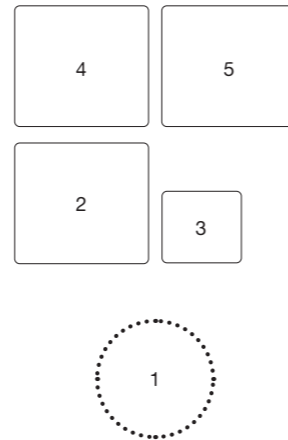


1. **SCUM manifesto, Delphine Seyrig et Carole Roussopoulos.**  
France, 1976.

[ 0:41 - 3:45 ]



Delphine Seyrig

SCUM Manifesto...

*typewriter noise...*

... Valerie Solonas

*typewriter noise ...*

... 1967

*typewriter noise ...*

Delphine Seyrig

Life in this society being, at best, an utter bore and no aspect of society being at all relevant to women, there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation and destroy the male sex.

*Delphine continues to dictate the text, reading each word and punctuation.*

It is now technically feasible to reproduce without the aid of males (or, for that matter, females) and to produce only females. We must begin immediately to do so. The male is a biological accident: the Y (male) gene is an incomplete X (female) gene, that is, it has an incomplete set of chromosomes. In other words, the male is an incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited. Maleness is a deficiency disease and males...

[ 22:48 - 25:28 ]



Delphine Seyrig

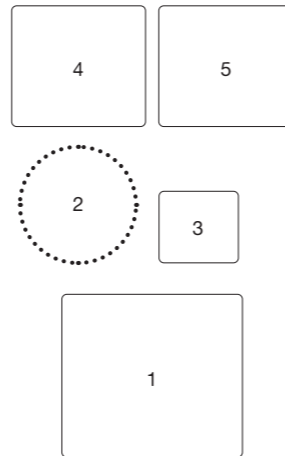
2. No human reason for money-work system. Supply the non-relating male with the delusion of usefulness, and enable him to try to justify his existence by digging holes and then filling them up. Leisure time horrifies the male, who will have nothing to do but contemplate his grotesque self. Unable to relate or to love, the male must work. The male must work. Females crave absorbing, emotionally satisfying, meaningful activity, but lacking the opportunity or ability for this, they prefer to idle and waste away their time in ways of their own choosing - sleeping, playing, daydreaming, lolling about on the beach, listening to music, sewing, getting analyzed, decorating their houses, etc. Therefore, many females would, even assuming complete economic equality between the sexes, prefer living with males or peddling their asses on the street, thus having most of their time for themselves, to spending many hours of their days-doing boring, stultifying, non-creative work for someone else, functioning as less than animals, as machines, or, at best - if able to get a «good» job - co-managing the shitpile. What will liberate women, therefore, from male control is the total elimination of the money-work system, not the attainment of economic equality with men within it..

TV News

*30 people of the same village were assassinated by right-hand extremists in a village close to Buenos Aires. Six months after the arrival of the military forces, nothing is rule, quite to the contrary. According to our special correspondent in Argentina Régis Faucon. Appearances are misleading. The frontage is impressive. In Buenos Aires, modern and sprawling city, one could believe to be in some European or North-American city. But the image of the child who plays with the pigeons in the "Plaza de Mayo" should not mask another reality of the Argentinean life, violence.*

2. **Les Prostituées de Lyon parlent , Carole Roussopoulos.  
France, 1975.**

[ 01:29 - 4:20 ]



woman 1 We came here because of the prison sentences – a few days, hard time - and prison means suspension of parental custody, which is the most important thing to all women here, as all have children. We also protest against tickets. All police brigades in Lyon and now in the entire country give us tickets on the go. They don't stop to try to find out our identity; they pass us by in their cars, they raise their big finger and that means: We've given you a ticket.

off camera *When you're two, it's two.*

woman1 It starts with the big finger and, by the end of the evening, the whole hand is gone, 'cause we have 5 tickets. On average, every woman in Lyon gets 2-3 tickets a day, and every ticket means 3 to 8 jail days, and costs us 160 francs. Which means that, together, all prostitutes of France bring the government 150 billion francs per year. These are very important figures. Taxes are another problem. We have to pay taxes. One of them is a 5-year retroactive tax, meaning that a woman who has been working for 5 years must pay 5 years of taxes, so all her savings will go down the drain. So she'll have to keep being a prostitute in order to save some more money. It's not clear whether they want us to stop or rather, to make us keep being prostitutes. What else, ladies? What other requests do we have? Oh, yes, if we pay taxes - which is only fair, because we work, we are full-fledged women - we should also get social security and the rest. Right now, we pay taxes, but we don't get anything, maybe just blows, from time to time. What's more, we get insulted by police brigades, who have no shame, sometimes they mistreat and hit us. They are disrespectful, and when we tell them: Gentlemen, please be polite!, they answer: Polite with you? You are a whore! A nobody. We have to react, because we think we are women who have a job and who are clean. We do what we do because society forces us to, we have no other choice. With the minimum wage one gets in factories or shops... A journalist said: After all, they can pull out] and become shop girls, they are in high demand. But with 123.000 francs, which is the amount of the minimum wage, I don't think you can raise a child, or two, or three.

It's almost impossible. All women are forced to become prostitutes these days: whether it's the secretary who sleeps with her boss in order not to get sacked, or the shop girl who lets herself groped in order not to get sacked, or the sale girl who takes a client in the evening because she can't manage with the money she gets. That's why we are here and now we can say we did our best.

[ 13:09 - 18:05 ]



woman 3 Now we wait to find out how the authorities will stand. As one can see, we are in high spirits. so we can keep going for 3 weeks or a month if necessary, as we receive tons of food in every city, we have a canteen, we have bedrooms.

woman 1 It must be said that people bring us food all the time. They bring us everything, they bring us flowers and they encourage us, which is fantastic.

woman 3 It means that public opinion is full of pimps and clients! Yes, pimps, let's talk about them! People have the wrong idea about them. One thing is certain: we must first define what is a pimp. In theory, the pimp is the one that benefits from a prostitute's money. So, if we are granted the status of regular women, the authorities scream: Oh God, that's terrible, there are too many pimps! If they would grant us this status, they would solve the problem. But it's too bad, 'cause without pimps, the authorities would have nothing to do other than sit around. They would get bored, so they must preserve them. They say that prostitutes are a pretext to caught pimps, but in fact, if they wouldn't want pimps, they could legalize us, and then pimps would disappear as well. I wonder what right some people have to ask us: Where do your money go? Am I allowed to ask a regular employee what he does with his money? I don't see why we are held accountable for the money we make. If I want to tear my bills, or cover my room with them, - in case I had that many, which I don't right now - but anyway, if I felt like doing that with my own money, I wouldn't have to justify myself. It's obvious that we have to work with someone even if it lasts only 2, 3, or 8 days, or even 15, even if I want to change or to take ten at once. No, I'm not that greedy. If we want to get ten, or to change them every day, who is entitled to stop us from having someone for whom we have feelings? Anyway, pimps have always been a pretext that the state uses to legitimize taking the prostitutes' money. Do you agree?

woman 1 Yes, of course I do. What I think is wrong is that when a prostitute meets up with a man, he automatically becomes a pimp. as if we couldn't meet with a man for other reasons. I think this is false for all of us. We can meet with a man because he is a man and we are women, that's all.

woman 3 Anyway, the time has come for people to face reality, because we can't go on like this. I'm not saying they are no more pimps; maybe they are. But even if they still are 5%, one must realize that the other 95% of women have a man like all women do, and there's nothing more to it. But what do you call a pimp? Those 5%? Anyway, pimps are those big shots that nobody ever troubles with anything. Pimps are often high-ranking people who were not touched by the '72 police scandals, 'cause they were warned against them and they could pull out on time, which means they still benefit from it. They benefit from the bribes they get here and there. This happens in Lyon. And those are high-ranking pimps, because they receive bribes, in exchange for doing certain favors. These are pimps, not the guy who loves a woman and that takes her out... There are pimps at all levels. Let me tell you something: between the C.E.O and the worker, there are many levels too. It's exploitation all the same. The lowest employee at Berlier is exploited by 150 people. So, exploitation is not specific to prostitution. Exploitation is specific to society, not to prostitution. I condemn these abuses against the girls, which are said to be directed towards the pimps. These are lies. The state says the pimps are the target so it can have a clean conscience.

woman 1 We all agree, but people outside don't get it. People must understand that, if they see us with a guy, it doesn't mean he's a pimp, it only means we like him. Maybe tomorrow we won't any more, and that'll be his loss. But for now we like him and there's nothing more to it. If this guy makes 200.000 francs a month and I make 300.000, and we put our money together, it's obvious he'll benefit from it. But anyhow, all these married women who sit around at home... Good for them, it's a situation the couple has agreed to. The man works and brings money home. I know people who are legally married, nice people. And yet the man has not worked a day in his life, and the woman brings the money home. Nobody wonders why the man isn't working, as long as the woman has a honorable job. Maybe prostitution is not exactly a honorable job, but it's a job.

Carole Roussopoulos The prostitutes of Lyon occupied the church of Saint-Nizier. I said to myself: 'We've got to go and see them'. We had great difficulty getting into the church, because the prostitutes didn't trust us, they didn't know us... So we had our machine, and I explained to them that, since they couldn't leave the church at the risk of being picked up by the cops, I told them: 'What we could do is film inside the church every morning. Then you get together and see what's going wrong, what you don't want to say any more, etc.'. We erase the footage straight away (we didn't have any editing equipment on site, we had nothing), and then we try to find some TV sets to put outside. And since you can't talk to the population, because you can't leave the church, you're going to talk to them through these boxes.' They understood that very quickly, well very quickly... it still took one or two hours of discussion. And so, outside this church, we could hear the prostitutes, and it was incredible. There were car accidents, people braking, because the sound was excellent, the sound was very loud...

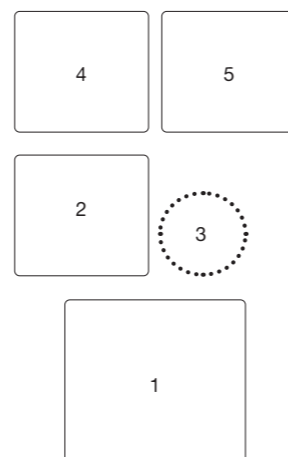
Off camera Let all the women come and help us, in all the churches where there are prostitutes, let them come and help us because we need them, because now it's no longer the fact that they're prostitutes, it's the fact that we're women and Madame Françoise Giroud refuses to look after us because she doesn't see us as women, she sees us as prostitutes, therefore whores, therefore nothing at all. We'd like someone to speak up and let us know whose business it is.'

Off camera 2 We won't leave until we get results. Because at the moment, we pay taxes, we pay everything, but we're not entitled to anything.

Carole Roussopoulos There was this immediacy of the image, this lightness... We were completely at ease from the start with these cheap tapes. And above all, we could look back at what we'd done. I think that's what reassured all the women. Well, not any more, but for women of my generation, we were very good at handling an iron, but as soon as it came to a car or an engine, it seemed extremely complicated; and for all these insecure people, both in front of the camera and behind it, we could talk and discuss things straight away. The women very quickly realised that video was going to be one of the ways in which they could tell their story.

3. **Delphine et Carole, insoumuses, Callisto McNulty.**  
France, 2019.

[ 41:27 - 44:36 ]

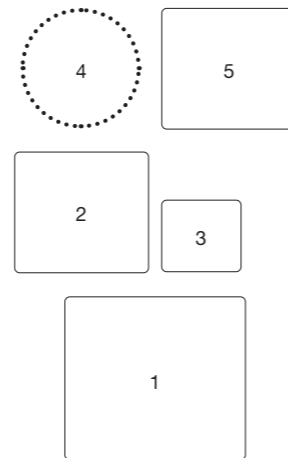


*That's what I call all those anonymous people who make history, they become pioneers, the causes they defend, and as they defend them well, I would say very modestly: they become heroines.*

4.

**Monique LIPV, Carole Roussopoulos.**  
**France, 1973.**

[ 01:02 - 04:21 ]



a woman

Women say they are afraid to express themselves. And the action committee helped them to assert themselves. They told you straight out, and the young workers too, that there's a structure in the union, there's a certain hierarchy, and that scares us. And the action committee has no structure, there's a certain freedom, you dare to express yourself, you're not judged and you can say something stupid and it's taken up by someone else and reworded. So you see, I think it helps people to disengage and to recognise themselves, to be recognised. And I still think, yes it's true, I think the unions find it hard to understand. disent qu'elles ont peur de s'exprimer. Et le comité d'action les a aidées quand même dans ce sens à s'affirmer. Elles vous disaient carrément et les jeunes travailleurs également y'a une structure dans le syndicat, il y a une certaine hiérarchie ça nous fait peur. Et le comité d'action n'a pas de structure, il y a une certaine liberté, on ose s'exprimer, on n'est pas jugé et on peut dire une bêtise en fait c'est repris par quelqu'un d'autre, reformulé. Enfin voyez, je crois que ça aide les gens à se désaliéner et à se reconnaître, à être reconnu. Et je crois quand même, que oui c'est vrai, je crois que les syndicats ont du mal de piger.

*(Intertitre 1976, extraits de presse)*

Monique

I'm going to tell you a little bit about what's happening at LIP with regard to women, but I'm going to replace each time the word man by the word white and the word woman by the word Arab. So every time I say 'the Arabs' it means 'the women'. So at LIP half the employees are white and half are Arab. Naturally, the top bosses are white. The great white chiefs think, reflect and speak. We Arabs think, and I know, because I'm an Arab, we think. But the great white chiefs can't know that we think, because we're never allowed to say what we think about. So only the great white chiefs lead the struggle and we Arabs follow. Note that there are also, apart from the Arabs, there are whites who are not great leaders. There are a lot of little white guys, they don't have much of a say. But when they do say something, it's less frowned upon than when it's an Arab. And in some cases, these little white guys are on the side of the big white chiefs, for example, when it comes to Arab problems. It's true, Arabs, we have Arab problems. And then the whites, you see, they can't understand, you see it bothers them. For example, we don't have the same diseases as them. These

Arabs have complicated stomachs. The great white chiefs, or any white chiefs for that matter, when they have illnesses it's noble illnesses. These are real things, serious problems. It's not like these Arabs who complain about everything and nothing. And they're annoying. So obviously, when it comes to wrestling for example, we can say that everyone will be defended, even the Arabs. There's a good reason for that, and I'll tell you why. It's because this factory can't run without Arabs.

[ 17:23 - 19:01 ]



Christiane

Of course, by the time I was telling them all about it, the minutes were ticking away ...And then afterwards it wasn't too long at all, I thought it was good ... and I said: 'by the way, I've brought you some posters', I showed them the posters there, and I said 'oh yes, by the way, there was also a stand, they had made T-shirts with the woman's emblem like us. You see, I bought one out of solidarity, it's normal. So here it is, I've got it on me, it represents the earth with a woman's hand.

Monique

There were a lot of us. We gathered around her to tell her that she had explained herself well and that she had even said things that had never been said at LIP, like for example ... even daring to say the word homosexual, that had never even been said.

Christiane

A woman from the women's group, from the women's committee, came up to me and said, 'Well, at least it's good because you said things that had never been said at LIP. Finally, you told them!», she said to me.

Monique

And as soon as one of us, especially if she is a woman, wants to propose an idea, with the first word, we are silenced or there is a reaction and we cannot analyze our thoughts, so what we wanted to say, ends up being expressed so poorly... that it really doesn't seem important!

Christiane

Yes, because I'm telling you... we are intimidated because we are not used to speaking, especially I, because I wouldn't want to speak and say nonsense, you know? And also, it immediately freezes you, it's... All the problem...

Monique

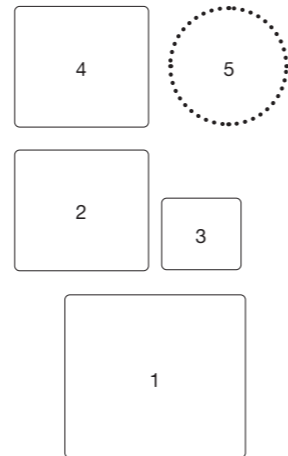
It's a struggle, a battle against them.

Christiane

We argue, we feel that we appear aggressive. - It's much less... - It's much harder... effective, let's put it that way.

5. **Le FHAR (Front homosexuel d'action révolutionnaire),**  
**Carole Roussopoulos. France, 1971.**

[ 06:48 - 08:47 ]



G.Hocquenghem

When a homosexual man desires to be fucked by another homosexual man, that does not mean that he feels inferior. That would be applying social rhetoric upon desire. It implies that desire must be expressed according to power relations created by bourgeois institutions and all that.... Sexual roles are not the same thing, as they are experienced when you have sex or love someone, or when you love many, as the social roles that are imposed upon sexuality. Meaning, the fact that one wants to fuck or be fucked or both alternatively, altogether and all, has nothing to do with being considered inferior or superior. That's only seen in bourgeois mentality. I don't see how any pleasure could be experienced by identifying as inferior. It can only bring shame, or frigidity. And considering oneself superior is a bourgeois feeling most reactionary, depriving oneself of any pleasure that one... Well as feeling superior is linked to the male archetype, so especially for men, obviously they wouldn't be homosexuals as they would feel that it would question male superiority, if they were to get fucked. What we're trying to show, what we demonstrate is that one feels great pleasure fucking as well as being fucked. We don't want to break roles that bring about power relations, but to break power relations by introducing our own power relations towards people who already have power; meaning towards those we call heteros, among whom are some hetero-cops, as they want to impose their morality on everyone.

[ 24:03 - 25:51 ]

What has now changed, is that we're no longer going to rally political ideas or strategies. We'll have movements like this, where guys start from their gut girls start from their gut, and immigrants too, etc. We'll try to discuss altogether, it will be tough. But in my opinion, it won't be as tough as discussing between small groups. It will be tough because there are so many contradictions. Up until now, no one took the FHAR seriously, because of all the ones saying: there are only 30 of you. Assuming your cause is just, you can plainly see that, as it is not a problem that is central to people lives, It's not an important issue. From publishing the «Tout!» issue, from our actions and word-of-mouth, there were 150 of us at the last general assembly I'm not saying it's a huge crowd, but suddenly, growing from 30 to 150 did something for us What's happening now, proves that it's indeed become a mass problem. Not simply because 4% of the population practices homosexuality, but because it's disquieting and interesting for everyone On the same level as politics or...



*Queers, Fags with us!*

*Queers, Fags with us!*

*We are a social disease!*

*We are a social disease!*

*We are a social disease!*