeg har lyst. Hvad skal jeg da også med en kvinde i hjemmet?

Ja hvad skal man da også med en familie i hjemmet? - kerne familien blev slået itu, og nye generationer er vokset op, uden et stabil familieliv og en fast base.

Resultat: en masse mænd og kvinder der ikke er vokset op med en kernefamilie, hvor livet blot handler om at få en karriere og tjene en masse penge, og konkurrenterne er mæng og kvinder som hader hinanden.

Frygteligt hvis ikke man se disse konsekvenser og ikke vil gøre noget ved det.

**103.** Man må virkelig have det skidt i sit liv, hvis man tænker, siger og gør sådan..

**104.** \*TAGGED NAME\*

**104.1.** Alle mennesker er bare syge i hovedet i 2021, det gælder alle køn - også de nye.

**105.** Understreger rimelig fint hvorfor der er brug for feminismen...

**106.** And then Politiken you thought the best you can do is reprint this hate and violence speech, and further normalize it to get some clicks. Good job.

**107.** De grupper bliver vel lukket pga indholdet ??

**107.1.** nej, det gør de ikke. Det er det, der er så skræmmende.

**107.2.** Der findes ingen regler eller konsekvenser på området desværre. Der skulle eksistere en række love omkring opførsel på nettet.

**107.3.** Nope, så længe de ikke kritiserer mænd og kristne, så holder FB hånden over dem...

**108.** se det er sådan noget her incel-shit jeg snakkede om, folk er fucked

**108.1.** 😞

**108.2.** Måske er det bare svar på tiltale efter SCUM og Kill all men kampagnerne. Der er upædagogiske mennesker på begge sider af frontlinjen.

**108.3.** Ja for kvindehad, voldtægt og vold mod kvinder er jo først noget der er opstået efter det - der har du da virkelig fat i den lange ende Jimmi ...

**109.** Så skal de slet ikke tillade sådan noget som Incel!

**110.** Og kvinderne har haft deres egen statsstøttede hadegruppe i årtier. Den hedder statsforvaltningen/familieretshuset...



**110.1.** Kvinfos....

**111.** InCels gotta InCel.

Uddybet

På samme måde er det de uuddannede uoplyste i underklassen, der er mest bange for indvandrere, mens de veluddannede ikke er.

Der er ikke lavet undersøgelser af hvem der er i disse grupper, men mit bud ville være InCels, eller de "tabermænd", man begyndte at tale om i fremtidsforskning for en ti år siden. Mænd der ser kvinder få uddannelse og indkomst, og klare sig godt, mens de selv føler sig efterladt. "Dem, der ikke får noget fiske".

**112.** Hæng dem offentligt til tørre!!!

**113.** Man forstår provokationen og absurditeten i meget af det, der sker under etiketten "feminisme", hvis man i sammenhængen erstatter "feminisme" med det tilsvarende maskuline begreb - eller noget der ligner, for der er vist ikke et direkte "mod-begreb"

**113.1.** Tja - der har været generel maskulin dominans på snart sagt alle områder af samfundsliv i hundreder af år.

Tænk bare på, hvor kort tid siden det er, at kvinder "fik lov" at blive uddannede, fik lov til at have egen økonomi, kunne få en lejlighed uden at være gift med en mand, ... Listen er jo nærmest uendelig. Så, som nogen siger, skal vi mænd vist være glade for, at kvinderne agiterer for lighed og ikke for hævn 😊

**113.1.1.** Tak. Jeg er ikke feminist eller noget, der minder, men jeg glædes virkelig ved din kommentar. Den kommer jo fra et menneske, der i sin grundessens har forstået, hvad nogle kvinder forsøger at gøre endeligt op med. Jeg takker for kampen - og forståelsen - på vegne af mine døtre. Mon ikke vi lander et godt sted midt på vejen, når vi engang er færdige med at køre ude i yderpositionerne?

**113.1.2.** Forhåbentlig. Jeg stiller i hvert fald op til debatten på de lige

rettigheder og lige muligheders side.

#### **114.** Lyder lidt som en normal søndag i Counterstrike

**114.1.** of det er problemet. Folk normalisere en opførsel på internettet, specielt i anonyme run, hvor det er "ok" at opføre sig som en tosse og når det så spilder over ind i virkeligheden så får det konsekvenser.

**114.1.1.** og du tror vi løser det ved at infiltrere grupper på sociale medier, og skrive en artikel hvori man ikke engang nævner gruppens navn?

**114.1.2.** nej overhoved ikke, det er politikken og deres petit-journalistik (hehe). Men vi løser heller ikke problemet ved bare at sige "nårh ja det er jo bare drengerøve på internettet."

**114.1.3.** måske ikke, men vi ville hverken kunne gøre til eller fra.

Det eneste man kan gøre er at mute, eller blokere. Og måske ikke tage det man læser i en lukket gruppe for mænd med skrøbelige egoer alt for alvorligt.

**114.1.4.** at du ser mig som en del af problemet, bare fordi jeg deler samme køn, er ligepræcist det der skaber situationer som disse...

Måske du lige skulle læse dine ord igennem, og se om de passer til din agenda...

At der sidder mænd i private forums med en kvindehadende retorik har intet med mig som mand at gøre, og nej, det er ikke mit ansvar shame eller udstille mænd der gør det.

Og at infiltrere en gruppe, lave en artikel der holder gruppen anonym, og samtidigt blokerer artiklen mod betaling, er ikke at prøve at løse et problem, mere end det er at indkassere på en meningsløs artikel der bringer folks pis i kog 🙄♂

**114.1.5.** her tager du grundlæggende fejl. Jeg har arbejdet med sociale medier i spilbranchen i snart 15 år, og social ostracisation, naming and shaming, og konsekvens virker. Samtidig så har vi som mænd et ansvar for andre mens opførsel, når vi ser en eller anden klovn på internettet der opføre sig sådan her, så har vi både værktøjerne og pligten til at sige noget.

**114.1.6.** så du føler alle mænds handlinger er dit ansvar?

Du vil holdes til ansvar for grupper som den her?

Hvad er der med den her med eller imod attitude? At du tager ansvar for alt hvad dine kønsfæller gør er ret naivt, hvorfor er det dit ansvar at en idiot skaber sig, mere end det er hans eget?

Og hvis du så skulle bruge din brede viden indenfor sociale medier, hvordan ville du så løse et problem der indebærer et lukket forum, uden at krænke ytringsfriheden? Og hvordan vil du på et lovligt grundlag udstille folk?

Uanset hvor nobel din hensigt må være, ser jeg stadig ingen holdbar løsning på problemet.

**114.1.7.** Det er en interessant problemstilling du tager op, men hvis det er ok så vender jeg den lige om.

Der er nok mænd der opføre sig på den måde til at langt de fleste kvinder er udtrykke omkring mænd de ikke kender, når de går hjem alene, er i træningscentret sent eller tidligt, til en fest eller bare ude omkring. Når en kvinde der ikke kender dig ser dig ser hun en potentiel faresituation. Ville det ikke være fedt for både dig og mig hvis der ikke var sådan, hvis man ikke bare helt grundlæggende blev opfatte grimt. Og her er det vi kan gøre noget, for andre bland lytter til os.

Og så er der så den separat debat om ytringsfrihed på sociale medier. Og der må vi så grundlæggende være klar over at sociale medier ikke er dækket af ytringsfriheden, de er privat eget platform og derfor har de både mere og mindre ansvar end vi normalt ser i det offentlige rum. Det er en kæmpe debat, skal vi behandle Facebook og Twitter som om de var statslige instanser og derfor ikke kan censurere og eller blokere for indhold, Eller skal vi behandle dem som nyheds organer, holde den til den samme standard som aviser eller fjernsyn, eller er det noget helt tredje?

**114.1.8.** Jeg laver lige en copy-paste af den forklaring jeg tidligere har skrevet. ang. en artikel om sexismen i computerspil.

For at forstå sexismen i computerspil må man forstå hvad der førte til den.

For 10-15 år siden var gamere en subkultur og hvor 90% var drenge/mænd.

Som blev set ned på af de modsatte køn som tabere og nørdere.

Så blev gaming popkultur, og her kommer forklaringen på, hvordan og hvorfor at gamere er trængt af kvinder og feminister. Det startede med



gamergate i 2014 Så kom Anita Sarkeesian på banen med hendes film som fortalte at alle computerspil var sexistiske.

Her fortalt og forklaret af en kvindelig gamer

<https://www.youtube.com/watch?v=MkNWg5ExYh8>

Desværre hørte spilfirmaer efter af det lort hun kom med. Og det som pissede mig personligt af, var Battlefield 5 som handlede om anden verdenskrig, men hvade kvinder ved fronten, og prøvede at omskrive historien. Og os der var imod at der var kvinder i et WW2 spil blev kaldt for at være uuddannet, sexister. Det sjove er her, at der var kvinder med i BF4 og BF1, Det er der også Sandstorm og IGEN brokkede sig over det, fordi det gav mening at der var kvinder med. Men det værste var at man omskrev historien for det skulle passe ind i det narrativ at kvinder kæmpede ved fronten. Og helt specifikt skrev man en hel gruppe norske kommando soldater ud af deres egen historie og erstattede dem en mor og hendes datter!

<https://www.youtube.com/watch?v=8nxSvvA9pQ0&t>

På det seneste ser vi hvordan at kvinder er ved at lave Twitch om til en softporn side! Hvor der i den grad er en dobbelt standard på hvad kvinder må og hvad mænd må.

Twitch var jo ellers en side der handlede om computerspil. "Let's play"

Mon det kommer bag på at drenge/mænd ikke gider kvinder i spil. Som nu gør det til kæmpe problem fordi kvinder bliver svinet til. De idioter som sviner andre til har altid været der!

Jeg har intet imod kvinder i spil, eller kvinder der spiller spil, men jeg mener de skal rette ind, for de har endnu ikke gjort sig fortjent til at lave om på noget. De er stadig en meget lille gruppe, og de har ikke været i online gaming i ret mange år.

I det hele taget er jeg træt af at samfundet skal indrette sig efter de fås holdninger. Og vi retter os efter de få der føler sig krænket. Det er latterligt! Bliver man verbalt angrebet af idioter i spil, er det meget nemt, sæt vedkommende på mute! Problemet løst!

<https://www.youtube.com/watch?v=WMwR6BQCDYQ>

Kate får jo nok de samme tilbud hvis hun var i byen. Og mon ikke de fleste

gamere kunne tænke sig en gamergirl som kæreste. Slap nu af!

**115.** De grupper eksistere nemlig pga. retorikken, så hvis man går imod den bliver man smidt ud fordi de går imod præmis for gruppen. Der findes grupper hvor offensive humor som man kalder det lever i bedste velgående.

Spørgsmålet er om de rent faktisk gør skade?

Humor er forskellig og der er noget jeg griner af som andre ikke ville. Jeg ved så også hvad der er rigtig og forkert i den virkelige verden, men det her er en digital verden 😊 Uden at vide hvilke grupper, så vil vædde med de fleste ikke ville grine af virkelige sager om voldtægt eller kvindemishandling.

**116.** det er sygt 😞

**117.** 😬 omg

**117.1.** !!!!!!! Hvad i ?

**117.1.1.** right?!

**117.1.2.** bekymrende seriøst

**118.** Grunden til at der ikke er flere mænd der deler deres frygt og følelser er, at så får de hverken en partner eller sex. Og når de så lider i stilhed, og stort set kun ser artikler om hvor hårdt kvinder har det, så kræver det ikke det store kørekort at gennemskue psykologien i det. Ikke at jeg billiger det.

**119.** \*GIF\*

**120.** Ikke at jeg mistror budskabet, men jeg troede at den slags journalistik hørte ekstra bladet til.

**120.1.** Det er ikke ordentlig journalistik at afdække, at der er grupper af mænd på sociale medier, som dyrker groft nedværdigende og nedvurderende behandling af kvinder??

**121.** Er det nyheder, når man deler tilfældige grupper af trolls på internettet? I så fald kan I finde langt værre ekstremistiske grupper at dele ud af, men jeg tror ikke, der kommer noget sundt ud af at dele den slags.

**122.** Hold da op! Sikke en lille mand!

**123.** OH MY GOD

**123.1.** øv kan ikke læse den

**123.1.1.** øv, den er ellers sindssyg

**124.** Så længe det ikke omsættes til handling! 🍀

I disse tider, hvor regeringen beslutter, hvornår vi må kramme– og fortæller os om sundheden ved sex! 😊

Formentlig er det ren og skær frustration, der kommer til udtryk på en platform, hvor man troede sig uset.

Så.... – Det er mandehørm, forhåbentlig helt ufarligt– i en lukket gruppe.

Men tag og luk den– og kram konen. Det er hyggeligere.

Vi er en del, der også synes, at den forfølgelse af "håndenpålårmændene" tog overhånd.

Hold bare ungerne væk fra den slags udgydelser– ikk!

Der kommer en tid, hvor vi alle forhåbentlig lander på begge ben igen– og krammer dem, vi har lyst til at kramme– og hvor mænd og kvinder igen er med- og ikke modspillere på banen.

**124.1.** Hvis bare det var så enkelt, at det bare skyldes den aktuelle situation. Jeg tror desværre, at problemet er langt større og stikker langt dybere.

**124.1.1.** Det håber vi bare ikke- vel. Der er sikkert mange med hovedet godt sat på og benene solidt plantet i mulden, der kan tale andre til fornuft.

**124.1.2.** Problemet er jo langt fra nyt, så det er ikke bare mænd, der lider af hudsult pga. corona-restriktioner. Der skal mere og andet til for at mænd, som overskriften antyder, ønsker at straffe kvinder med hård analsex.

**124.1.3.** Og det er heller ikke bare "mandehørm". Det startede måske som mandehørm, men det bunder i lavt selvværd og en opfattelse af maskulinitet, der er helt forskruet og primitiv.

**124.1.4.** Bodegapsykologi er ikke vejen frem,

**124.1.5.** ditto for bodegaargumentation 😞

**124.1.6.** Det var en meget ukonstruktiv og nedladende bemærkning. Hvad skulle den gøre godt for?

**124.1.7.** Tak dit svar siger jo det hele.

**124.1.8.** Har du noget fornuftigt at bidrage med?

**124.1.9.** Ganske enkelt fordi hele det her emne er for vigtigt, til at det bliver trukket ned på et plan, hvor det ikke hører hjemme. Bodegap psykologerne der hverken har indsigt eller sat sig ind i emnet, kommer altid med hjemmelavede løsninger, der ikke kan bruges til noget som helst. Tag Incel-kulturen f.eks der er skrevet så meget litteratur om dem, der kan gøre os alle klogere, så derfor bliver jeg træt af bodegap psykologerne og deres rundbordssamtale løsninger, uden at de sat sig ind i emnet.

**124.1.10.** Se det var jo et svar, der kunne bruges. Måske du kunne have skrevet sådan første gang, i stedet for. Så havde jeg i hvert fald ikke kommenteret.

**124.1.11.** Så oplys venligst os uvidende fjolser. Det ville klæde dig bedre at dele ud af, hvad du faktisk (måske) ved i stedet for at nedgøre andres kommentarer. Det er meget lidt konstruktivt!

**124.1.12.** Det må vente til en anden gang, da jeg desværre skal afsted til job. Men tak for debatten og den pli du udviser i din debattone.

**124.2.** mener du helt seriøst at disse udtalelser skal kategoriseres som uskadelig "mandehørm"? Du mener ikke, at de er udtryk for et giftigt syn på kvinder?

**124.2.1.** Jeg bliver sgu så træt, når man enten ikke gider læse, eller misforstår det skrevne ord.

Læs det lige igen— og overvej: Hvordan får man andre mennesker, med hvem man er dybt uenig, i tale?

**124.2.2.** Ved at lytte - men sørme også ved at insistere på ordentlighed i kommunikationen. Og tydeligøre og sige fra, når der ytres fra det laveste sted i mennesket - uanset om det er racisme, misogyni, homofobi eller andet. Og ikke ved at negligere. At kategorisere så grove og voldsforherligende menneskesyn som "mandehørm" synes jeg er at negligere. Ord skaber virkelighed. Det har historien vist.

**124.3.** Men 38.000 mænd, der tæsker deres koner, 10.000 mænd der voldtager kvinder, 14.000 voldtægtsforsøg på kvinder, 72.000 mænd, der udsætter kvinder for psykisk vold og stalking og 12 mænd vælger at myrde deres kone eller ex kærester hvert eneste år, så er dette ikke bare noget, de er stopper i de små mørk chatrum på nettet.

Jeg tvivler på de færreste af disse har koner - de er ofte incels.

**124.4.** håndenpålårmændene skal holde nallerne for dem selv med mindre de er indbudt 🙌

**125.** Meeto meetoo/ se mig se mig 😂😂😂😂 der er sku ligeså mange kvindegrupper her på fb som sviner mænd til... og sten mig bare til døden nu i jeres kommentare 🤡🤡🤡

**126.** det alligevel en overskrift der fanger

**126.1.** jeg blander mig helt udenom.

**126.1.1.** 😂😂😂

**126.1.2.** ja du lukker bare røven

**127.** Ikke nyt det her langt fra. Men det gør det ikke mindre skræmmende og ulækkert. Disse mænd er undskyld udtrykket nogle stakler. Nogle Mænd skal til at tage sig sammen.

**128.** "Stakler" der ikke kan score en kvinde, bær over med dem 😊

**128.1.** Vi har haft 1 skoleskyderi i hele Danmarks historie - begået af en incel på Århus universitet. Det var allerede et problem dengang og vokser sig kun større i disse år...

**128.2.** Der er vel igen grund til at tale ned til dem er der? Jeg synes du skulle se det program som Torben Chris har lavet. Hvis du vil vide hvorfor de ikke kan score.

**129.** Man må sige pressen evner virkelig at holde gryden varm på en ellers ganske kedelig suppe

**130.** gad vide hvem... 🤡

**131. \*NAME TAGGED\***

**132. FUCK FEMINISME**

**132.1.** Ja, tænk om kvinder mv fik samme rettigheder som dig hva'? Hvad bilder de sig ind at ville det.....

**132.1.1.** det har de allerede, og måske lidt til. Nej feminismen idag handler mere om at ødelægge forholdet mellem mænd og kvinder.

**132.2.** Prøv at trække hovedet ud af din nummi og kig på virkeligheden istedet.

**132.2.1.** Virkeligheden er at kvinderne i Danmark er blandt de mest privilegeret i verden. Jeg tror vidst mere det er jer der trænger til smæk i nummi

**133.** For det første er det ikke kvindehed. Men had til feminister og den kommer selvfølgelig et sted fra. For der altså også kvinder som hader mænd. Se bare på den der bog SCUM. Eller på de som skete på tiktok 'killallmen' Det er 2-3 bølgens feminister som har startet en køns krig! Jeg havde jo håbet at Politiken havde anerkendt Torben Chris program om mænds problemer, som man ellers vender det blinde øje til. Og der kan man også læse nogle kommentarer til ham, fra kvinder der slet ikke går ind får mænds ligestilling! Og dem er der mange af, også i Politikens kommentarspor.

**134.** Det er trist læsning. Lidt ligesom begrebet boomer. Et diskriminerende ord vi også skal tage afstand fra. På lige fod som fx begrebet "pe...."

**135.** De er nogle værre stakler.

**136.** De er også irriterende 😞

**137.** Og de har alle til fælles at de er gigantiske skvat!

**138.** Ja fuck dem!!! Det sgu da godt, at der er noget der hedder Postfeminisme 🙏🙏🙏

**139. \*NAME TAGGED\***

**139.1.** your point being?

**139.1.1.** nothing, just pointing out the existence of this

**139.1.2.** velkommen til internettet ❤️

**139.1.3.** ....

**140.** føj

**141.** Hadet er til at tage og føle på

**142.** apropos

**142.1.** det er så for sindssygt

**143.** Og så forstår nogle mænd ikke, at kvinder kan være bange for at gå hjem alene om aftenen/natten. De mænd er seriøst syge om bør søge hjælp.

**143.1.** vi er nu også en del kvinder, der ikke forstår at problemet skal køres op i et helt overdrevet niveau - og som ikke ser verden i det feministiske perspektiv, hvor mænd konstant gøres til genstand for had, nedvurderinger og hetz

**143.1.1.** valid dokumentation på dine påstande, tak.

**143.1.2.** Herregud -- skulle vi så ikke starte med se kommer med "valid dokumentation" på de påstande om "krænkelser" og "overgreb" som kvinder feminister har brugt til at hetze mænd sønder og sammen med

**143.1.3.** dem kan du såmænd ret nemt finde, hvis du gider, men det gør du jo ikke. Du vælger endnu engang at påstå, at kvinder hetzer mænd sønder og sammen. Jeg har endnu til gode at se det?

**143.1.4.** Hetz er der masser af eksempler på, hvis du gider se dig for, men det

gider du nok ikke

**143.1.5.** det er vældig interessant, "masser af eksempler" ligefrem? 😞

Og du mener fortsat, at det må være kvinders (læs feministers) egen skyld, at der findes de hadegrupper, artiklen beskriver?

Det er ho sygt!

**144.** Danske mænd elsker kvinder 😊 Bare ikke de der Feminister der hele tiden hugger på hvide mænd.

**145.** Hvor er det dog synd for de mænd.

**145.1.** ja der vel ikke så meget mere at sige.. stakkels mænd. De må da have oplevet noget grimt 🙄👩

**145.1.1.** ja noget i den dur. Håber de får hjælp. Men trods alt fint, at holde de i lukkede fora.

**145.2.** Det må ihvertfald være svært at være så umulig at elske.... Det berettiger dog ikke til dette....

**146.** surprise

**147.** this is so crazy

**147.1.** kan ikke læse artiklen, men jeg føler, overskriften siger rigeligt. Amen altså det er jo for vildt.... jeg forstår det ikke. Sådan virkelig ikke

**148.** Føj!

**149.** Kvindeundertrykkelse

**150.** 🤔❤️😞

**151.** I hope manners is the new next cool trend

**152.** Har det lissom med trump: græde eller grine. Grinte dog først, og så trængte smerten ind.

**153.** Det på tide at vi tager kvinder seriøs. Sagde ingen mænd i mande klubben. 💪👊

**154.** " SIMPLE MINDS " .....



**155.** Herregud da for nogle stakler. Kan de slet få respekt fra kvinder ? Nej, det undrer mig ikke.

**156.** Det lever nu også ganske godt ude i det fri

**157.** Føj. Sørgerligt og klamt

**158.** guess who

**158.1.** puha ya dad

## Appendix 3 - List of discourses

### **Anita Sarkeesian**

- Anita Sarkeesian is an example of a woman in gaming who has intruded too much and had negative effects on the gaming community.

### **Declared antifeminist**

- When someone directly declares themselves as an antifeminist or that they have an antifeminist group.

### **Diffused feminism**

- Feminism is referred to as being diffused in some way, for example in terms of convictions and goals, but also by describing it as once having been concerned with gender equality but not anymore.

### **Discrediting feminists'/bad girls' experiences**

- Situations in which feminists' and bad girls' experiences with, for example, gender inequality or sexualised violence are discredited in some way or another. For example, 'a hand on the thigh is not serious.'

### **Equality for men**

- Equality for men has to do with men having equal rights with women.

### **Fed up with feminism**

- When expressing discontent either directly or indirectly with feminism and feminists.

### **Feminised system**

- When the system is portrayed in a way that suggests that it is feminised, thereby favouring women and discriminating against men, for example in the case of custody cases.

### **Feminists'/bad girls' nature**

- When feminists/women are referred to in terms of their nature, for example as being hysterical or emotional, or in terms of their behaviour, for example overreacting, being manipulative or making accusations and allegations about men and their behaviour.

### **Feminists'/bad girls' rights**

- Issues that have to do with women's rights. This can be both women's rights or the lack thereof, however it can also be the rights that women claim from men in

order to become more advantaged in men. Moreover, the discourse is also used as a point of comparison to emphasise the lack of men's rights.

### **Feminists'/bad girls' witch hunt**

- The ways in which feminists and bad girls are attempting to make men's lives miserable by ruining everything for them, for example by publicly shaming or persecuting them. In other words, feminists/bad girls are on a witch hunt, and men are the witches.

### **Gender war**

- Gender war refers to the war between the genders, for example by emphasising the hate between the genders, or that the gender equality battle has become a war between the genders.

### **Good girls**

- The good girls are those women who are not described negatively like feminists and bad girls often are. These good girls could for example be the women who distance themselves from feminism or the MeToo debate. The good girls can also be a part of the construction of "us".

### **Hating feminists vs. hating women**

- Distinguishing between hating feminists and hating women by clarifying that hating feminists does not mean also hating women.

### **Men's rights**

- Issues that have to do with men's rights. This can be both men's rights or the lack hereof, however, it can also be the rights that they lose to women, or the rights they feel entitled to and that women should not take from them.

### **Men's victimisation**

- When men are framed as being victims, for example, of feminism that discriminates against men or women who hate men.

### **Men's well-being**

- Men's well-being has to do with issues such as their health, both mental and physical. This includes their well-being in both personal and professional settings.

### **Misandry**

- Feminists/bad girls hating men simply because they are men.

### **The ideology of feminism**

- Descriptions of the ideology of feminism, for example as being harmful, having gone too far or conspiring against men.

**Victim blaming**

- Situations in which feminists/bad girls are blamed for what is being done to them. This could, for example, be when they are blamed for the sexualised harassment they experience, or when rape and murder jokes discussed in Facebook groups are blamed on feminists'/bad girls' actions.

## Appendix 4 - Identities

See attached Excel document.