– I'm gonna turn this on.

– I think that there's a basic assumption about, you know, the inviobility of the Bill of Rights, that the, Constitution is kind of, it's a final thing. It's pretty much considered without question. And we talk about interpretations of the Constitution, but we never questioned where the Constitution's coming from.

– The Constitution is interpreted within the context of the times. That's what we were talking about. And lots of things that weren't originally conceived of when the First Amendment was drafted are now included in First Amendment rights, freedom of expression, that covers artistic expression, covers television, radio, film, those things. Originally, first Amendment was to protect the very limited press, and none of those other things were foreseen. Yeah, broadsides.

– Broadsides were apparently the, the focus at the time because people publishing broadsides were making sort of defamatory statements, and those were the principal... It wasn't an organized press. Anyone could publish a broadside, but apparently at that time there wasn't a, an organized press as such. Certainly not the way it exists today. So

– What about like, I think like, you know like that person from the ACLU was talking about, he used as an example, like a religion, like the Hari Krishna moving into an area and people objecting to their particular, or like the Moonies. It's like, to me it's like a, it's something that's happening right now, like a particular group who's philosophies or notions people don't necessarily approve of, or their techniques or their ways of...

– Let's see does that group in some really systematic way, oppress another group of people? Seems if they do, then there has, then there is some validity in raising questions for them. And it seems to me that's what we're doing.

– We have to raise the same question about all religions as far as systematically oppressing.

– That is what I meant.

– Sure.

– But I don't ... that they are, you know what I mean, in my mind, like the Moonies are oppressive. I mean, I don't know, you know what I mean? I'm just based, well, I feel like a lot of the information, I mean, who knows? I'm just saying I don't, that's just what, based on ... stories I've heard or whatever you wanna say

– Or read

– or read, a lot of their techniques for, you know, taking in people and sort of teaching them their methods and so on and so on. A lot of them do sound like incredibly oppressive to me. And it does sound as though people are in like, weakened conditions, you know, when they finally, ultimately sign away their lives to that particular group of people. I mean, and that's just what some people who've been, you know, involved with the Moonies claim. I'm just saying, of course. Who knows? I mean, I would guess that only on, based on your own experience, could you ultimately make some judgment about,

– Do you think that's really a problem? I mean, is that guy raising a real problem? The, the the guy on the tape, the ACLU guy? Or is this something to really shut us up? [Crosstalk]

– He's talking about the fact that the ordinance is so loosely drafted that it can be interpreted in that way. That was what he was talking about.

– And also I think he makes a distinction that zoning is being used for the first time for the content of what the business is rather than, that it's business or not business.

– And supposedly someone said that there are additional clauses being written into the ordinance that, that make, that try to eliminate places like shoeshine parlors and so on, which smacks of something else, although I'm not sure.

– It just shows what they, what they group together, which is maybe not,

– No, it's, probably are, a place to lay a bet

– No, pool parlors, but not OTB sponsored by the state.

– That's what they see as undesirable element, whatever, you know. And I mean, on one hand, you know, you have the, the guy from ACLU saying something, I guess. I mean, I just raised that other question to raise it, but saying something very real that, but it's just, it just shows, it seems to me, it shows the limitation maybe of the Constitution itself, but certainly of the interpretations as we know it, of the Constitution. It just shows that you can interpret it and interpret it and try and guarantee rights. And you're still denying rights to a huge group of people, namely women.

– But that is one of the good things about the Constitution, that it can, you can change the interpretation as the times change. Law isn't static. It's a very dynamic thing.

– We discuss at one time though that the, the roots of that particular constitution and that particular attitude toward government, I mean,

is bourgeoise democracy, you know, and what that entails. And that does entail male dominated, male run, male values, all that. You know it, and it has to do a lot to do with profits and, and economics and so on. And, you know, maybe inside that system, I'm saying maybe there is no room for these kinds of approaches, for the approach of considering say, not the right of somebody to have a store in a particular place, or even the right of a person to say whatever they feel like saying, but whether that person or group of people, and I think it is groups, are systematically oppressing another group. It seems like it just doesn't, it's not covered.

– How do you deal with, I mean, I feel like this is something like... I feel like, like that woman at the Pussycat lounge, a woman talking about being a stripper, so on, so I mean obviously she's adopted a whole set of values and attitudes that I would say were generated by men, in men's interest. But she nevertheless, you know what I mean, she nevertheless upholds those, and I feel like most women do.

– But you said that you felt that there was some sort of split within her, that there were some economic necessities that, that motivated her.

– I feel like her private, I feel like maybe she has reservations about what she does and so on, but so does... whoops... "what's her name" is saying she doesn't agree with you, you don't think she has reservations about what she's doing?

– Only if she loses $800 a week because she's being put out of business.

– You spoke about that other woman who said that she didn't want to strip in the bar, but did it because it had more, it gave more money than just being a waitress. Well, but that she did feel funny every time she did it.

– No, she said "at first".

– I'm sorry. She said the first time she did it, she felt funny. But she said that it didn't bother her after that at all. And she didn't really see it as terribly different than the way you can dress in a very revealing manner and walk on the street today.

– I think most of us compromise in those ways. I mean, I'm sure all of us here do, you know, and I think that we could as easily talk about ourselves as we talk about those women...

– No I guess what I was saying was, you were talking about a group being systematically oppressed, which I believe is true, but, but I've, I'm just saying, how do you deal, like in a specific case like this, with the fact that a large portion of that group can't

articulate the fact that they're, they are being systematically oppressed, you know what I mean? Like, women do go into the Pussycat Lounge, you know what I mean? They do, of course it's by and large all male, you know what I mean? I'm not, I don't feel like those arguments, well, "women go in there too", necessarily mean anything. But I'm just saying how, how do you feel like other women should respond to that?

– I wonder what their alternatives are if women started to really feel that they were being oppressed, the women that you're talking about, maybe they don't see alternatives,

– But there aren't any in their lives.

– And maybe they just don't see the oppression either. I mean, I think that we all recognize that women differ about that, that fact and have internalized whatever values that the society has taught us. And there's just enormous propaganda and enormous cover up that we've all been socialized into about the real situation. And so, of course, and they've been bought off in a certain way too.

– It's a book I've very recently been reading and haven't finished, and I'm real interested in her idea. So this woman is saying that on one hand, while women are being oppressed and systematically by men, there's also women, we have to, in every situation also look and see maybe how women have, have been subversive in ways that we're not recognizing too. So in that situation, you might go further and, and investigate where women might be in some way, at least, you know, guaranteeing themselves certain human values, you know, inside that situation, which is very oppressive. It's a complex, it's not a simple, it seems one person is just holding down this other person or one group of people holding down. Those other people are fighting back, but in ways that aren't organized maybe or aren't, you know, changing society in large major visible ways. I don't know, it's just another thing to consider. I think, another consideration too.

– Sort of strategically, you know what I mean? Like how, how do people feel things like those adult entertainment businesses should best be dealt with? You know what I mean? I mean, like this particular tape is all about a zoning ordinance, you know, and that's like one way, which obviously has nothing to do with women. That zoning ordinance has nothing to do with women's feelings.

– The first, like the First Amendment is usually invoked because of a denial of privilege. And that privilege is usually a male concern. And I think that women are systematically denied their right to free expression by the media, by society generally, and that the First Amendment should be invoked to protect their right to free expression. It rarely is

– 'cause the invokers are men?

– Because the means of expression is so costly and because women make less money and the means of expression is male dominated.

– Oh, you're getting into more subtle controls where you're made to believe that what you have to say isn't important or interesting. And it is the pornography issue right there, where you get the sort of attitude that pornography, I mean, if you're against pornography, you're, you're puritanical that you're a prude. That that's what that's about. And there's a large misunderstanding about that, I think, or at least you know, where women now are beginning to speak about the content, pornography and its attitude toward women, not just as objects, but as objects of violence and of hatred. It's propaganda of a very real sort. And, you know, women who, who protest, and I, I mean, I know this has happened to me, you're told that it's not an issue, it's not interesting, it's not important that you're, you're just uptight. There's a whole, well, we're all pretty familiar with those arguments. And I think there is, you know, a sort of general attitude in men that women don't like this stuff because they're just more uptight than men about sexuality. And if they, and if they're not uptight, then they're asking for it. And it's like, you have those two choices, right?

– Well, men don't understand that something that is so attractive to, to them could fail to be attractive to women. That's basically...

– I believe it ...

– There's something I think you were saying last week about also the right to dissent. You know, that's not really recognized. I mean, that's an old, that that's an issue that comes up in a lot of contexts, but I think in the first amendment, the general, the way it's read is not... it still isn't read to encompass women's right to dissent.

– I'm not trying understand what, it's the right to dissent for the people who fit in with the way the system is. Like, there, it doesn't really seem like there really is a right to dissent. Like women don't have a right to dissent. And what about like all the grand juries against women? Like there really isn't a right for women, people who don't fit in with the system don't have a right.

– And people who lack the money to defend themselves don't have the right to... Problem is, is a large part of the problem is economic, matter of economics because the system is based upon economics.

– I think, I think I see what you mean concretely, I'm reflecting on some of the times we've picketed. Automatically the police seem to be biased on the side of the property owners and automatically the main

concern is preservation of property. So he could have broken your arm, you know, you were lucky you didn't get your neck smashed or whatever. And, but the important thing is that, that the preserve property and to protect, you know, economic protection for the property owners and very little concern to preserve our right. No concern in some situations to protect our right to dissent. Absolutely. Like...

– Basically the only property that a woman owns in is her body.

– That's traditionally true.

– Yes.

– And the tradition's been long. I mean, although legally now women have a lot more rights than that as of little more than a hundred years ago, that was it. And attitudes haven't changed a whole lot. The actual law has, but the attitudes haven't.

– I almost don't feel like a woman does own her body.

– Yeah, I was gonna say, I don't that think that is something that women do own at all.

– Really?

– Abortion.

– I can't think of what women own

– Rape.

– Women own rape?

– No, no, no. I'm just saying that's another example. Women certainly have no control over...

– or we're told how to dress.

– Right.

– Or a male dominated health system that

– Just walking down the street, you're harassed and, and you know, your body is constantly being abused, just walking down the street. Well that's cause rape is legal in marriage.

– Yeah. You can't bring charge, can you?

– No, no. He owns it.

– It was upheld. There was recently a case somewhere where that was upheld that you cannot bring charges of rape.

– Oh yeah. – And it was, it was a woman who separated from her husband, even.

– Really? They didn't live together?

– Uh huh. I know a woman who lost a divorce case because of that, she didn't get the amount of money she wanted because her husband couldn't rape her. Like he would forcefully enter her house and rape her. And they, and they, she didn't win her case

– In some states. I think Pennsylvania is one that if a husband comes in and finds his wife with another man having sexual relationships, he has a right to kill...

– either of them.

– ...the man particularly, it's more important in a way because the man is using his property without his permission, his wife.

– Well, the whole history of rape just is that story over and over again. Yeah. Women don't own their own bodies.

– Yeah. Like in Old Testament the husband would have the right to kill the man who raped the woman, raped his wife.

– It's like what we were talking about before about the whole, that whole... not judgment, but the whole issue of being, like murder being justified in certain situations, you know? Like...

– Context.

– Yeah. The context. Yeah.

– Yeah. There are invioable legal principles. They're all interpreted in one context or another.

– Well, how does that like, go back to that, the first amendment, the pornography thing?

– Well, what I was saying is like the, the government that protects the right, for instance of a person to sell pornography wouldn't, under the guise of freedom of speech and press, would just as quickly throw someone into jail if they went around advocating the overthrow of the government. You know, they choose to interpret that to benefit themselves.

– You don't even have to advocate the overthrow of the government.

– Right. They interpret all constitutional amendments within a context. It's just that they never choose to interpret it within a feminist context, it seems.

– Yeah. I was just reading about these shows on Broadway that they were all, they all involved, people getting undressed and standing on the stage and one show was closed down because of the political message it had, like, it spoke of a government other than our government and presented in a positive light and they closed it down, not based on morality, but it was no worse than any of the other shows that were being shown at the same time a few years ago.

– Well, how then do you put in, in context like the ACLU, you know, whose business it is to protect people's civil rights, and in this case first amendment rights. I mean, they do feel, that guy feels that that's what he's doing. Right? I think that what we're questioning is, you know, somehow that it go further than that or something. Or we're not, I mean we're suggesting that maybe the First Amendment isn't the only thing, the only objection. Or, the first amendment may protect people's freedom of speech. But there are other things going on in adult bookstores and so on that have something to do with other people's, women's, freedom of being.

– Right? Yes. It's civil right.

– It's hard to, it's hard to believe that people who are trained or conditioned to view another class of people as objects, the way they are seen in pornographic films and literature, the way women are seen in pornographic films and literature, that those people specifically men can imagine them in any other context in any other way.

– So they just don't recognize that women might have some objection.

– Right? That's right.

– I've sometimes fantasized what would be their position if every day thousands of women were going to pay money to go into see movies or buy books that showed cutting up penises, you know, and that it seemed that women, you know, on a fairly large scale were enjoying that. I wonder how the men would interpret the laws then, or how they would feel about all this.

– I remember seeing

– It were reversed, if the roles were reversed.

– I remember seeing a film at the Dryden, it's, it was part of the Czech New Wave. It was made by a woman and it was called Daisies. It's a very surreal film. And one, one of the things that happens in this

film is that these two women are sitting cutting up various strange things and they start cutting up bananas. And the connection is, is perfectly obvious. And the scene is funny. It's made to appear funny. And now I read a criticism of that film by John Simon and he was absolutely lethal. He despised it. He didn't necessarily attack the film. He attacked the woman who had directed the film and I think part of his...

– "A real bitch"

– Yes, right.

– Also though this happens with those women at MIT who, who wrote up the, all the men they had slept with and their performances. Oh yeah. And the men, these women at MIT wrote, I don't remember how many men it was, but they wrote these, wrote up this description of all the men that they slept with, what their performance was like, what their hygiene is like. And the men were furious with it. And the college was furious with it. The men were threatening gang rapes and giving them obscene phone calls, that did happen. And they just couldn't deal with it at all. The MIT people, I dunno if they were talking about kicking them out of school or, yeah. But there was a very strong reaction.

– I think they were. What about the argument that like nobody's being forced to go into a bookstore and buy something, and the women who are in the pages are paid for their wages and like there are other ways to make money and so forth. What about that kind of argument in light of what you're presenting?

– Well, I mean, we can sort of explain why that happens. You know, why the women do that. I mean, I think that's, it's for money. I mean it's quite clearly, you make a lot, they pay pretty well. You know, it's not desirable work, so they have to pay more. It's the old prostitute/wife argument. You know, wives have respectability and prostitutes make money, you know, and are economically independent. And you take your pick. I mean, in a, if you wanna break, I mean supposedly now we have more choices than that. But, not so long ago, those were the two choices that a woman had, as far as determining her economic status, one or the other. So you take your pick which kind of oppression you want. So I think that's operating very much there. It's like the stripper, you're talking about 800 bucks a week. That's a lot of money. And there are very few unskilled professions or semi-skilled professions where you can make that kind of money. And in a society where, you know, that becomes a major value, owning things and prestige that comes with money. You can understand why women do that. The other question about, you know, not everybody has to go in there, the freedom of whatever that one is,

– Freedom of choice. Which is such an illusion. If you were, I mean I feel like obviously something the women's movement has always talked

about that, that when you're raised in a society with the kinds of values that this society has and that are prevalent in all societies, women are made to be, they have no choices when they get older. I mean, if you're taught from the time you're born to be sexually attractive to men and that that is where your worth lies. Suddenly when you turn 18, you don't, out of some act of, you know, total willfulness, walk into one of those stores and feel like those are correct portrayals of women or whatever. You've been raised always to believe that that's what your role and that's what your place is. It's not as though you have a choice.

– Yeah. I also feel like that kind of freedom infringes directly onto my freedom, my freedom to walk down the street. Absolutely.

– Martha, oh. Martha Washington. She was, I wanted to know if you would even say something, 'cause you read the article in, what was it called? The communication,

– Oh, I was gonna bring that piece of paper for you. I forgot. Journal of Communications. Yeah, well that was just interesting. That was that... Well, can I just say one other thing? And that's sort of repeating something I said before, but you know, the freedom of choice, you know, we all should have some kind of freedom to decide and make decisions about things. But I mean, we also have to discuss how that view of women, and that's what pornography is. It's about women for men. I mean, basically that's all it is and can hear arguments against that, but just go and look at it and you know, that's what it's about. It's very clearly stated. I mean, that whole thing about, that that guy gets into

– Male homosexual,

– The homo, I mean, that's minimal, the minimal, minimal amount of pornography. And they say in the stores they say, oh yeah, women come in here all the time. But you go, you if you watch who goes in those stores, women never go in there. They're lying. You know, they're, and why they're lying is a good question. I'd like to know that. Why, you know, why are they covering, why are they pretending that women get off on this stuff when they don't? You know, they make up stories. I don't understand that real well.

– Well I'm sure they do, an occasional woman goes in there. So they seize upon that as an example.

– Very occasional, I think.

– Right?

– And they go "Oh, all the time, they come in here" and they don't go in there all the time. It's like, and also they're very quick to

answer that question almost too quick.

– I also, I feel like there's no validity given to the struggle of women. Like there's validity given to the struggle of Indians or there's validity given to the struggle of third world people or validity given to the struggle of black people. But like I was just reading an article about in Seabreeze, boy scouts were selling bumper stickers that had a picture of an Indian with a big nose and a tomahawk in his hand. And the bumper stickers were talking about the fire department, the Indian fire Department, and the Indians in that area got very upset with it and said they didn't like it. It offended them. And it was as simple as that. They just, they changed the bumper sticker. They stopped selling the bumper sticker. And one of the officials in that area said, it's enough for me to believe it. If these people are upset by it, then that's enough for me. And I feel like pornography's the same thing. That, that if people, that it should be enough for people that women are offended by it. Like just because a few, a group of women say that this is offensive to us. This is degrading to us. That should be enough.

– See, the difference is we've already stolen everything from the Indians. They, they're still ripping us off and they stand to lose male privilege, men do.

– Not only male privilege, but that's big business, pornography.

– Yeah, that the other question. You know, like, here's this pornography industry and it's huge and it's making a lot of money. We were speculating one day how much money in this city in Rochester they take in, in those bookstores and whatever stores, you know, on the junk and the movies, in a day. I asked one guy and he said two to $300 in one store.

– I think he wasn't telling you the truth.

– You think that's too much?

– I think that's too little. I think that he makes more than $200 a day.

– And that may have been also while he was sitting there, which is, you know, only part of the time it's open.

– Well it's a multi billion dollar industry in the country.

– It's huge industry, What's that about? I mean, I think we've gotta examine that and, and, and talk about that next to the discussion about First Amendment rights. You really do. I mean it's like, what's pornography about? And and it is, oh, this is where I'm gonna restate what I said. One thing it clearly is about is propaganda against

women. I mean, as far as trying to see women as full human beings, it doesn't do it. It promotes another view. It encourages attitudes. It's not a passive kind of thing where, you know, you have a freedom of choice to either take it or leave it. It actually actively participates in the oppression of women and men who read it and buy it. And, and certainly men who make it and and promote it and sell it are doing that. And that's a little different than a religion like the Moonies. It's pretty different, I think. And I think you gotta examine that. That other thing. I don't know if it's real relevant about that study, but that's, there was a study done in Denmark that was cited by, I think one of the guys from the U of R, what was his name?

– It's either Grella or Collins.

– Anyway, one of them...

– It's commonly cited

– ...cites a study that was done, I guess it was also cited in the president's report saying that, okay, Denmark in 1969 I think, liberalized their pornography laws so that just about anything could be sold above ground, there were just no restrictions on pornography. And then they cite this study saying that after that that law was passed, that incidents of rape went down. Well it turns out, I read this very short, fascinating little article and this guy bothered to look at that study and he found it was done three months after the law was passed. It was done within one week. They did a quick survey. And that on the other hand, when they looked at just – TAPE ONE ENDS

– Okay, three, he looked at where they got the statistics from.

– Oh, and he described, right, well he found that the study was done three months after the law was passed and went into effect. And that I, I forget the exact statement he made. Something about it was done very sketchily and very unprofessionally, whatever that means, but anyway, he also went and analyzed the statistics in the police department in Copenhagen for five years following the passage of that law. Found that just, rapes that were reported, okay, the rate rose considerably for three years and then fell back to where it was before the law was passed. In other words, it never went down. And it did go up for three years. I mean, we've gotta take that seriously 'cause that means that real women were really getting raped more. You know? And it may have had some correlation. He doesn't say it definitely has a correlation, but he's, you know, he's suggesting that there could be a correlation. And instead, you know, these other statistics are being put forward as the final, the definitive statistics on the effect of liberalization of pornography and the incidents of rape. So I, you know, I think that's really, well it should be called on using that anyway.

– This study was that the president's commission on pornography was issued in '70. That's pretty old. And I can remember, I, I read through some of those studies too. And another one that they use as a basis for saying that there's not really causal connection between pornography and sexual crimes were studies of the effects of showing movies, pornographic movies to college students and how did it affect their sexual activity. And they, they took like either 24 or 48 hours before and after viewing the movie. I mean, it's so absurd. I, just crazy!

– I didn't, I didn't read through that.

– Like, you know, like you go see this movie, go out and try something. Like, it works like that.

– I haven't read through a lot of that. But also one of the questions that they were using to base their study on was, what do you think are, what do you think are some of the most severe problems? So that pornography was only said by about 2% because other people were much more concerned with other problems like making a living or...

– The war, was probably...

– Right.

– It's hard to believe that a person who is trained to see another person as an object won't in some way reflect that training

– I dunno what it means to see someone as an object because that's how they're used to seeing someone.

– That's right.

– So it doesn't seem like it's an object to them.

– That's right. So if you get off on seeing pictures of a woman being beaten or raped, then that reflects some something within you that is significant. If you enjoy that.

– You know, I really had a sense that you feel that women don't get off on seeing pictures of other women in the same way that men do. And yet constantly on television commercials the way a woman is portrayed in any ad, a woman's magazine or any ad, the way women are portrayed on all media forms, which, which women are exposed to from birth and their play pens, television is on. Like, I don't, I wouldn't be surprised if in fact women do get off on seeing other women portrayed as sexual objects. Like why wouldn't women be as conditioned as men as far as visual?

– 'cause it means them. Because it is you. It's not somebody, there's

a whole, it's a discussion... one approach that I I could understand was Simone de Beauvoir talking about seeing women as the other, men making this split between, I mean this is a, okay, this is a western cultural but psychological orientation toward other people. And that is, you know, there's you and then there's the other, and traditionally there's the man and then there's the woman who is the other. And yes, women are brought up to also say that, except that they're not allowed the privilege of having the other. They are the other. You are, it, it's, that's why I think we discussed before, women find, a lot of women find pornography difficult to deal with, but don't know why. It's like, because you're locked into a way of viewing things. It's not yours. It has almost nothing to do with you. And you kind of know that. But there's absolutely no affirmation of that by the concrete world.

– Lots of women do have sado masochistic fantasies.

– I think that's true. Women internalize, I mean they've internalized endless other values. So they internalize those values as well.

– Well our fantasies can be defined by men

– And men could have created our fantasies for us.

– Grew up with that...

– ...interest in that.

– You know, and having us collaborate, go along with that. They make a real point when you go into, like, you go into those adult bookstores, they look, they look at a woman walking in as if like you had two heads and they just freak out a bit. But they try to keep it under control. And when you ask 'em about it, they of course assure you that women come in too, you know, and it's for women and men. But when you look around, you never see any women there. And when you read the studies, there were some studies of how many women and men do go into those places and very, very... less than 1%. And women that do are usually with a man. And so they have an interest in having us believe that women are also interested and entertained and enjoy that stuff. You know, that's in their interest.

– Yeah. And just threatened that you haven't a properly developed sexuality if you aren't getting off on it ...

– Right, you're uptight.

– I think too that the economics would show, you know, if women really got off on that, then there would be stuff for women and there isn't much. And what is there is basically male oriented, still. And it seems to be more propaganda to convince women to do, to have those

fantasies that same sort of, you know, trying to create them. Vogue magazine, that's where the money goes. Fashion.

– Magazines that supposedly, like, male nude magazines that, claims are made now, are for women. I would guess most of those are made by men, published by men, owned by men. It's more male profit making.

– It's not the same thing. It isn't the same thing as objectifying the female body. The male considers that his body is, is the most important thing in the universe. And men don't mind displaying their bodies. It's not a it's a... Yes, it's, right... It's supposed to be.

– It's also true that in reality, men's bodies on the street aren't vulnerable to attack in the ways women's bodies are. And so that there's, there's a different reality context to it all.

– One thing I noticed, like in a lot of, in some of the interviews that we've had with people, when we asked them if they felt frightened walking down the street by the adult bookstores and that sort of thing, particularly people at the Eastman, most men said no, most women said yes. And some men even said, well I don't, but probably women do. So there's even this conscious realization of that, although it's not dealt with.

– Yeah, pornography makes the threat explicit in a very graphic way.

– If you're a woman, you want to know what they're up to. You know, you should read that stuff and look at it. It's, it's very difficult to do really. It's really hard to, to see what some men, and a lot of, I mean, you do get the feeling there are large numbers involved here a lot of men would like to have done to women. It's not very pleasant. And it's pretty frightening I think. And that's where I see it as a propaganda tool too. Shows you how, well, maybe not within 48 hours.

– It's also saying, it's also saying that the man who is inept to manipulate a woman socially into the position where he can do that to a real woman has a satisfaction guarantee for him as a voyeur. And that that whole thing is taken care of, you know. And it's not only like a training manual, but it's also for a man who just isn't able to overcome a real woman.

– I wanna say something about what the lawyer said about these materials being erotic materials. Does anyone here think that those materials are erotic? I mean, what's your idea of eroticism?

– Some kind of pornography seems to connect eroticism and violence. That doesn't seem erotic.

– I think eroticism again is, is defined by men. And I wouldn't even, I wouldn't go so far as say of their basic nature. Certainly the basic

erotic nature. Played out by men...

– Women define eroticism in a different way. Oh, that's what I want.

– Oh, okay. Right.

– That's what I think.

– How, how would you say that? Or what, how would you describe the women's definition?

– I'm not saying that those materials are erotic, gives them a certain validity, their right to exist that I don't think they have. It sort of raises them above the level of common experience. It makes them a kind of an art. And there is nothing artistic at all about those materials.

– There's also a saying, there's a definition of eroticism and that's it. And that isn't it. I mean that is it. That's a problem. I mean that, that guy saying this is erotic, you know, it's the perfect expression. You hear it over and over again. I think you hear it from the UR guys too. That they see, you know, that you're... again, it comes back to being a prude. You know, if you don't agree, if you don't think this is erotic, there's something wrong with you, you better go see your sex therapist who'll show you a good pornographic magazine, you know, to help you get better. Really. I know somebody who does that and that's one technique. And I was like shocked because I couldn't understand what the two had to do with each other, you know, therapy and pornography. But then, you know, that's a male. That's a real ignorance I find. And it, well, I mean it's, I'm not saying it's excusable on those terms.

– They must also know that it isn't artistic or therapeutic because they wanna move it out of the cultural area. They wanna move it away from Eastman theater or from what, what's cultural.

– Yeah, well wait though, because I bet there's gonna be some of that stuff in a, in a show that's gonna be at the Eastman house I think, I don't know if it's open yet, something about fashion photography. And I hear there's stuff by Helmut Newton and this guy, oh there's several more in that style. And he does this stuff, which is about violence to women. They print it in Vogue, they print it in Bazaar.

– Well then why do they wanna move these stores away?

– 'cause it doesn't look like art.

– Yeah. They look sleazy.

– Packaging is everything. It is society. Absolutely.

- Maybe, maybe we could talk a little bit more about that issue specifically like the notion of the city council because the Eastman Theater complained about the look of the neighborhood enacting a zoning ordinance and under the guise of land use. Well, not under the guise, that is how they see it. It's not under the guise. But I just, I just was feeling like maybe we could talk a little bit more about just economic interests in general.

- This is not to like say we shouldn't discuss this, but the way I feel it doesn't mean shit to us at all. I mean I don't see at all that women are considered in that whole whatever debate or controversy or conflict between the men. It's just irrelevant. And furthermore, when you're talking about violence against women, the legal system, not to be dismissed, but it's not to be taken very seriously in the kind of struggle we're engaged in.

- You know, you are absolutely right because other than the stripper, you are the only other women that there are available to talk about this. Right, exactly. Nobody who made the decisions or whose money is either being augmented or threatened are women.

- So I, that's why I don't know that I have a lot to say about it.

- Somebody was saying something when I walked in. Maybe you,

- It's just certain kinds of businesses seem to be okay. It's just one business versus another business in which power is being represented. It's establishment.

- What I was saying, like what I really objected to is that the issue in their eyes is rejuvenating a dying inner city. And their notion of rejuvenation has to do with clearing out an area so that it'll attract things like boutiques and restaurants and so on. So in other words, encourage that terrible kind of consumerism that's consuming this country. You know, it's all very cosmetic. The dying inner city is full of people whose needs are obviously not a priority, the way, to save the inner city is to bring people from the suburbs with their money back into the city to buy, you know, 5,000 new items for their home that they don't need anyway. You know what I mean? It's like there's no notion of like a new economic system or a new system of values. You know.

- I think too, if you begin to question that, the idea that packaging is everything, once again that, that's the point I think of this, change the packaging, really.

- Because when you look at the city, like what they've done, when you think of the problems that exist in the city and where the money is spent oftentimes like making a park along the falls so that people can

enjoy the falls while meanwhile two blocks away people are suffering, you know, unending hardships. Just trying to live it day in and day out. I don't know, to me it just smacks of that again, it is cosmetic again in some way

– The thing about pornography is like, maybe, maybe pornography couldn't be changed because it really reflects the way our society is. You know, it's just, it's just a reflection of all of the values that we have. Like the values that we place on women and the way that we view violence or we're taught to view violence. So maybe changing pornography would have to be tied in with changing a whole lot of other things in our society, which would just be too much to do.

– I think it is. And that's why I think it's dangerous to feel that say this particular ordinance was on our side or to feel that we can have allies, the citizens for a decent community, et cetera, et cetera. Because they're not at all talking about the same sorts of changes we're talking about. And it's almost counterproductive to feel that they're friends. You know.

– I think on the other hand too, we can't succumb to the civil liberties argument. That, you know, all of our civil liberties are endangered if this ordinance is enforced. Because I think our civil liberties are endangered, whether it is or isn't.

– ...endangered anyway.

– And that, you know, I think just as articulate, active people we are, and as members of the community, we're expected to endorse one side or the other. I mean I just as a member of a community more than anything else, it is, it's, it is true. You almost never hear anybody pointing this out. Not just pointing it out, but you know, pointing it out again and again, which is what you have to do and more.

– What do you think, like in terms of like, it's like what I, I guess I was, maybe we even talked about this more already, but what do you think about action, taking action, you know, individual action against like the bookstores or billboards or any of those forms of propaganda against women. Do you feel like ultimately that affects the problem?

– I think that's the root of the problem. 'cause they can just change your billboard and put another billboard up in its place just as bad. Or they can change a movie and bring in another movie just as bad. There's something at the root that those kind of actions won't hit.

– See where I think we're searching right now for strategies and tactics that do get at that. And so we're in the process of experimenting. We know that most of the mechanisms of the system are not only not real accessible but not very able to deal with questions say of systematic violence against women and its cultural basis. And

so we're searching for other things and I mean I do think that sometimes just direct action against, protest resistance, whatever, against manifestations of that oppression do have some effect. For example, even if it's just visually, if even if, if 15 women see, say somebody spray painted some offensive billboard or building, 15 women see it and sort of notice it. They see it in a new way. I mean I think it's like having some effect. I'm not sure that that's, you know, gonna be exactly the root. But I think we're experimenting.

– There's a way of making it very clear to people who might not be able to make it clear to any other way. And that's randomly, you know, you are making it clear to a random group of people that somebody's thinking about this and noticing and then pointing it out and it does catch on. I think that women, you know, the discussion of women's issues didn't really start till the late sixties. It had been real slow for a long time and a lot of us grew up not really being able to articulate any of those feelings. And then all of a sudden women started articulating those feelings and you know, and now, I mean we can have this discussion that comes out of that and it does start with, you know, just realizing certain things and, and then also starting to do something about it

– It helps us too.

– What about city ordinances? Like what about deciding what city ordinances would be in your interest in pursuing, having them be presented and dealing with kinds of arguments that are counter to that and like getting representatives who are likely to have that happen, whether they're passed or not? That certainly is a forum.

– Personally, I don't exclude that. It just, at this point in history, it doesn't seem to be anything that's gonna pay off given, sort of, given the bias in that system at this point. Like I read at some hearing there was a proposal that we tax pornography and used the money for rape crisis. I think it was at the the hearings. Yeah, the speak out. You know, maybe some things more creative could be thought up and passed by law. But I don't, I don't think, I don't think the laws would,

– There is a bill for restriction and they all have to be removed within a couple of years. Like they're running out time.

– Oh really? In the city it's a visual pollution thing. I'm quite certain that, in fact I saw a billboard

– Maybe that's too bad.

– I was really surprised.

– Maybe it's too bad because you can't deface the television. Oh.

Unless you go in everyone's house.

– But someone will replace a billboard.

– Mass media will always be around, mass communication. We'll have something else.

– What did you just say?

– Marjorie, the phone?

– I didn't, what did Marjorie just say?

– I said that something will replace the billboards. There'll always be something around.

– I always like, I mean I like

– I like the posters 'cause they're colorful and they're, I'm sure some people consider visual pollution really, but I'd rather see that any day of the week than, than a Mies van der Rohe building. If I'm being oppressed and there's this nice poster, you know, responding to that and like, I know, again, it'll become an aesthetic. It'll become another packaging issue. Becomes like, what looks nice?

– I don't know. I'd like to respond a little more to your question. 'cause I've thought of like analogies with other groups, oppressed groups who have little access to say power and money. Say the farm workers for example, it seems they use, they use other tools that they can mobilize their resources better, say strikes and boycotts, you know. And I think that that's what we have to do. We have to look for our, what we can do, you know, our strike and boycott sort of tactics.

– The thing that's difficult like with pornography or something is that those kinds of methods are ineffective because women aren't buying them to begin with. You know what I mean? There's no market, women's market that's...

– There's power though. There's that power of saying to some guy, you know, not if you're gonna buy that junk, you know, whatever threat. And women, if women start, I mean there was a story about, that you told me about a woman who was very angry, that her husband had gone to see a porn movie. And you know, the dramatics aside, and the dynamics of that situation. That's a strong statement. And he took it seriously. You know,

– So there, yeah. So what we could do, I mean we look for things like that, going into adult bookstores and looking the men in the eyes, they can't stand it, you know? And asking them what they're doing there and asking them what, talk to them, engage them, confront them

directly. Taking pictures of people going in there, picketing those places, those theaters and bookstores. You know.

– Someone talked about Toronto...

– Oh, you mean taping that person?

– Oh yeah. What did that man say?

– We were just taping some person who'd come out of a bookstore who asked not to have his face shown. Although he didn't mind being taped at all from him behind. But he just said something about, I can't remember that now. You shouldn't have asked me something about visually getting off. And you said something about when you get that wild urge in your soul, it's a good place to go.

– I'm not so sure looking in the...

– Very friendly...

– Necessarily

– you know what I mean? Very friendly.

– No, no we gotta look for those. We gotta, we can discover some, there's gotta be some way we can,

– Someone talked about a store in Toronto.

– So smash their windows!

– ...where they stood and they photographed outside of the store all day long. And it was in a good neighborhood, so to speak, in a, a well-heeled business district. And the store ultimately had to close down because so many of the people going into the store were prominent businessmen who didn't wanna be associated with going into the store. That they stopped going there.

– It would certainly never stop at it closing down the stores. 'cause we know the stores move elsewhere or that in that that stuff it changes. It's real malleable. It'll change its form. Who knows what'll surface as next, you know? But I think, I mean, it is, it's both, you know, because by, by challenging it and by attacking it, we're also saying something. But, you know, and this too, it's like not to, to misread this is a argument for censorship, which is the other big, you know, bad thing to talk about, the first amendment. Well they're the same thing, and censorship, and that, those U of R guys and how that's how they read any objection to, to the presence of those stores. But then maybe we can also talk about what it is that is related to this stuff. Other attitudes of men and how women feel about this. I think

it works on a lot of levels. Not just see it as a project to close down stores.

– Well the cities do that.

– Yeah, the city can take care of that, you know, and I think also they probably won't take care of the other things at all. So we have to, you know, be aware of for instance, where they'll go,

– You think the city is closing them down?

– Yeah. In that particular area because it threatens culture.

– And you think that will apply to all of the city? Are you talking about the whole city? The whole, because they're all over. I think there's a lot of difficulty in opening elsewhere. The message is fairly clear. Like there will be places, there's 24 in the city that will be left after the four year period, if they continue to exist and they service like out of town visitors, men, you know, I don't know motels and hotels and stuff, but whoever.

– What is that about? They come from out of town and that.

– We interviewed a guy, like it's a way to relax. Like partly what he saying, you know, this is really interesting because it just illustrates the only way that men have to deal with women or socialize. Like it's a whole part of a way for man to socialize. And that is when he's away from his home and his wife, who knows that this is what he does and he's in the hotel and he's stuck with being in a room by himself with television or wanting to socialize with other people. The alternative that's available to him essentially, and I think that it might be quite accurate, is to go to a bar and maybe if he wants to find a woman who's gonna come and talk to him and be willing to have him talk to her without having a big hassle. All right. Like it's easy to, in fact, he'll be approached by a woman who's one of the dancers and paid to do that. Whether he goes out with her afterwards or he just goes back to his room. And that is, in that kind of a place. And like that says a whole lot about our society and like what's available to him, you know?

– You're a man, you run the society.

– That's right. And what they perceive is how to meet their needs, you know, and like that there are almost no other opportunities in a way.

– Yeah, but that's not our fault.

– I'm not saying that it is.

– Oh, okay. I'm just saying...

- Because I don't feel sorry for those guys one bit.

- This guy articulated his case.

- That is interesting. It is interesting.

- It's a phenomena that society, that that's how you carry that need out.

- I do find, you know,

- I don't mean a sexual one. I mean, you know,

- I do find, you know, that it is, it is helpful to know what's, what they're up to, you know, and what it is really that's entailed here from their point of view. Why when you go out of town, you know, is this, well there's this attitude. Men go out of town and they need, you know, the movie houses and the bookstores and what's that about? But in no way I think could I ever, ever say that it's not that I feel that, I think that I think that they have a problem that I have to pay attention to or take care of it anyway.

- Did you, I don't know if you discussed the sale of these magazines in regular stores, in grocery stores and all over the place, but as far as, you know, boycotting not, not working in terms of those special bookstores. Women could certainly do things as far as boycotting these other, these particular supermarkets, grocery stores. Personally I find it offensive that I have to go and buy groceries and have these magazines displayed right in front of me. And that might be something that could, could, if these stores are losing business because people are making statements about them selling these magazines, that, that at least would bring the issue up and people would have to start to examine, you know, to think about the fact that they're, that they're buying these magazines and you know, that they would have to go to these other places and think about all that in order to buy, they would have to go their paper bags and, and go in and think about it a little bit more rather than just go in, pick it up right off the counter and say, here you are

- Also encouraging younger people that that's a way to behave when it's so obviously easy to do.

- Yeah, the young kid just goes into the grocery store. There he is flipping open the page and I'm standing behind him looking for Newsweek or something and I have to look at this.

- Yeah, I think that that's always disturbing because you realize that although that kid is like incapable probably at that time of going out and raping somebody that they may be, you know, gearing up for, you

know, a good, healthy male life. It is disturbing. I mean, I don't think, I don't ever want to like, you know, say "save the children," you know, because that has lots of implications, but it, it is just always a little disturbing to see 'cause you realize that that whole reinforcement is going on. Yeah. Yeah. They just

– Of what's okay to do, not to save the children. Why should I have to look at these magazines, even the covers. Right. You know, why should I have to look at these covers when I go to buy something else?

– Anybody wanna... any other stuff?

– Trying to think of what other...

– Yeah,

– Paul's in

– Anti female propaganda that pornography was the most blatant form of that and that as long as women had to put up, we're forced to put up with this sort of thing, then perhaps it...