– Test, test. This is a test. Yeah.

– I don't know how feasible that is. Nancy, really

– Don't ask any questions. It looks like [muffled]

– What are you cooking tonight?

– Don't look at me please. We don't want this. Geez. Could you describe what you're doing here?

– Well, I'm straining this paste because you're supposed to put the water first and then the paste. But I was not thinking, and I put the paste first and then the water. So it got very lumpy. Worse than lumpy gravy.

– Is it true that women don't know how to think clearly? I think there must be...

– What's going on here tonight?

– You oughta know.

– Don't implicate me!

– ...be more. I'm trying to salvage what, oh,

– What is going on here tonight?

– Alright, we're meeting so that... we're organizing, so we can go put up the posters we made.

– And what are the posters for? Posters are for Mother's Day.

– What do they say?

– What are you gonna give your mother tomorrow? Posters say childbearing is slave labor. They also say Mother's Day. So it's clear that it's for Mother's Day. This is a secret recipe. My mother taught me this.

– Where did you get this recipe? Could you tell us what the recipe is here?

– I'm not sure, actually. I forget. You just put in some water and then you put in the paste and then you,

– What kind of paste are you using tonight?

– Wallpaper paste. It's very good. Works very well. Now, some people

say that you should use spray adhesive, but that's very expensive and it doesn't work all that well anyway, so you might as well use cheap old wallpaper paste.

– Well, would our voices be recognizable?

– Here's the problem if you use this.

– I would, I would want to see the stuff before you put the tape together. I mean, I, I know you've got, [Garble]

– We could equalize the voices if people are nervous about being heard.

– You can run 'em just slightly at a different speed.

– See, this isn't so lumpy this time. This is much better. How to make good wheat paste.

– Would you mind telling us what the wheat paste is for? We're putting up posters, putting up "Smash Patriarchy" this time too.

– Why are you putting them up?

– Why are we putting up posters? Which poster are we talking? Because there's a need for those kinds of messages. I mean, it's, it's, you know, it's just one way. It's one way to, to communicate that. And it's pretty, you know, it's a pretty simple way. And I think it's also, it's, it's, it's in a traditional course too.

– People deciding where they're gonna go? Need another bucket? Oh, there's another bucket.

– We have to have three people in each car. So I dunno if we can use three cars. You're going Christy?

– Yeah, but I don't have a car. Are you gonna be pasting? Will you be postering at all?

– Yeah, for a while.

– I'm sorry.

– Can I get by you? Oh wait,

– Somebody went out, two people went out and they're coming back.

– Teresa and Glenna are coming back. [Crosstalk]

– Yeah, but still be in one car. So one, two, at least five people...

– Maybe we could, we have a second car.

– We're gonna have to shoot that later.

– Then take off and do our thing.

– Okay.

– Why don't I, I want to know why people are, is, is this a Saturday night thing to do? Now I ask.

– I think it's great for Saturday.

– What is it you're doing here?

– It's so artificial.

– Okay. [Crosstalk]

– We're putting up those Smash Patriarchy posters. We're decorating the streets with it.

– How come? I mean, how did this all come about?

– Well,

– It started way back, right? Monroe Theater.

– Is that when it started? What started all this?

– It was the first time I think that we did postering, right?

– What did you poster?

– In response to a movie that was at the Monroe Theater called Penetration. We did a poster that said the Monroe Theater movie supports rape. No women deserve it.

– What are you gonna poster tonight?

– Smash Patriarchy. I thought we were doing Childbearing...

– and Mother's Day. Oh, nevermind.

– She said she's distorting you for the media. Really? What do you want to hear?

– The truth. Well, it is, you know, when you were talking about them unable to understand even the questions about the, the pornographic

content being anti-women. I mean, for me it's like, it's like a, a response to that sort of offensive environment that we find around us. And it's not, I mean, it's, it's just a different even forum than the, the political debate and the channels that those people are using. They can't even understand the question. It just seems like it's, it's, I mean, we, we lash out sort of in response to that offensive environment in the ways that we can. And this is one way that we can, so it's a form of harassment and they should be harassed because it's, it's very offensive to women, what goes on there.

– What about, for instance, like the ACLU argument? I mean that it's a violation of the First Amendment rights of the people that own the businesses.

– Well, I don't think they even understand or take into account that it's a violation of women.

– But how do you, how do you deal with the fact that there's a constitution? You know what I mean? And that there are certain laws or rights or whatever outlined in the Constitution that are supposedly inviolable laws. You know what I mean? How do you deal with that? I mean, if you can demand that these porno shops, you know, be closed down, forced outta business, can someone else demand that some religious sect, for instance, that they don't agree with and that they feel, you know, is harmful to the society that they live in, can they demand that that be closed down also?

– Questions about it. I mean, they point to where certain institution or or operation is oppressive to people. And, and if it is, it should be stopped. I mean, if a religion is...

– How do you draw the line, you know what I mean? Like, if you... know what I mean? If you're doing, now and you know, poster, do you, do you, do you think that these places should be closed down? I mean, do you think they should be forced outta business?

– I dunno.

– Yeah, but see that, well, go ahead.

– I think the consciousness level of people could be raised to a point where those kind of things wouldn't wanna be seen to begin with. You know, because it was degrading to the general human condition. You know, it is degrading.

– Right. – And in, in saying that it's not degrading, you're saying that half of the human race has a right to be put in the position of being victimized, you know? So I think probably the solution is to just raise people's consciousness to a point where they see how incredibly offensive it is to, what we know to be the majority of the

population. And if those things are offensive to people generally, then maybe there would be no desire to view it.

– Are you saying that you don't necessarily think places like that should be forced to close, but just that there should be like counter...?

– Well, I think that you can make it difficult for them and possibly make it economically disadvantageous for them to run smoothly. You know, I believe in throwing wrenches into the whole system every, every place you can, I suppose within legal limits, if you're, you know, if you're uptight about going to prison, of course we all have sisters that are in jail, you know, that do it a little bit more outspokenly then, then we might. But yeah, I think, I think you should do everything you can to make it economically and just generally intolerable for people to stay in business.

– What do you, what do you think about anybody, the contention that these places makes sex – You know, you're talking about the way women are treated and things that are sold in a place like this. Well, a lot of men, when you present that argument, claim that men are also being victimized in that literature, you know, and that there're presented as sexist, you know, sexual objects and in as a sexist, as manner as the women are. What do you think about?

– It may very well be, but I don't see too many men that are victimized and, and raped and, and butchered the way women have to fear. You know, I just kind of liken the whole thing to how a black person would feel if somebody asked them. You know, shouldn't the Ku Klux Klan be able to, you know, to go on their campaigns? I mean, it's that kind of terror that women have to face of being constantly harassed and victimized. And it's a submissive posture that we have to, that we grow up with in terms of psychologically growing up to know that we're always victims. You know? So, I forgot your original question. You know, I, I guess, you know...

– There's a lot of people, a lot of women object to the material that's sold in those bookstores and what, you know, what it is they're presenting because, because of the, well, I'm just saying they object to the portrayal of women and the implications of that portrayal. But I'm just saying, when you present that argument to men who believe these bookstores should continue to exist, they claim that in that literature, men are as victimized as women. You know what I mean? That they're portraying men as sexual objects as much as they're portraying women. And that oftentimes

– [Unintelligble Response]

– Well, right.

– Portray, for starts.

– In other words, they say that it's all right to be sexual objecte?

– Well, they're saying, why are women saying that this is anti–woman? Why aren't people saying that it's anti–human. It's showing human beings in a really limited fashion.

– It's perpetrated by [Garble] and it's also mainly men.

– And if it was anti–men, if it was that anti–men, the men wouldn't want it if it was really that way. I don't think it's that way, but I mean, they're saying, why do you think it's anti–woman any more than being anti–men? You know what I mean? Why is it any more anti–woman than anti–man?

– I don't think it's necessarily...

– Yeah, more or less either way. But it's sort of, I really believe that it's men's responsibility to take care of their own thing.

– I mean, I think there's some people that feel that the rise in pornography has something to do with the reaction, a backlash to the women's movement. And I found this article in this magazine today, and it talks about keeping your old lady in line, and it specifically mentions the women's movement. And it's, it's absolutely reactionary and it's violent against women. Look at, there's a picture of a woman chained. There's a picture of a guy beating a woman, and it, it urges that, that men beat women to keep them in line.

– What magazine have we got there?

– Adam.

– And think that's pretty much the kind of magazine that's sold in those bookstores?

– I think it's a pretty strong theme in, in some of the magazines. I mean, I mean, I haven't thought of...

– Is is supposed to be a lesbian cover?

– Right. And it's, there's, but the, the lesbian content is, is is also geared to men. I mean, the whole point of it is that, well, when the men aren't around, the women fool around with one another and lesbianism is a real turn on to men. And so it's, you don't see any male homosexuality in it ever.

– Do you think that it's pretty much men who read all the material?

– Pretty much.

– Why do you think that is? I mean, what do you think, what kind of, what, what kind of conclusions do you draw from this? I mean, why do you think men can't understand,

– They don't want to understand. I think they can understand. I think if they tried to understand, I don't, I, I've, my own experience has been that in general there's a real resistance to understanding. There's a lot of defensiveness. There are a lot of petty arguments sort of countered against it, and a lot of other arguments about constitutionality. But rarely is the real subject addressed of the sexuality and the nature of it. The nature of sexuality in general, that it's male defined. Eroticism is male defined, lesbianism is erotic to men. That's clear. You know, and their definition is, is what, you know, the kind of stuff that's on the cover of that magazine.

– Right. What about the contention, like in a society, say like in Denmark, where they legalize pornography. Now, I don't know if this is true. This is what someone told me who was in favor of supporting these places, or, you know, allowing them to continue. He said that first of all, the sales and pornography had declined once there was, there was an immediate boom when it was legalized. And then sales declined after that. Once people, you know, had their fill of pornography, he also claimed that there was a drop in the rate of sex crimes in Denmark.

– Is there a correlation between sex crimes and pornography? Is that proved?

– I don't know. He was claiming that by allowing pornography to exist, you know, and to be sold openly in the society that it had a therapeutic value, so to speak. What do you think?

– Do I think it has a therapeutic value? I don't know. See, I don't know. I was curious...

– ...about sex? I mean, sexuality, are they about sex? They're definitely about sex, but are they about sexuality?

– Do I think that they're about sexuality?

– Yeah. No, I don't think, they're not about my notion of sexuality. I'm agreeing with you that I think it's a male, it's a male sexual point of view. Not, probably not all males, but it's not a woman's sexual point of view that's portrayed in those magazines. But I'm just saying, do you think there's some truth to the notion that if men can get off by reading these magazines, so to speak, then the degree to which they'll get off with women themselves, you know, will be less.

– The point is as well, I mean, at least here, is to challenge all those ideas. It's not just to, to diminish sex crimes. Although as a, as a accompanying sort of result, that would be very nice. But I think the point is to is to get rid of the real problem, not just the, the outward manifestation of the problem, which is rape and, and sexual assault of all sorts.

– But are you suggesting then that pornography and sex crimes are related?

– No, I'm just saying that, that if there, even if there were a correlation between the two, that's not the point.

– I think there is some correlation though. I mean, like Brownmiller talks about rapist culture and pornography illustrates very graphically.

– But do you think that that the rapist culture is a result of the pornography or vice versa?

– I think the two interact on each other. I mean, nothing really causes it..

– I think maybe it's that if, if you have the pictures and the magazines and the peep shows and the movies, it's saying that you're, you know, whatever's in your head is okay if that's what's in your head already I don't know what puts it there.

– Isn't the continuation of this kind of dealing with women as objects for certain kinds of gratification, a way to deny having men able to deny having to confront and deal with their own sexuality and themselves in relationship to women in the way that you suggest? It's a way to avoid having to do that and yet feel as though they're a part of a certain kind of, do you understand what I'm saying?

– Pornography is a way for them to avoid..?

– This approach to women. Okay. That pornography seems to be the ultimate of like, they can consider themselves sexual beings in like, we're making a distinction between sex in this kind of way and sexuality, human sexuality.

– What is human sexuality? See, I find that a lot of times the argument arguing for this stuff as far as as it's basically the civil rights and civil liberties argument. But part of the argument is that where do you draw the line between what's erotic and what's pornographic or what is exploitive of women? And I mean, if you find, if you make the connection though that all of this stuff, what's called erotic, you know, the whole continuum from, oh, I can't, I

can't think of an example really. But you know, most movies, okay. I mean, almost all Hollywood movies, you know, sort of that sort of mild, seemingly harmless eroticism to, you know, the worst blue movie, the most poorly made. That's, it's purely there for the sexual content. It's a continuum though. It's all coming from the same definition, and they're just sort, just various manifestations of that.

– Isn't it like teaching a culture what it is they're supposed to be responding to rather than, I don't believe that there's some kind of magic thing in the sky that's erotic, but rather the culture defines it.

– Right. But the male culture has defined it in a way. Oh sure. It's probably not good for men. But the thing is they perpetrate it. Women don't,

– Yeah,

– Women don't do it. Women don't, are not the, the main consumers even, although, you know, women are usually seen at least as consumers, if not the manufacturers of [Garble], but in this case, they're not even the consumers. You stand by those places, you don't see women going in and out. A few once, in a while. Usually almost never, never alone. No, it's a male, it's a male perpetrated thing.

– Yeah. I think men do definitely have to deal with their sexuality as a whole and you become, you know, come to grips with it, you know. But just recently my roommate got beat up on the way home and this guy kept bugging her and following her and kept saying, I wanna buy your, you know, let me buy your body. You know, he's trying to make her, and she kept saying, no, you can't buy my body. No, you can't have my body. But she was feeding into that too. She was just feeding right into his trip, you know, so that made him more anxious. So finally they just, they got into a fight and she got beat up. You know?

– Why did she, why was she buying into it?

– Because first of all, she was saying, she was coaxing him on, you know, she was saying no, you know, she should not have been talking to him. She should have at least tried to change the subject, if anything, you know, but she's, you know, she was responding, right, to what he was coming on to her, you know.

– But is that then, is, are you saying that it's as much her fault as is in a certain way?

– Are you blaming the victims?

– No, well, it's a very difficult situation,

– Iit's a certain kind of participation.

– She should, she should learn from that situation and try to not do that again. Yeah. You know, I've been raped before and I learned by my mistakes and say, wow, I can't do that. And that and that, that, huh?

– Is it your mistakes that made that happen?

– See, women do this too much, they blame themselves.

– No. No. Okay. [Crosstalk] Of course it's their fault, you know? Sure. They should take responsibility for themselves and they should not impose themselves on other people. Sure. It's their fault, you know? But as women, okay, we're being oppressed. We have to step out of that, you know, and find our own power out of that instead of staying in it and letting it happen to others again and again.

– Oh. But I think, you know, we're making a mistake if we say it's our own fault for being passive.

– Oh, no, no, of course not. Of course not. I think what you're saying though is, is that a lot of times when you play, if you accept the game, the sexual game that the guy is playing,

– Right.

– You may think you're resisting, but you're not really taking the most effective step towards, you know...

– If you don't accept the sexual game, you get punished. I mean that happens too in this culture all the time.

– Its a very, it's a very hard position...

– They punish you either way! It's like you can't win.

– It's not a position to be in, you know? And that's why us as women have to stick together and work on that and stay in groups and be, you know, use our power in positive ways to break that.

– There's some people want to come in, are they out there?

– Could we talk just one, one more time, just really, I just wanna clarify, you know, you were saying that most people are, it's a civil libertarian issue for most people. I mean,

– That's the way they choose to see it.

– Right? But how, I want, I wish you could clarify a little bit more

how you deal, you know, do you think that there's like another precedent in this society where there was a case of, you know, like an amendment right, and then someone else's right. That was being violated by, you know, you know what I mean? Do you think that there's some other precedent that you could use to compare the situation to, that you think would help people?

– Yeah, you can say I'm expressimg freedom of speech by reacting, you know, to this bullshit. You know, I mean, I think you have as much of a right to, well, why not open your own store if you wanted that sold smash patriarchy posters next to,

– Yeah.

– Next to, next to a pornographic bookstore. I mean,

– Yeah.

– You know, if, if you accept the argument of, you know, not wanting to censor this literature, then you can work in such a way to make it so embarrassing for a person to walk into a massage parlor or something else that they're gonna be harassed into not doing it. I heard that in Toronto there were, there were people that stood around outside massage parlors and pornographic bookstores and took pictures of all the people that went in and it effectively closed down like about 10 stores on in one block, you know, because all the big wigs in the government were, you know, hanging out there and they didn't want it getting around to their constituents, you know? And I, you know, I think, I think that...

– Does it change, you know, what I mean? That's certainly a strategy that's been used by the establishment to try to intimidate people who do have alternative

– Yeah.

– ...actions. Like they go and, you know, we were sitting in, in Sibley's one time and they came down in droves down the elevator with cameras from Kodak.

– Sure. I'm just saying that if you don't want to, if you, if you just wanna argue the civil liberties argument and you wanna work within the accepted legal framework, that that's one strategy that you can use, which bolsters your position that much more, you know,

– I think it's also quite valid to challenge that strategy. I mean, that's a constitution written by men, by propertied men in the 18th century. I mean, we've gotta question that. We've gotta question that the, that constitution or that particular amendment may have to be rethought. I mean, it might be about time it's rethought,

– Interpreted and debated and, and legislated about by men and not even understanding, as you said, the questions that women are raising. They, if they can't even take into account those questions that I don't give much legitimacy to their debates among the boys about the constitution.

– Do you think...

– Yeah, but that doesn't give, well that doesn't quite give us power we need under, under women, you know, that's still under men's law, you know, and it's still, it's almost like being oppressed again. It is in some way

– What is?

– Um...

– I'm just saying, look at where that all's coming from.

– Yeah.

– Look at the context of what she's saying.

– Yeah. Same thing.

– Do you, I just wanna ask whatever, but are you suggesting then that places not be forced to close, like forced to close, but forced to close, hopefully forced to close by the kinds of pressures that women can bring to bear on places like that? You know what I mean? I wanted to know if you're making a distinction.

– I think the thing is really to confront also those, those liberals who were making the arguments that, oh, well, I'd never go near a place like that, but I, I insist on their right to, to do this. I think you could just gotta question all, you know, the people who are defending it, whether it closed or not, it's almost secondary. I mean, in a certain sense, because that's not the, that is not really the problem. I mean, the opening and closing of a, of one lousy bookstore or one peep show or one movie house is not the point. It's just to bring it forward, to bring the real question forward. What's interesting is that those people avoid the question. I mean, they methodically avoid the question. They always talk about censorship.

– Yeah. – And they always bring it home. And they equate women who have anything to say with Puritans, and that's the, you know, that's the real, and they, and they, and that's their boogeyman, you know, it's their.. wave the censorship thing in front of people and say, look, it's, it's like that guy at the UR you know, is doing,

– Who, who would you?

– Harlan Ellison. Oh. And saying like, I'm not gonna talk about the content of this movie. I'm gonna talk about censorship. You know, because that's what we're really, we're, we're, you know, they make the Hitler analogy, but I think you'd make it right back again.

– It was really telling that, his comment was, it in no way did he intend that they come across as an anti-sexist thing. And it was pretty obvious. And he, he said it himself. I'm just, if that's in there, I was completely unconscious of it. And I thought, sure, why wouldn't you be, and I'm sure you don't care to become conscious of it. 'cause then you might have to deal with it, you know? And where would you be then? You have to stop writing all those things.

– Right? But they, they still wanna call the shots. They wanna decide what the issues are and if they don't like the issue, they want change the issue. I mean, it's really clear at that thing. I mean, how uncomfortable it made those men. I mean, it turned them into adolescents or less.

– Why do you think that it's such a common response when you bring this subject up? Why do you think men say, "but I love women." What do you think that indicates? I'm asking you, 'cause we were talking about that. What do you think that's indicative of?

– I don't think they know about love

– Is the relationship between two equals?

– Yeah.

– Well that gets you to the whole question of what is love. Do any of us? Do we have the chance?

– They also wanna diffuse the question...

– You gotta learn...

– ... they don't want to answer the question

– ...because you're not taught.

– I mean that's, it seems to me generally it's that, is that, you know, that, that they're trying to make you stop asking the questions that you're asking and, and it seems to come down. They think that you're looking for... that's interesting, I just thought it... they think you're looking for their approval as well. That it's still an issue of male approval. You know, that if they convince you that you're loved by them, then they shut up. You know, because that's all

that you really want. Which is hardly the case and it has nothing to do with it. Also, you find a lot of the men who say that don't love women at all, they hate women.

– Yeah. They kind of confuse love in fucking, don't you think? When they say, I love women... I think sometimes they mean "I like to fuck women."

– Yeah. Romantic love is kind of this blanket that you throw out that just, you know, you kind of get all wrapped up in before you realize that you're caught.

– That was something that someone said to me about those porno shops who was defending people's right to go into them, you know, and for them to exist and so on and so on. He said he himself wasn't interested in all, in all of that. He preferred his love with a little romance, that that's what he was interested in. I thought that was an interesting statement.

– Yeah. Well, I guess if you're kind of warped, rape can be a romantic thing, you know? I mean, that just fits into the, into the whole romantic trip as women wanting to be seduced and preyed upon. You know, that's a really important part of romantic love.

– Why would a woman wanna be seduced and preyed upon? I mean, why would any human being want to,

– Well, that's their fantasy.

– Whose?

– Men's.

– That Women want that? But why is it their fantasy?

– I don't know. I, I suppose as a student in medieval history, I could probably elaborate on it more, but I think it has something to do with the fact that when –