

# children CHURCHES & daddies

• Published since 1993 •

Janet Kuypers, Editor and Publisher, Ariane Livernois, Creative Assistant

Children, Churches and Daddies is published as often as we have enough material, so submit early and submit often. We publish every three weeks to a month. • No racist, sexist or blatantly homophobic material is appreciated; we do accept work of almost any genre of poetry, prose or artwork. • Do not send originals; include a SASE & bio with each submission. • Any work sent to Scars Publications on Macintosh disks, text format, will be given special attention. • There is no limit to how much you may submit at a time; previously published work accepted. • All material submitted is eligible for printing not only in Children, Churches and Daddies issues, but also in any other publishing ventures of Scars Publications. • Send all submissions, praises, questions and comments to:

Children, Churches and Daddies, Scars Publications, Janet Kuypers, Editor  
3255 West Belden, Suite 3E, Chicago, Illinois 60647  
email address: c.c.andd@eworld.com

Chapbooks published in 1993: hope chest in the attic (chapbook and book), the gallery (computer program), knife, people today, dysfunctional family greeting cards, slate and marrow, dreaming of dandelions and ice cubes, addicted, new world order, gasoline and reason, the written word, the printed gallery, right there by your heart, rendering us, gabriel, magnaolia christmas, how you looked then.

Chapbooks published in 1994: paper backbone, winter prayers, looking through their window, games, order now, a (fe)male behind bars, two year journey, they told me their dreams, the window (book), city, it was a perfect house, pictures from a still life.

Chapbooks/books from the 1995 Children, Churches and Daddies Poetry Chapbook Series: come into my garden, house of slavs, things i saw alone, texas, new york, in these desperate times, before the storm, love letters, scratching, still had to breathe, wrinkles in the palm of my hand, some things instinctively hurt, proud to be a part of things.

also publishers of: the annual poetry wall calendar, "down in the dirt" poetry magazine  
"the burning" 1993 poetry mini books, "god eyes" 1995 poetry mini books

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# children ISSN 1068-5154 CHURCHES & daddies

the non-religious, non-family oriented literary and art magazine

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volume 43

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special issue: sexism

## a note from the editor

In our first year of publishing Children, Churches and Daddies we produced 21 issues. This issue marks the fact that we have produced more issues than last year - and there is still another four months of publishing to go.

Lately I've been putting a lot of these together quickly, there are always so many other things going on in life. When I first started this magazine, I told people that my slant was feminist work, or in particular, work relating to sexism or acquaintance rape.

While I am happy that the focus of this magazine is not so specific, a part of me feels as if I have lost sight of issues that matter to me. So this is a special issue, one of essays alone about different facets of sexism.

I have compiled this as an effort to start a book project, but have kept it on the back burner for quite some time. I would love to hear your input on these essays, and I would love to see more writing on the subject.

I hope the following pages make you think. And make you care. Thank you.



Managing Editor

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## domestic violence in america

nashville, tennessee

according to accounts, her husband allegedly locked her and their four-year-old son in their house

for about forty hours. They were essentially hostages. The husband then allegedly beat the woman

while the son watched. This is the stick he allegedly used to keep her in line, it looks like a metal broom

or mop handle, it's hollow, and you see, here is a bend in it from the hitting. The bend looks like a twist

of a garden hose. And this bloody knit glove, it was tied on here, at the end of the stick, so that when he

allegedly hit her it didn't scar her. Isn't that funny? You can tell that the son was there for it all, too, he

doesn't talk much at all, and he never leaves his mother's side. She limps down the hallway now, and he follows.

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## Okay, nilla wafer. Listen up and listen good.

### How to save your life.

Submit, or I'll have to kill you.

Okay, it's this simple: send me published or unpublished poetry, prose or art work (do not send originals), along with a SASE for response, to Children, Churches and Daddies, Scars Publications, 3255 West Belden, Suite #3E, Chicago, Illinois 60647. Then sit by your mailbox and wait. Pretty soon you'll get your SASE back with a note from the happy people at cc+d that says (a) Your work sucks, or (b) This is fancy crap, and we're gonna print it. It's that simple!

back issues: \$4; special issues: \$5

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Okay, it's this simple: we'd love to print a chapbook of your work under our label. But here's our little dilemma: if we printed everything we wanted to, a lot of forests would be gone, as well as our drinking money. We can't afford the printing, so if we accept your work, we can design a chapbook, emblazon the thing with the tried-and-true cc+d logo, give it our ISSN number, and send the originals to you. You decide what paper you want, how many copies you want done - then print it, and send us as many copies as you darn well please. We'll distribute. Voila!

{all checks payable to Janet Kuypers}

paper backbone, looking through their window, order now,  
a (fe)male behind bars, two year journey, they told me their dreams.

### Holy Shit.

Now this is an impressive chapbook list.

mary winters: winter prayers, city, it was a perfect house

paul weinman and janet kuypers: games

cheryl townsend and janet kuypers: gasoline and reason

alan catlin: pictures from a still life

plus forthcoming chapbooks from

errol miller, mark blickley, gary a. scheinoha and others.

where can you get all this cool shit?

write to cc+d for a complete list. it's all at your fingertips. amazing.

## Okay, butt-munch. Tough guy. Listen up and listen good.

### How to win the editors over.

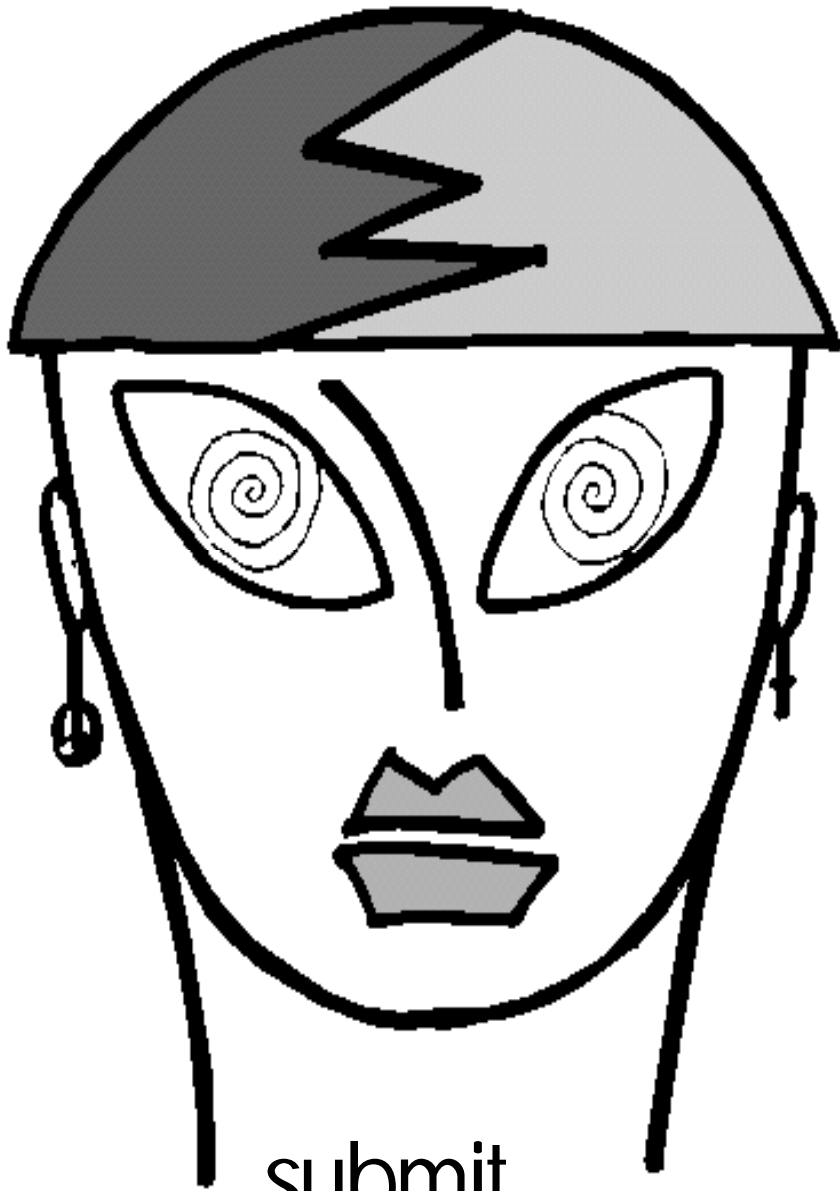
Hope Chest in the Attic is a 200 page, perfect-bound book of 13 years of poetry, prose and art by Janet Kuypers. It's a really classy thing, if you know what I mean. It's \$10.95 retail, but if you mention this ad it's only \$10 (aren't we so nice here?). An offer you can't refuse...

### How to read cutting-edge poetry...

You thought I'd say "read cc+d," but this is bigger. There's a new book out by Janet Kuypers. The Window is about 180 pages of her newest stuff. It's hand-bound, paperback, and she'll even sign it if you beg her enough. Man, it's groovy. And an even ten smackers. Wow! Bargain.

### and about ad pages...

yes, we do trades. send stuff to us and we'll send you a cool looking ad back! write to us for more information.



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**It's Art.**



**It's A Classic.**



**Submit To It.**

**sexism: 1. Prejudice or discrimination based n sex, esp. against women. 2. Arbitrary stereotyping of social roles based in gender.**  
**feminism: 1. A doctrine advocating for women the same rights granted men, as in political and economic status.**

from Webster's New Riverside University Dictionary, 1988

## growing up

Some argue that men and women have inherent differences - whether described as physical or genetic. However, a lot of the differences between men and women in general are taught to us by society, by all of the people and things that influence us daily.

When women are born, they are given pink dresses and bows in their hair. Little boys are given light blue jumpers. Even when they are infants, even if other adults can't tell what the sex of the child, this is done - precisely to insure that the rest of the world will know what the sex of the child is. As they are raised, they are given toys to play with - girls the infamous Barbie, and boys the popular G.I. Joe. Girls progress to baby dolls they can dress and feed and burp, with accessories such as baby bottles, strollers and blankets. Boys progress to model cars and trucks, then on to guns and weapons, then the prized bicycle, then sports equipment, then building and erector sets.

As they grow, parents decide what clothes the children will wear, and what their hair will look like, and what toys they will play with, and how they will go about playing. Girls are clothed in little dresses, fully equipped with tights and buckled shoes, and are given little bows to hold back their longer, more cumbersome hair. They are encouraged to have a best friend to stay in the house with, to play house with, to play quietly with, to put make-up on, and to maintain a one-on-one, more intimate relationship. They role-play, and even in their play define roles for themselves - or at least define that there are roles that exist in the world.

As boys grow they are encouraged to go outdoors, to be rowdy, to find new friends, explore boundaries, play sports where they learn cooperation and competition, and even learn to battle in play fights. They are dressed in comfortable pants and t-shirts and athletic sneakers. Their hair is short and manageable. They learn to get dirty. They learn to win. They learn to lead other boys in play - larger numbers of children than women are accustomed to dealing with.

Each sex interacts with other children of primarily the same sex, but these same-sex children have been taught like them to do the things their sex is supposed to do. They reinforce the behavior of other children - the behavior taught to them from their parents, their siblings, their toys, their television, their movies, their fairy

tales. Each sex learns about interactions with others, but they learn entirely different things. The traits each sex take from these experiences are vastly different from the traits of the other sex.

Girls learn the importance of intimacy and trust, fostered by their female best friend. They learn not to be rowdy - they learn a more sedentary form of play. They learn the value of taking care of others. They learn to pretend and role-play the position of mother. They learn the value of their physical looks. They learn from their physical idol - the Barbie doll. If Barbie was a real woman, at 5' 10" her measurements would be \*\*\*38, 18, 32\*\*\*, and she would weigh 110 pounds - an almost unattainable figure at best.

Boys learn the importance of working with other people toward a common goal. They learn to get along with a large number of people. They learn to win - they learn the American notion of competition, and they also learn the harder lesson of not trusting others, especially when other children are working toward the same goal as they are. They learn to explore new things and not be afraid. They learn to stretch themselves physically. They learn to work toward their goals. They learn about pain, about losing, and about winning. And although boys do not necessarily gain close relationships in the same way girls do, they gain a common bond between other boys - any and all boys that can jump in and join the game with them.

Some of the values both sexes take from their childhood are valuable - in fact, most of the traits taught to both sexes are admirable. However, it is important to remember three things:

1. Both sets of traits are particularly one-sided. One learns the value of competition, but doesn't learn how to interact on a personal level. The other learns deep trust, which can be detrimental when in a battle, such as a sport. One learns to build and create, but not interact. The other learns to imagine, but only on the level of interaction with a significant other.

2. These differences are taught to us, given to us, by our parents, commercials on television, by other friends we meet, by our siblings, by the colors that surround us, by the toys given to us, by our idols from our toys - from the likes of Barbie and G.I. Joe, by our cartoon role models, by our clothing purchased for us. Boys are expected to go outside to play and get dirty. Girls are expected to keep their pretty clothes clean, even if they were comfortable in their dress, tights and patent leather shoes to go outside and play.

There may be genetic or physical differences between the sexes, there may not be. I won't even address that point; it is irrelevant. The differences that are present in the values the sexes distinctively possess are not exclusive to any one sex. They are taught to us by male and female role models everywhere in our society. They are imposed on us from the day we are born to long after we are adults.

3. These two separate sets of traits, when placed with each other, one on one, face

to face, are suddenly in great conflict.

First of all, boys are taught to hate girls, and girls are taught to hate boys. Girls are taught to trust and develop an intimate relationship, boys are taught not to get close, but to win, whatever the cost.

As they grow up, the woman looks for a long-term relationship, the man looks for sex. The woman is taught to keep sex from the man, and the man is taught to feign a relationship to gain sex. The woman is taught to trust, the man is taught to use that trust against her.

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It is a power that society influences over each and every one of us. It is a power that each and every one of us as members of society play into and reinforce in each other, as well as teach to our children. It is taught, shown to us by ads in magazines, by commercials, by children's toys and clothes, by the way girls associate with their mommy and boys disassociate from their mommy and run to daddy. It is evident by the way women are taught to make themselves look beautiful while men are taught to look rugged. By the way women are calming and men are forceful.

It is taught to us and perpetuated in this society by everyone in it that accepts it - women as well as men. Our mothers teach us this as well as our fathers.

But it is taught to us.

And these separations of personalities are not specifically inherent (genetically) to one sex or another - they have been arbitrarily placed in these positions because they worked for so long in keeping the sexes separated. And although women are making changes toward being more equal in this society, they are fighting not only against a work place that may not react to her so kindly, but they are fighting against everything they have been taught, against all the forces that have influenced them in the past.

And when some women do succeed in making these changes, they are looked upon by some (male and female) as strange because they do not possess what this society considers "normal" traits for a woman.

The problem is not with the people in this society. They are doing only what is expected of them, what has always worked in the past. That is to be expected. The problem is with what the society as a whole accepts as normal. They are created roles which further drive the sexes apart.

Only when we notice these things can we understand why we have been raised to differently, why there is so much conflict between the sexes. And only when we notice these things can we learn to accept that there are other choices for how to raise our children, and how we ourselves should live.

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## apology

I want to start off with an apology.

In theory, I would have liked to have written a book that was more direct. That covered more than basic issues for the mainstream heterosexual - the white male. I know that in this book I have ignored issues of racism and homosexuality and how they play into sexism and American culture. I could have written a whole book on that alone.

But many scholars have written books for women. And although women play into the role, men are the perpetrators.

I wanted to write a book for men, but I knew that if I wrote it the way most other books on the issue are written that no man would want to read it. Most men typically become defensive at best when the subject is brought up.

What I wanted to do in this book was write something that men just might not put down after reading the cover. Or even after reading the first chapter.

Men don't want to hear that they are inherently being cruel to an entire sex. They don't want to feel as if they have to give when women seem to already be taking too much. They don't want to lose their power, the power that is so second-hand to them that this entire culture wouldn't know what to do if that power was suddenly gone.

Everyone likes power. I can understand why men would not want to give it all up.

So many times we say that men cannot understand what it is like to be a woman, what it is like to be raped, to feel constant discrimination. I have said it many times as well, and it has usually aggravated interactions with men, even if it is true. In writing this book, I tried to make men understand. They need to, for only when they do will men possibly take the first steps necessary to making this society a more equitable one. No one will support a cause they don't believe in. No one can believe in a cause they don't understand. We need men to understand.

And I tried to understand in myself that I as a woman don't know what it is like to be a man and hear what feminists generally have to say. No, I would think, nothing is wrong with this society. No, I am not a rapist. I treat women well. Women have lots of benefits in this world. I hold open doors for them. I love having sex with them. If it ain't broke, don't fix it.

It would have to be impossible to digest assaultive information. I would reject it before I even heard it, because I've heard all the crap before.

The change has to come from men in order for there to be a change in the society. Men have the power, but most don't realize what their power does to women. They just don't realize the daily pain and fear.

All I tried to do in this book was produce something that men might actually want to read. Men can't change if they won't even listen.

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I know there is so much more I could have said, that there is so much more to say. But in this book I've tried to tell men in the most subtle way I could that their philosophy of the opposite sex is completely wrong. That's a lot for anyone to handle in one reading.

Maybe this book will cause a few more discussions among men and women about sexism. Maybe a few men will decide that porn magazines and sexist restaurants don't make them happy anymore. Maybe one doctor will read this and realize that there has been a neglect of half the patients seen. Maybe a few men will stop staring when they see a good-looking woman walk down the street.

Maybe. I had to start somewhere. I've heard too many men bash feminists.

The definition of feminism is the belief that men and women are equal and should be treated accordingly. A lot of men believe that, but don't practice it. And maybe this book will make someone change their ways.

I needed another angle. I needed to try to make men listen, and talk.

Yes, there was so much more I could have done. The subject is so immense that I could have written volumes. And yes, I pandered to men.

But they are the audience for this. And I wanted them to listen. I'm not sure if I have succeeded; only time will tell. I hope I do. You don't gain respect from men by bashing them. We need their respect if they are going to listen - and change.

## medicine

A few years ago, I felt so much pain in my joints that I couldn't walk or pick up a carton of milk in the morning. At age 21, I limped and ached; my right ankle, left knee, and right hand were swollen. I was also sore in my back and shoulders. I cried in pain daily.

I went to the first doctor. He x-rayed my hand, told me that I may have a jammed thumb, but that there would be no evidence of it in an x-ray and that the pain and swelling would just go away. Then I went to the second doctor. There may be a stress fracture in my right foot, he said, but it was nothing serious. There were no drugs prescribed for the pain, and he handed me an ace bandage and a pair of crutches and headed me out the door.

I went to my third doctor, who happened to be the first female doctor I saw. She put all the symptoms together and thought I may have a form of arthritis. She referred me to a specialist at a nearby hospital.

She was the first doctor who listened to me. Every other experience of mine was of a doctor addressing only one of the problems I mentioned, then brushing the problem off as minor. I felt as if I was getting nowhere in discovering the root of my illness. I felt as if no one wanted to help me.

•••

A friend and co-worker was recently hospitalized with an ulcer. When she came back, the pain still remained—especially during menstruation. She always had severe menstrual cramps, and with the ulcer present there would be days at the office when she would have to lay down underneath her desk until the pain went away.

Sometimes the pain would make her cry at her desk. Once I had to help her walk to her train station in the middle of the day, because she had to be bed-ridden and she didn't know if she could walk the block to her train without collapsing.

She didn't want to go back to the hospital after being admitted for days with an ulcer. She told me about how uncomfortable she felt with her male doctor. That the doctors she had never listened to her. That she felt they dismissed her problems as all in her head. I told her to see someone else, and to tell them how she felt, even if she had to be belligerent. She was paying for and had the right to proper treatment.

She finally saw a doctor. Then another. A few times it was suggested to her to go on the pill, since hormonal therapy may reduce the cramps. But she took that advice from a doctor years earlier, and she knew the pills made her more violently moody, and often didn't help with the pain. No one suggested other alternatives to her. She followed her doctors orders.

•••

My grandmother was a feisty and strong woman in her mid-eighties. Her bowling average hovered around 176. She lived alone in a condominium. Our family had dinner

together weekly with her.

While I was away at school, I started getting phone calls from my family about how grandma hadn't been feeling well. She went to a doctor complaining of stomach pains, and his diagnosis was that she had a yeast infection. She told him she knew her body well enough at this point in her life to know that she did not have a yeast infection. That a yeast infection wasn't causing this pain. She thought his diagnosis was ludicrous. The doctor brushed her off.

She told us this. We told her to get a second opinion. She saw another doctor. The stomach pains persisted, and due to the cold weather her asthma was acting up. She was always out of breath. Tired. In pain.

Still no answers from this doctor. He told her it was probably a stomach flu and that she would be fine soon. He gave her a prescription.

Within two weeks she was in the hospital with a laceration in her stomach. The laceration was worse because she had it for a while and it wasn't treated. Strong acidic fluids were seeping through her body and infecting other organs. She was admitted to the hospital on a Friday; by Saturday morning, she was dead.

•••

I told friends about my grandmother's experience with the doctors. More than one person mentioned that my grandmother's next of kin could probably win a lawsuit against the doctor who misdiagnosed her, especially when she complained to us when she was alive that he didn't listen to her. But the problem was deeper than that.

That doctor, like the ones myself and my friend had been to, didn't think he was doing a poor job. If you asked him, he probably would have thought that he was doing a perfectly good job.

The problem was as simple as not listening. Those doctors didn't take us seriously. Simply put, they didn't listen to us.

Why? Is it that all doctors are callous? No, from my experience alone I knew that the female doctor was helpful and took me seriously. Was it that male doctors didn't listen to anyone and female doctors did? Not from what I knew. Stories like these of doctors ignoring patient's feelings and statements are relatively foreign to men I talked to. In fact, often when I mention stories like these to a woman, she usually has another story like it to add to the list. It almost seems that most women I know don't feel comfortable with a male doctor. But men don't feel that way at all.

Most men don't feel that way because they have never had that problem. They have always been listened to. They have had doctors pay attention to them. They have received better treatment, on the whole, than women.

I decided since that last bout with the doctors that from now on I would see a female doctor whenever I could. But that doesn't solve the problem either. I should be able to go to a doctor, no matter if the physician is male or female, and feel confident that I will get the medical attention I need.

But I don't feel that confidence. Neither do a lot of women.

The language of sex that is forbidden used to be a language like this:

Bitch," he snapped, pulling away from her, yanking his dick out of her mouth. "You're trying to make me come before I'm ready..." She ate up that kind of talk.

John Stoltenberg, "Pornography and Male Sumeracy - the Forbidden Language of Sex," "Refusing ... Essays on Sex and Justice."

Think of some woman in a porn magazine or movie. You probably be able to think of one in particular, so just think of the general notion of a woman in porn.

Here's a woman, which you probably wouldn't even think to call a woman, doing whatever the said man in the movie wants her to do, on film, for others to derive pleasure from. Now in general, when men or even women look at her, they don't wonder about her intellect, her personality, even the sound of her voice. You don't even wonder if she's a good cook. When it comes to the viewers of this woman, all they're thinking about is sex - her body parts and what she does with them. That's all you're supposed to be thinking about when you watch it - that's the whole point of porn.

Okay, so now you're looking at this woman and you're thinking of her as, well, not even as a human being as much as some sort of object with legs and tits and other things. You're not thinking of her on any other terms, you don't want to think of her on any other terms. Her express purpose is your sexual satisfaction. You begin to objectify this woman - you don't even know her name, and you are shown to think of her as and object derived to fulfill your needs.

Now, you watch a porn more than once, you see different porn movies, you see these naked women more than once, you see them in magazines as well as in movies. For your purposes, they could even be all the same person - they're just legs and tits anyway, right? For all you know, you could have been looking at the same woman on numerous occasions without even knowing it. They have no personality to you in this form, in pornography. And you may even become accustomed to seeing them this way - seeing the women in these videos and pictures as objects of pleasure for the male viewer.

Now tell me, who is to say that on some levels there aren't men who don't begin to look at women in general in terms of the images they're seeing of women - as objects, as sexual creatures? Do men begin to think of all porn stars as women whose personality doesn't matter to the male, then think of all naked women as objects without feelings, then think of all women in general as tools for men's satisfaction?



Skin flicks and porn reading matter market women as commodities, denying physical uniqueness, women are presented as “tits and ass” with bulging breasts and painted-on smiles. This caricature of the female body and its reduction to a few sexual essentials is presented undisguised in the “hard core” material and covered up with sophisticated packaging in Playboy, Penthouse, and “soft core” porn films. Whether explicit or implied, the underlying message is the same: women are to be treated by the consumer (the male reader) as pieces of ass.

Michael Betzold, How Pornography Shackles Men and Oppresses Women, Male Bag, March, 1976

This woman in the porn movie, on the pages of the magazine, she’s probably not even the type of girl the average guy would want to take home to introduce to mom and dad. For some reason she is acceptable for sexual purposes, but not for relationships. She’s acceptable for what men, in general, prefer for interactions with the opposite sex, but she is the opposite of what women in general want for interactions with the opposite sex.

Pornography promotes our insecurities by picturing sex as a field of combat and conquest. The sex of pornography is unreal, featuring ridiculously oversized sexual organs, a complete absence of emotional involvement, little kissing and no hugging...

Besides reinforcing destructive fantasies toward women, porn promotes self-destructive attitudes in men. By providing substitute gratification, it provides an excuse for men to avoid relating to women as people. It encourages unrealistic expectations: that all women will look and act like Playboy bunnies, that “good sex” can be obtained anywhere, quickly, easily, and without the hassle of expending energy on a relationship.

Michael Betzold, How Pornography Shackles Men and Oppresses Women, Male Bag, March, 1976

The male viewer is turned on by her, but these men wouldn’t want to actually

have to spend time with her. Now why? Because what she does is unacceptable? Why is it acceptable for her to make these movies, take these photos for the pleasure of men, but because of that she is not respectable enough to date?

But how to chart the pressure sensed by women from their boyfriends or husbands to perform sexually in ever more objectified and objectifying fashion as urged by porn movies and magazines?

Robin Morgan, Pornography: Who Benefits

Now tell, me, what is to say that men don’t begin to look at women in general in terms of the images they’re seeing of women - as objects, as sexual creatures, as legs and tits, but as something they don’t respect?

I want the world to know that I have a brain. I want the whole damned world to know that I have ideas, and talent, and intellect, that I’m hard-working, that I’m interesting. But how am I supposed to fight these notions that men have of how women are? Of how I am, or am supposed to be, according to their standards?

Do you have any idea how sick it makes me feel when I see some guy leering at me in the street? But you have no idea why. No, the typical male response of “She just doesn’t want to be flattered” doesn’t make sense, because you’re not flattering me by reducing me to something you can abuse. To tits and legs. To something like an object in a porn magazine or movie, someone who wants to solely be a vehicle for the man’s pleasure. No, I don’t think finding someone attractive is a bad thing, in fact, it’s a very good thing. But that isn’t all there is to a human being, and that surely isn’t all there is to me. If someone is going to stereotype me into one category, I would rather be thought of as smart, or hard working, than a potential fuck.

Every time I see a pornography magazine, I wonder if the owner, or the men looking through it, expect me to look like that, or expect me to perform like that for them. Or if they think I like the submission and degra-

ation. I don't. Most women don't.  
Janet Kuypers, How Pornography Affects Me, 1994.

"But the women who are porn models and actresses like it, I mean, they're not being degraded, they're being paid for it."

Would you enjoy having a photographer take pictures of you so everyone could fixate on your penis? (maybe you would.) Let me put it this way: would you like it if every interaction you had in the world related and depended only - and I mean only - with your penis? That the only way you could achieve anything in life was only if you exploited your sexual organs? If your brain didn't count? If your abilities didn't count? If you as a person didn't count?

Would you enjoy it if you were trying to apply for a job and all through the interview your potential employer was more interested in how you looked naked than your skills applicable to the job? It would be so frustrating, because that wouldn't matter to the job, and you wouldn't be able to prove to these people that you are qualified for the job. It would be so frustrating, because there would be nothing you could do to make these people see you as a person.

You probably think it sounds funny, but in all honesty, these things all relate. Pornography objectifies women, and these views of objectification translate to other parts of society, from looking for a job to walking down the street. And in my opinion, it's just not fair that women should be treated that way, simply because that's the way it is, simply because that's the way men and women have been taught in this society think.

Many men, knowing intimately the correspondence between the values in their sexuality and in their pornography - share the anxiety that the feminist antipornography movement is really an attack on male sexuality. These nervous and angry men are quite correct: the movement really does hold men accountable for the consequences to real women of their sexual proclivities. It is really a refusal to believe that a man's divine right is to force sex, to use another person's body as if it were a hollow cantaloupe, a slap of liver, and to injure and debilitate for the sake of his gratification.

When one looks at pornography, one sees what helps some men feel aroused, feel filled with maleness and devoid of all that is non-male. When one looks at pornography, one sees what is necessary to sustain the

social structure of male contempt for female flesh whereby men achieve a sense of themselves as male...  
John Stoltenberg, "Pornography and Male Supremacy - the Forbidden Language of Sex," "Refusing ... Essays on Sex and Justice."

"But women like porn movies, too, and there's naked men in the pictures. It's eroticism, it turns everyone on, not just men. What's wrong with that?"

First of all, the way pornography depicts sex is different from eroticism - the one difference is that pornography is by nature degrading towards women. How? By her submissiveness, her subservience. Is she tied up? Is her aim to please the man? Is rape a common fantasy in pornography, or physical pain, or very young women (even more weak than full adults), or more than one woman serving a man? Eroticism does not rely on one sex submissive and subservient to the other. Pornography relies exactly on just that degradation of one sex.

statistic: 75% of all women involved in pornography were victims of incest.

Think about this, which is one of the most common fantasy scenes when the tables are turned: would you, as a man, like to be naked with another man, the both of you working to satisfy one woman? Would you really feel comfortable being with another man in that situation? No, I'm sure you wouldn't want to compete. And I'm sure you'd want to know that you are capable of bedding a woman and don't need to share the responsibility of satisfaction with another man. Would you want the woman deriving pleasure from another man while she was with you? No, I'm sure you'd want to know that she was dependent on you, and not someone else, for her satisfaction. Imagine that situation, really think about it, and tell me honestly that the fantasy of two women having sex with one man is fair, or accurate, or considerate, or even enjoyable for women.

Both law and pornography express male contempt for woman: that have in the past and they do now. Both express enduring social and sexual values; each attempts to fix male behavior so that the supremacy of the male over the female will be maintained.

Andrea Dworkin, Pornography and the First Amendment.

Pornography supports, encourages these situation if submissiveness, like multiple women, or bondage, or rape. And in my opinion, any medium that eroticizes

rape is completely inaccurate. Women don't like it. No women do. A woman may fantasize about rough sex, which could be played out in the bedroom like a rape scene with a trusting partner, but that is definitely not rape, and it doesn't feel like rape. Why would men want to fantasize that women actually enjoyed an actual rape? To feel secure that women enjoy their oppressed place in the society? Because the men want to rape someone? That's hard to believe, but if that's really a possible answer, then where do they get the fantasy of raping a woman? Pornography.

statistic: it is currently legal to sell tapes of real rapes in this country.

And if women like pornography, it might be because they have grown to like it. It is one thing to be sexual, and it is entirely another to support this kind of degradation toward women. In our culture, pornography exists, but eroticism barely does. Women don't have the choices for pleasure in this society that men do. Playgirl and other similar magazines are designed mostly by men - and revolve around the same fantasies that men have. It is assumed that women enjoy the same fantasies. No one questions whether or not they do. And in fact, the vast majority of readers of Playgirl are gay men.

Pornography contains hidden messages. For example, the recent surfacing of sadomasochistic material in more respectable publications such as Penthouse illustrates how reactionary sexism gets mingled in with the turn-on photos. The material suggests that women should not only be fucked, but beaten, tortured and enslaved—triumphed over in any way. Penthouse gets away with this murderous message by casting two women in the S/M roles, but it's no problem for a man to identify with the torturer—the victim is provided.

Michael Betzold, How Pornography Shackles Men and Oppresses Women, Male Bag, March, 1976

Does pornography produce these subservient, submissive, sexual, non-human notions about women in men, in all different levels in society? It may be one of many forces that produce these notions - and all these different factors feed upon one another. Sexism pervades every pore of our culture, and pornography reinforces these barriers, as do other forces in our day-to-day lives.

There is little understanding that pornography is not about sex but rather is a fundamentally misogynist expression of patriarchal rights...

Gary Mitchell Wandachild, Complacency in the Face of Patriarchy, Win, January 22, 1976

Women are portrayed as sexual objects in almost every form of media today. There are so many more strip joints for men than women, and there are so many restaurants and bars with female employees wearing next to nothing. Women make 63¢ for the man's dollar in the work place. Women are abused in marriages and relationships, physically and sexually. A single 30-year-old man is considered sexy while a 30-year-old woman is considered a hag. One in three women in their lifetimes will be raped, one in four before they even leave college. Over 80% of the rapes that do occur are committed by a man the survivor knew, a friend, a relative, a boyfriend - someone they trusted. Playboy and Penthouse outsell Time and Newsweek twenty times over.

And the word misogyny exists - it means "to hate all women" - and a similar term does not exist for hating men.

No, I don't believe that pornography should be banned - I also believe in the First Amendment, and I believe in freedom of expression. I just wish that people didn't support it so much. I wish that these notions weren't forced on to me by men I interact with, by society in general.

No, I suppose I can't change the world, but I'll do what I can to make people understand me. Because every day I have to live with these notions in society, these stereotypes about me. And I don't like them, and I don't want to live by them. Most women don't want to live by them, but they figure it's easier to go along with it than fight the system. I can't go along with it. That is who I am - a person who cannot be submissive, who has her own thoughts, her own brain. And if these notions are in my way, then I'll do what I have to do to get rid of these things. I couldn't live with myself if I didn't.

Janet Kuypers, How Pornography Affects Me, 1994.

The rallying cry of porn dealers is freedom of speech and the press ... Yet we would be appalled if movies showed blacks being lynched or castrated, Chicanos being systematically beaten and tortured, and we would quickly protest. But we say nothing when the same activity goes on with women as the victims.

Michael Betzold, How Pornography Shackles Men and Oppresses Women, Male Bag, March, 1976

“Women don’t like pornography because they’re afraid to say they really like it. Women are just jealous of better looking women being sexually active, doing what they think they cant.”

Women don’t like pornography because as human beings they don’t like being reduced to an object for men’s pleasure, a receptacle for a man’s penis. They don’t like being reduced, and in such a graphic way, to a non-thinking, non-feeling pile of rubble. And they don’t like the fact that men can go into many newsstands or video stores and get something commonly sold, or even popular, that supports this. That harbors this. That encourages this.

## list of ways women make themselves beautiful

**note that most of the things in this list are also either cumbersome or painful**

### long hair

- hair brushes
- hair dryers
- hot rollers
- curling irons
- crimping irons
- flat irons
- perms
- hair coloring
- hair clips, barrettes, banana clips
- rubber bands
- hair spray
- hair gel
- hair mousse
- shampoo
- conditioner
- hot oil conditioning treatments

tweeze their eyebrows

remove via electrolysis a moustache

washing the face

- soap
- astringent, toner
- moisturizing creme
- wrinkle treatments

### makeup

- foundation
- touch-up stick
- powder
- rouge
- lipstick

lip liner  
eye shadow (up to four shades)  
eye liner  
eye brow pencil  
mascara  
eyelash curler  
eyelash brush  
eyebrow brush  
growing fingernails  
pushing back cuticles  
applying cremes, lotions  
painting nails  
applying fake fingernails  
press-on plastic nails  
powder-and-chemical sculpted nails  
gel and ultra-violet light hardened nails  
painting and manicuring toe nails  
perfume  
at neck  
at wrists  
at backs of elbows  
at knees  
at ankles  
underarm deodorant  
feminine deodorant  
shaving hair on the legs  
shaving hair at the bikini line  
via a razor  
via hot wax  
via electrolysis  
via tweezers  
via rotating coils  
suntanning  
tanning creme  
lotion  
hand creme  
elbow and knee lotions  
foot cremes  
jewelry:  
earrings  
clip on

pierced (putting holes in your ears and hanging metal from them)  
necklaces  
bracelets  
rings  
watches  
ankle bracelets  
clothing:  
brassieres  
decorative panties  
corsets  
teddies  
slips  
short or tight-fitting dresses  
tight-fitting tops, sleeveless tops, strapless tops  
tight-fitting pants, tight-fitting shorts, tight-fitting skirts  
short shorts, short skirts  
cinched belts  
garter belts, garters  
panty hose  
heels, pumps, shoes with pointed toes

# how in language, 'man' is the norm

## derivitives of the word

man/woman

male/female

he/she

woman is "different from other"

chairman

the average joe

manning a booth

## how women's terms are derogatory

don't be a girl, etc. women's names used to really cut down men

mama's boy - meaning a man is weak

women are called terms for men in order to make them look strange - "she's butch"

## 'his' means gender-neutral

"his" is used for gender-neutral terms, i.e. "the average person did well - he made \$40,000."

jokes about women far outweigh jokes degrading men