GENDER-INFLUENCED LANGUAGE:
THE UNDRESSING OF PORNOGRAPHY

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GENDER-INFLUENCED LANGUAGE:

THE UNDRESSING OF PORNOGRAPHY

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Much disputation surrounds pornography's definition and interpretation. Opposing terminology reveals diametric societal tenets which embrace clear genderized linguistic ascendance. Though abundant research has been conducted centering on pornography's social impact, researchers have failed to examine veritable linguistic impressions that assuredly underpin this contention. Language as a foundation for cultural essence has fostered many peculiar sentiments concerning gendered societal status. Moreover, gendered language has sustained oppression by reinforcing public conditions. This thesis explores language as the categorical impetus of pornography's direction and, accordingly, investigates relevant debates concerning this tenet.
Accepted by the faculty of the College of Humanities, Morehead State University, in partial fulfillment of the requirements for the Master of Arts degree.

Director of Thesis

Master's Committee:

Chair

Date

11-18-97
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INTRODUCTION

History’s linguistic and ultimate perceptual relation accounts overwhelmingly for societal consequences. This holds true within the pornography debate. Yet, what linguistic classifications account for the debate’s outcome? How did this language evolve and mature? In what ways are feminine and masculine linguistic styles manifest? Language proves a relevant variable which underpins any contention’s direction and focus. Not a recent occurrence, the pornography debate finds its premises grounded in gendered language.

Pornography dates back thousands of years. The Greek and Roman eras were flush with sexual material; drama and poetry were “highly specific” with sexual references frequently found in works of (among others) Aristophanes, Catullus, Horace, and Ovid (Final, 1986, 9). Depictions of sexuality continued throughout the centuries with little regulation. In fact, Americans seldom saw regulation of “indecent” material - with exception to that posing threats to religion - until 1815. That year marked the first conviction for the common law crime of obscene libel (Commonwealth verses Sharpless), which came about shortly after photography’s parturition with its immense demand for pictorial material (12). Consequently, organizations hastily emerged in defense or opposition of pornography.

Today, the pornography debate finds itself split into two major camps with definition at the heart of the controversy. Indeed, pornography proponents assert that pornography is protected speech and celebrate sexual consciousness and privilege.
Comparatively, those embracing the anti-pornography notion claim pornography cannot be considered speech, is harmful to society, and thus should be censored.

In looking at the definitions at the center of the debate, Webster's New World Dictionary (1960) defines pornography as “Writings, pictures, etc., intended to arouse sexual desire” and “the production of such writings, pictures, etc.” Obscenity, then, having no protection under the First Amendment, is defined as “deeply offensive to morality or decency.” Influence of pornography activists coupled with lexicographic definitions aided the Supreme Court in determining national standards of obscenity during Miller vs. California. This 1973 landmark case determined material is considered obscene when:

1. The average person, applying contemporary community standards, would find that the work, taken as a whole appeals to the purient interest; and

2. the work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the applicable state (or federal) law; and

3. the work, taken as a whole, lacks serious literary, artistic, political or scientific value (Final, 17-18).

Granted, this interpretation by the Supreme Court justices must have been an arduous one, for it was barely adopted by a 5-4 vote. Moreover, obscenity’s depiction is simply a five person decision to which the country must abide—an interpretation not necessarily wholly correct nor popular but unquestionably influential in other court case decisions. That which arouses sexual desire, describes in patently offensive ways, or appeals to the
prurient interest is, of course, an individualistic perception. Hence, Americans are torn between a universal definition combined with one fitting each individual’s perception.

It is now not simply enough to acknowledge individual arguments of the debate, rather, to examine other possible catalysts (e.g., language). To consider language, or, more pointedly, gender-influenced language, as the foundation for the pornography “ideals” focuses the argument. Gender-influenced language illuminates fortune and failure behind many historical movements which seems to be true, also, in the pornography debate. This thesis examines traditional linguistic characterizations within the pornography debate and seeks to illustrate their influence.

RATIONALE

Language is the basis of meaning; interpretations rest on a foundation of language. In fact, “[l]anguage shapes our perceptions, determining not only how we think about things but even what we can conceive” (Thorne 1982, 11).

Though the pornography debate is seemingly gender-neutral, that is, both genders have equally embraced the debate, the influence of biased and oppressive language is evident. This shaping is (not surprisingly) largely subconscious. Researcher Dr. Patricia Nichols (1984) notes, “language is one of the primary vehicles through which our relative social status is shown, often in ways that remain below the conscious level of participants in the speech act” (23). Thus, subliminal gender disparity transcends linguistic conjugations into societal contingencies categorically perpetuating a despotic domination and power structure.
REVIEW OF LITERATURE

There are four distinct literature groups discussing the language and its relevance to societal impact, both historical and current which are categorized for clarification: linguistics, rhetoric, varied debates, and pornography. Linguistic as well as sociological literature on gender-influenced language claim historical perceptions have indeed transcended into current thought maintaining the oppression of many. This contention as well as those other debates which witnessed subjugation are examined.

LANGUAGE

Linguistic study investigates distinct cultural and societal gender-influenced language and its impositions on societal perception. It was primarily through the spoken language that male/female linguistic behaviors were enforced and catapulted into written language. This language is responsible for and/or reinforces stereotypes, oppression, and abuse. Current research states linguistic deconstruction as found in lexicographic collections as well as century-old negative perceptions strengthen this societal oppressiveness. Several bodies of literature which discuss and review this perspective includes: Frank’s (1989) Language, Gender, and Professional Writing: Theoretical Approaches and Guidelines for Nonsexist Usage, which also includes Susan Wolfe’s, (1989) “The Reconstruction of Word Meanings: A Review of the Scholarship,” Graham’s (1973) Language, Gender, and Society, as well as Kramarae and Spender’s (1992) The Knowledge Explosion. These authors posit gender-influenced language has indeed impacted societal perception and action.

Barrie Thorne (1983), in *Language, Gender, and Society*, notes masculine influence in language and specific relations between the influence and language structure and use. By examining several studies in sexual differentiation of language, the authors give substantial evidence of a patriarchal language system in America and ways this has been, and is currently, effecting societal issues debates.

Another collection of studies is Kramarae’s (1984) *Language and Power*. The authors of these studies view several essays and feature linguist Dale Spender. Spender writes that because women have been excluded from our culture, they have thus been omitted from everyday “conversations” (200). Also featured in Kramarae’s work is linguist Patricia Nichols’ (1984) “Networks and Hierarchies: Language and Social Stratification” by noting the influence of subconscious on society. Nichols further explores the impact demographics hold on linguistic study.

Otto Jespersen (1933), author of *Essentials of English Grammar*, paved the way for new ways of thinking about females and language. This then ground-breaking study focuses on the origin of grammatical elements and the influences society has had
on the advancement (or lack of) on women and linguistics. This usage is important
due to the background information Jespersen provides concerning masculine and
feminine influences on language and the impression made on later issues.

Rakow and Kranich (1991) in “Woman as Sign in Television News,” Eagly
and Karau (1991) in “Gender and the Emergence of Leaders: A Meta-Analysis,” and
Denmark (1992) in “Women, Leadership, and Empowerment” explore gendered
language with its significant societal ramifications. The dynamics needed to produce
and discover female leaders are discussed.

RHETORIC

Rhetorical devices focus on the analysis of language-action paradigm within
the pornography debate. This paradigm views action language—that which is
influential and either acting or acted upon. Therefore, I choose to examine those
academics who have studied language as action, including Weaver (1953), “Some
Rhetorical Aspects of Grammatical Categories,” and (1962), “Language is Sermonic”;
Brock (1980), Methods of Rhetorical Criticism; and Frentz (1976), “Language-Action:
A Paradigm for Communications.” These all possess “situation-specific” methods
which complement analysis of pornography debate inspection. Utilizing active
language constructs, they neatly analyze sentence descriptions for further linguistic
study.

SUPPORTING DEBATES

The supporting debates are those historical movements which had an impact
upon the pornography debate: temperance, suffrage, abolition, and gambling. The
temperance movement included females beginning to find their voice in society with assistance from few men. It was for these men, however, that women were able to pick up momentum to carry the debate and gain confidence for future ones. The abolition debate focused on women who connected slave labor to female slavery. This realization along with the temperance movement helped strengthen the woman’s voice. Moreover, women and men’s hard work during the suffrage movement finally secured women’s right to vote and greater recognition of their role in society.

Though fairly well-known contentions, the struggles and oppression which many were forced to overcome clearly prove traditional “feminine” arguments are not confined to gender, but, rather to one’s sense of freedom and respect within society. Works revealing specific historical events and catalytic events which affected society include Bolt (1993), The Women’s Movements in the United States and Britain from the 1790’s to the 1920’s; Catt and Rogers (1923), Woman Suffrage and Politics: The Inner Story of the Suffrage Movement; DuBois (1981), Elizabeth Cady Stanton, Susan B. Anthony: Correspondence, Writings, Speeches; and Ryan (1992), Feminism and the Women’s Movement: Dynamics of Change in Social Movement, Ideology, and Activism. These spoke in depth of various women’s movements, the role of the male, and swift actions taken in response to impasses. Additionally, Gordon’s (1924) Women Torch-Bearers: The Story of the Woman’s Christian Temperance Union, Harrison’s (1974) Drink and the Victorians: The Temperance Question in England 1815-1872, Martin’s (1972) The American Sisterhood: Writings of the feminist Movement from Colonial Times to the
Present, Papachristou’s (1976) Women Together, and Rossi’s (1973) The Feminist Papers: From Adams to de Beauvoir are excellent, in-depth resources focusing on women and feminine movements. They were chosen due to their keen insight and surprising facts concerning several aspects of their movement.

Additionally, the casino debate is briefly examined to illustrate the role language has played even in current debates and the foundation each of the above debates had laid. History seems to repeat itself and this history is no exception. Continued traditional “feminine” and “masculine” arguments are made evident within this contention. Focusing on the varied arguments are Halbritter (1996), “Indian Economic Futures: Governance and Taxation,” Harshbarger (1996), “Does Gambling Lead to Crime?” and Worsnop (1996), “Gambling Under Attack.”

PORNOGRAPHY

Pornography’s definition and how to, if at all, regulate its message are at the heart of the debate. Due to the varied opinions on pornography, many sources were consulted. The 1996 Final Report of the Attorney General’s Commission on Pornography was chartered by the federal government committee to “make recommendations concerning how the spread of pornography could be contained in ways consistent with constitutional guarantees” (xiii). Utilized is as many actual quotes as possible not only in the pornography debate section of this thesis, but also within other chapters in order to demonstrate the impact and possession actual word choice has had over society. Thus, many actual quotes are utilized which had become helpful in analyzing linguistic scholarship.
Those who support pornography as speech include: Strossen (1995), Defending Pornography: Free Speech, Sex, and the Fight for Women’s Rights; Flynt (1996), in his autobiographical book, An Unseemly Man: My Life as a Pornographer, Pundit, and Social Outcast; Bright (1995 and 1997), Sexwise and Susie Bright’s Sexual State of the Union. Additionally, several articles and interviews were conducted with Larry Flynt including one uploaded by Brooke (1997), which was recorded on CNN’s Interactive article, “Women Protest Movie About Hustler” along with Hopper’s (1990) Flynt article “Larry Flynt at Home,” both examining Flynt’s assertion to fight speech with speech—not censorship.


METHODOLOGY

The primary objective of this thesis is to present mostly qualitative textual evidence of societal linguistic influence. I apply rhetorical theory, historical analysis, and textual analysis while paying specific attention to how language has underpinned, and continues to underpin, the pornography debate. When applying rhetorical theory, studied language is viewed as powerful and influential. Rhetorician Kenneth Burke (1950) notes this force by positing “wherever there is persuasion, there is rhetoric.
And wherever there is 'meaning' there is 'persuasion' " (172). Burke also notes, "Rhetoric [comprises] both the use of persuasive resources (rhetorica utens, as with the philippics of Demosthenes) and the study of them (rhetorieca docens, as with Aristotle's treatise on the 'art' of Rhetoric)." The "basic function of rhetoric" is seen within the "use of words by human agents to form attitudes or to induce actions in other human agents..." Rhetoric is "rooted in an essential function of language itself, a function that is wholly realistic, and is continually born anew; the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols" (1950, 36, 41, 43).

Rhetorician Richard Weaver (1962) further notes the relation of language and rhetoric in a speech delivered at the University of Oklahoma. He stated that language relays a message of purpose and voice which encompasses individual experiences where rhetoric possesses personal and societal values. Furthermore,

There is ever some discrepancy, however slight, between the situation man is in and the situation he would like to realize. His life is therefore characterized by movement toward goals. It is largely the power of rhetoric which influences and governs that movement. For the same set of reasons, rhetoric is cognate with language. Ever since I first heard the idea mentioned seriously it impressed me as impossible and even ridiculous that the utterances of men could be neutral. (1960, 176). Weaver predicates the importance of language as containing values and insight to political and personal causes.
Language-Action Framework

Within this rhetorical theory lies language-action analysis. Following Frentz and Farrell (1976), the approach embodies previous criticisms which use analysis of language as rhetoric. Thus, this paradigm "reaffirms the centrality of language (e.g., both verbal and nonverbal code systems)" which allows for further communication theory insight (12).

Moreover, the language-action approach begins with the orator's or writer's language usage and uses either "quantitative or qualitative textual analysis in an effort to establish language patterns that will increase the understanding of the rhetorical act" (Brock, 1980, 271). Authors Brock and Scott classify language-action when "(1) the stress falls on the language itself as the starting point of analysis and (2) the critic sees language as embodying action not simply reflecting, or presenting, or pointing toward it" (272).

Within the language-action analysis, I use the standard (and unfortunately accepted) genderization of language, that is, the analysis of traditional constructed societal definitions in methodological application. Because this approach begins by presuming that the writer or speaker's language usage is most important in analysis, I examine written and spoken usage of language as demonstrated in Frentz and Farrell's (1976) and Richard Weaver's (1980) language-action analysis. First analysis briefly examines grammatical structure then explicates a language-action paradigm.

The reader here may ask what relevance grammar holds for pornography. As we have witnessed, language possesses the power to subconsciously influence societal perceptions. Rhetoric, too, holds this power by providing "images which inform and
attract. Yet because this setting forth is accomplished through a public instrumentality, it is not free; it is tied more or less closely to the formalizations of usage" (Weaver, 1980, 278). It is this “public instrumentality” on which we will focus; how society, or, more precisely, groups within society, applies focus determines audience perception. In fact, as Weaver points out:

- different interests in a matter will dictate different patterns of expression. Rhetoric in its practice is a matter of selection and arrangement, but conventional grammar imposes restraints upon both of these...language is not a purely passive instrument, but that, owing to this public acceptance, while you are doing something with it, it is doing something with you, or with your intention. (278)

In other words, the sentence structure is just that - a form which, if used properly, possesses the capability to illuminate specific points of interest while expressing a style and intellectual analysis exclusively the author’s. Furthermore, it is the symmetry of a groups’ experience which constitutes recognizable patterns and compels us to discover further meaning within sentence structure. Thus, those components which comprise sentences act as introductory catalyst to meanings. The following brief grammatical descriptions of nouns, adjectives, and verbs illustrate a fragment of these components and lay the groundwork for subsequent analysis of language-action ratiocination.

First grammatical analysis concerns the noun. Typically, finding meaning as a “name” word, nouns are exemplified as “substances” (287). Thought to possess superiority over actions or qualities, nouns are used for support, receiving action, and
therefore are thought paramount over other grammatical structures. “Nouns...express things whose being is completed, not whose being depends upon some other being” (287). These indicative nouns possess superiority over other parts of speech and are reinforced by their teammate, the adjective.

The adjective takes on a secondary status to the noun—for the noun can exist without the adjective but the adjective cannot live without the noun. Adjectives express attitudes which are question-begging; that is to say, if the thing to be expressed is real, it will be expressed through a substantive; if it is expressed mainly through adjectives, there is something defective in its reality, since it has gone for secondary support. (288)

This secondary support becomes more influential (and more controversial) when the chosen adjective takes a position subject to interpretation. For instance, if one should state that the “earth” is “round,” the reaction will generally be one of acceptance. Yet, stating the “earth” is “sorry” produces a greater chance of quizzical glimpses and subsequent in-depth discourse (289). These spoken and written adjective choices take responsibility for national and global controversies more than any other grammatical structures. It is no wonder, then, that the dialectical adjective is thought to be most influential of all, a “fighting word,” which takes the position of one invoking change.

The verb possesses an influence similar to that of the noun, and, between the two, the linguistic sphere is fulfilled. With the opulent verb selection, adverbs are quite often decidedly not desired (e.g., the sentence is reworked from “the girl runs
quickly” to “the girl darts”); thus, additional power is bestowed to the verb. As a mode of being or movement, Weaver posits that the verb not only shape linguistic action but transports “its own epithet” (292). Verbs are necessary to the fulfillment of sentence structure and add supplementary description to the present subject. With this sketch of grammatical structure, though elementary, we can now analyze the linguistic structure within the pornography debate. With these grammatical descriptions in mind, descriptions of Frentz and Farrell’s (1976) construct of forms, and analysis of both Weaver and the present examination in the pornography debate will be explored. Utilizing the grammatical foundation, this approach is comprised of context and episodes in which

- context specifies the criteria for interpreting both the meaningfulness and property of any communicative event. Episodes are fundamental communication sequences of action which are understandable only in terms of the contexts in which they occur. Finally, symbolic acts are the most elemental communicative constituents from which actors generate episodes. (334)

In looking at the context, the researcher must note the two forms which comprise the linguistic form: forms of life and encounters. Forms of life encompasses the information each communicator bestows on language and possesses “aesthetic pattern[s]” which inspires expectations and “exerts indirect social regulation upon communicative events” and encounters which are simply any place communicators converse (334, 335).
Frentz and Farrell (1976) insist that societal knowledge is expounded through its linguistic structure and cite researcher Benjamin Whorf (1961) whose illustration of the Hopi Indian tribe conceptualized "time" as a "continuous variable where discriminations are expressed through the length of duration. By contrast, most Indo-European languages structure 'time' as a discrete present, past, and future" (355).

Due to varied perceptions and experiences, communication is therefore not considered "totally meaningful" when this form of life is not conjoined. These varied experiences are subsequently recorded into linguistic artifacts readily available and hence reinforced.

Encounters, then, are "points of contact" among communicators. "If communication becomes generally meaningful through the knowledge, aesthetic, and institutional dimensions of forms of life, communication becomes appropriate through a second level of context; namely, encounters which particularize form of life through rules of propriety" (335).

These encounters determine distinct vernacular; physical proximity decides jargon and topic. Moreover, the aesthetic component provides additional notability. "Whereas form of life provides persons with their conception of patterned relations in the phenomenological world (in temporal sequence, spatial relation, contrast, repetition, and so forth), encounters provide practical significance to these patterns through the communicative choices available" (336).

Partnered with contexts are episodes which represent "a rule-conforming sequence of symbolic acts generated by two or more actors who are collectively oriented toward emergent goals" (336). Three features distinguish episodes:
1. Rule-conforming: to the extent that actors assume responsibility for free choice within any episode;

2. Goal-orientation: in order for an episode to progress, actors must agree, at least tacitly, upon the complementarity of goals they are pursuing;

3. Explanatory significance: the centrality of episodes represents a conscious departure from those conceptions of communication which have elevated ‘rapid eye movements,’ head-nodding, even singular utterances and expressions to the status of central communication constructs and in so doing have left the meaning of those constructs in question. (336-337)

Episodes initiate the principles required within each encounter while choosing whether or not the goals are accepted by each party. Moreover, these episodes require an agreed upon definition of specific episodic engagement. Any inability for groups to agree on the “definitional character” results in chaos and inproductivity. For successful episodes, both parties must agree on its definition.

Examination

Language-action as applied to the pornography debate examines language as focus and cause for its present and future status. First examination is historical inferences and linguistic structures as predecessor to chronicled disputes. The influential language is considered within the constructs of the dictionary and how this collection has been, and is, influencing public perceptions within the United States.
Once established, the inspection of several dated and current parlances offers explanation as to the debate at hand.

Historical analysis is a second incorporated methodological tool incorporated. Analyzing the past allows for a somewhat predictable future especially when identical tools are applied. The historical temperance, abolition, and suffrage movements are investigated with examination of language and outcomes. Moreover, the current gambling debate is used to elucidate studied language (too, with pornography). Though these movements are seemingly quite diverse, they all have similar ties based on common language usage.

A third methodological tool utilized is textual analysis. I chose specific activists’ written and spoken language (three from each side) as representations of the whole. Although this number may seem at first limited, one must keep in mind that these six highest profile representatives argued by using the whole’s spoken and written language.

It is here important to note that referenced gender-influenced language does not relate itself to genitalia. Rather, “feminine” represents traditionally those oppressed individuals who have been oppressed and/or stigmatized by those traditional “masculine” despots. Either role can be comprised of either gender. In fact, each side within the pornography debate possesses seemingly balanced numbers from both genders. Moreover, the pornography debate (and all other noted debates) does not characterize itself as “males” against “females,” but, rather, “masculine” ideals fronting “feminine” ones (and, of course, vice versa).
To better understand the similarities in male/female perceptual factors, a computer analysis was performed utilizing information conducted by the 1994 National Opinion Research Center. The objective was to compare the number of males and females who did (or did not) support pornography issues. The three results most important to this study are listed.

Table 1 encompassed a total of 1,996 respondents (879 males, 1,117 females) who were asked whether “1) There should be laws against the distributions of pornography whatever the age; 2) There should be laws against the distribution of pornography to persons under 18; or 3) There should be no laws forbidding the distribution of pornography” (National, 1994). Over half of males and females support legislation concerning minors; female respondents were virtually split between legislation prohibiting the sale of pornographic material to all ages to legislation concerning those under 18 years. A larger number of males responded to legislation under 18 years compared to 26.1% supporting overall laws. Thus, though a larger gap, males are still divided and are seemingly equally divided in question number two.
Table 1

Percentage Respondent Scores for Males and Females Regarding the Regulation of Pornography

There should be laws against the distribution of pornography whatever the age; 2) There should be laws against the distribution of pornography to persons under 18; or 3) There should be no laws forbidding the distribution of pornography

| MALES = 879 | YES: ALL | 26.1% | MISSING | 0 | TOTAL | 36.9% |
| FEMALES = 1117 | YES: >18 | 68.4% | MISSING | 0 | TOTAL | 59.6% |
| NO LAWS | 4.8% | 1.5% | MISSING | 0 | TOTAL | 3.0% |
| NO ANSWER | .8% | .4% | MISSING | 0 | TOTAL | 12.0% |
| TOTAL | 100.0% | 100.0% | MISSING | 0 | TOTAL | 100.0% |


Table 2, (Do sexual materials (i.e., pornography) lead people to commit crime?), reported that of a total of 438 male respondents, males were split among themselves: 43.6% stated yes to the 55.7% section’s no. Female respondents witnessed a somewhat larger gap than with the first issue but continued to show a 24.4% split.
Table 2
Percentage Respondent Scores for Males and Females Regarding Potential Crime Relation to Pornography

<table>
<thead>
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<th>MALES = 438</th>
<th>FEMALES = 485</th>
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<tr>
<td>YES</td>
<td>43.6%</td>
<td>61.9%</td>
<td>53.2%</td>
</tr>
<tr>
<td>NO</td>
<td>55.7%</td>
<td>37.5%</td>
<td>46.2%</td>
</tr>
<tr>
<td>NO ANSWER</td>
<td>.7%</td>
<td>.6%</td>
<td>.7%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100.0%</td>
<td>100.0%</td>
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Table 3 is additionally intriguing. The survey asked 956 individuals whether sexual materials (i.e., pornography) lead to breakdown of morals. Again, males were closely divided between themselves with females once again proving a somewhat larger divide. Both Table Two and Table Three witnessed female respondents leaning toward the traditionally "feminine" beliefs—ideas of crime and morals, with male contenders close to average.

Table 3
Percentage Respondent Scores for Males and Females Regarding Potential Moral Breakdown Caused By Pornography

<table>
<thead>
<tr>
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<th>MALES = 456</th>
<th>FEMALES = 500</th>
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<tbody>
<tr>
<td>YES</td>
<td>51.5%</td>
<td>69.4%</td>
<td>60.9%</td>
</tr>
<tr>
<td>NO</td>
<td>47.8%</td>
<td>30.4%</td>
<td>38.7%</td>
</tr>
<tr>
<td>NO ANSWER</td>
<td>.7%</td>
<td>.2%</td>
<td>.4%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100.0%</td>
<td>100.0%</td>
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To better understand the analysis, I will now briefly explain the thesis layout using the abortion issue as example—a controversial debate which has undoubtedly been pertinent to individuals and society alike. I will not examine the historical aspect of its language at this point, as it is discussed following this illustration, but, rather, offer a simple overview of the upcoming material.

Though there are many activists and concerned citizens on both sides of the debate, I chose two which have been influential within the debate itself: Patricia Ireland, National Organization for Women’s president and pro-abortion activist, and Gary Bauer, anti-abortion president of the Family Research Council. Both closely represent each side’s convictions and utilize the particular language voiced by others embracing the respective side.

Patricia Ireland and the National Organization for Women (traditional “masculine” arguers) lock arms when standing behind the Supreme Court’s decision of Roe v. Wade. Believing in reproductive rights for women, Ireland sees abortion rights as a choice freely exercisable by the individual woman. Governmental intrusion is unacceptable to NOW which opposes all “attempts to restrict these rights through legislation, regulation (like the gag rule), or Constitutional amendment [and] oppose government efforts to limit or discourage childbearing, such as family caps and involuntary sterilization” (NOW, 1995, 2). NOW views abortion as beneficial to women and disputes studies that back anti-abortion claims that women who receive
abortions are much more likely to develop breast cancer and suffer from post-traumatic depression.

Gary Bauer and the Family Research Council, on the other hand, are sensitive to the protection of children's rights--both in and out of the womb. Focus on family, society, and morality are high on their agenda. When asked what he saw as key issues for the preservation of the family, Bauer replied, "For 30 years we've had unbridled individualism. The result has been sky-high abortion and illegitimacy rates... abortion on demand.... We believe in the tradition in our culture, which has been formed by Christianity, supports the family unit and makes possible the teaching of reliable standards of right and wrong" (Lawton, 1992, 27). Bauer further asserts that women do indeed increase their risks for breast cancer and suffer post-abortion trauma following abortions (FRC, 1997, 2).

In the analysis of these two debates, voiced language clearly demonstrates distinct masculine and feminine natures. NOW and Patricia Ireland, with their concern for individuality, governmental scarcity, and adult choice represent a more masculine stance as defined throughout history. On the other hand, words and phrases as "society", "children", and "family" focus on traditionally feminine issues.

Roe v. Wade itself is a fascinating gender-linguistic study for several reasons. First, though the pro-abortion advocacy might immediately suggest a traditional "feminine" argument, we must focus to discover a traditional "masculine" argument. Indeed, proponents are advocating for individual rights, laissez-faire government, and freedom of choice--all traditional "masculine" arguments. Comparably, anti-abortion
advocates concern themselves with family, society, and governmental protection
which are considered evident traditional "feminine" assertions.

The abortion debate makes manifest the spurious certitude that traditional
"masculine" or "feminine" arguments must be generated by the corresponding gender.
As made evident, arguments deal more with societal ideologies.
CHAPTER TWO

LANGUAGE

“A living language must keep pace with improvements in knowledge and with the multiplication of ideas” (Noah Webster, 1817). 

Use and Code

Knowledge of use and code is required when studying language, for it is this foundation on which language is developed. Sociolinguistics distinguishes between “use, the form the speaker (sender) adopts, and code, the rules that underlie the form and allow the hearer (receiver) to interpret it” (Wolfe, 1980, 80).

Use and code constitute the base onto which subsequent meanings are formed. Resulting from confusion within cultural sound, movement, and interpretation, language emerged giving order to the chaotic. As language continues to become refined, meanings require continual interpretation. Jespersen (1922) realized the influence of previous forms when he penned, “a language or a word is no longer taken as something given once and for all, but as a result of previous development and at the same time as the starting point for subsequent development” (7). This “previous development” could be seen once as primarily the most basic form of expression, spanning over preceding centuries of linguistic paramountcy and resulting in forms of language today. Today’s English language exhibits strong masculine influence due to previously excluding feminine viewpoints, as demonstrated by the dictionary.
Dictionaries

"The dictionary is, however, only a rough draft" (Monique Wittig and Sande Zeig, 1976).

For many centuries, dictionaries were composed and edited primarily by males. Linguist Charlton Laird (1953) notes that males were the primary lexicographers during the eighteenth century from whom followers naturally adopted influence (258). Shortly afterwards definitions continued to witness shortcomings as lexicographer Noah Webster claimed his recorded definitions possessed national ideals and acceptance, when in fact only his Connecticut neighbors were relied upon as definition suppliers. And yet another lexicographer, Dr. Samuel Johnson, adopted theories created by British, French, and Italian male academies in his dictionary creations (259).

Understandably, then, reflections of masculinity are embedded within these lexicographic collections. Exemplifying this phenomena is researcher Dale Spender (1981) when noting that the dictionary maintains masculinity while negating women’s experience evident in today’s society. Accordingly, most dictionaries continue by impressing a “pattern of invisibility or negation on women outside as well as inside, their own society” (Spender, 1984, 197).

Similarly, linguist Paula Treichler (1989) recognizes this imbalance and posits three distinctive functions contained by dictionaries:

The term dictionary can designate a concrete lexicographic object (“Turning to my Webster’s, I find that woman is defined as an adult human female”); a more broadly institutionalized
cultural authority (‘As the dictionary makes clear, women are frequently viewed negatively in our culture’); or an abstract repository of linguistically coded entities available in the repertoire of individual speakers (‘For many English speakers the dictionary entry woman is coded human, adult, and female’). (51)

She notes the dictionary dictates usage by depositing a word within a specific grammatical position. By doing so, it dictates perceptions while demanding belief, since the dictionary is viewed as a work which seemingly possesses a "final word" on language. This finality further contains "values clearly influence[ing] what goes into dictionaries, which dictionaries are published, and which are listed in bibliographies" (53).

One must note, however, that the dictionary itself is not capable of these actions; that capacity belongs, rather, to those who created and edited the artifact. Interestingly, females have increased as editors and assistant editors when assisting in the lexicographic’s direction. Though masculine-influenced lexicographic publications continue to frequent and instigate influence within institutions and homes, few, recognizing this disparity, are proposing change.

One such proposition came in 1985 when linguists Kramarae and Treichler developed A Feminist Dictionary in attempt to arrive one step closer to de-genderizing language. The authors question established “androcentric” language noting the reference’s purpose as one which:

(1) recognizes women as linguistically creative speaker
(2) explicitly acknowledges the socio-political aspects of dictionary-making

(3) draws heavily on excerpted material from feminist publications

(4) does not generally specify ‘parts of speech’ (noun, verb, etc.) or linguistic status (coinage, obsolete, etc.), but rather provides commentary on the general cultural knowledge that the reader brings to this book

(5) assumes that a book about words is inevitably a book about the world as well,

(6) emphasizes definitions by feminists without making continual reference to male authorities

(7) sometimes offers “contradictions” without resolving them (161-162).

The authors amass other feminist writers’ definitions, many of whom contrast definitions from those contained in everyday dictionaries and define terms through their perceptions. For instance, Webster’s New World Dictionary (1960) defines femininity as “the quality or state of being feminine; womanliness” then defines feminine with adjectives including “gentleness and weakness” (534). A Feminist Dictionary, on the other hand, defines femininity through several prominent authors and activists including “… attractiveness to men, which means sexual attractiveness, which means sexual availability on male terms” by Catharine MacKinnon, to one which is defined as “a man-made mess. A paradox… which has a high cost of living” by Joanna Russ (157).
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which is defined as “a man-made mess. A paradox… which has a high cost of living”
by Joanna Russ (157).
Interestingly, the authors note that this collection is unfinished and provide blank pages in the back of the reference for readers to send in entries for use in subsequent editions.

**Patterns of Language**

In turn, the creation of new patterns of language incorporates and accepts sexist and degrading language (Wolfe, 1989, 80). This prevaricated language nullifies women, allowing males to become the "subjects" (Thorne, 1983, 12). Male referent nouns and pronouns (i.e., men, man, mankind, he, his, him) also fail in universalizing the English language by precluding the feminine voice. Scholar Walter E. Meyers (1974) acknowledges this noun imbalance by stating, "for human nouns, masculine appears to be the general feature, feminine the special one: that is, unless a human noun is specifically marked feminine, the noun phrase of which it is the head noun is replaced by he, his, or him" (113).

Similar characteristics are evident within contemporary literature. Computer anatomization of 100,000 words from children's schoolbooks found female pronouns outnumbered by male pronouns by almost four to one (Graham, 1973, 9). And though masculine pronouns number greater than female ones, not unexpectedly, language is not limited to grammatical pronoun structure, but extends into everyday speech usage.

For instance, masculine words such as bachelor, mister, sir, and patriarchy lend themselves to respectable connotations. Feminine derivatives, however, bring negative implications (i.e. spinster, mistress, madam) or faze out women altogether as contributors in the country's creation (as with the seldom heard "matriarchy").
Unpropitious terms likewise extend into societal jargon. Not surprisingly, females suffer more unfavorable sex-based terms than do their male counterparts. Researcher Julia Penelope Stanley (1977) discovered society has invented 220 terms for a sexually promiscuous woman and only 22 terms for a sexually promiscuous man (10). She states that these terms are primarily spoken by men to address those females of whom they are familiar and even those who are not known.

This damaging double standard continues as common practice in both written and uttered language. From an early age, children detect and read biased language which usually continues into adulthood. Hefferman and Lincoln (1982) note in their informational handbook the acceptance of biased language and opposing behavior amid genders. Behavior is commonly asserted as dissenting for females as opposed to exemplary for males as seen in the following example:

He is ambitious; she is pushy.

He is tough-minded; she is ruthless.

He is foresighted; she is calculating.

He is firm; she is stubborn.

He is self-respecting; she is egotistical.

He is persistent; she is nagging. (137-38)

Males are automatically expressed in positive connotation while females are left in negative light. Prejudices are embedded within language and are evident when noting the positive-masculine and negative-feminine textual roles.
Gender Inequality in Language

“There is a good principle, which has created order, light, and man; and a bad principle, which has created chaos, darkness, and woman” (Pythagoras).

In societal communication, gender-disparate language demonstrates apparent subjugation of women with perceptions formed simply from language. Linguist Dwight Bolinger (1973) recognized this concept during his presidential address to the Linguistic Society of America, asserting that because “truth is a linguistic question,” society must realize that “women are taught their place, along with other lesser breeds, by the implicit lies that language tells about them” (82).

The occurrence of masculine-dominated language is partly due to centuries-old writings which focused not on females, rather on the “educated,” “more noble” masculine audience (Wolfe, 1989, 83). Many believed that because males were of the nobler gender, God must then be male. Grammarian James Harris (1981) documented this highly regarded theory in his work Hermes: “The Supreme Being is, in all languages, masculine; inasmuch as the masculine sex is the superior and more excellent; and as He is the Creator of all, the Father of gods and men” (83).

Indeed, both the Bible itself and several Bible scholars reinforce the perception that God (as representational of good) is masculine or, at least, is referred to in the masculine. On the other hand, whores (representational of, of course, bad) are additionally represented as female. Ancient Israel is represented as God’s chosen -yet unfaithful- wife. After becoming God’s wife, Israel went from being a “whore” to an adulterer. Marquette University’s John Schmitt (1992) perceives some Bible scholars
as viewing Israel not only as feminine, but also that “the weakness of her nature led
her into adultery...awhoring after other gods, prostituting herself ‘upon every high hill
and under every green tree’...[showing] she is the inconstant woman who gives in to
the weakness of her flesh” (269).

Yet, remarkably, even in passages where the pronoun for Israel is masculine,
Bible scholars insist on making the “whore” feminine. Thus inquires Schmitt, “[w]hy
this feminine imagery for the people of Israel? Why, when Israel, the chosen one, is to
be condemned, does feminine imagery seem inevitable, as if condemnation and
femaleness go hand in hand? (269)

Schmitt continues by giving several examples of Bible scholars’ referencing
Israel as feminine: The Oxford Annotated Bible offers Psalm 130:7-8: “Oh Israel, hope
in the Lord! For with the Lord there is steadfast love, and with him is plenteous
redemption. And he will redeem Israel from all his iniquities.” However, the
annotation reads, “Israel should take the same attitude [as the individual in verses 3-6]
in her national difficulties” (270). According to Schmitt, even newer translations are
spuriously beginning to use “she” and “her” in reference to Israel.

Even in New Testament writings, the gender switch is evident. In Romans
11:7, Paul asks, “What then? Israel failed to obtain what it sought.” (Revised Standard
Version). On the other hand, the New American Bible translates, “What then are we to
say? Just this: Israel did not obtain what she was seeking” (270). Schmitt notes,
“[h]ere, too, the change of gender is in the context of infidelity, or at least failure to
meet expectations. That urge to call Israel ‘she’ is an ever-present reality. And the
urge seems most compelling when Israel is unfaithful” (270).
Yet, the question still remain: Why do some scholars consistently label Israel’s gender feminine? Some respond by observing “feminine images” within the text or see that humans in relation to God as being a she, “with the correlative that in that relation God is always masculine, the actor and never the acted upon” (271). As author Sandra Schneiders (1986) explains, “Because God was imagined as a great patriarch in relation to a subordinate humanity, all people were imagined as feminine, that is, as weak, worthless, and sinful in relationship to God (Schneiders, 65-66). These “weak” and “worthless” feminine descriptions have clearly remained throughout centuries.

**SOCIETAL PERCEPTIONS**

*The truth is, a great mind must be androgynous* (Coleridge).

Due to the masculinity of language, feminine issues have suffered unequal treatment for many centuries. It is important to note societally perceived differences between feminine and masculine. *Webster’s New World Dictionary* (1960) defines feminine as “having qualities regarded as characteristic of women and girls as gentleness, weakness, delicacy, modesty, etc.,” whereas masculine is defined as “having qualities regarded as characteristic of men and boys, as strength, vigor, etc.” (emphasis added, 534, 902).

Similarly, differences are noted between masculine and feminine concerns. Femininity is associated with food gathering, nurturing, passivity, “communal attributes” or any “social activity” which contributes “to the maintenance of satisfactory morale and interpersonal relations” (Eagly, 1991, 686). Females are
expected also to occupy friendliness, concern for humanitarian issues, and present expressive emotions (686). These traits are also found on the athletic field but as a non-participant (e.g., cheerleader or spectator) with “valued” characteristics as poise, attractiveness, and charm (Denmark, 1993, 346).

Likewise, males are thought to be the protector, hunter, provider, and aggressor. They are thought, rather, “expected to possess high level of agentic qualities, including being independent, masterful, assertive, and competent...The distinctive agentic content of the male gender role is assumed to derive from men’s typical roles in the society and economy” (emphasis added, Eagly, 686).

Certainly, this knowledge is not a modernistic breakthrough. The noted expectations, however, play a major role as teammate in the discovery of the genderized linguistic focus encompassing varied debates. Within these contentions, the reader is able to characterize traits. Eagly and Karau (1991) posit human behavior is traditionally linked to the embrace of deemed societal gender differences. Because women are expected by society to engage in those activities which maintain morale within the group while males are expected to embrace independence and courageousness, it is not surprising that many feel opposed to the feminine “low-value” and “low-self-esteem” traits, masculinity possesses high worth and confidence (Eagly, 1991, 686).

By asserting that men are the initiators of change and protectors of the surroundings, role theory notes that men should continue their natural inclinations: “focus more than women do on controlling their environment and obtaining tangible outcomes such as task completion” (emphasis added, Eagly, 1991, 686). This “task
completion”—or simply contributing directly to the task—is directly linked with leadership styles traditionally deemed as masculine. Thus, society perceives task oriented functions as a masculine role necessary to its progression.

No where is this seen more clearly than in the media. Gendered language is perpetuated by local and national news coverages—the same news coverages which elucidate the pornography debate. In 1991, Associate Professor Lana Rakow and feminist journalist Kimberlie Kranich discovered that not only are newspapers lacking in in-depth coverage of feminine issues, but that male and female news anchors themselves are viewed as unequal (10). They criticize culture’s creation of masculine and feminine differences and that men not only “physically exchange women...; they also communicate the sign ‘woman’... ‘Women then stands in patriarchal culture as signifier for the male other, bound by a symbolic order in which man can live out his phantasies and obsessions through linguistic command by imposing them on the silent image of woman still tied to her place as bearer of meaning, not maker of meaning’” (10).

This assertion is illustrated more closely through an examination of the following historical debates: temperance, suffrage, and abolition. Studying these debates provides a background and furthered analysis to the pornography debate.

HISTORICAL INSPECTION

FeminineMovements

To further understand traditional “feminine” issues, it is important to view those historical events which illuminate the topic. In the early 1800’s women became involved in issues which were seen as “an accepted role for women outside the home:
benevolent philanthropy” (Ryan, 1992, 11). These “accepted role[s]” almost always began within the church and were not associated with male reform (11).

Interestingly, women began this philanthropy by striving for change in areas of prisons and prostitution. What these early volunteers exposed sparked reform which would transform the nation. Ryan reveals,

interactions with prostitutes and poor women led reformers to feel that the problem was not deviant women; rather it was a social problem created by an unfair system. Deviant women were, after all, only women who did not have a male protector. Indeed, without the men who supported them, what would their own situation be? (12)

This brief beginning with prostitutes and poor women quickly led to larger issues involving both men and women. Within that introduction lay the foundation for other movements allowing examination of other traditionally held feminine issues. Previously spoken “benevolent philanthropy,” “social problem,” “deviant women” and humanitarianisms not associated with male reform clearly marked the boundaries between masculine and feminine concerns.

Soon, another traditionally “feminine” movement began which addressed the issue of temperance. Though many spuriously believed women joined this movement for “altruistic” reasons, many actually chose to unite for “moralistic and ethical” considerations and out of concern for their husbands (Ryan, 14).

Because males were the primary breadwinner during this era, women relied on healthy, competent husbands, fathers, and other male relatives for survival. With the man’s immense consumption of alcohol, however, the very life of a woman was as
stake. Researcher Christina Bolt (1993) saw women in both Britain and the United States grasp this crusade which came to be seen as having special appeal for women, since they, together with children, were presented as enslaved by the male vice of drinking: as the physically vulnerable and innocent victims of a male institution (the saloon), whose powerlessness forced them to endure the disruption of home and family life and the betrayal of moral principle, thereby making a mockery of the Victorian domestic ideology. (69)

Even those involved with the clergy also saw temperance as a valid concern, castigating especially those owners of beershops. Mostly resembling a cottage, these shops were generally located in rural areas catering to the lower class. Though those opponents were concerned about increased alcohol consumption, they seemed to be more concerned about the alcohol’s confere; these beershops contained recreational facilities which included and led to: “[s]abbath-breaking, gambling, and cruel sports... The Bishop of Bath and Wells and his clergy blamed on beershops the ‘alarming increase of immorality, pauperism, and vice’” (Harrison, 1971, 84). Furthermore, many blamed alcohol as a cause for riots, and immoral conduct. Even the Morning Herald described beershops as “‘the consequences of that disruption of the whole framework of society’” (86).

Though at the onset women simply saw temperance as a way to “maintain a secure ‘moral’ family life” (Ryan, 14), the movement soon began connecting with women’s rights. Hoping to break away from the enslavement that incessant drinking
bore, women began forming support groups as a way to voice their cause. Leader, Elizabeth Cady Stanton, even advocated divorce with male’s consumption of alcohol, opening women’s eyes to “temperance” as “a matter of women’s rights as well as a religious and humanitarian reform” (Papachristou, 1976, 19).

Other traditionally “feminine” issues soon arose, including abolition. The anti-slavery issue encompassed both strong feminine and masculine issues. Initially, northern women and men generally saw slavery as an unpaid economic system which clearly only benefited the South. This economic system obviously was not embraced by most northerners who set out to destroy the system. Activist and speaker William Lloyd Garrison took more of a humanitarian stance, however, a strong appeal that soon gained acceptance from women. Garrison “rejected gradualism, argued for immediate, uncompensated emancipation, and made a direct bid for female support” (Bolt, 63). Soon after Garrison began to speak about slavery as a moral issue, more women embraced the fight.

While many northern women and men were actively speaking against slavery, the realization that women possessed status similar to southern slaves was soon illuminated. For instance, though numerous women attended the American Anti-Slavery Society meeting, no female was allowed to sign the founding document (Papachristou, 1976, 3-4). Bolt (1993) also examines this issue and argues both women and slaves were

the victims of generalisations which ignored their individual variations and merits; both were the separately socialised and denied the blessings
of the natural rights philosophy so conspicuously affirmed during
the American Revolution; both were the victims of white male
power, clerical conservatism and the tyranny of custom; and both
were accorded insulting, compensatory virtues while being assured
that their subordination was for their own good. (63)

During the 1851 Ohio women’s rights convention, women again witnessed
attempts of enslavement by their male counterparts. Male participants attempted to take
over the primarily female convention, claiming that women’s lack of physical strength
made evident that women should not speak but reside in her place at home. As the
women began to stir, former slave Sojourner Truth stepped forward to give her now
historic “Ain’t I A Woman” speech discrediting his argument,

But what’s all did her talkin ‘bout? Dat man ober dar say dat women
needs to be helped into carriages, and lifted ober ditches, and to have
de best place every whar. Nobody eber help me into carriages, or ober
mud puddles, or gives me any best place and ain’t I a woman?... Look
at me! Look at my arm! I have plowed, and planted, and gathered
into barns, and no man could head me - and ain’t I a woman?
(Martin, 1972, 103)

This led abolition workers to ideologically join the women’s rights movement
to the abolition cause. Soon afterwards, anti-slavery activist Angelina Grimke married
women’s rights activist Theodore Weld, while noting the “joining of the two reform
movements of antislavery and woman’s rights” (Rossi, 1973, 262).
The abolition movement would eventually win. Though the abolition movement can be considered primarily “feminine” (and thus perhaps a “weaker” argument), due to humanitarian, societal, and anti-hierarchical concerns, the issue prevailed. Abolition proponents knew this movement would be economically beneficial for their region. No longer would northerners need to compete against an economic system which relied on unpaid labor. By exposing this idea, abolitionists were able to win a few rights for slaves.

In yet another movement, confrontational genderization existed within the suffrage contention concerned for women, children and society. Suffrage activists demanded governmental awareness and action. Arguing for women’s equality, many also embraced the children as a primary concern for voting rights. Such an activist was suffrage leader Jane Addams arguing this position in her book, Why Women Should Vote:

if women would fulfill her traditional responsibility to her own children; if she would educate and protect from danger factory children who must find their recreation on the street; if she would bring the cultural forces to bear upon our materialistic civilization; and if she would do it all with the dignity and directness fitting one who carries on her immemorial duties, then she must bring herself to the use of the ballot - that latest implement for self-government.

May we not fairly say that American women need this implement in order to preserve the home? (1917)
Organizations as The National Woman Suffrage Association and the American Woman Suffrage Association were formed to expose the movement and create legislation for women's suffrage. This movement soon took churches by storm. The reform was embraced primarily by women temperance workers who began to form new groups within the church at record speed. Leading the cause for temperance was Francis Willard, founder of The Women's Christian Temperance Union (W.C.T.U). The organization flourished, witnessing a booming growth of half a million members by the mid 1890's (DuBois, 1981, 178).

Those embracing W.C.T.U's ideas also acknowledged Willard and Mattie McClellen Brown's created resolution. This resolution illuminates the societal beliefs of conventional feminine issues (i.e., gentleness, kindness, and humanitarianism). Though occasionally ridiculed, they fought for their convictions and stood by the resolution:

Resolved, That, recognizing the fact that our cause is, and will be combated by mighty, determined and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer. (Gorden, 1924, 15)

Americans eventually saw the ratifying of the 18th Amendment to United States Constitution which prohibited the manufacture, sale, and transportation of liquor.

Proponents saw the suffrage movement as a vehicle to women's rights coupled with a natural responsibility to the home. Clearly, supporters of this movement thought that women possessing the ability to enact self-determination was long
overdue. One such visionary, Susan B. Anthony, continually faced personal infliction. One occurrence was at the 1872 national election when after placing her vote, was arrested and tried for "voting without having a lawful right to vote" Anthony hence replied, "[r]obbed of the fundamental privilege of citizenship, I am degraded from the status of a citizen to that of a subject; and not only myself individually, but all my sex..." (Stevens, 1976, 4).

These traditional "feminine" sentiments further expose accepted exploitation and degradation within prevailing public spheres. Their message, although fallen on deaf ears at the onset, eventually proved to possess substance and reflect women’s and men’s desire of equality. Their efforts won victory in 1920 when the 19th Amendment to the United States Constitution was ratified allowing women to vote.

These movements of temperance, abolition and suffrage clearly demonstrate traditional feminine issues. The feminine humanitarian concern for prostitutes, poor women--financially and societally--for the family, morals, and children traditionally connotes attributes which have carried through female generation to female generation. Likewise, as we soon shall see, their opposition may be viewed in gender-related light.

Masculine Movements

The temperance movement was met with traditional "masculine" opposition: those who found the status quo (and "masculine" behavior) acceptable. The temperance movement initially honed in on morality with attempts to maintain the once stable home structure. Those in opposition found themselves opposing not only the temperance movement’s content, but also the primary temperance movement’s leaders and public speakers. The control expected and enjoyed over those oppressed
was being challenged. The common belief was that liquor businesses would go under with laid off workers needing to find employment elsewhere.

Some researchers believe that alcoholism was prevalent due to lack of offered recreational activities, though many attempts were made by temperance workers to create distractions such as parks and concert halls. Besides, drink offered “relaxation and sociability and could temporarily assuage hunger-pains,” a welcome feeling for the impoverished (Harrison, 1971, 33, 323).

Indians and farmers were two primary groups singled out by ministers and concerned citizens as regularly consuming large parts of the intoxicating drink. Though it was originally common practice to include alcohol in formal ceremonies, those partaking only moderately consumed the drink. Yet, as meetings between the colonists and the Indians became more frequent, it became evident that the Indians could not nor desired to consume the drink in moderation. In fact, the Pequod War in 1638, and King Phillip’s War of 1676 were said to have been caused by a pillage of intoxicated Indians who had become angry during consumption. (Cherrington, 1920, 10).

Thus, as time wore on, temperance activists cited these examples as well as claiming intoxicating liquors caused indolence, loitering, and addictions among employees. Those selling liquor naturally discovered its produced wealth and found their product could be exchanged for valued commodities such as slaves.

Yet, as additional legislation trimmed the hours one could enjoy an alcoholic beverage coupled with created recreational activities, temperance ceased to be of great political importance. Southern states began to adopt a dry status with northern ones
soon to follow. Though the temperance movement began to see success, the abolition movement did not for awhile.

Slavery enabled great financial status for owners and an economy which flourished on an unpaid economic system. This economic system allowed slave owners the desired control over others. Any anti-slavery movement could produce land-owning, educated, black leaders—clearly a threat to white leaders. Anti-abolitionists saw this movement as a disruption to their known way of life while northerners would continue to flourish with little interruption. Men also refused to acknowledge women as possessing the same status as blacks, believing, instead, in the imposed hierarchical system.

A similar notion was held by South Carolina’s statesman John C. Calhoun who professed slavery to be “a positive good” while frequently referencing Aristotle’s sentiments that one part of society must live off the labor of the other to insure their highly evolved existence. During his 1838 U.S. Senate speech, Calhoun stressed the importance of productive slave labor while promoting the continuance of a distinct dominant hierarchical system with no possibility of upward mobility or government impediment by stating,

Every plantation is a little community, with the master at its head, who concentrates in himself the united interests of capital and labor, of which he is the common representative. These small communities aggregated make the State in all, whose action, labor and capital is equally represented and perfectly harmonized. Hence the harmony,
the union, and stability of that section, which is rarely disturbed throughout the action of this Government. It makes that section the balance of the system; the great conservative power, which prevents other portions, less fortunately constituted, from rushing into conflict.

(McKittrick, 1963, 19)

Additionally, usage of “cotton is king” or “black diamonds” clearly illuminated pro-slavery’s defense as the economic system took front seat to thoughts of lower-class prosperity or emancipation.

This hierarchical system was also reason for many southerners to refuse suffrage rights for women. Northern women continued the fight, eventually causing wide-spread awareness in the south. Yet, when southern women began to unite for suffrage causes, southern legislators quickly blocked it on grounds of national impediment (Ryan, 1992, 27). Many feared that allowing women to vote would act as catalyst and pave the way in permitting blacks to do likewise.

Surprisingly, it was black men who were granted the opportunity to vote with the ratifying of the 15th amendment, though southern states quickly adopted voter qualification laws and/or literacy tests in discouragement. These states continued the requirement of the tests while fearing that with the acceptance of women voters, the imposed qualification laws would be repealed (Ryan, 1992, 31).

Suffrage opponents also continued to oppose national suffrage asserting individual states should procure responsibility. Utilizing traditional “masculine” arguments, suffrage adversaries contested that governmental interest possessed no veneration for national suffrage, thus evading the possibility of federal rights for
women. President Woodrow Wilson shared this sentiment subsequent to his refusal to consider the issue when responding to suffrage proponents that he had never considered the suffrage issue but had more important issues on his mind: currency alterations and tariff reform. Two years later, however, feeling pressure from few congressmen and woman proponents, President Wilson asserted, “I believe that it (suffrage) should be settled by the states and not by the national government, and that in no circumstances should it be made a party question; and my view has grown stronger at every turn of the agitation” (Stevens, 39). Yet, Wilson, taking the opportunity to raise public opinion, only stated this following his vote for suffrage at a state referendum. As organizer and former prisoner for women’s equality, Doris Stevens avowas, “The state amendment in New Jersey was certain to fail, as President Wilson well knew. Casting a vote for it would help his case with women voters, and still not bring suffrage in the East a step nearer” (39).

These traditionally held masculine arguments comprise each debate to a degree. Economic concerns have conventionally been revered by males—those traditional breadwinners of society. Thus when prohibition and abolition issues ascended, both northern and southern males were at the forefront of the debate. Evident were slippery slope arguments which queried whether females, if granted voting rights, would eventually yearn for public office. Would blacks then be allowed similar campaign rights? Threatened were traditional masculine power and hierarchy, feeling immense pressure to grant voting rights to females and “former” slaves.

The reader here must not be confused and think that these successes of traditional feminine arguments prove public perceptual strength—that perhaps
traditional masculine arguments actually possess weakness. Indeed, one must remember traditional feminine arguments occupied significant traditional "masculine" assistance. The temperance movement only briefly found victory before the ratifying of the twenty-first amendment, witnessing the failure of the eighteenth amendment on legal and ethical grounds. Readers should also not forget that abolition witnessed victory not simply because feminine arguments appealed to humanitarian concerns, but, rather, a strong masculine economic interest consciously assisted its victory (a concern which also primarily found its contention through a male voice). Proponents knew this movement would be economically beneficial for their region--no longer a need to compete against an economic system which relied on unpaid labor.

Comparatively, suffrage proponents must partially recognize those male governmental leaders for "granting" females and former slaves the ability to engage in their inalienable rights. Traditional "feminine" arguments were indeed fighting against the status quo, but with persistence and keen intelligence, supporters witnessed significant societal change--change also witnessed within the gambling contention.

**CURRENT CASE OF GAMBLING**

This section was added to further demonstrate linguistic genderization as foundation for an analysis of the pornography contention. The gambling debate encompasses both traditional feminine and masculine language which not only demonstrates gendered language, but also illustrates the foci argued within each.

As with the temperance movement, the anti-gambling movement has deep-seated roots in morality. Gambling opponents utilize traditional "feminine" arguments which focus on the entertainment as a family, societal, and moral issue. Shannon
Bybee (1996), director of the International Gaming Institute at the University of Nevada-Las Vegas, shares this feminine acknowledgment when stating that gambling has brought opposition on “moral and social grounds” (Worsnop, 1996, 772).

Opponents of gambling are quick to tell true stories of men whose recreational gambling-turned-addiction assisted them into becoming virtually bankrupt, jobless, and emotionally unstable. Furthermore, because many religious people believe that the success of the country is dependent upon a good home life, concern for society is a natural extension. William Safire, columnist to the *New York Times* summarizes many’s feelings by positing, “[g]ambling is a $40-billion-a-year-industry that is inherently immoral, corrupting public officials, enriching criminals, addicting and impoverishing the young and vulnerable (Worsnop, 1996, 773).

Opposition additionally includes concern for increasing crime rates in those cities which lodge casinos. Concerned that casinos and riverboat operations are the catalyst for skyrocketing crime and compulsive gamblers, Attorney General of Massachusetts L. Scott Harshbarger (1996) publicize claims of increased street and organized crime in towns where gambling is legal in hopes to rid cities of these promoters of greed and crime (785). Casinos make it easy for quick cash and luxury lifestyles for those skimming off of casino profits. Though law enforcement has nearly tripled in these cities, crime continues to rise with soaring administrative and prosecution costs. In fact, New Jersey spends $57 million a year on 300 state troopers, 30 assistant attorney generals, and other officials just to regulate casino operations (785).
Social issues are also a concern for gambling opponents. The dislocation of community is a price many must pay for legalized gambling. With gambling comes potential compulsive gambling habits and personal losses equaling tens of thousands of dollars. Keith Arnold, marketing director at Sierra Tucson, a private psychiatric treatment hospital, states that gambling lures those with addictive personalities. This has prevented many new potential casino proposals from winning at the ballot box.

Comparatively, proponents use traditional “masculine” arguments equated with potential economic boom and increased business opportunities. Claiming casino operations perpetuate increased economic development, proponents focus on job creation and the city’s economy as a way to draw support. Ray Halbritter, (1996), Nation Representative of the Oneida Indian Nation for the American Indian Program, applies these arguments when declaring “some Indian nations have seized the initiative and have begun using their sovereign rights and power to create economic development opportunities for their people... including the right to conduct and regulate commercial activities on our lands” (153). Industry analysts view casino gambling vital to economic gain with low taxes and community revenue. Marc Cooper, contributing editor to The Nation, acknowledges this stating that paying gaming-industry employees,

provide[s] a return on the equity component of the tens of billions of dollars invested in casinos and racetracks and companies that vend computerized wagering systems, service the debt component of these investments, support the stock prices of the hundred or so publicly
owned companies involved with gambling, and in sum, are the motivating force of an economic engine that is most visible in Nevada but that less visibly drives an annually growing portion of the American leisure economy. (Worsnop, 1996, 774)

Economy is clearly the driving force behind casino industries and other gambling facilities. In fact, politicians and other leaders turn to gambling as a potential and believably likely cure for financial problems. These politicians, moreover, utilize gambling money for presidential campaigns advertisements and other fund raising activities as did both Bob Dole and Bill Clinton in the 1996 presidential election (Christianity Today, 1996, 37).

As political leaders hustle for gambling money, gambling proponents devise ways to keep localized gambling. William Thompson, professor of public administration at the University of Nevada Las Vegas, notes that there is no demand for legalized gambling though the public desires gambling. There is a demand, however, for low taxes. The gaming industry simply sees gambling as a “voluntary tax” hence telling the politicians “Hey, here’s a way to avoid taxes. Don’t make the people mad, don’t raise their taxes; give them gambling instead” (Riconda, 1995,11).

Due to the rising statistics on gambling as a catalyst for destruction, many politicians are feeling the heat to act. In fact, when crunch time comes, instead of asking, ‘How can we help you?’ They’ll say, “Okay, now, we’re going to control you”’ (Worsnop, 1996, 773).

As we have probed into these four debates, several themes have arisen. The language used in each debate found deep-seated gendered roots; once again traditional
"feminine" arguments focused on moral and family issues while those traditional "masculine" arguments concerned themselves with economic profit. The concern for humanitarian and societal issues justifies the "feminine" categorization with maintaining status quo, and laissez-faire government justifies the opposed. Similar issues are also unearthed within the pornography debate, a much greater issue with broader consequences.
CHAPTER THREE

BACKGROUND OF CENTRAL ISSUE: PORNOGRAPHY AND FREEDOM

Freedom to speak void of negative repercussions has been a long-time dream for many. To some “freedom to offend” transcends “freedom of speech.” And while hiding behind the First Amendment, many exercise the former as an individual right. Still, laws and restrictions have come forth via the courts regulating the “free speech” Americans are actually allowed to practice. And, naturally, definitions are subject to interpretation. The 1986 Final Report of the Attorney General’s Commission on Pornography recognizes differences between pornography and obscenity, noting that not all pornography is considered legally obscene.

In many cases, obscenity, snuff pornography (including mutilation and murder), sexually violent material, and child pornography is unquestionably more readily censored by both sides of the pornography debate than is mere nudity or soft pornography (including those magazines found behind drug-store counters such as Playboy and Penthouse). Yet, how does one define pornography, meet the criteria, and define it in clear, unbiased terms? Perhaps Justice Potter Stewart’s now famous statement plays an important role in understanding the debate: “I shall not today attempt further to define [obscenity]; and perhaps I could never succeed in intelligibly doing so. But I know it when I see it” (Strossen, 1995, 7).

The First Amendment, which is at the heart of the pornography debate, reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom
of speech, or of the press' or the right of the people peaceably to
assemble, and to petition the government for a redress of grievances.

Indeed, interpretations of the Amendment vary. Below, some of these
interpretation will gain greater attention along with important additional foci
demonstrating masculine and feminine issues.

Six individuals were chosen to represent the debate’s diametrically opposed
elements. Though each side’s three representatives seem to possess great
compatibility, further investigation reveals seemingly unlikely bedfellows;
relationships develop sharing only the pornography and freedom of speech thread.

Those representing the pro-pornography stance include Nadine Strossen, a
constitutional law professor at New York Law School and president of the American
Civil Liberties Union, Larry Flynt, founder of Hustler magazine and long-time
freedom of speech advocate, and Susie Bright, a self-proclaimed pornographer and
activist. Those exemplifying anti-pornography stance include: Catharine MacKinnon,
Professor of Law at the University of Michigan Law School, Jerry Kirk, president of
the nationally recognized National Coalition Against Pornography, and Andrea
Dworkin, feminist activist and author of numerous publications addressing the anti-
pornography debate. By examining some of the assertions of these advocates, the
reader can glimpse into particular language voiced by each and discern reasons behind
the direction taken by the debate.
Pro-Pornography

"Don't join the burners. Don't be afraid to go to your library and read every book, as long as any document does not offend your own ideas of decency; that should be your only censorship" (Dwight D. Eisenhower).

The anti-censorship stance depends quite heavily on independent thought, laissez-faire government, and individual freedoms. Author-activist Geoffrey Stone asserts this constitutional view holding the "marketplace of ideas" allows for the seemingly "offensive" or "immoral": Stone states,

What is not appropriate, in our free and democratic society, is for government to prohibit expression because that expression may lead individuals into holding views or morals or attitudes that the majority dislikes... It seems to me any regulation of obscenity on the ground it may be immoral is simply incompatible with our constitutional and non-constitutional positions of free expression.

(Final, 1986, 313-314)

This same laissez-faire stance is held by activist Nadine Strossen, a leading figure in the fight for free speech. Strossen's 1995 book, Defending Pornography: Free Speech, Sex, and the Fight for Women's Rights focuses on the possible threat to human, and more pointedly, women's rights. Stressing the importance of considering the possible eradication of women's rights through censorship rather than by pornography itself, she queries,

Have we not learned from history, and from other cultures, that the suppression of women's sexuality tends to coincide with the
suppression of women’s equality? And that when women’s sexuality has been banished from the public sphere, women themselves are also banished from key roles in that sphere? (24)

Strossen contends governmental restrictions produce females sans nationalistic rights. Arguing the government oversteps its role, Strossen contends, Women do not need the government’s protection from words and pictures. We do need, rather, to protect ourselves from any governmental infringement upon our freedom and autonomy, even- indeed especially- when allegedly ‘for our own good’.... For women who cherish liberty and equality, Big Sister is as unwelcome in our lives as Big Brother.” (14-15)

Strossen cites First Amendment jurisprudence as granting restrictions on sexual speech. The 1973 Miller vs. California Supreme Court case exemplifies this restriction by determining speech which 1) “the average person, applying contemporary community standards, would find that the work, taken as a whole, appeals to the prurient interest,” 2) “the work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the applicable state law,” and 3) “the work, taken as a whole lacks serious literary, artistic, political, or scientific value” is restricted. (53). Indeed, this criteria is vague applying to individual perception, but continues as a reference.

This apparent subjectivity is further noted as Strossen blames the obscenity law as catalyst for the 1991 criminal prosecutions of both the 2 Live Crew’s song “As Nasty as They Wanna Be”, and Cincinnati Contemporary Art Center and director for
the display of Robert Mapplethorpe's homoerotic photographs (55). Indeed, 2 Live Crew's lyrics and Mapplethorpe's photographs could be considered obscene to one and simply artistic to another. Or, as Supreme Court Justice John Marshall Harlan eloquently surmised, "One man's vulgarity is another man's lyric" (Strossen, 160).

Strossen emphatically admonishes this law stating that,

Because the obscenity laws allow—indeed, direct—the majority in any community, and the members of any jury, to criminally punish sexual depictions that they dislike or disapprove, these laws squarely violate the viewpoint neutrality principle that the Supreme Court has called the 'bedrock' of our proud American free speech tradition. (160)

This viewpoint neutrality principle was introduced in the 1989 Texas v. Johnson Supreme Court case where defendant Greg Johnson was on trial for burning the American flag outside Dallas City Hall. Though Johnson was initially convicted and sentenced to one year in jail and incurred a $2000 fine, the Texas Court of Criminal Appeals reversed the decision subsequently sending the case to the Supreme Court.

After four months of deliberation, the Supreme Court decided in a 5-4 decision that flag burning was indeed protected under the First Amendment. The Court delivered the bedrock principle maintaining that government holds no power in the regulation of speech which any person or persons may find offensive or disagree with simply on the content or viewpoint it suggests.
Though a major victory for anti-censorship advocates, Strossen peers futuristically to possible decision reversal. Suggesting current constraints possess the power to impose further restrictions, Strossen is careful to expose any possible suffocation device which would infringe on women’s rights. Should the courts adopt any further legislation censoring pornography, prior cases could be overturned. Strossen, alleges,

[t]he government could outlaw flag burning and the teaching of Marxist doctrine because they might lead to the erosion of patriotism and our capitalist system; white supremacist and black nationalist speeches could be criminalized because they might lead to racial segregation, peaceful demonstrations for (or against) civil rights, women’s rights, gay rights, and indeed, any other potentially controversial causes could be banned because they might provoke violent counter demonstrations ... feminist expression could be stifled because it might threaten ‘traditional family values’ ...feminist antipornography advocacy could itself be suppressed because it could endanger cherished constitutional right! The list is literally endless. (40)

Strossen later passionately asserts that censoring pornography would despoil those women who choose the occupation. If outlawed, women would ultimately select to partake in underground pornography which would negatively affect their economic well-being. Acknowledging psychology professor, Leonore Tiefer’s assertion, “[s]ex industry workers, like all women, are striving for economic
survival...” (193), Strossen emphatically desires for illegal pornography to gain legal status in the certainty that it would raise women’s economic status. This legalization would result in greater pay for employees while those sex industries currently being closed down due to content would remain in business (192).

To treat the pornography industry as a “legitimate business” would improve working conditions and be “subject to a whole range of laws that would enhance the lives of the women who work in them” (192). It is due partly to these existing laws (for legal pornography) which Strossen claims women are not subject to sexual abuse: laws which protect the safety and health of pornography actresses and models.

Yet within this legal pornography arise women who testify to the existence of abuse and coercion. Strossen asserts, however, that violence is no more uncommon in this industry than is in any other recognized business in the United States. When Linda Marchiano, starring as “Linda Lovelace” in the porn Deep Throat, testified before Congress during the 1983 Public Hearings before Minneapolis City Council, she recounted of her often brutal beatings. Marchiano states, “virtually every time someone watches that film, they are watching me being raped” (Final, 1986, 221).

Though Strossen acknowledges Marchiano’s sufferings, Strossen contends that Marchiano’s ordeal is simply inclusive. Strossen claims that Marchiano was only beaten and raped by her husband - one who reportedly had no other connection with the industry. Using excerpts from Marchiano’s own autobiography, Ordeal, Strossen quotes Marchiano and notes her enjoyment during the filming. “Something was happening to me, something strange. No one was treating me like garbage... We
laughed a lot that first day of shooting... And no one was asking me to do anything I didn’t want to do” (183). Likewise, Marchiano wrote in her book Out of Bondage, that after she left her abusive husband, she choose to act in pornography (183).

Strossen continues to support the claims that few women are harmed during the making of pornography noting that Marchiano only speaks for herself and of no other females. Strossen contends that though abuse is “deplorable” when inflicted on women, “instances of such abuse, however, cannot justify the complete prohibition of all posing for pornography” (184-185).

Likewise, Strossen illuminates those women who perform nude dancing, pornographic modeling and acting as an exercise of their freedom to choose. Neither coercion nor force is inflicted on women in the pornography industry. Using testimony from New York law student and nude dancer, “Karen,” Strossen illustrates females’ willingness and consent:

[M]any intelligent, self-confident women... have chosen to work in this lucrative industry. What sort of “feminism” is this that tells me I need “reforming” just because dancing buck naked on stage while people throw money at me is my idea of fun?...

No one coerced me into the sex industry. I had a good, although not terribly lucrative, job as an assistant editor when I first started dancing. I do not do drugs. I have not been brainwashed. As a student, I find dancing to be a dream job. I work once a week, and make enough money to support myself. (179, 193)
Both “Karen” and Strossen’s ideas closely mimics those of Hustler Magazine’s founder, Larry Flynt, seemingly an unlikely poster boy for the First Amendment, but one who has passionately affrayed for free speech rights. Fighting the government and court system for decades, Flynt has instigated court cases which continue as landmark cases in top law schools.

Espousing Hustler Magazine’s constitutional right to be published, Flynt believes the right of free speech yields the right to offend, the freedom of speech must apply to unpopular speech (e.g. offensive speech), or the First Amendment becomes meaningless. “Freedom is only important if you’re gonna offend someone,” Flynt told CNN. “Freedom of the press is not the freedom for the thought you love the most. It’s freedom for the thought you hate the most” (Brooke, 1997, 1)

His love for laissez-faire government within the pornography industry is unmistakable as illustrated in his recent autobiography, An Unseemly Man: My Life As Pornographer, Pundit, and Social Outcast (1996). Recounting parts of his life, Flynt acknowledges,

Today on ...cable you can see sex that is more explicit than what you could see in the pages of Hustler twenty years ago. I have been at the very center of the constitutional fight to defend every American’s right to view whatever he or she desires. I didn’t choose that fight, but I fought it nevertheless, and in the process I have helped to protect the rights of every citizen—even those who revile me. I didn’t intend to become a crusader for the First Amendment;
I hadn’t even read the Constitution. But a judge in Cincinnati made me want to read it, and when I did, I discovered that the Founding Fathers did not equivocate when it came to matters of free speech, and free choice. (105-106)

This “protection” has not come without a price. Flynt has fought endless obscenity charges, found himself continuously in jail, and has shelled out millions of dollars defending himself against copious civil suits throughout the nation. In 1978, while defending himself Lawrenceville, Georgia, a self-proclaimed white supremacist shot Flynt, causing him paralysis from the waist down. Doctors later advised his survival was nothing short of miraculous. He spent the next decade in “excruciating” pain only to find himself in a self-induced drug stupor trying (unsuccessfully) to ease it.

During this time (and once again incarcerated), Flynt devised a way to promote his magazine while illuminating social and political issues: he would run for president. For his presidential candidacy announcement, Flynt once again addressed his abhorrence of governmental intrusion by advising,

If elected, my primary goal will be to eliminate sexual ignorance and venereal disease. Every ounce of strength I can muster both physically and psychologically, will be used courageously and endlessly to remove the massive repressive hand of government, the ruling class, from the crotch of the American people.

(Hopper, 1990, 185)
His candidacy, however evanescent, perpetuated his goal of “enlightening” a nation.

In November 1983, Flynt continued to gain national attention when a full page parody of Campani Liqueur advertisements lampooned Fundamentalist minister, Reverend Jerry Falwell. Campani’s series of advertisements utilized celebrities describing their ‘first times’. Though these times ostensibly referred to the first time of savoring the drink, the ad was heavily laced with sexual double meanings.

Hustler’s ad depicted Jerry Falwell, a bottle of Campari with a glass of the liquor on the rocks, with headline, “Jerry Falwell Talks About His First Time.” A fictitious “interview” followed featuring Falwell “reminiscing” of his incestuous relationship with his mother in an outhouse and subsequently becoming ‘sloshed’ before preaching on a regular basis. The bottom of the ad read, “Ad parody - Not to be taken seriously” (Flynt, 1996, 211).

Falwell filed a $45 million lawsuit against Hustler and Flynt alleging libel, invasion of privacy, and intentional infliction of emotional distress. The court discounted the libel charge claiming that no sane person could have found truth in the parody. Yet the federal jury did award Falwell $200,000 for intentional infliction of emotional distress claiming the ad offended the general standards of decency. Hustler Magazine quickly appealed to the Supreme Court.

Justice Rehnquist had quoted FCC vs. Pacifica Foundation in deciding on the verdict. FCC decided that, “The fact that society may find speech offensive is not a sufficient reason for suppressing it. Indeed, if it is the speaker’s opinion that gives offense, that consequence is a reason for according it constitutional protection. For it
is a central tenet of the First Amendment that the government must remain neutral in the marketplace of ideas" (438 U.S. 726 [1978])

Years later Reverend Jerry Falwell and Larry Flynt had an opportunity on Larry King Live (1997) to discuss the trial, Hustler, and government’s role in the industry. Flynt harangued governmental encroachment within a “morality” issue, positing now is the “time that the government got [sic] got out of the business of legislating morality. It’s fine for people to have morals and values. If they work for you and your family, that’s great, but you can’t impose them on others. It’s none of your business what your neighbor’s doing in his bedroom. That’s the issue” (Dahm, 1997,15).

Furthermore, Flynt not only acknowledged Strossen and “Karen’s” contention that models do indeed pose willingly (“for every one that poses, there’s another 10,000 in line that would want to) but also addressed those who believe pornography should be censored due to children. “I have never said Hustler was a magazine for children, but we can’t limit it to what’s fit for children, or we’ll have nothing but Alice in Wonderland and Little Red Riding Hood There’s plenty of things harmful to children, but we don’t suppress them, we just restrict their sale” (9).

Flynt’s love for First Amendment status was summed up by none other than Reverend Jerry Falwell remarking, “Larry didn’t save the First Amendment. The First Amendment saved him.” Replied Flynt, “First thing he said I agree with” (11).

Needless to say, Flynt never agreed with Falwell again.

Like Flynt, author-activist Susie Bright resoundingly voices her concerns over individual freedoms. A self-proclaimed “pornographer” and “sexual revolutionary”,
Bright crusades for the progress of sexuality and freedoms of expression. Explaining her own definitions between erotica and pornography, Bright simply acknowledges the difference lies in the “packaging... There’s a lot of snobby class differences and pretensions that people like to lay on what they think is good and bad sexual expression, but very little tolerance or appreciation” (DiLucchio, 1996, 1). This lack is attributed to the infamous Salem witch trials. Bright blames this religious suppression as catalyst for today’s attitude of “property being more important than sex that makes people admire bloodshed and revile **eking” (2).

Today’s snooty politicians maintain suppression with seemingly great satisfaction. Strossen’s previous acknowledgment of the controlling Big Sister is mimicked by Bright who sees government as misinformed, closed-minded, and even frightened about sexuality --their “natural “reason” to censor. The misunderstandings, superstitions of past, and dearth of information lead to quick and irrational rulings designed to continue traditional thinking without having to face the frightening unknown. Accordingly, Bright sees an overabundance of controlling and dominating laws maintained by closed-minded bigots.

Bright recounts a particular time when addressing listeners of a Los Angeles radio station that the manager requested she not to use the word “clitoris” on the air. Says Bright,

That’s the legacy of censorship and elitism: we are erased below the waist, in the interest of the so called public welfare--an interest so narrowly defined that it rules out just about everyone who doesn’t
own their own cable company or have a chair on the FCC... Our fears of the monsters, the incomprehensible beasts are so alienated and unexamined from our own life experiences that it leads me to believe that, at heart, the monsters are our own making...Our leaders and our experts get out bibles and manuals and statistics, but instead of getting answers, we just get static – ‘Pornography made me do it.’ Our monsters, and our own monstrous feelings, have not been touched by one iota by this kind of rationalization. We don’t understand sexual power at all. (Bright, 1997, 18)

This misunderstanding of sexual power is addressed in her previous work, Sexwise (1995). She recounts the carry-over from the time our predecessors celebrated monogamy - when sex was viewed with a nurturing, romantic focus. (Pornography would naturally never be utilized). The women’s movement in the 60’s was supposed to change all that - allowing women to demonstrate their creative intellectualism. So when Madonna promulgated her first book, Sex, (one which proudly portrays her sexual fantasies), the country’s animosity was curiously pageanted.

Though critics used words as ‘tawdry,’ ‘adolescent,’ ‘violent,’ and ‘kinky’ to describe the work, Bright contended that critics simply attacked “the book’s single-minded sexual premise. It was prima facie S-E-X that offended them...sexual fantasies...[which] are based on taboos, infantile (not to mention adolescent) memories, and repressed desires which are often similar in sensation to fear and anger” (Bright, 1995, 44). Besides, Bright posits those sounding the complaint were those
for which the book was never intended: the adolescent generation x’ers (who couldn’t afford the $50 book in the first place), and those youngsters and adults alike who were already burned out on celebrity pretentiousness. No, this book was intended for “yuppies”, those who adored erotica, and of course, the envious (43).

Yet Bright voiced problems concerning the book of her own - Madonna was initially given a list of material from her own publisher (Time Warner) that the book would be published as long as Madonna agreed to censor the following: “pictures with penetration, explicit genitalia, sex with animals, and sex with children” (45). Bright (and Madonna) was outraged. Madonna soon found another publisher while Bright quickly penned,

Somebody...needs to make a break with the standard obscenity code in this country, which insists that the most elemental... sexual acts cannot be depicted because they are too dirty. If there’s nothing disgusting about a woman’s vulva, then why can’t we see a picture of it without pornographic accusations? If making love is where love and ecstasy and babies come from, then what kind of absurd, hateful laws do we have that forbid its artistic portrayal? (46)

Strossen, Flynt, and Bright’s disdain for governmental intrusion is evident in their chosen language. Utilizing specific word choices and distinct phrases represent traditional “masculine” arguments visible through laissez-faire government, individual choice and freedom of expression. These arguments diametrically oppose anti-pornography contentions.
Anti-Pornography

"Society and individuals alike can only be harmed when we 'legitimize' abnormal behavior and fail to place reasonable constraints on sexuality" (Harold M. Voth, M.D.).

Many who take an anti-pornography stance embrace the ideas of Robert Bork, judge of the United States Court of Columbia Circuit, as he admonished those intellectuals who insist on the absolutism of the First Amendment (Final, 1986, 312).

Like Geoffrey Stone, Bork exhibits passion but with diametrical stance:

devotees of this position [pro-pornography] insist, with a literal respect they do not accord to other parts of the Constitution, that the Framers commanded complete freedom of expression without governmental regulation of any kind. The first amendment states: ‘Congress shall make no law.... Abridging the freedom of speech...’

Those who take that as an absolute must be reading ‘speech’ to mean total absence of governmental restraint.

Any such reading is, of course, impossible. Since it purports to be an absolute position we are entitled to test it with extreme hypotheticals. Is Congress forbidden to prohibit incitement to mutiny aboard a naval vessel engaged in action against an enemy...? Are states forbidden, by the incorporation of the first amendment in the fourteenth, to punish the shouting of obscenities in the streets?

No one, not the most obsessed absolutist, takes any such position, but if one does not, the absolute position is abandoned,
revealed as a play on words. (Final, 1986, 312)

Catharine MacKinnon (1993), strongly shares Bork’s position as proven in her recent book, Only Words. MacKinnon’s interpretation of pornography and the First Amendment begins preceding the camera’s invention and its use of women in the pornography industry. She notes during this time the idea of pornography’s legal regulation was “framed as a question of the freedom of expression of the pornographers and their consumers. The government’s interest in censoring the expression ideas about sex was opposed to publishers’ right to express them and readers’ right to read and think about them” (8). The author goes on to state that under the law of obscenity lied governmental attempts to censor art and literature simply due to its sexual content. But sexual material and practice continued and subsequently, as MacKinnon notes, the invention of the camera caused women to no longer neither receive sex nor be portrayed as sex, but become women who received sexual abuse and be portrayed as a “human being gendered female” (9).

Accordingly, pornography supporters get away with sexual abuse simply by placing it into the legal category of speech. This “speech” then becomes conceived in terms of “‘content,’ ‘message,’ ‘emotion,’ ‘what it ‘says’;’ ‘its ‘viewpoint’, ‘it’s ‘ideas’,” (10). By viewing pornography in this way, as do pornography supporters, the issue does indeed receive legal protection.

But what if pornography was viewed in a different light? What if pornography was not viewed by what it says, but rather what it does? Indeed, pornography simply viewed as speech is at worst simply offensive. Yet to MacKinnon, pornography is literally a framework of attack by expression (“Saying ‘kill’ to a trained attack dog is
only words. Yet it is not seen as expressing the viewpoint ‘I want you dead’ - which it usually does, in fact, express” [12]. Accordingly, to express a viewpoint is to engage in and acknowledge the ramifications of that viewpoint. MacKinnon utilizes the example of the Supreme Court’s fallible distinction of speech and conduct in the legal treatment of crossburning. Noting that this act is “pure expression, doing the harm it does solely through the message it conveys. Nobody weeps for the charred wood. By symbolically invoking the entire violent history of the Ku Klux Klan, it says ‘Blacks get out’ thus engaging in terrorism and effectuating segregation” (33). This type of act implies that blacks and whites should be separated, an illegal concept under the First Amendment. As MacKinnon asserts, advertisements segregating African-Americans are merely words but are restricted as an act of segregation (33). Likewise, pornography is not merely words, rather an act of discrimination. MacKinnon explains,

Pornography, by contrast, has been legally framed as a vehicle for the expression of ideas. The Supreme Court of Minnesota recently observed of some pornography before it that ‘even the most liberal construction would be strained to find an idea’ in it, limited as it was to ‘who wants what, where, when, how, how much, and how often’. Even this criticism dignifies that pornography. The idea of who wants what, where and when sexually can be expressed without violating anyone and without getting anyone raped. There are many ways to say what pornography says, in the sense of its
content. But nothing else does what pornography does. The question becomes, do the pornographers - saying the are only saying what it says - have a speech right to do what only it does? (14-15)

What pornography does, according to MacKinnon, is change and compel men to assault women. Judge Easterbook, acquiescing this theory remarked that pornography "does not persuade people so much as change them" (Hudnut, 771 F2d at 328-329). Similarly, women are not assaulted by simply strolling past a pornography section in a video store. "It is what it takes to make it and what happens through its use that are the problem." (15).

This problem is found in the objectification of women who are presented dehumanized as sexual objects or things for use; through the torture of women and the sexualization of racism and the fetishization of women's body parts; to snuff films, in which actual murder is the ultimate sexual act, the reduction to the thing form of a human being and the silence of women literal and complete. Such material combines the graphic sexually explicit - graphically showing explicit sex - with activities like hurting, degrading, violating, and humiliating, that is, actively subordinating, treating unequally, as less than human, on the basis of sex. (23)

This subordination of women is made evident by MacKinnon's belief that pornography portrays itself in "mainstream misogyny" as males enact power over their female clients. The subjugation automatically depicts women as helpless and weak. MacKinnon notes this portrayal provides a
physical reality for sexual use, which is what pornography does. Pornography is often more sexually compelling than the realities it presents, more sexually real than reality. When the pimp does his job right, he has the woman exactly where the consumers want her. In the ultimate male bond, that between pimp and john, the trick is given the sense of absolute control, total access, power to take combined with the illusion that it is a fantasy, when the one who actually has that power is the pimp. (24)

Likewise, the pimp uses this power as participant in the $10 billion per year industry. This prodigious measure motivates pimps to increase control over women, in the assurance that the women’s superior performance will continue to entice the customer. The pornographer’s control is many times empirically created “under conditions of inequality based on sex, overwhelmingly by poor, desperate, homeless, pimped women who were sexually abused as children. The industry’s profits exploit, and are an incentive to maintain, these conditions...[m]oney is the medium of force and provides the cover of consent” (20, 28).

Despite adversary Nadine Strossen’s contention that women freely choose to participate in pornography and experience no harm once inside the industry, MacKinnon contends coercion continues to be the rule, not the exception. MacKinnon does acknowledge that though not all pornography relies on force, a strong link between the industry’s immense cash intake and the subsequent force needed to coerce women into participating in pornography is apparent. MacKinnon queries,
if it took these forms of force to make a woman do what was needed to make the materials, might it not take the same or other forms of force to get other women to do what is in it? Isn’t there, then, an obvious link between the apparent need to coerce some women to perform for pornography and the coercion of other women as a result of its consumption? If a woman had to be coerced to make Deep Throat, doesn’t that suggest that Deep Throat is dangerous to all women anywhere near a man who wants to do what he saw in it? (21)

Thus, “[p]rotecting pornography means protecting sexual abuse as speech at the same time that both pornography and its protection have deprived women of speech, especially speech against sexual abuse” (9).

This idea is likewise shared by founder and president of the National Coalition for the Protection of Children & Family’s (formerly the National Coalition Against Pornography) president Jerry Kirk. Taking coercion one step further to include children and others engaging in “unnatural” and “un-consensual” sexual acts, Kirk maintains the growing crime rate involving children in cities that sell the material is attributed directly to pornography. His and the coalition’s focus contends with primarily “hard-core” pornography, that material which includes children and other illegal obscenity not protected under the Constitution which promote “sexual violence, degradation, and abuse of children and adults” (1997, 6).

Pedophiles and parents engaging in incestuous relationships are alarmingly frequent within the pornography industry “glorifying incest between fathers and daughters, sisters and brothers, as well as group sex involving entire families”
(McLawhorn, 1996, Intro). Furthermore, citing F.B.I statistics, researchers at several universities, the Michigan State Police, and other law enforcement and clinical professionals interviewed and cited by the Attorney General’s Commission on Pornography, Kirk contends violent sex crimes against women and children find their way back to pornography. “The attorney general’s report exposes the shocking details of pornography’s destructive influence on all levels of American society...pornography subtly tells its users that women and children really don’t have any rights to their own bodies” (Intro).

This mindset is furthered by parents who maintain available pornographic material within the home. Kirk’s “Pornography: Its Devastation Touches All Of Us” pamphlet addresses six principal children/family arguments:

1. Pornography is a justice and human rights issue, because it promotes the exploitation, degradation and rape of women and children.
   - Pornography steals the innocence from children who have been exposed to it.
   - Pornography leads children to become obsessed with sex before they are emotionally and spiritually ready (Matthew 18:5-7)

2. Pornography is a freedom of choice and self-discipline issue
   - Pornography captures and consumes young boys’ and men’s attention, imaginations, energy, time, and creativity.
   - Pornography affects the moral and spiritual strength of the
young men your daughters and granddaughters will date and marry.

3. Pornography is a marriage and family issue.
   
   • Sex is not for procreation and nurturing marital love, but strictly for personal pleasure or pain
   
   • In pornography, sex outside of marriage is portrayed as more exciting, and marriage is described as one of the central stumbling blocks to 'real' sexual fulfillment.

4. Pornography is a religious and moral issue, because people are made in the image of God, and because God has revealed his will in Scripture
   
   • Pornography continually attacks the dignity, value and sacredness of people, marriage, family and God.
   
   • Pornography promotes every form of sexual behavior forbidden by Scripture - as well as other aberrant forms [including] incest [and] child pornography and molestation.

5. Pornography is a quality of life issue.
   
   • Pornography undermines stable family life, which provides strength and confidence to children as the basic unit of society.
   
   • Pornography leads to economic hardship and reduced quality of life in some families

6. Pornography is a public health and safety issue.
   
   • Some pornography promotes the sexual use and abuse
of children.

- Pornography constantly undermines privacy in sexual love for both the individual and society. It is difficult for adults and their children to have the freedom not to be exposed to such material. (2-5)

To those who state pornography is harmless having no societal effect, Kirk maintains those in business would not spend “over $10 billion a year on TV advertising if it didn’t sell their products [and] marriage counseling clinics would not show couples sexually explicit films if those movies didn’t help recondition and revitalize the couple’s sexual relationship” (Kirk, 1992, 3).

Furthermore, language used within the previously mentioned debates, reflect like linguistic choices regarding children and family. Temperance, suffrage and gambling workers contended their fight was primarily for the preservation of family and ultimately society. So too, is Jerry Kirk’s.

Andrea Dworkin (1981) likewise shares in Jerry Kirk’s conviction of pornography’s detriments in society. She reminds the reader in Pornography: Men Possessing Women, the Greek derivations of the word pornography: porne (meaning “whore, specifically and exclusively the lowest class of whore, which in ancient Greece was the brothel slut available to all male citizens”) and graphos (meaning “writing, etching or drawing”). Thus, she explains, pornography literally means “the graphic depiction of women as vile whores. In ancient Greece, not all prostitutes were considered vile: only the porneia” (199-200).
This definition can be traced back to Dworkin's 1974 book, Woman Hating. Here, Dworkin investigates pornographic literature and the reasons why many find its "offensiveness" stimulating. Dworkin posits literary pornography illustrates the cultural scenario of male/female. It is the collective scenario of master/slave. It contains cultural truth: men and women, grown now out of the fairy-tale landscape into the castles of erotic desire; woman, her carnality adult and explicit, her role as victim adult and explicit, her guilt and adult and explicit, her punishment lived out on her flesh, her end annihilation - death or complete submission.

Pornography, like fairy tale, tells us who we are. It is the structure of male and female mind, the content of our shared erotic identity, the map of each inch and mile of our oppression and despair. (53)

Dworkin describes three pornographic stories, each "epistemologically" representing the definition of woman, what she is, desires, and needs. The first description begins the Story of O, or as she titles the chapter: "Women as Victim: Story of O," which is arranged similar to fairy tales. The main character, O ("a clear mythological figure: she is woman, and to name her O, zero, emptiness, says it all." [57]), is passed around from lover to lover in the boy's club of Roissy. Her tortures, rapes, and humiliation is increased as time goes on. Ultimately, while serving as an erotic model for her present lover's younger sister, O is taken to a party masked as an owl. At the party she is again tortured and raped, yet this time "realizes" that there is
nothing left for her present lover to do with her. O therefore asks to kill herself and is subsequently granted permission (56-57).

O’s apparent submission clearly displays woman as object. Her attitude toward oppressor incorporates “Judeo-Christian values of service an self-sacrifice and universal notions of woman hood, a logical scenario demonstrating the psychology of submission and self-hatred found in all oppressed peoples” (56).

The Story of O suggests the male gender’s role is to exercise the abuse of power over others. The eminence of identity is the power over annihilating woman, which is evident not only at the end with O’s death, but during her epoch of debasement and possession. She has no control over her own body nor “assertion of personality. Her body is a body, in the same way that a pencil is a pencil... It also means that O’s energy, or power, as a woman, as Woman, is absorbed” (58).

Correlating possession with prostitution (and hence pornography), Dworkin contends that like O, faced with subjugation and annihilation, so too are prostitutes (and pornography actors) faced with “carnal annihilation of will and choice” (60). The woman’s destruction is the man’s increased power. Dworkin likens this possession to ritualistic degradation which is

occasioned by the male need for and fear of initiation into manhood...

What occurs at Roissy is a clear perversion of real initiation. Rene’ and the others mutilate O’s body, but they are themselves untouched.

Her body substitutes for their bodies. O is marked with the scars which they should bear... To sum up, Story of O is a story of
psychic cannibalism, demonic possession, a story which posits men and women as being at opposite poles of the universe- the survival of one dependent on the absolute destruction of the other. It asks, like many stories, who is the most powerful, and it answers: men are, literally over women’s dead bodies. (60)

The next story, The Image created by Jean de Berg, or as Dworkin likewise labels the chapter, “Woman as Victim: The Image,” addresses the diametric appearances and stereotypes between male and female. The basic plot depicts Jean de Berg’s (the character) awe for Claire, of whom he has known for many years but does not deem her a “desirable conquest” due to her cool attitude and magnificent beauty (64). At a party, Berg is introduced to Anne (“Innocent Girl Dressed In White”), who maintains role as Claire’s slave (64). Anne is humiliated and embarrassed in public, and tortured and raped in private by Claire then subsequently by de Berg. The man returns home that evening, dreams about Claire, then awakens by a knock on the door. Claire has acknowledged her true role in life as de Berg’s slave. He beats her thus allowing her to be happy forever (65).

In showing the characterizations, Dworkin remarks that Claire, in her grand beauty and cold nature, troubled Berg for her lack of her vulnerability. Anne, of course, represents the ultimate vulnerable one: youthful and wanton. The male representative is Jean de Berg. The confident intellect, Jean de Berg is powerful and capable.
Evident is the master-slave motif which ultimately concludes as male becoming master and hence female is slave. Though Claire once held the master position, this quickly changed when a male figure entered the picture. Dworkin continues to compare the story with everyday occurrences by noting,

The moral of the story is that Claire, by virtue of her gender, can only find happiness in the female/slave role.

Here we are told what society would have us to know about lesbian relationships: a man is required for completion, consummation. Claire is miscast as master because of her literal sex, her genitalia...

The Image paints women as real female eunuchs, mutilated in the first instance, much as Freud suggested, by their lack of cock, incapable of achieving whole, organic, satisfying sexual union without the intrusion and participation of a male figure. (67)

This master/slave leitmotif is not isolated to literature. Because a woman is generally physically weaker than her male counterpart, she plays into an established role where physical strength is “meaningless” yet

[m]ale physical strength, regardless of its absolute measure, is meaningful. Male physical strength expressed as power, like male self, is not a subjective phenomenon; its significance is not whimsical...

Its absolute value is mythologized and mystified so that women are cowed by its legend as well as its reality. The power of physical strength combines with the power of self so that he not only is, he
Dworkin is quick to note that this force consumes pornography itself. Woman as weak, woman as submissive, and “woman as whore” endure within the “objective and real system of male sexual domination... because women are so regarded and so valued... The idea that pornography is widely believed to be ‘depictions of the erotic’ means only that the debasing of women is held to be the real pleasure of sex” (200-201). What is done in pornography is done to real women - both behind and in front of the camera. Pornography simply serves as this reinforcement to debase and abuse real women.

Now that we have examined gendered linguistic formations, applied it to various historical debates, and finally related this foundation to the pornography debate, it is time now to investigate and analyze the actual linguistic differences as applied to rhetorical analysis and the impact this holds on the debate’s future.
CHAPTER FOUR

ANALYSIS OF PARADIGM: APPLICATION TO PORNOGRAPHY DEBATE

We first begin using Weaver’s assessment of grammatical structure, finding specific noun, verb, and adjective differential between masculine and feminine usage within all previously studied debates. The following table categorizes the grammatical word usage comparing both traditional “masculine” and “feminine” previously written and spoken word choices.

Table 4

Comparison Between Traditional “Masculine” and “Feminine” Spoken and Written

Word Choices

<table>
<thead>
<tr>
<th>Grammer</th>
<th>“Masculine” Used Syntax</th>
<th>“Feminine Used Syntax”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Women</td>
<td>Women</td>
</tr>
<tr>
<td></td>
<td>Big Brother,</td>
<td>Government</td>
</tr>
<tr>
<td></td>
<td>Big Sister</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I,</td>
<td>We</td>
</tr>
<tr>
<td></td>
<td>Me</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Individual</td>
<td>Society,</td>
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<tr>
<td></td>
<td></td>
<td>Community,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children</td>
</tr>
<tr>
<td></td>
<td>Job (choice)</td>
<td>Coercion</td>
</tr>
<tr>
<td></td>
<td>Speech</td>
<td>Discrimination,</td>
</tr>
</tbody>
</table>
Offensive
Strength
Protection
Freedom
Male bond,
Oppression,
Victim,
Submission,
Humiliation,
Structure,
Exploit
Sex
Abuse,
Reduction
Pornographer
Pimp,
Trick,
Pedophiles,
Appreciation
Fetishization,
Economic (concerns)
Morality:
Kindness,
Patience,
Prayer (concerns)
Dancer
Prostitute,
Object,
Zero
Verbs
Enhance
Choose
Learned
Cherished

Degrade
Coerced
Relied
Ignored

Adjective (Concerns):
Economic engine,
Leisure economy,
Economic survival,
Dream job
Free and democratic society,

Modifier
Secure moral family life,
Moral and social grounds

Other masculine written and spoken syntax includes: “constitution,” “bedrock,”
“tolerance,” “appreciation,” “cherished,” “defend,” “understand,” and “snobby class

differences;” whereas, feminine written and spoken word usage includes: “silence,”
“fantasy,” “inequality,” “annihilation,” “responsibility,” “children,” “framed,”
Disjoining sentences allow for the discovery of the true genderization of
language. Not only are both sides forced to utilize the same gendered language, but
each must also apply specific gendered language relating to their argument - that is, the
traditional masculine supporters generally utilize actual masculine language and vice
versa. For example, individual/freedom/rights are all Latin masculine derivatives
Children/society/objectify are all Latin feminine gendered.

These grammatical usages clearly illustrate Weaver's assertion that “while you
are doing something with [language], it is doing something with you, or with your
intention” (278). By viewing specific syntax choices, we begin to see individual
meanings and usage reinforcing societal conventions. Choosing expressive words as
“prostitutes,” “oppression,” “reduction,” “subordinating,” “hurting,” “poor women,”
“sexual abuse,” “sexual objects,” and “destructive influence” automatically casts a
shadow of negativity which does indeed “express attitude.” Likewise, the masculine
word choices “bedrock,” “rights,” “freedom,” “strength,” “cherish,” “protect,”
“enhance,” “free and democratic society,” and “sexual power,” give a clear air of
potency and optimism. These expressive word choices represent each debate’s focus
and desired direction while guiding the contention in that direction.

Moreover, within this language resides the communicative occurrence’s
“meaningfulness,” as referenced by Frentz (1976). Because the definitions of the
debate elicit communicative vagueness while indirectly centering on precursory foci,
the “creative expectation” is not yet “completely meaningful” (335). What becomes
meaningful, then, are marked perceptual differences. Possessing fundamentally diametrical conceptualizations due to antecedent encounters, individuals, constrained by linguistic necessity, invariably reinforce an argument's tenets. The anti-pornographer's claim that government is needed for societal protection--that we as adults and parents cannot fulfill this responsibility or that we as women are not physically strong enough to ward off an attacker--clearly reinforce societal perceptions of the weaker role. Does it perhaps also consequently indicate the weaker argument? Traditional feminine arguments intensify societal cognition of female (and hence oppressed) weaknesses. Likewise, utilizing patriotic syntax and cogent asseverations strengthen the conventional masculine contentions. Asserting that individuality and nationalistic freedoms are specific American "rights" implies an intrepid duty for each. These individualistic declarations, moreover, personalize their arguments (e.g., "individual rights" as opposed to "societal safety"), which allows the creation of tangible premises to offer strength to contentions. Eagly's (1991) posit that men (and masculine arguments) focus on obtaining "tangible outcomes" holds true; these tangible images create a definite attainable goal (e.g., if something is to be an individualistic "right" then it is a "right" for all whether one wishes to act upon it or not). Comparatively, traditional "feminine" contentions tend to more readily possess those arguments which focus on morality or speech as abuse, which contains abstract ideas. Promoting pornography as a moral issue does not structure it as an overall individualistic goal since morality is viewed (secularly) to be quite subjective. This abstract view, then, takes a form not easily accessible nor sociably obtainable and is hence harder to achieve (e.g., if a law is to be enacted on the basis of morality or abuse
prevention, it will not encompass every individual since these aspects are indeed
greatly viewed as an individual conception).

Weaver goes on to extend the tangible and abstract word usage to view rhetoric
as whole. By stating that rhetoric creates attitudes and instigates actions, he contends
language “induces cooperation” within others. Hence, those specific words chosen by
individuals or groups of individuals clearly represent specific predilections in their
attempt to influence society. Interestingly, however, groups must utilize that imposed
gender-influenced language which serves to reinforce the existing oppression instead
of ridding it from society. Thus, though groups wish to persuade others of their
“correct” ideals, their word usage reinforces the very contentions which they hope to
rid.

A further such stumbling block lies in the inability of pornography to converge
within the episodic sequence. Frentz (1976) contends that episodes are distinguished
particularly by their goal-oriented significance and claims that in order for groups to
progress, those pursuant goals must be agreed upon. If no agreement can be made, a
breakdown of the episode will occur. So it is with the pornography debate: each side
exhibits no similar definitional nor ideal agreement. Each agrees upon one ideal: the
legal status of pornography but fails to agree upon any other issue. This lack of
definitional agreement causes dissension and lack of cohesion among group members
introducing varied goals.
FINAL THOUGHTS

To possess linguistic (and ultimately societal) equality, androgynous language (language which refrains from forced idiosyncratic diminishment) must not only be implemented but practiced. Traditional "masculine" authority must now share its position as both genders demonstrate responsibility and individual competence. Distributing power with adept individuals necessitates diminishing improprieties.

We must consider this choice instrumental power, however, for as D.H. Lawrence well notes, "there are two kinds of power: the power to dominate others, and the power to fulfill oneself" (Key, 1975, 144). For genders to embrace the latter is to soundly acknowledge the importance of understanding ideologies and support of others—others of either gender—in order to decisively fulfill oneself. This does not come without immense cultural and personal pragmatic modification requiring each a denuded, yet bona fide, self-awareness.

Yet, would this transformation critically challenge the very fabric of our communicative and perceptual ideals thus occasioning societal pandemonium? Or is society ready to accept the equality of all individuals? Reconstructing linguistic focus abducts dissenting cultural impacts by shifting power differentials. Naturally, reform cannot happen expeditiously nor without dissension, for century-year old oppressive language can only change with altered perceptions. Indeed, the very oppressive reinforcement must experience metamorphosis to purge the precursory and injurious societal impregnation.

Society cannot facilely nor abruptly re-contrive its foundation due to certain structural collapse, rather, a dissimilar strategy must be enacted for which it redefines.
We must eradicate that perilously oppressive or subjugated language and allow the re-articulation to transform into uncontaminated and effectual linguistic syntax. When the oppressed redefine those words which were once used in negative context against them, they not only change societal perception and linguistic recognition, but gain the power of respect and competency that come with the change. It is only here that perceptions and dissenting behavior will commence the transformation into veneration for those formerly oppressed.

Re-claiming negative word usage must pertain to both genders. It is not enough for females to recapture those negative slurs (e.g., "bitch"). but for males to refuse to be defined negatively as well. No longer can man be described as that sex that "has ever found its chief interest in war and commerce" or "a sportsman who wants to hunt, seek, chase, and catch what he wants" or even "a one-eyed monster; he sees what he wants to see" as defined by various authors within A Feminist Dictionary (246). Instead, the speaker must note that while defining one part, the other has hence been defined, thus causing need for positive definitions for both genders and class differentials.

This linguistic reconstruction would then transcend from everyday spoken usage into current perception and thus institute the delineation of those institutions which reinforce objectification. Though certain individuals protest that such entities such as strip clubs and pornographic magazines and films are individualistic choices, one must inquire how much of this protest is actually fueled by received economic measures? Granted, though some amateur photographers simply claim pleasure when photographing or filming intimate moments of themselves, many others rely on
pornography as their sole source of income and greatly profit economically. Many, like “Karen,” acquire enough money during one evening to live in lush comfort for long spans of time. Perhaps, then, many are not protesting for their “rights” so much as they are for their earnings.

I say this not with harsh intentions, but, rather to illuminate this clear reinforcement of oppression. Female adult entertainment clubs focus on men granting money to those women who perform to their satisfaction. It is the woman whose main goal is to please the man with her body; the male becomes the dominant one whom the woman must gratify for economic survival. Indeed, there are comparatively few male strip clubs where roles are reversed, where women dominate a man’s economic and perceptual status. Pornographic institutions reinforce the objectification of women; women choose to pornographically perform due to substantial economic profits created and enforced by a system which furthers the oppression of women.

Thus, we can continue attempts to rid society of pornographic institutions but without treating the true problem of misogynistic and other oppressive perceptions (and hence, gendered-influenced language), the “problem” will continue. To treat the symptoms as crime, immoral conduct, and objectification is to redefine and remold language and perceptions. Reclaiming that language that was once harmfully used demonstrates strength and bravery, and changes negative perceptions into positive such that the once oppressed find their voice and freedom.
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