Mama Bears will close down for ONE DAY in June, to remove the chimney in the coffee house area. The exact date is not known as we go to press, but it will be later than the last half of June. We'll post the date on our event board when we know. Removing the chimney itself isn't a big deal, as the mortar between the bricks is so old it's ready to crumble. But the 2-foot high cement base on which it rests is going to need jackhammers.

(You won't want to be here!) Then of course, the next thing is tiling the coffee house floor; many of you have already bought your space ($60.00) and according to Carol, we've received money for almost 300 tiles, of the 750 we need. A little fill-in for new arrivals: our original vision included 12x12 inch Mexican—those gorgeous earth color—tiles, but we couldn't afford it; the concrete floor was too uneven, that we couldn't just do it ourselves (by the way, we're taking bids on the job!...our estimate of the cost of installation plus the tiles themselves is $60 per tile, with 750 tiles needed. So, we got the bright idea, sparked on by Margaret Sloan-Hunter and Gayle Marie, of having our customers and friends "buy squares"—at 1 buck each. When you buy your square (or squares) you write, in indelible magic marker, your name or whatever you like.

Heather got the ball rolling by showing up one morning, bright and cheerful, with a chalk marker, and she and Carol just started right in, marking off squares, and I must admit, I didn't get. Meantime, we've got enough serious writing to support this cause, and have goods and services to add to the raffle. Contact us. For example, suave, debonair Marguerite Kotwitz, of Amazon Earthworks, is donating some of her lovely earthware. (And a date, too, Marguerite? Did we hear that right?)

The raffle will be in September, so you have plenty of time to add to the calendar period (June-July) and buy in the next (Aug.-Sept.)!

In this issue Barbara Bull has written a column to say she's not going to any more. We'll see. These creative wild-card genres types are all alike...they go into "lying fallow now", and when they don't...which always necessarily comes before the sprouting and growing and bearing fruit state—they are inclined to think it means the end. But I know that B.S. Bull has lots more to say to us. Her thoughts, even now, are murkily involving her mind in "politics," as you can see from her column.

Co-incidentally, a new book arrived at Mama Bears, called The New Politics of Inequality, by Thomas Byrne Eshall, $5.95 which speaks very much to that issue. As the book cover states: "A quiet transfer of power has taken place in the nation's capital. Here is how it happened—and why it matters..." Radical changes have occurred, and we're only dimly aware of them, and their implications. I'm making sure Barbara reads this book...more to come.

Many other changes are in the germinating stage, beautiful creative notions flowering in Carol's

(Continued on page 19)
Ravens Road

By Paula Gunn Allen

(Continued from Mama Bears News & Notes Issue 1, Volume 3)

After she had come down from the mountain, she had found a job in Seattle, settled into a life that was reasonably satisfactory. She worked at the university as a records clerk, though she had had some training as a technician in the army. The job was boring and tedious, and the salary wasn't much, but there were compensations. She believed that eventually the job would lead somewhere, given her special job in the army and her almost obsessive interest in post-war technology. She was also somewhat of a mystic, both of the future and of the ancient earth of the tribal people. Her life there was free of the sense of oppression she had grown up with, and though she returned home often as she could afford to, she returned to the northwest like a magnetized needle to true north. She felt a strange kinship to this place, its cool winters and pale sun, its seemingly endless rain. And she worked with a great deal of commitment. There was a community of lesbians, of sorts, that had grown up around their army days bar, the Silver Slipper, a lesbian bar that was discreetly tucked away on the second floor of one of the downtown buildings.

She had been introduced to the bar by her first lover, a Captain who was her C.O. Barbara—Bee, they called her—had been military all the way. Correct and crisp, nearly brutal, she swaggered through her days and staggered through her nights. She was a heavy drinker, but then everyone was, and she held it well—at least until they got her back to her quarters, or until it was very late and her staggering and occasional bouts of terrifying rage would go unremarked by anyone with superior status or a desire to do her harm.

From the first time she saw Bee, shortly after arriving on base in the spring of 1944, Allie had felt her stomach go weak with desire every time the woman had looked at her, her honey colored hair crisp and coldly shining under her cap. From the first time she saw her, Allie had wanted her, and it was not the first woman Allie felt that erotic charge around, but she was the first who did much about it.

She called Allie to her quarters one night, late, and questioned her sharply about her work that day. Allie called it a company was not much of a punishment, and branding was a technical in the Army. The job was boring and tedious, and the salary wasn't much, but there were compensations. She believed that eventually the job would lead somewhere, given her special job in the army and her almost obsessive interest in post-war technology. She was also somewhat of a mystic, both of the future and of the ancient earth of the tribal people. Her life there was free of the sense of oppression she had grown up with, and though she returned home often as she could afford to, she returned to the northwest like a magnetized needle to true north. She felt a strange kinship to this place, its cool winters and pale sun, its seemingly endless rain. And she worked with a great deal of commitment. There was a community of lesbians, of sorts, that had grown up around their army days bar, the Silver Slipper, a lesbian bar that was discreetly tucked away on the second floor of one of the downtown buildings.

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She called Allie to her quarters one night, late, and questioned her sharply about her work that day. Allie answered, feeling only mildly worried; she had faced frightening white authorities often in her life, so often that she was all but indifferent to their power. She knew it was only physical power in the end, and she was accustomed to being punished by anyone with superior status or a desire to do her harm. That was her way. The way she saw it, the worst had already happened. There was little worse that they could threaten her with.

Bee Captain was her name, and her introduction, during which she had stared at Allie quite boldly, almost as though she was angry, abruptly, surprisingly, offered her some wine, invited her to stay and play a game of chess. Allie took the wine, but refused the game, saying she didn't know how to play it. She wanted to stay, but couldn't think how.

She couldn't have worried. Bee thought of everything. She seemed to understand how Allie felt about her, and after a time she sat near her on the couch where she had directed her to be seated when she offered her wine. She refilled Allie's glass, turning her, body in such a way that Allie could see the line of her throat as it blended toward the curve of her breast beneath her stiffly starched shirt. Allie had been ready for many kinds of trouble, for any kind, she had thought in her tough, youthful innocence.

But desire was new. Wanting. Seeing Captain Brandon's hair soft in the low light of her quarters. Seeing her neck gleaming as soft as polished turquoise stones, river rocks, agate, quartz, in the small vee her slightly opened blouse revealed. And why didn't she wear her tie. Well, it was evening. She wasn't on duty. And something else, the Captain's face seemed softer, her eyes gray receding, not flat and hard as they were during the day. Now all this was of interest to Allie. Of interest and growing excitement.

This made Allie smile in herself, coil her muscles in another kind of tension, toss her head, however well—at least until they got her back to her quarters, or until it was very late and her staggering and occasional bouts of terrifying rage would go unremarked by anyone with superior status or a desire to do her harm. From the first time she saw her, Allie had wanted her, and it was not the first woman Allie felt that erotic charge around, but she was the first who did much about it.

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LIVING YOUR SUN SIGN: AN ACT OF POWER

As I write this, it's around Mother's Day, and as you read this, the Sun is probably in Cancer (Sign of the Mother). I want to talk about our relationship to the Mother/Womb, something I focus on in the chart as well.

Recently (April 24), a very powerful lunar eclipse occurred. Three factors made it especially potent: First, it was a total eclipse, during which we saw the Moon (Mother) enter completely into the darkness and re-emerge. Second, it took place in the Sign of Scorpio, the Sign of the underworld and transformation. Third, it was very close in the sky to where Pluto (Lord of the Underworld) currently is located, thus receiving that influence.

So it occurred to me that this eclipse time represented an intense microcosmic experience of what this whole 172-year transit of Pluto through Scorpio is about: descent and rebirth. And, in fact, within a few days following the eclipse, several events came to light expressing this theme: the massive and sudden, a major earthquake, etc., as well as several personal "earthquakes" closer to home, which seemed to me to embody the passion and intensity of the Mother more than anything else, and I kept seeing Enkhi in labor, in the throes of rebirthing her visiting sister Inanna (Queen of Heaven) into the world.

So I thought I'd talk here about the Sun Sign (your Sign as a vehicle, a Way emerging from our particular Mother/Womb into a particular new world). This triadic relationship gives the Sun Sign potency: it is neither a static description of who you are, nor a goal in itself, but rather a third force that moves you from one reality to another.

Birth is a moment (often a long moment) of intense ambivalence. We’re surely outgrown the Womb, but we’re reluctant to leave the security of the symbiotic relationship that has sustained us. The new world is scary, unknown. We don’t know whether or not we have the resources with which to survive it. Yet it holds an excitement in its potential for us.

Resolving our ambivalence requires an act of courage—an act of power and beauty, as Lynn Andrews/Agnes Whisding Elk might say. It is the Way of the Warrior. For each of us it is the Path symbolized by our Sun sign.

Often in the midst of the intensity (e.g., the current period), we can’t see what it is we must let go of, much less what might be the rewards of doing so. Sometimes, if we’re really stuck (in your position?), we bring in a midwife, a catalyst—a person or event that assists us in our emergency. But it’s our own birth, nevertheless, and our Path means— and we may have the courage to live it—only if we remember where we’re coming from and where we’re going.

So here's a capsule summary for the Signs grouped here according to their Element, for simplicity's sake: the nature of the Womb we must leave, what new world we long to experience, and the act of power (our Sign) that can bring that new reality to life.

Aries, Leo, Sagittarius—The Fire Signs

What’s familiar to you is psychic/emotional one- ness. Your Womb is Water, the blood of the Mother that binds two or more people in relationship/family/ clan/tribe for survival. You know well the fluidity of the inner dimensions, and have the insight born of interdependent perceptions, needs, experiences. You’ve been fed by all the stories of the ancestors.

As you’ve grown, it become oppressive. You may feel overprotected, even victimized, but you’re dependent at the same time. You’re getting tired of feeling invisible, lost, merged, dependent, over­whelmed, heaved out, overpowered.

You long to take form, to manifest as your own person, become functional and self-reliant, to accomplish something of lasting value, to feel a sense of validity and self-worth. You’d like to feel some muscle, work hard and reap the fruits of your labor.

The new world for you is Earth. Your act of power, which will birth you from Water into Earth, requires you to act, aggress, express, explore, play, risk, make yourself visible, have vision, stand for your own truth, inspire, energize, fertilize.

This is the Path of Fire.

Taurus, Virgo, Capricorn—The Earth Signs

Yours is the high-energy Womb of Fire. You’re talented and competent and powerful—a magician. You’re used to being the best, and others expect it of you. Smart, (over)educated, perhaps athletic, a performer with a well-developed ego, you may have used your talents and wisdom to manipulate others and maintain your power. You need the attention. You have the ability to create your own universe, and it’s the only one you see any more. It’s getting exhausting and isolating being superwoman. Making a big-to-do about your powers saps all your energy.

The new world for you is Earth. This triadic relationship gives the Sun Sign potency: it is neither a static description of who you are, nor a goal in itself, but rather a third force that moves you from one reality to another.

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The hands that formed these small sculptures must have caressed the curve of an enormous breast and they must have felt the roll of flesh at the back of a waist. An intimate understanding of bounty is evident. This is not the view of a male hunter/cherisher/artist. The artist knew themselves and their power as women.

After these minor revelations I began to look at ancient art with a particularly physical and biological attitude. I began to recognize the familiar postures of the figures. I do the same ecstatic offering of my body when I am feeling abundant. Some connection was sparked. Actually being a woman makes me privy to a body of knowledge unknowable to those who aren't. As I sketched and studied, I realized that more important than my recall of dates and places, was my understanding of women. We travel in cycles. We are dark and cavernous. We bear life. I can no longer tolerate the trivializing descriptions of ancient woman images offered by male scholars.

Our long heritage in art history is speculation by contemporary western men. The Venus of Willendorf is identified as “possibly the artist’s wife.” This presupposes that the artist was male and that he was married. I can not stretch my interpretation of history to believe that marriage existed in 20-22,000 B.C. I certainly have a hard time believing that the Magnificent Venus of Willendorf was married to an artist. The Venus of Lespeugue is described by these words: “an atmosphere of resignation, if not sorrow or subjection pervades this figure.” When I see these figures, I see strength, beauty, and I do not see sorrow. I do not see defeat. The attitudes of the bodies are strongly benevolent images. The heads look down, blessing supplicants. The Goddesses press their breasts as if to expel their milk which has long been a symbol of life essence. These are not sorrowful gestures. These things are something a woman with too much milk might do. There is nothing defeated about having too much. Men have no understanding of how it feels to be the source of life. Most likely the men who write the art history interpretations have never taken the time to notice how supranatural the act of nursing an infant is.

Images have not only been misinterpreted and deliberately suppressed by men, but there was a long period when the christian armies set out to destroy what they could that alluded to the Goddess or the worship of nature. Men do not understand how it feels to hold the potential for life in their breasts, hips and bellies. That feeling is the Goddess manifest. If women feel one with a terrible feminine power, men will do what they can to prevent it. But our reunion with the Goddess is inevitable and on the way. Women are rediscovering what amazing strength is our legacy. Women are the Goddess incarnate. That woman knowledge is what I want to offer through my art.

The power of woman’s art first attracted me while I was sitting in a darkened hall during an Art History Lecture at the University of Oregon. Thoughts of rituals, shamans, priestesses and seers filled my head. I saw beautiful fat venuses and angry dark goddesses. The bulk and volutie of the figures are evocative of my memories of my relationships to myself, and to the people and places of Indonesia.

In 1975, I was studying Social Work in graduate school. Something, I felt like a batik wall, hanging. This was followed by several others I gave as gifts. Soon this newly discovered creativity was much more interesting than my “chosen” profession.

After several years though, that original creative spark felt very stifled. So in 1981, I traveled to the “Motherland of Batik,” Indonesia, to live and study my art in greater depth. Largely symbolic in form, the pieces take the viewer on a visual journey of my relationship to myself, and to the people and places of Indonesia.

The work really spans the past five years. Several of the pieces were completed while I was living there. The rest were done since I’ve been back in the States. It’s been an important way for me to integrate, to understand the experiences I went through. We’re not exposed to much Batik in this country. Most people think it began and ended in the 60’s with the ‘hippies’. But it is a true ancient art form developed to an incredibly intricate degree in many parts of the world.

TRIVIA 2018

TRINITY 1985 Batik on Cotton

Linda Kaun
My First Encounter with the Cards.

One dismal day, fifteen years ago, my friend Rosalie offered to read her brand new Tarot cards to help shed some light on the demise of what I had thought would be a life-long sustaining major love relationship. I was in a terrible emotional state, so I put aside my usual cynicism about such things and agreed to give it a try. Neither of us knew much about the Tarot, but we had a set of instructions to go by, and we were both eager to go through with it. The cards were shuffled and put in the prescribed manner. Then Rosalie picked up the deck and dealt out eleven cards in the suggested layout pattern.

There on the table lay a technicolor mosaic of characters from out of the myths, legends, and storybooks of my childhood. Yet somehow the pictures were simultaneously relevant to me in the immediate present. Together Rosalie and I poured over the printed interpretations. With almost uncanny accuracy, they corresponded to my situation. I had to better understand my position, to see external and internal factors in my life merging to create a matrix of ease/stress patterns. Indications of previously unrealized options for fulfillment—and clues about how best to cope in the future—gradually emerged via implicit, rather than explicit, suggestions.

Through the pictured environments, flora and fauna, architecture, furniture and tools—by way of movement, posture, gesture, costume and accessories, significant aspects of my life were revealed to me. I was shown visually, rather than told verbally, what I needed to know to help me through the difficulties and enable me to grow beyond them.

The very next day I bought my own deck and got hold of The Psychic Tarot, $3.50, by Joanne Kowalski, a feminist, humanist, and woman of political consciousness. In conjunction with Joanne’s interpretations, I seemed to have an intuitive affinity with the pictures, and was immediately drawn to the distinctive, neoclassical style of the Tarot artist, Pamela Colman Smith. That her name did not appear in the title of the deck made me indignant. To remedy this situation, I joined her name to its existing title, and have always called it The Smith-Waite Tarot Deck (known as The Rider Tarot Deck, $10.00).

Whereas earlier traditional decks used pictures for the Court Cards and Major Arcana, Cards, the numbered cards were depicted as merely formal arrangements of the suit symbols (as in ordinary playing cards). When these new cards appeared they caused a sensation because never before had there been an all-picture deck! This was revolutionary and revolutionary! Today, following this trend begun by Ms. Smith, most contemporary Tarot decks have all cards illustrated with subjective depictions. Here is another unmissable foremother of importance.

Let us then salute Pamela Colman Smith for her groundbreaking vision, for blazing a trail with her unique style and for her creativity in making Tarot more accessible to everyone. Her visual language is a powerful and invigorating tool for self-exploration and transformation.

Suzanne Judith has been an editor and art director of the Tarot Network News, was twice a presenter at San Francisco’s Annual Tarot Symposium, and in 1983, was very involved in putting on the first contemporary Tarot Art Show. Since then she has been writing a regular column, “Exploring the Tarot,” in a women’s spirituality quarterly, Of a Like Mind (available at Mama Bears). This will include a short introductory talk with question and answer period, followed by a demonstration of card reading. If you are new to the Tarot and would like to find out a little more in an informal atmosphere, and meet Suzanne, this is a good chance to check it out. Also, Suzanne will be doing mini-readings at Mama Bears regularly on Thursday nights during the summer, starting in June—see Calendar for details. Suzanne has just opened a Tarot Studio. For details, see her ad in our classified section.

* The word “Arama” refers to hidden wisdom which is available, but not readily discernible. By studying the Tarot cards and their symbols, in detail, we can unravel and explore these deeper layers of inner knowledge, gaining from them profound insights into the meaning of existence.
WOMEN CLIMB MOUNTAINS

MOUNT KONGUR, PART II

On June 5 at 3 p.m. nine women will board a China Airlines jet for Beijing, their ultimate destination being the 25,325 foot summit of Mt. Kongur in western China.

Last issue we printed part of an interview with Joan Provenere, a member of the climbing team. The rest of that interview follows:

MB: You said that women climb much differently than men. What is that difference?

Joan: Well, men have this way about them. They'll compete, and they won't dare to show any weaknesses. They don't cooperate like women. There's a really heavy competition that happens with men, whereas when women climb they have more of a tendency to cooperate and work together. Everybody has their difficulties. There are always personality conflicts on any climb. It's just hard to stay together, but women try to work things out.

MB: Do you think women are more nurturing with one another than men are?

Joan: Yes. Definitely. The difference: when I climb with males there's no way I'll let them know I'm tired—I won't be the last one! I would die before I would let them pass me up.

MB: So they bring out that characteristic in you?

Joan: Yes, because I don't want anyone to say, "Oh, you're just a woman, and you're weak." But when I'm with women, I don't have to be like that. I don't want to be like that, but it's the whole social thing of being a woman; I don't want them to take it out on women as a whole, so I have to be twice as good.

MB: You had said that it's harder for women to be funded for things like your climb. Why is that?

Joan: It's more gimmicky, because it's still new that women go on expeditions without men. But it's the same as women working in surveying, for example. That's also very new. But it's a very male-dominated world, and they [men] fight, tooth and nail, to keep you out.

MB: Why do you think they do that?

Joan: I think it's one of their last places where they are all men.

MB: Surveying and mountaineering?

Joan: Yes. Mountaineering... Kath, our leader, got a lot of state. It was hard for her to sometimes call these former [Kongur] men's teams who hadn't made it, because there was a little bit of animosity there that women—a whole team of women—were going to attempt the summit. And what would it mean to these men if we reached the summit?

MB: It would show them up!

Joan: Well, it's going to make a lot of them feel worthless.

MB: Do you think it was hard for them to give her [Kath] useful information?

Joan: Yes. She actually got some resistance from some of them. Although the British man who led the British team, which actually summited, was very co-operative. But that's because he can't be intimidated. He was not only a success on Kongur, he is also one of the world's foremost mountainers and has many successes. He will not be threatened by us and this climb.

[Ed. note: "A man of quality is not threatened by a woman seeking equality."]

MB: What do you want to accomplish personally?

Joan: Well, personally, I want to reach the summit. And I think it's important that each and everyone of us wants to reach the summit, so that that desire and passion in each one of us will get us there. We have to all really want it. But we also have to want it so badly that we're going to cooperate for it. Of course, no one knows what's going to happen when it comes right down the line, to the actual place when everybody's anxieties arise because of the weather problems. It'll be a really good test for everyone.

MB: I guess so! Are you going to be filming the expedition?

Joan: Yes. We're bringing video equipment. Susan Hopkins, who's from Massachusetts, is a photographer. She'll be doing the filming to probably about 20,000 feet. Then, since she isn't a really hard-core climber, whoever would be the climbers would be doing the video.

MB: Let's talk about motivation a minute. Getting back to Adrienne Rich's poem—"I read that and I thought: Why do these women want to risk their lives to climb a mountain that they know has already resulted in the death of one expedition? Why do women climb mountains?"

Joan: I think there are various reasons. I think there's, among mountain climbers generally, this passion, this love of mountains that exists. And most people who really go for high peaks—there's something very special about high mountains. I think it's the challenge; but there's some very spiritual thing about being up there in it. It's an attraction. I started climbing in 1970, and it was just climbing mountains in the northeast, in Vermont, New Hampshire, the Adirondaks. It was a thorough love and passion that got me out there to climb. I would sleep in 20° below zero weather to be out there on the weekends, to just be there. There's something very beautiful about the mountains—very drawing, to some people. I think it's this drawing that—also, this mountain-going to climb a high peak awakens me—this sense of adventure. That kind of got settled down for awhile because I had gotten so use to climbing, and the adventure that I felt when I first started climbing got a little subdued because it's becoming old hat, it's really not adventurous any more because I've climbed so many mountains. This will be totally different. It'll be a high altitude climbing, it'll be really testing us, it'll be just really beautiful to be on a very high mountain, with such power and such glacier fields that are very tremendous, and icefalls. Just being there. Being there and being on the mountains and going to the top. I think it's like an apex of energy. The leader of the expedition, Kath, puts it that all of us have


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THERAPEUTICALLY SPEAKING
by Patricia Kurtz

Reading the classified ads in the women's press strongly suggests that one-half the women's community are in therapy and the other half are therapists.

For those of us intent on personal excavation, it's certainly an improvement to have women supervising the digging as opposed to the many bearded patriarchs who have exploited our vulnerabilities and made off with a generous slice of our $94 to the dollar incomes.

This is not to say that all male therapists are to be avoided or all female therapists embraced. Too often the therapy is as phobic, misogynist culture, and, as a result, are hungry for validation. I don't doubt her observation. But the rush to therapy isn't ours alone. After all, the very homophobic misogynists who create our need for validation flock to the couches of another color. I'm inclined to let them remain in a supine position while more of us stand up to be validated in other ways.

Many years ago, as I was about to embark on a ten year therapeutic journey of my own (at the time, I thought it would be a short trip around the block) an astute politically radical friend remarked, "The more personally involved you become, the less socially and politically immersed you will be." I said something profound like "Pshaw," and proceeded to fulfill the prophecy, becoming a therapist myself in the process.

Having been both on the couch and behind it, I render some thoughts on why psychotherapy, especially where women are concerned, might sometimes be the problem rather than the solution.

For starters, most therapies are quintessential patriarchal institutions are so poorly developed or badly battered that we don't act as if we believe it. More often than not, therapy fosters dependency, despite its protestations to the contrary. If we don't become dependent on our therapists, we're losing something, an unconscious transference. Until we buckle under and submit, we are not being a good patient. It's a role that requires the fullness of being a "bad girl." Many therapists will allow us to be bad girls for years at $50-$75 an hour while therapy becomes an endless dance between patient and therapist with the original problems we walked in to resolve hopeless flowerpots.

Second, most therapies are a closed feedback loop. Even the best of therapists are a panoply of theories that influence the questions they ask, the responses they give, and the interpretations they make. It's an enabling frame of reference, we're in luck. If it's not, we may simply toss out old "shoulds" for new "shoulds."

One of the most dangerous shibboleths for women in general and lesbians in particular is that the therapeutic ritual of worshipping the shrine of "Mother-Hate." Paraphobic, misogynist culture, and, as a result, are hungry for validation.

Women, in general and lesbians in particular is the therapeutic ritual of worshipping the shrine of "Mother-Hate." Paraphobic, misogynist culture, and, as a result, are hungry for validation.

...is big business—a service business to be sure—but a capitalistic, consumer style of helpers. The fact is, that in our society therapy is a business nevertheless. And it follows, with few exceptions, that only the middle-class can 'afford' to have our needs met. We buy intimacy and understanding; the way we buy a suit or the newest brand of running shoes. We shop for a therapist the way we shop for a personal computer.

There are times of crisis when a trained, objective "third ear" can shepherd us through the storm. We need to reach outside ourselves for support and a reality check. There are also those among us whose egos are so poorly developed or badly battered that the simplest tasks of daily living are overwhelming. External assistance is required, but often the most fragile among us find these supports available; if at all, in bourgeois bastions of femininity with a turn-style of helpers. The facts is, that in our society therapy is a big business—a service business to be sure—but a business nevertheless. And it follows, with few exceptions, that only the middle-class can afford to "patronize" it. As a result, when we pledge allegiance to therapy, it's essential to ask whether we are solving a problem that can't be approached some other way or whether we're simply expressing a lifestyle.

Am I recommending we trash therapy altogether as an option? Not! Only that we ask ourselves every step along the therapeutic path—why am I here? What do I want to get and how will I know when I've gotten it? And finally after we've asked the questions to have the answers, the repetition of pain and self-annihilation that accompanies incest, rape, battering and the panorama of inner violence, that only the middle-class can afford to "patronize" it. As a result, when we pledge allegiance to therapy, it's essential to ask whether we are solving a problem that can't be approached some other way or whether we're simply expressing a lifestyle.

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It was a miserable rainy Sunday evening and I had plans to attend award-winning filmmaker Ann Hershey's showing of her new video, "The Awakening of Nancy Kaye." My friends raved about it, relating a few tidbits of content and piquing my curiosity: The woman they talked about didn't sound like Nancy Kaye—a woman I met just twice and barely talked to, who I knew as being the no-nonsense, hard-boiled Director of Special Education for the Berkeley Unified School District. Still, on a rainy Sunday night, my first choice was to curl up on the sofa with Isak Dinesen rather than to schlep across town for a video biography of disabled women dying of cancer.

Hershey, interested in years in doing a production on the "death and dying" movement, met Kaye six weeks before she died. At the time of their meeting, Kaye had known about her cancer for some time and she'd also been told that she would have three more months of life. She agreed to work with Hershey on a new dimension of herself. And we go with her on her journey, catching glimpses of her on her quest: to her family, to her friends and to her community. It's like making a movie about a grieving mother. In the first, we see a mother and a daughter who grew up in a mother-daughter relationship, and in the second, we see a young adult daughter and as daughter to a mother.

The relationship with Kaye and her mother is not as easily resolved. There is more history, different history between them. A mother who grew up as another time, part of another generation, full of anguish and sorrow, unable to understand why she is not dying instead of her child, and, perhaps, for her sake, we see a little more of her painful journeying than we have right to or interest in.

Hershey has succeeded in creating a compassionate portrait in "The Awakening of Nancy Kaye." There is, however, a missing facet—Nancy Kaye was a wheelchair user. Despite knowing that, as close as I am to my non-disabled friends and family, there is an intimacy I share in my relationships with others who are disabled. I do admit to a bias here, writing from a chair, but knowing that she might have had a better chance of living longer. Nevertheless, whether Kaye's relationship with his parents, his doctors, or his therapists, it is clear that she was dealing with her own personal issues. We do hear a great deal about Kaye's disability and her heartache, but there's more to be told. Hidden thoughts and undiscovered feelings seem to slip out of the picture. What Kaye says that she did Kaye, a disabled woman who had independence and courage, face involving her disability and the gradual helplessness brought on by the cancer?

What part did they play in her transformation? What made her so "hard"? Kaye's sister reveals the poignant answer. This is where the story unfolds for me. Here's where we can start putting pieces together. We learn about her childhood: Kaye was never told she had a disability—spina bifida. Instead, her parents told Kaye she had a dislocated hip, using it as an excuse for all her physical difficulties: her bladder dysfunction, the deformity of her lower limbs (necessitating use of braces and crutches), and the countless operations she succumbed to in her childhood. We can see why Kaye, having to live with such denial of her physical difficulties: her bladder dysfunction, her bladder dysuria, she had a disability—spina bifida. Instead, her parents told Kaye she had a dislocated hip, using it as an excuse for all her physical difficulties: her bladder dysfunction, the deformity of her lower limbs (necessitating use of braces and crutches), and the countless operations she succumbed to in her childhood. It's like making a movie about a grieving mother. In the first, we see a mother and a daughter who grew up in a mother-daughter relationship, and in the second, we see a young adult daughter and as daughter to a mother.

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### JUNE MAMA BEARS

#### SUNDAYS

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>JUNE 1</td>
<td><strong>SANDY BOUCHER</strong>'s long time writing group will give a reading of new works. Proceeds to benefit B.A.W.A.R. (Bay Area Women Against Rape). Grace Harwood, Kris Brandenberger, Teri Greun. Also, Denise Jacobson, Catherine Dunsford, Joan Lohman, Nora McLaughlin, Lois Helmbold. 3 p.m., $5.00</td>
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<tr>
<td>JUNE 4</td>
<td><strong>BATIK ARTIST LINDA KAUN</strong> opens her art show: Indonesia—A Personal Journey, with a buffet reception (NO CHARGE) from 6:30-7:30 p.m. After the reception Mrs. Kaun will present a special slide show of her two years stay in Indonesia accompanied by a journal and poetry reading. WOMEN ONLY. 7:30 p.m., $4.00</td>
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<tr>
<td>JUNE 5</td>
<td><strong>WOMEN’S SOCIALIZING ALL EVENING</strong> and <strong>SUZANNE JUDITH</strong> will be doing mini-tarot readings thru the summer, beginning tonight. <strong>THE REALITY CHECK</strong> Reading: What’s going on, where you’ve been, and where you’re going with yourself over a 3 month period. <strong>THE LIFE-TIME PERSPECTIVES</strong> Reading provides you with an interpretation of your two Life Cards—Personality Card and Soul Card—$10.00 for either reading. Reservations suggested. WOMEN ONLY. 7-11 p.m. Also, <strong>EVERY THURSDAY EVENING</strong> this calendar period Body Electric will be sponsoring <strong>FREE MASSES</strong> (head, neck, shoulders or feet) to introduce you to new woman graduates. WOMAN ONLY. 7-11 p.m. FREE!</td>
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#### FRIDAYS

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<th>Date</th>
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<tr>
<td>JUNE 6</td>
<td><strong>BECKY REARDOON</strong> and <strong>JUDY MUNSEN</strong>. versatile synthetist combines with the distinctive vocals of Becky Reardon to set the stage for a fun filled Cabaret show featuring swing, jazz, originals, and a touch of &quot;tastefully sleazy rock&quot;! WOMEN ONLY. 8:00 p.m. $5.00</td>
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<td>JUNE 10</td>
<td><strong>SOFTBALL THE BIG GAME!!</strong> <strong>LIONS &amp; TIGERS vs. MAMA BEARS II</strong> 9:15 p.m. Burckhalter Field. <strong>MAMA BEARS SOFTBALL</strong>. Lions and Tigers, and Mama Bears II play at Burckhalter Field (foot of Edward exit off 580 East). Come out and support both our teams! The teams play in the Oakland Recreation League every Tuesday night at Burckhalter. Games are at 6:45, 8:00 &amp; 9:15. Specific are posted at Mama Bears. <strong>JUNE 11</strong> <strong>WOMEN’S SOCIALIZING ALL EVENING</strong>, <strong>TAROT READINGS</strong> by Suzanne Judith and Free Massage. <strong>SEE JUNE 5 FOR DETAILS. WOMEN ONLY.</strong> 7-11 p.m.</td>
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<td>JUNE 14</td>
<td><strong>THE ANYTHING GOES CHOIR</strong>. An evening of fun and song with a women's vocal ensemble. Tunes from the 30's, 50's &amp; 60's as well as contemporary songs come alive with a touch of choreography, the use of props, and a great deal of enthusiasm. Ellen Robinson is the director, accompanist, and arranger. WOMEN ONLY. 7 p.m., $3.00-$5.00</td>
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<td>JUNE 17</td>
<td><strong>SOFTBALL</strong> <strong>LIONS &amp; TIGERS vs. Just Us/Bill Wright</strong> 6:45 p.m. <strong>MAMA BEARS II vs. A-1 Spring</strong> 8:00 p.m. Burckhalter Field. <strong>JUNE 19</strong> <strong>WOMEN’S SOCIALIZING ALL EVENING</strong>, <strong>TAROT READINGS</strong> by Suzanne Judith and Free Massage. <strong>SEE JUNE 5 FOR DETAILS. WOMEN ONLY.</strong> 7-11 p.m.</td>
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<tr>
<td>JUNE 20</td>
<td><strong>PAT PARKER</strong> (poet/author) and <strong>AVOTICA</strong> (poet/musician) — the finest of poetry and music. (See review of Pat’s latest book, <em>Jones-town and Other Madness</em> on p 16). WOMEN ONLY. 8:00 p.m., $5.00-$7.00</td>
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<td>JUNE 22</td>
<td><strong>JUNE 24</strong> <strong>A GATHERING OF GENERATIONS</strong>. <strong>JOYLETTA ALICE AND JOANNA GRIFFIN</strong>, two of the Bay Area's women's community finest poets, are celebrating their 30th &amp; 50th birthdays and the continuance of women's love and culture across the generations by sharing an evening of their poetry with us. Special reading in their honor by Paula Gunn Allen. WOMEN ONLY. 7:30 p.m., $5.00</td>
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#### SATURDAYS

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<tr>
<td>JUNE 7</td>
<td><strong>GEMINI</strong> <strong>EISHINE BLAKE</strong>—astrologer—talks about Gemini women. WOMEN ONLY. 7:30 p.m. $5.00</td>
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<td>JUNE 12</td>
<td><strong>WOMEN’S SOCIALIZING ALL EVENING</strong>, <strong>TAROT READINGS</strong> by Suzanne Judith and Free Massage. <strong>SEE JUNE 5 FOR DETAILS. WOMEN ONLY.</strong> 7-11 p.m.</td>
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<td>JUNE 13</td>
<td><strong>LINDA MAOKE'S</strong> the Same Comedian is a wonderfully funny feminist &amp; here to give us a dose of healing humor and 'new age' hilarity. WOMEN ONLY. 8:30 p.m., $5.00-$7.00</td>
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<td>JUNE 19</td>
<td><strong>WOMEN’S SOCIALIZING ALL EVENING</strong>, <strong>TAROT READINGS</strong> by Suzanne Judith and Free Massage. <strong>SEE JUNE 5 FOR DETAILS. WOMEN ONLY.</strong> 7-11 p.m.</td>
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<td>JUNE 21</td>
<td><strong>MUSIC AND LAUGHTER WITH ALTERNATIVE MEASURES</strong>, Bay Area's first lesbian feminist barbershop quartet, featuring Robin Kresh, Sally Gearhart, Bonnie Gordon, and Janet Rachel. Also, a special treat from Alexandra Cipher, spiritual clown. WOMEN ONLY. 8:00 p.m., $4.00-$6.00</td>
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<td>JUNE 22</td>
<td><strong>COUNTRY JAM</strong>. Come and join in for an afternoon jam session. 3 p.m., $2.00 donation.</td>
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<td>JUNE 24</td>
<td><strong>SOFTBALL</strong> <strong>MAMA BEARS II vs. Oakland Mixers</strong> 6:00 p.m. <strong>LIONS &amp; TIGERS vs. Base Cadets</strong> 9:15 p.m. Burckhalter Field. <strong>JUNE 26</strong> <strong>WOMEN’S SOCIALIZING ALL EVENING</strong>, <strong>TAROT READINGS</strong> by Suzanne Judith and Free Massage. <strong>SEE JUNE 5 FOR DETAILS. WOMEN ONLY.</strong> 7-11 p.m.</td>
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<td>JUNE 26</td>
<td><strong>OVER OUR HEADS</strong>—All Women Improv with Karen Ridley, Annie Larsen, Teresa Chandler and Marion Damon. Laughter &amp; hilarity in celebration of Lesbian Gay Pride weekend. WOMEN ONLY. 8:30 p.m., $5.00-$7.00</td>
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<td>JUNE 29</td>
<td><strong>GRIFFIN</strong> <strong>JOYLES ALICE</strong> and <strong>JOANNA GRIFFIN</strong>. <strong>WOMEN’S SOCIALIZING ALL EVENING</strong>, <strong>TAROT READINGS</strong> by Suzanne Judith and Free Massage. <strong>SEE JUNE 5 FOR DETAILS. WOMEN ONLY.</strong> 7-11 p.m.</td>
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<tr>
<td>JUNE 30</td>
<td><strong>JUDY FJELL</strong>. Political and spiritual songs in the spirit of Lesbian Pride—for this weekend's celebrations. WOMEN ONLY. 8 p.m., $5.00-$7.00</td>
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</tbody>
</table>
**JULY 1** Tuesday

**LESBIAN HEALTH**—Gabriella Heischheimer, M.D. and Marilee Coombs, Certified Acupuncturist discuss how lesbians can treat themselves for simple health problems. Sponsored by Lesbian Clinic at the Berkeley Women’s Health Center.

**WOMEN ONLY**

7:30 p.m., $4.00 ($2.00).

**JULY 2** Tuesday

**SOFTBALL**

LIONS & TIGERS vs. Oakland Mixers 8:00 p.m.

MAMA BEARS II vs. Just Us! Bill Wright 9:15 p.m. Buckhalter Field.

**JULY 3** Thursday

**WOMEN’S SOCIALIZING**

ALL EVENING, TAROT READINGS by Suzanne Judith and Free Massage. SEE JUNE 5 FOR DETAILS.

**WOMEN ONLY**

7-11 p.m.

**JULY 4 & 5** Friday/Saturday

**HAPPY HOLIDAY!** We're taking a little bit of a break ourselves—We will close at 9 p.m. both nights instead of 11 p.m.

**JULY 6** Sunday

**REGISTRATION** (2-4 p.m.) for PAULA GUNN ALLEN’S Rainbow Path/Dyke Urban Warrior. This class is an overview of metaphysical & occult systems including Native American, women's spirituality. Focuses on growing into yourself & your vision in confluence with teacher & other-women on the path.

Mondays July 7-Aug. 18 a/s 150/175/225. Call 420-1191 for information.

**JULY 7** Monday

**KANIKA AJANAKU** from Oregon) drove up with a truck full of the artwork from her dream about an art show at Mama Bears—Join us this afternoon for the artists reception/buffet.

**3 p.m., $2.00**

**JULY 8** Tuesday

**COUNTRY JAM**—come and join in for an afternoon jam session.

3 p.m., $2.00

**JULY 9** Wednesday

**ELAINE BLAKE** talks about the warm, loving, sensitive, nurturing women. (I'm one)

**WOMEN ONLY**

7:30 p.m., $5.00

**JULY 10** Thursday

**WOMEN’S SOCIALIZING**

ALL EVENING, TAROT READINGS by Suzanne Judith and Free Massage. SEE JUNE 5 FOR DETAILS.

**WOMEN ONLY**

7-11 p.m.

**JULY 11** Friday

**MELANIE MONSUR** in concert. Here is an entertainer with her own way of doing it. She will set the mood tonight with a blend of original, traditional, and spontaneous music performed on piano, synthesizer, guitar & vocals.

**WOMEN ONLY**

8:30 p.m., $3.00-$6.00

**JULY 12** Saturday

**PAHM PEERY A.K.A. KIRBY JONES**. Kirby is a recent addition to the Bay Area Women's Music community. She performs original, traditional and popular tunes with a rich voice that speaks directly to the hearts of women, their victories and struggles. She accompanies herself on guitar and sometimes the mandolin.

**WOMEN ONLY**

7:30 p.m., $3.00-$6.00

**JULY 13** Sunday

**SOFTBALL**

2nd Big Game & Finale of the Season MAMA BEARS II vs. LIONS & TIGERS 8:45 p.m. Mama Bears "All-Stars" will be playing in the Gay Games II!—Please go out & show them our support!

8:45 p.m. Buckhalter Field.

**JULY 14** Monday

**KANUKA AJANAKU, MONIFA AJANAKU, ANITA COUNTIE, and VIVIENNE LOUVE**—are four African-American lesbians who recently attended the ILIS lesbian conference in Geneva, Switzerland. They will share their personal feelings, perceptions and general information regarding the conference. There will be a slide show and a general report on the status of lesbians in different parts of the world. (See article in the June issue of Coming Up).

**WOMEN ONLY**

7 p.m., $3.00-$5.00

**JULY 15** Tuesday

**SUZANNE JUDITH**—Tarot Workshop.

**WOMEN ONLY**

7 p.m., $3.00-$5.00

**JULY 16** Wednesday

**PAULINE BART**—author of Stopping Rape will talk about some of the women who's accounts are told in this book. Of avoiding or stopping an attempted rape; what they said, what they did and why men rape.

**WOMEN ONLY**

7 p.m., $3.00

**JULY 17** Thursday

**WOMEN’S SOCIALIZING**

ALL EVENING, TAROT READINGS by Suzanne Judith and Free Massage. SEE JUNE 5 FOR DETAILS.

**WOMEN ONLY**

7-11 p.m.

**JULY 18** Friday

**SIANIE BOGUS** reads "The Path of my Development as a Black Lesbian Poet" culled from her four books of published poetry: I'm Off to See the Goddamn Wizard, Alright! (1971), Woman in the Moon (1979), Her Poems (1980), and Sapphire's Sampler (1982). She will augment the two novels reading with personal narrative and readings from newly created and published poems. Power and grace and joy in this woman. She shares it.

**WOMEN ONLY**

8 p.m., $3.00-$5.00

**JULY 19** Saturday

**CHULA**—all women's latin jazz/salsa band in concert—Don't miss them!

**WOMEN ONLY**

8 p.m., $3.00-$5.00

**JULY 20** Sunday

**SUZANNE JUDITH**—Tarot Workshop.

**WOMEN ONLY**

7 p.m., $3.00-$5.00

**JULY 21** Monday

**SUZANNE JUDITH**—Tarot Workshop.

**WOMEN ONLY**

7 p.m., $3.00-$5.00

**JULY 22** Tuesday

**ANGIE ROBINSON** sings with Tami Hall and the Beyond Definition Band. They perform a magical blend of Jazz & Blues fusion along with a selection of favorites.

**WOMEN ONLY**

8 p.m., $5.00

**JULY 23** Wednesday

**OVER OUR HEADS**—ALL WOMEN INPROV. Summer fun & frolic with Karen Ripley, Teresa Chandler, Annie Larson and Marion Dameron.

**WOMEN ONLY**

8:00 p.m., $5.00-$7.00

**JULY 24** Thursday

**WOMEN’S SOCIALIZING**

ALL EVENING, TAROT READINGS by Suzanne Judith and Free Massage. SEE JUNE 5 FOR DETAILS.

**WOMEN ONLY**

7-11 p.m.

**JULY 25** Friday

**HUNTER DAVIS**—in concert.

Don't miss Hunter—just back from a national tour celebrating the release of her second album "Harmony." She will be performing a delightful mixture of folk, country, blues and pop.

**WOMEN ONLY**

8:30 p.m., $5.00-$7.00

**JULY 26** Saturday

**NANCY VOGL** in concert. Nancy is a long time favorite in the local & National women's music scene. Warm, rich vocals and a great guitar sound—Her album is available at Mama Bears!

**WOMEN ONLY**

8:30 p.m., $5.00

**JULY 27** Sunday

**TINA RUMBAAH**—Art Show Opening—reception and buffet. Tina will be visiting from Iowa—come in and welcome her and her art to Mama Bears. 3-6 p.m.

**JULY 28** Monday

**COUNTRY JAM**—come and join in for an afternoon jam session.

3 p.m., $2.00

**JULY 29** Tuesday

**MIMI FOX & ROBIN FLOWER in concert. Special event! This concert is a fund raiser with many of your favorites making special guest appearances—Put this date on your calendar—More info next issue!**

**JULY 30** Wednesday

**ANGIE ROBINSON** sings with Tami Hall and the Beyond Definition Band. They perform a magical blend of Jazz & Blues fusion along with a selection of favorites.

**WOMEN ONLY**

8 p.m., $5.00

**JULY 31** Thursday

**WOMEN’S SOCIALIZING**

ALL EVENING, TAROT READINGS by Suzanne Judith and Free Massage. SEE JUNE 5 FOR DETAILS.

**WOMEN ONLY**

7-11 p.m.
Co-Dependence: Misunderstood, Mistreated

by Anne Wilson Schaef, $7.95

"We are beginning to recognize that co-dependence is a disease in its own right."

With these words, Anne Wilson Schaef begins her discussion of co-dependency. It is a wide-ranging critique of mental health practices, of Alcoholic and Drug Abuse programs (which she chastises for focusing on the Alcoholic or Addict and not focusing on co-dependence in its own right), and of the society that is based on the addictive process. She argues that co-dependence underlies substance abuse and other isms and addsictions such as eating disorders and relationship disorders. She suggests that co-dependence is the underlying disease, symtomized by alcoholism and allied addictions, and is therefore the disease to treat. She is frustrated that many of the professionals in the field of addiction treatment do not do so. "Many traditional mental health professionals do not even know what co-dependency is," she laments (p. 7). Co-Dependence: Misunderstood-Mistreated, therefore addresses largely to the treatment community. It is both argument and handbook, and should be of great use in treatment of dependency disease. But the book is not only for professionals. It can be of real use to those of us who suffer from the addictive process as users, co's, or children of addiction sufferers.

The chapters I find the most useful are 4 and 5. "The Characteristic of Impression Management" and "Co-Dependence in Its Cultural Context." Chapter 4 lists many characteristics of co-dependence and behaviors that "trigger" the disease. Schaef discusses each characteristic at some length, provoking a personal inventory and a clarifying understanding of issues a co-dependent must grapple with. Among the characteristics she discusses are "External Referencing," which she says "is probably the most important characteristic of the disease..." (p. 44). Under this general heading she includes such aspects of other-directedness as relationship addiction—where relationship is used "in the same way drunks use alcohol: to get a fix." Since co-dependents feel they have no intrinsic meaning of their own, almost all of their meaning comes from outside; they are always completely externally referenced." (p. 44). "Cling-Cling Relationships" (don't you like that one!), "Lack of Boundaries," "Impression Management" (one of my favorites) and "Not Trusting Your Own Perceptions" are other dimensions of external referencing she explores. Of these, "Impression Management" was unfamiliar to me. It signifies the absolute necessity co-dependents feel "that others see them the way they want to be seen." Co-dependents are always trying to be "good" persons, and they actually believe they can control others' perceptions." (p. 48). Impression Management is about being an actor in one's own life—and the consequence of impression management is lack of intimacy: deep loneliness, a feeling of invisibility, a sense of never being able to do enough to gain the approval so frantically sought. She discusses the situation of the client who "did not really believe or experience that she existed." (p. 48). She should say that "Impression Management" was unfamiliar to me only in name: I am painfully familiar with its course and consequence—as with the other dimensions of this process.

Under her "Caretaking" category, Schaef includes "Making Yourself Indispensable," and "Being a Martyr." "How many women do you know who have made a lifetime's work out of these two? I know more than I care to count... and I am one of them. Early in her discussion, Schaef mentions that co-dependence is properly termed a disease process because it shares these characteristics of disease: onset, definable course, and predictable outcome. "We now know that co-dependence results in such physical complications as gastrointestinal problems, ulcers, high blood pressure, and even cancer," she says (p. 6). By my experience, that list is short. The major co-dependent probably suffered from heart trouble in various forms, kidney disorders, and not even diabetes. In any case, Schaef lists "Physical Illness" as one of the major characteristics of co-dependency, saying that "Co-dependents also develop addictions like eating disorders, hyperactivity, workaholism, over-specting and they sometimes even move into chemical addictions." (p. 55).

One major characteristic she discusses is "Self-Centeredness," of which she writes: "Co-dependents take responsibility for others—their feelings, their thoughts, even their lives. This is the most generous, loving, killing kind of self-centeredness. It is the co-dependent's brand." (p. 56). She relates self-centeredness to that of boundaries, "Because self-centered persons place themselves at the center of the universe, everything else is defined by and through them. Hence, they do not really know where they end and begin." (p. 56). But she does not relate self-centeredness to "Control Issues" which is her next category. "Co-dependents believe[s] that they can control others' perceptions through impression management; control how others see their families, and control what their children perceive and feel and how they will turn out... There is almost nothing that co-dependents do not try to control." (p. 57).

Under "Feelings" she says that co-dependents experience being out of touch with and distorting their feelings. "Co-dependents cannot do what they want to do because they have grown so out of touch with their feelings that they cannot determine what it is they even want... Since co-dependents have learned only 'acceptable' feelings can be felt, they have also learned to distort feelings... when feelings are repressed and distorted, resentment, anger, and depression build up and then tend to find expression in various ways that frighten and confuse the co-dependents and the persons around them... For example, if co-dependents want to see themselves as kind, loving persons and yet inwardly resent the drinking and/or addictive behavior of others, they are caught in a self-centered bind... In order to maintain that self-image, they will distort their feelings of anger into self-righteousness." (p. 58).

Other characteristics she discusses include: Dishonesty—under which she includes denial, projection and delusion; "Being Central," "Guiltibility," and "Loss of Morality." This last includes dishonesty; neglect of self and those one is responsible so as to dependent children and others we love, which she identifies as "physical deterioration." You cannot
recover from this disease, I believe, without recon­necting with your spirituality." (p. 62). The last category of major characteristics which she discusses is "Fear, Rigidity, Judgmentalism," and she indicates that fear leads to rigidity, and rigidity leads to judgmentalism: "As co-dependents experience failing self-esteem, an inability to control the world, and confusion, they become progressively judgmental of others. Judgmentalism is so inherent in our system that we often fail to see it as the disease process that it is. However, when we look more closely at what it does to people who are judgmental (it leads to physical illness, alienation, unhappiness, and bitterness), it is easy to see that judgmentalism is indeed a disease process." (p. 64).

In her discussion of "triggers," she describes how indulging in the characteristics of the addictive process "triggers" the disease, essentially causing a new flare-up. At first, individuals don't know they are in the midst of a disease process, but as they enter recovery they have periods in which they are free of the disease, a state she characterizes as "being clean." She has discovered that recovery entails a "systems shift," a movement from the addictive system of co-dependency to "a living process system." (p. 64). She says that she and her trainees have developed a list of some one hundred behaviors that generally push recovery persons back into co-dependence and the disease process" (p. 64) and then lists several, including dishonesty, controlling and manipulating, blaming, compassion, and dualistic thinking. Her brief discussion gives a reader some sense of how engaging in co-dependent behaviors or falling into co-dependent ways of thinking restimulate the disease and slow the process of the systems shift necessary for full recovery. What's hopeful here is that she shows how recovery is possible; I think many of us have deeply believed that it is not (whether we acknowledge it or not).

In chapter 5, Schaef discusses the major characteristics of addictive process in their cultural context, focussing on the family, the school and the church as major institutions that establish and maintain the addictive process. She also examines "how these institutions form us into people who will fit into an addictive system, find persons with whom we can develop co-dependent relationships, and perpetuate the system by passing its characteristics on to our offspring." (p. 68). She does not include the women's community and institutions as an example of our offspring, alas, but she does give us a way to think about them as such. It should be evident to all of us that patterns of social interaction learned in the institutions we experience early in our lives will be transferred to those we generate and/or join later.

The women's community is composed of women who grew to adulthood in America; as American women, we will of necessity bring American characteristics (addictive process characteristics, if Schaef's argument is valid) to our own institutions, creating a space that will maintain and reinforce our co-dependency.

How we can recover from our addiction to co-dependency is the subject of this valuable little book. It's analysis and hopeful treatment of our situation provides us with at least beginning possibilities of healing ourselves and our community—enabling it to move into a larger system shift from the addictive process to the life process.

This is a useful book—particularly if read in conjunction with Another Chance (Sharon Wegscheider, $14.95, Out From Under [Jean Swallow, $8.95] and For Your Own Good: Alice Miller, $8.95). One wishes everyone had already read them, had already begun to struggle up the long hard, but singularly empowering path to recovery. Co-Dependence: Misunderstood and Mis treated is a book to be studied, put to use, and kept in mind "forthright" occasions. It is surely a deeply spiritual book—though perhaps not easily seen as such because it wears no incense and incorporates no prayers, incantations, or loving words of goddesses. It is a spiritual handbook nonetheless, because it empowers women to build lives and communities based on real life and connection to real people (each other). That alone is based on community, integrity, honesty and a self-responsible kind. And what could be more potentially whole- and spirit-invoking than a reality sandwich such as Schaef's discussion offers—carefully and knowledgeably prepared and intelligently digested.

by Paula Guin Allen

Lesbian Ethics

"Lesbian Ethics," article by Sara Hoagland (April/May Lesbian Inciter) $5.00

I have been thinking a lot about ethics in the last couple of years. Business ethics, personal ethics, relationship ethics. When my mother said recently that I am "rock hard ethical," I was surprised that she saw me so clearly and pleased/pround to be named in that way. Sarah Lucia Hoagland's article "Lesbian Ethics" in The Lesbian Inciter was for me, one of those times when just the right information came along at just the right moment.

One important aspect of this article is the analysis of what has happened to us as a community; where we have succeeded and where we have failed. Ms. Hoagland suggests that in the early years of the Women's Liberation Movement in this country, we were successful in forming a community as we—with our enthusiasm and love for each other and our own woman-seekers—found new ways of relating to each other, our work and our play. We came together and got things going; women's books, women's music, women's press, etc. And no sooner did we get things rolling than we began to experience the falling apart from the inside of what we had created.

...despite our best intentions, our interactions with each other miscarried much more often than not, we attacked each other far more vehemently than we ever attacked men, and generally we were each other.

In order to see what the de-stabilization of our interactions resulted partly because of our lack of awareness of how we use our survival skills and partly because of our dependence on traditional and alternative cultural values to structure our judgements about how to interact with each other. Sarah methodically goes back and looks at what ethics means in the heterosexual world which has served to form the basis of our own Lesbian brand of ethics. We take the focus and direction of traditional ethics, indeed, its function, has not been individual moral agency and immediately but rather social organization and social control.

...the foundation of traditional ethics is dominance and submission rather than autonomy or self-centering.

...traditional ethics undermine modes rather than promotes individual moral agency and integrity.

...this combines to legitimate oppression by redefining it as social organization. Thus traditional ethics becomes one means of perpetuating oppression.

The premise is that because there are no other definitions of ethics to work from, we Lesbians are still trying to use the traditional ones, with perhaps some adaptations, to fulfill our needs for some context for making "good" decisions and "right" actions. We also use traditional ethics in our attempts to control others' decisions and actions. I agree with Ms. Hoagland that these are not the highest forms that we are capable of.

The article, which is the first and introductory installment in a series, and is taken from a manuscript for a book! titled "Lesbian Ethics: Toward A New Valuation," has captured my interest. I appreciate the way the information is presented clearly and lovingly. I am excited by the visionary quality to it.

"My sense here is that with an ethics which functions to preserve individual integrity, community interaction will be more a matter of mutuality, of sharing, of taking each community member seriously, of power as ability through centeredness and connection rather than domination and control...."

Jane Sipe

You can also read essays and articles by Sarah Hoagland in the Lesbian Ethics quarters on the stands at Mama Bears now! $4.50.
Raven's Road
Con't from page 3

eyes, like putting her eyes behind dark glasses. She was barely 18, and while she had a lot of experience in war, and some experience in sex from hooking and cruising and having out, she didn't have any at all in loving women. She looked at her hands, wondered if they were weak.

She felt the burning in her crotch that knits it to her belly as though they were lashed together, a little or a heart, a head. And as she sat, and answered to what was asked, and grew more and more tense, more and more languid with her inward heat, dully pulsing with wise and desire, flinging her voice deepening, hearing her breath ring in her way past her nostrils, Captain Brandon leaned forward, took hold of Ali's wrist, looked for some time around her eyes. Then nodded briskly, some question asked and answered in that moment.

She stood, and drew Ali to her, until their breasts touched, until their breasts fell into the softness of her grasp. Then slowly, deeply, the Captain kissed Ali, and that was all there was to it, and just like that, swiftly and silently as a deer pauses a moment then vanishes into the bush, Ali was taken by the twilight world, made a citizen of it, an outcast who forever would belong to wilderness, and there would be at home.

They had stories about it, the Indian people. Some of them, not her tribe, but her friends, had told her about Deer Woman, how she would come, how she would take you, dance you, dance into you, IfcWing your gaze with breathtaking perfect precision over her cocked right leg, over her hand that was pushing up her panties, around her shoulders and arms, and held, with breathtaking perfection over her cocked right arm, a foot就是一个 mile, though the right of it, tiny steps perfect in their knowing of the drum. She would dance you, dance into you, lifting your gaze with her eyes, for if your eyes looked down at her feet you would go. But she was working on her, and she was sure that the outside she would have no chance of being even remotely associated with any of it.

If she was lucky, she figured she could be a waitress, maybe find work in an office as a file clerk, maybe in a hospital or nursing home emptying beds pans and scrubbing floors. The prospects didn't seem attractive. She could return to prostitution, but after the past year she felt slightly sick when she thought of it. It wasn't because she had developed a case of christian morality, but because she had developed her previously unrealized but always present under the surface sense of beauty, of finding something beautiful colored fish here in the shadowy cool of a deep lake, unseen, but there, love for women, for a woman, for herself as a woman, as a sweet, warm pulsing cunt, longing, reaching, tasting nipples, glossy hair and skin, eyes that could watch the intense face of the woman fingering her deep inside, of a woman's buried face between her thighs. That knowing, surging glee, desire, joy and life-affirming power that burst into flame within when Bee came in the room, when Ruby crawled another obscene observation, when Darlene giggled gleefully and lowered her short-lashed lids when she'd drawn a winning hand at poker was what she did not intend to give up ever again.

But one night Bee called her in, and after making love to her, told Ali her tour was about up, and that, she was getting out. She said Ali should get out of the game. "Sometimes," Captain "Queen Bee" because she called them honey buns, "I get so I won't be here to run interference for you. You don't need her here, you know, and I'm retiring so I won't be here to run interference for you any more." She had sighed, and after a long pause, said, "You know, our period of grace is over, honey baby. Ali grinned at the name. The girls-called the Captain 'Queen Bee' because she called them honey buns.

"You don't need her here, you know, and I'm retiring so I won't be here to run interference for you any more." She had sighed, and after a long pause, said, "You know, our period of grace is over, honey baby.

Bee's voice roughened uncharacteristically. It sounded harshly over her next words, conveying a feeling of agent scrapping upon unyielding metal as she spoke. "This is no joking matter, Alice," she said, raising her voice slightly. "There's gonna be hell to pay around here soon. They'll be going after the lezzies, and unless you want to stay and either stood for them so you can keep your playpen rights or get busted all the way down to minus nothing, you'd better get out. I can stay, of course. I don't think they'd go after me because of my race, because being a queer (Continued on page 17)
**BOOKS**

**CACTUS**

by Anna Wilson

Cactus, a novel by Anna Wilson, $7.95.

A touching, beautifully written book about two lesbian couples with many rich, rewarding moments in it. Excellent.

**No Safe Place. Violence Against Women & Children, ed.s., Conne Güberman & Margie Wolfe, $9.95**.

- Individual articles "exploring the specifics of rape, wife battery, sexual assault, and child battery in one forum. Placing the issues side by side in a single source should highlight their common roots and links and, hopefully, help to point us on a viable course towards alleviating the problem" (from the Introduction).

**Lesbian Letters**

by Christine H. Stockton, $8.95

Lesbian Letters moves beyond the myths and stereotypes of lesbians, speaking to the human emotions of these women as they courageously deal with their families, themselves, and society. Written in the form of fictional letters and journal entries this book addresses the areas of: recognizing one's lesbianism, coming out to family, the questions around lesbians parenting, love relationships, and the lesbian community in relation to society.

Join the author for a book party and signing Aug. 10 at 3 p.m.

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**Condon and Hummingbird**

by Charlotte Mendez

Condon and the Hummingbird, a novel by Charlotte Mendez, $8.95.

Set in Bogota, Columbia, in 1963, this novel is about the same historical struggle as Mothers and Shadows, only earlier in the scenario. It, too, is heartfelt and tough women's stories, and very readable.

**The World Can Break Your Heart**, by Daniel Curzon, $6.95.

Review by Bill Porter: "Curzon's most satisfying work yet. His "book is for all straight readers so they will know what it felt like to grow up gay in an all-guy way so they won't forget." Break Your Heart is the story of the child Benjy, the young man Ben, and the mature gay man named Benjamin. Ben's life is hard for him to understand. Ben's life is hard for him to accept. Benjamin's life is hard.

This is post AIDs contemporary gay literature but you won't notice it. You'll watch Benjy grow and wish you could meddle. In the next phase of his life, Ben has those troubles that friends don't butt into. As Benjamin, he struggles with the world we live in. This part of the book is frustrating only because I wanted more. So does Benjamin.

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Reviews

Beyond Endurance—When A Child Dies,
by Ronald J. Knapp, $21.95.

Here is an important book for anyone involved in the grieving process, either their own or that of someone close to them. It becomes clear early on that there is something so painfully unique in the death of a child, that the parent's agony does not readily compare to any other kind of loss, no matter how devastating.

Dr. Knapp examines three types of deadly death occurring after a long illness, sudden or unexpected death, and death by murder. He bases his assessments and analysis on in-depth interviews with 153 families who have suffered the loss of a child ranging in age from one to 28, and makes the appropriate scholastic notes that his case studies all took place in the mid-west and south among families of nearly identical cultural and socioeconomic backdrops.

But reader beware! This book bears no resemblance to an academic treatise by an emotionally insulated researcher. Rather, it is written with profound sensitivity as Dr. Knapp takes the reader with him through the heart rending experiences of parents who are sharing the most intimate and painful ordeal of their lives.

For any parent who has suffered the loss of a child, for any friend who wishes to emotionally support that parent, for any parent or friend in a state of anti-ecstatic grief, I consider this book "must" reading.

And I highly recommend it to those who have never experienced such a loss but who wish to expand their heart's understanding of this incomparable human tragedy.

Love, Flossie

Jonestown and Other Madness
by Pat Parker, $5.95.

As the author states in her foreword, "It is time for those with vision to speak out loud." Pat Parker's point of view lift her poetry far beyond the usual, whether she is pondering the deaths of young black men in Georgia or the generally accepted reasons given for the Jonestown horrors. Best of all (Hurrah!), the versatility of her gift encompasses a seldom noted, indelibly missed, rich vein of humor.

Conscionably moldering life to accommodate our needs—only to find our creation shot through with air pockets of unexpected— is wonderfully illustrated in "Maybe I Should Have Been A Teacher." The hilarious ending of a going nowhere relationship is impossible to miss in "Breaking Up." Pat Parker's work is so often on the mark, we want to share its sharp originality, stimulation, and charm.

D. R. Harding

Pat Parker will be reading at Mama Bears with poet-musician Tony Sf etta June 20, see calendar for details.

Jonestown & Other Madness
poetry by pat parker

Stopping Rape
by Pauline Bart and Patricia O'Neil, $11.95.

94 women who were sexually assaulted, 51 of whom avoided or stopped the attempted rape and 43 of whom were raped were interviewed for this book. The interviews lasted from 1½ through six hours and not only covered the assault situation itself but what their childhoods were like. To test the feminist analysis of rape which considered traditional socialization setting women up for victimization, and what skills they had as adults e.g. self defense (which was associated with avoiding rape) are yielding, fleeing or trying to flee and physically resisting. Pleading is associated with being raped.

The Seventh Dragon, The Riddle of Equal Temperament, by Anita T. Sullivan, $10.00.

The equal temperament scale is the standard tuning system used on modern pianos—it is the Western style. For those of us interested in exploring the world of Asia (one of the crafts of witches)—especially if also interested in "temperament"—this is an important, special little book. Woman's research pops out in unexpected ways. Recommended.

Mama Bears doesn't ordinarily get new mysteries in hardback because they're just too expensive for most of us and our customers—that's why we have such a large used mystery selection and a small new paperback selection. However, the publisher (Permanent Press) of this mystery by San Francisco journalist Jean Warmbold sent us a review copy, and we read it with a sense of professional interest and respect.

First of all, it's a damn good, very well written mystery-adventure thriller, with a great hero: Sarah Callahan.

Second, for anyone interested in AIDS research, it's an important research-based "speculative scenario" on the question, "just where did AIDS come from, and how...and how come we don't know?" If you get the urge to splurge—buy it and share it. Jean will come to Mama Bears some time in September and talk about June Mail, look in next issue's calendar.

The Seventh Dragon, The Riddle of Equal Temperament,
by Anita T. Sullivan

LONGING
by Maria Espinosa

LONGING is a psychological novel. It is about a woman who struggles through or against the destructiveness of a marriage, and of destructive parents, to build her own strength. This involves exploring the sexuality—going beneath surfact taboos to find what is real for her—and involves struggling and surviving economically and personally with an infant to raise.

Mama Bears doesn't ordinarily get new mysteries in hardback, because they're just too expensive for most of us and our customers—that's why we have such a large used mystery selection (and a small new paperback selection). However, the publisher (Permanent Press) of this mystery by San Francisco journalist Jean Warmbold sent us a review copy, and we read it with a sense of professional interest and respect.

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Astrology

Con't from page 4

Your act of power is to associate with others, acknowledge the existence of other realities—inside and outside of you. Let in some new information, have some dialogue between inside and outside, right and left brain, giving all sides equal time. Exchange and integration is the Air Path that will bring you from Earth to Water.

Cancer, Scorpio, Pisces—The Water Signs

Your Womb is the mental/verbal/social world of Air. You know how to think, talk, write, communicate any kind of information and to do it with all kinds of people. But you've become so attached to all your contradictory options, ways of thinking, and people in your life that you've forgotten who you are. The lines are jammed. Security and self-worth seem dependent on having a lover, an audience, or at least all the data!

You long to reclaim your center, your creative power, to go beyond knowledge to wisdom, beyond confusion to clarity. You long to act, to create, to express yourself, to do something with all that data. You want to see meaning in what you know, to discover/reveal Truth, to understand, to recontact the Life force within you. You want to enter the world of Fire.

Your act of power is a descent into the inner world. Let go of all that business and let those other people in—share yourself on a soul level. Open to your needs, your feelings, your power, your vulnerability so you can make contact with your inner Source, that fluid self that we all share in common. This is the relationship that will vitalize you. Go beyond the apparent contradictions in the world of duality/externals. Know that you can't know everything—you can know the mystery of life only by surrendering to it. Be willing to transform. This is the Water Path that will lead you from Air to Fire.

Elaine Blake's Signs-of-the-Month talks at Mama Bears (see Calendar) explore each Sign's Path in greater detail, including the current planetary picture as it relates to that Path. She is also available for private consultations and classes.

Nancy \n
Con't from page 9

We can assume answers but I speculate that our assumptions will barely skim the surface. I also wonder what impact living in Berkeley, the disability "mecca" of the country (if not the world), had on Kahn (a fairly new resident); an impact which might have facilitated self-permission to explore her spiritual dimension? Perhaps these questions couldn't be answered by anyone. But they needed to be asked of someone who might give another view—and a more revealing one, at that, of such a formidable woman.

The film does touch us, however. We see Kahn awaken, "calling on all her resources, her strengths—one being her disability (a revolutionary idea!)—to transcend her fears and face death. She even can laugh at it, telling us of the time she told a friend that she was considering suicide because "I'm dying," immediately realizing the comedy of her rationale. We see how Kahn uses those around her as they enable her to let go of her present existence. They in turn, through the film, can share with us a perception that death need not be an end but a transformation: A curious thought and an enlightening one for many of us: Most of all, we see a woman who, in the face of death, can give herself over to living. No longer is she afraid to feel the freedom of the unknown. She is even ready to relinquish control of her wheelchair so that she could be tilted back and pushed through a field of grass, stretching out her arms and feeling her body glide through wind, for the first time in her life.

The film has all the ingredients for a Fanny Hurst novel: Disability, tragedy, death. It could have been a box office smash. Instead, it's a film that challenges our sameness of disability and of death by letting us get to know a woman who is forced into living! We come away with some sadness, knowing she is gone, but mainly, we leave feeling that life deserves more of our attention and death not a holocaust that we need to fear so intensely. I give Hershey credit for making "The Awakening of Nancy Kahn," and hope that it reaches a wide audience.

You can meet Ann Hershey and see the video Aug. 15 at Mama Bears.

Nancy K

Mt. Kongur

Con't from page 7

get this far wouldn't look so good for them, but I'm getting out. I'm nearly fifty, and I have retirement coming, and the G.I. Bill, and plans for the rest of my life." She smiled, "I have a little house all picked out here, and I'm going to stay. I'm warning you, for your own good, get out while the getting's good."

Allie had been stunned by all of this that night, but over the next few weeks she thought about what Ben had said, and what she had not said, and decided to take the older woman's advice and walk while she could. Honorabile discharge could be something that worked in her favor, maybe. With a dishonestable, she didn't have a chance.

They all went to the Slipper for a last celebration, and danced and wept and promised to keep in touch. The next day, Allie tromed her uniform for the last time, packed them in mothballs, put on her civvies, and left the barracks to see what life had for her that day. After she got a room to live in and shackled her stuff, she decided to head for the hills, to just get back into place in 'the universe, and it was on and went out of the barracks to see what fife had for her own good, get out while the getting's good."

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Paula Garin Allen, 1986

Ravens Road

Con't from page 14

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You can meet Ann Hershey and see the video Aug. 15 at Mama Bears.

Paula Garin Allen, 1986

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Mt. Kongur

Con't from page 7

given this sense of adventure and this chance to work things through as a group to all of our students. Outward Bound students, and this is our turn for high adventure and working it together.

Ed. The last time I saw Joan she showed me a magnificently beautiful crystal, which she plans to bury on the summit for peace.

Late bulletin. One of the sponsors for this climb is not giving as much money as originally promised, so the expedition is having to go into debt. If you can help, send contributions to Kathleen Geel, Women's China Expedition, 905 Polk st., Albany, CA 94706. Also, Mama Bears still has Kongur T-Shirts for sale at $10.00 each.

Watch out calendar for a presentation of the video of the climb.

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Silvia Koran - vocalist with

Melanie Monro- piano/synth/ezzer

JUNE 21, Friday

5 p.m. - $2.50

Caryn Brimmer and her band

"Against All Odds"

JUNE 22, Friday

8 p.m. - $3.00

Hunter Davis wraps up his National Tour in celebration of his 2nd album

"HARMONY"

JUNE 29, Saturday

8 p.m. - $3.00

Rainbeau's Erotic Lesbian Strip

DAYBREAK

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Mountain View, CA 94041

415-940-4780
COUNSELING

COUNSELING-THERAPY - MEDICAL

Is your self-esteem at its low point? Are you in the midst of a job/work-lifestyles-relations' sufferer from loss or unresolved conflicts? Do you find yourself being a yes-man, a yes-woman? Do you need to reach a positive self-definition? Do you need to achieve these states in your practice? I have worked with many women who have problems. Please call with your questions. All Hammer.

ACUPRESSURE

Inner harmonization and deep relaxation. Using Jin Shin Jyutsu or balancing technique to pain and tension to achieve these states. In my practice I have worked with many women who have problems. Please call with your questions. All Hammer.

GROUPS

COMING OUT GROUP

LESBIANS/GAYS
SPEAK SPANISH TOGETHER
All levels welcome. Next meeting 1363 Addison, Berkeley, 7:30 p.m. info: Miledt 841-9415.

LESBIAN FRIENDSHIP CLUB
for women over 50 and women interested in older women. A warm, reliable, and caring service. Nationwide. ID's and numerous references assumed. For information, call SAGE II.

READING GROUP
Forming... Read books by and/or about women. Meet twice monthly. Purpose is to encourage reading, discussion, and support for women. Call if interested in joining. Two month group size limited. First meeting: 6/13. For information please call Kate at 841-9084.

APPLIED MEDITATION/INTUITIVE PROBLEM SOLVING SUPPORT GROUP
with Maripol Adar
Pool psy workshops to support one another and create change. Conducted with awareness of political context and with understanding. Max size: 6. Call 861-6638. San Francisco. Monday, East Bay, Tues., 4:30-7:30 p.m.

BERKELEY AREA PARENTS AND FRIENDS OF LESBIAN/KIDS
Berkeley, Oakland. Free, confidential, non-discrimination. By appointment only. Meet 2nd Tuesday of each month, 5:30 p.m., 23rd Ave., Berkeley. All welcome. Call Ann, 486-0534.

LESBIAN IDEALISTS
At a turning point? Ready for a new adventure on a lifestyle front? Join me and help world's first lesbian gay/polyfidelity family. If you're a non-separatist, non-heterosexual, non-monogamous lesbian who wants intentional community and isolated centered friendships beyond jealousy and pettiness, write! Make history while you still can. Self-help feminist literature. Free rap group. Call Geo, Friendship First Commune. 753-1314.

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**REAL ESTATE**

*A Woman's place is in the home SHE OWNS!! Nora West, Realtor/ Broker. 1313 Asbury Ave., Oakland, 12-6 p.m. Thursday through Saturday.

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**B.S. Con't from page 2**

There is a serious power imbalance in this crucial state. It's a heavy situation with possibly dire consequences and most of us don't really realize what's going on. The Southern California Republican machine controls both Reagan and The Duke and it's much too power in one place. They use a combination of federal and State powers to accomplish their goals. As long as there is no real law or legislation, the election process is stabilized. When Congress curbed Reagan's Nicaraguan trip, the California National Guard was sent instead by The Duke. Federal and State agencies join in the campaign to intimidate manjuna growers and blatantly abuse their civil rights, and continue to get away with it. Family Planning Clinics are pilloried in the town squares etc. To sum it up, the Southern California Republican machine is using its State and Federal power in tandem to prevent anything it wants, because it runs Reagan and The Duke as well. Two faceless puppets of faceless power.

These powerful men operate with an almost religious fervor because they are the last bastions of the good ole oppressive American Values. They seek to enforce our return to the nuclear family, segregation, and free enterprise. Lose consciousness and rights. Right-By-Right, in subtle steps. Echoes of the rise of fascism. A Democrat, any Democrat, good, bad, or Godzilla, being elected Governor, would snap the chain. How many voices would it take to make the sound of one hand clapping? Forget issues, there is a power imbalance accruing in the last bastions of the American Way of Life. People determined to enforce the return to the old, sane, respect for nuclear families law and order, free enterprise, etc. Our so-called rights are meaningless to them. We all know that wherever civil rights fail to begin, monsters are coming to power.

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**Mama Bears News & Notes/June-July 19**

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BIORYTHMS by RED RIVER

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**ANIMAL TIES**

Your dog may be dying. On a hot summer day, the inside of a car heats very quickly. On an 85° day, the temperature inside your car—with the windows slightly opened—will reach 107° in 10 minutes; in 30 minutes, it will reach 120°. A dog can withstand a body temperature of 107-108° for only a very short time. Suffering irreparable brain damage or death. The closed car interferes with the dog's normal cooling process: evaporation through panting. If your dog is overcome by heat exhaustion, immerse her in cold water until her body temperature is lowered. Don't leave your dog in the car! 8½ by 11 sheet. It's come out every 2 months since then, constantly expanding, especially during the past year, as Susan has taken over the reins. And what a great thing she's doing! By the way to keep Susan employed during the weeks in between each issue, the Mama Bears News & Notes Graphic Department (that's Susan) is available to do your newspaper and magazine ads for other publications, as well as flyers, brochures, programs, etc., at very reasonable rates. News & Notes has been 20 pages for the last six or so issues, and it looks like we'll do at Mama Bears, even though it causes great strain in all our resources regularly every two months, and it looks like Carol and our whole crew have to stretch their already overloaded schedules.

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**Mama Bears News & Notes**

**Con't from page 2**

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mind's eye, as we gradually, step-by-step, put our Mama Bears vision in place, with your encouragement. The used book section, for example, will change radically, we're getting ready to add new dishes to the menu; and more book cases for better display of our wonderful new-book section. Sometimes we feel overworked and overwhelmed, because everywhere we look, we see more work to be done... but we wouldn't have it any other way! About the mailing list this is complex, so be alert: in our last issue (April/May) we announced we were cleaning out our bulk mailing list. If you have responded since, they say you want to be on the mailing list, you are now on the new list. If you did not, you need to do so. This issue you are holding (June/July) is the last one to be mailed out with the old mailing list. For the next issue (August) we will be mailing out the new mailing list. So if you want to continue getting News & Notes, send us the coupon on the last page, or come in and fill out a card (copies are sent free (donations welcome) and go bulk mail, which can arrive up to 6 weeks late (Post Office delivery)

If you want to get News & Notes promptly, we offer first-class mailing service for 9 dollars, a year (six issues). These are mailed in an envelope, sent first-class, and arrive right away. Mama Bears News & Notes started as a benefit for Barbara Bull's and my (Alice's) eyes. Our first issue, published when Mama Bears opened was one xeroxed sheet/It's come out 8½ by 11 sheet. It's come out every 2 months since then, constantly expanding, especially during the past year, as Susan has taken over the reins. And what a great thing she's doing! By the way to keep Susan employed during the weeks in between each issue, the Mama Bears News & Notes Graphic Department (that's Susan) is available to do your newspaper and magazine ads for other publications, as well as flyers, brochures, programs, etc., at very reasonable rates. News & Notes has been 20 pages for the last six or so issues, and it looks like we'll do at Mama Bears, even though it causes great strain in all our resources regularly every two months, and it looks like Carol and our whole crew have to stretch their already overloaded schedules.

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MAIL ORDER

WHAT'S IMPORTANT

It's SPRING CLEANING TIME (for the MBs&N Mailing List). We are “sweeping” the dead mailing addresses off our mailing list.

If you wish to receive future issues of MBs&N, we have to know you are there! You can let us know by mailing this form or a card to:

Mama Bears News & Notes Mailing List
6536 Telegraph Ave., Oakland, CA 94609

Continue Bulk (free) mailing.
I'll like to receive MBs&N first class (enclosed $9.00 for one year).
Extra Donation to support schemes for further outreach.
Please make checks payable to Mama Bears.

Why do you like/want to continue receiving N&N?
• Please feel free to elaborate—we want your feedback!
• I believe that what you are doing/trying to do is important.
• I enjoy the contents.
• I use the Calendar.
• I use/will use the Mail Order.
• I use the Display Ads.
• I use the Classifieds.

Name: ______________________:
City: ______________________:
State: ______________________:
Zip: ______________________:

□ I use the Classifieds.
□ I use the Display Ads.
□ I use/will use the Mail Order.
□ I use the Calendar.
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□ Continue Bulk (free) mailing.
□ I use the Display Ads.
□ Tiles— I don't get into the store often but here is $6.00 .for my square.
□ Smoke Filters— Glad to see some action here. This is one of my concerns, so here is a donation to help with this project!
□ Tickets— Please send tickets for the following performances:
□ I wish to contribute $ ___________to childcare program (Will send info - No orders after July 20th.)
□ I have skills in
□ I would be interested in volunteering
□ I need information from

□ YES! I WANT TO SUPPORT MAMA BEARS BY BECOMING A 'CAPITAL IMPROVEMENT SPONSOR’—ENCLOSED IS AN ADDITIONAL $20.00.

I AM DEDUCTING MY FIRST 10% DISCOUNT WITH THIS ORDER.

Name: ______________________:
Address: ______________________:
City, State, Zip: ______________________:

□ Tiles— I don't get into the store often but here is $6.00 for my square.
□ Smoke Filters— Glad to see some action here. This is one of my concerns, so here is a donation to help with this project!
□ Tickets— Please send tickets for the following performances:

Next ad deadline July 15th.
Classified Ads—10¢ per word. Display Ads—$8.00 per column inch.

TICKET ORDER FORM: More than 1 person per envelope — use an extra stamp per person.
At Gate, tickets $10.00 more - CASH only.

NAME

STREET

CITY

STATE ZIP

PHONE

$105 - Space in cabin (very, very limited)
$85 to $100 Slicing Scale — 4 days (camping only)
$125.00, no hook-ups, includes 1 ticket
$30 additional for workshift substitution
$20 per 9-16 yr old woman and 9-10 boy
$20 for 9-16 yr old woman and 9-10 boy
$70 to $75 very limited Sat. noon to Mon. passes (camping)

TOTAL ENCLOSED

How many children (12 and under boys 10 and under, sisters and ages): ______________________:

□ I want a child larger than 10 will send info. No orders after July 20th.
□ Cabin □ Smoking □ Non-Smoking □ Clean & Sober
□ I need information from □ Disabled Resources □ Childcare
□ I wish to contribute $ ___________ to childcare program

WILLING TO HELP

NAME

STREET

PHONE

CITY

STATE ZIP

CAN I LEND OR LEND THE FESTIVAL

□ Van with □ Pickup Truck □ Other
□ I would be interested in volunteering
□ To flyer □ To be regional contact
□ With ticket purchase to come early and work
□ I have skills in □ Truck driving □ Carpentry
□ Health care □ Auto mechanics
□ Childcare □ Disabled Resources
□ Electrician □ Sign-interpreting
□ Other

Work-exchange = write detailed letter, re: skills & situation or call
*NEEDED TO ACCOMMODATE WHEELCHAIRS

NO REFUNDS