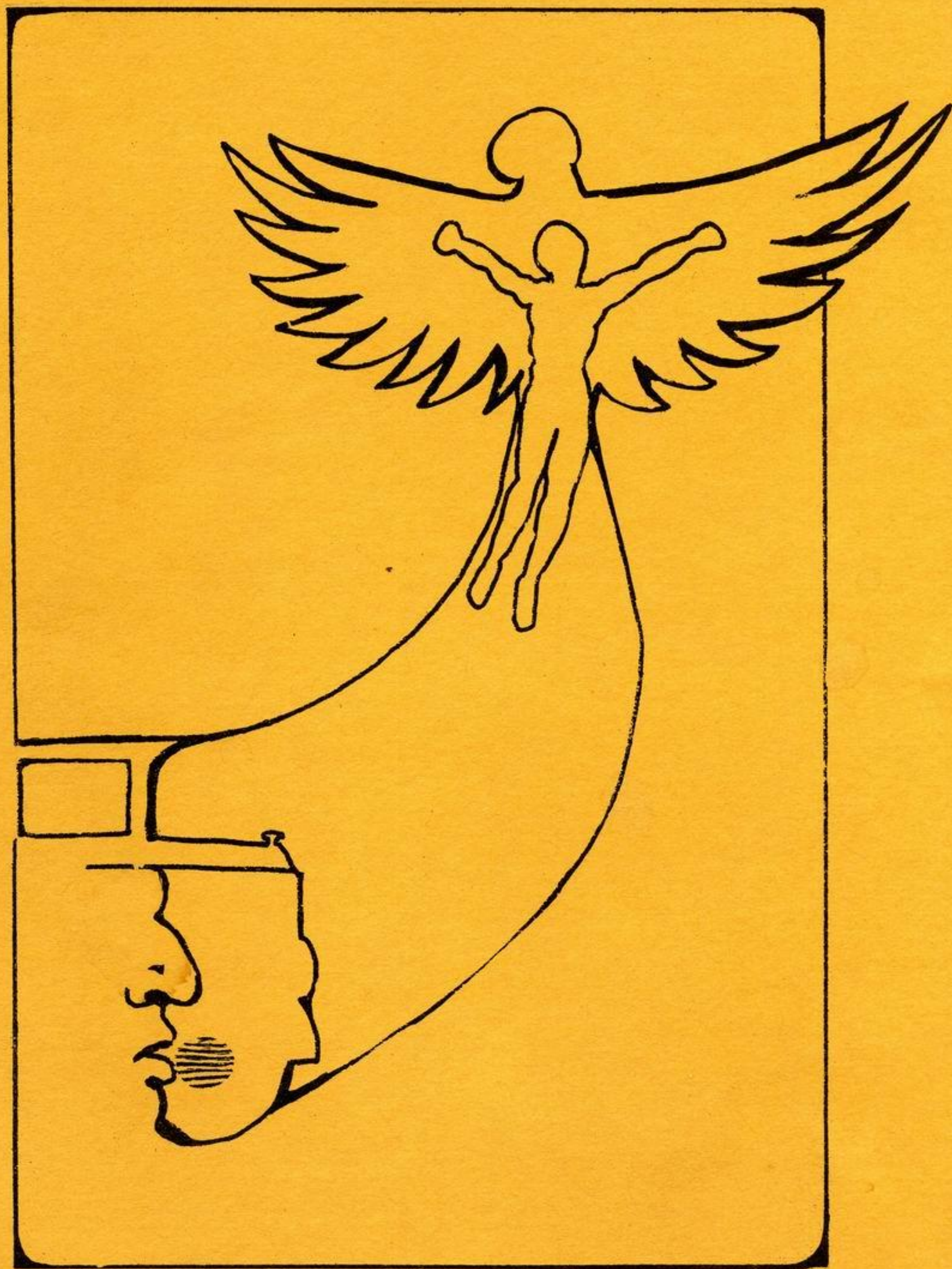


# FUTURE HISTORY

A RESOURCE JOURNAL FOR  
MEN AGAINST SEXISM



Published By The Bay Area Men's Resource

Catalog Collective

**FREE**



# acknowledgements

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Al Peach of the AAA Letter Shop in San Francisco for his reasonable rates, speedy service and personal encouragement.

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The East Bay Men's Center, Art Kane of the Sonoma County Men's Support Center and Charles Miller of The Learning Center at Santa Rosa Junior College for helping us to update and expand our mailing list to include people from all around the Bay Area.

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Our housemates and friends whose patience and support helped us to keep on going when the going was rough and were there to share the joys when we wanted and needed to share them.

The ever increasing number of men who make-up the Bay Area's anti-sexist men's community. We thank you, dear brothers, for your presence and inspiration which moves us to express and reflect our collective energies in this book.

## WHEELCHAIR ACCESSIBILITY CODES

We have tried to include on as many listings as we could a description of accessibility for the wheelchair-disabled. The code is at the end of the listing.

WA...means wheelchair access

NWA...means not wheelchair accessible

H...means the lister will come to the client's home

N/A...means not applicable

In many listings we have indicated the area code for telephone numbers. However, since we did not do this for all listings, remember to check what area code the number is in before you dial.

## WAIVER OF LIABILITY:

The lister assumes full responsibility concerning the right to use any name or address in a directory listing and agrees to hold the Journal production collective free and harmless of and from any claims, loss, damage or liability which may result from the use of such listing. We do not undertake to determine the legal, contractual, or other right to use of a name and address to be listed in the directory.



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# collective poli

This is a collectively written statement of political perspective from a group of four men. Our different strengths and outlooks played prominently in the process. The weeks it took us to write this statement reflect the long time we have spent building our unity together. Amid our differences, there are some things about which we feel clear and firm.

We are working towards ending the oppression of people: women, gays, third world, working class, all of us. To achieve such a goal, we know that massive changes in our political/economic system are called for - to equalize wealth and power. On the personal level, it means becoming aware of how we relate to each other based on racial, gender and class conditioning - and learning to love and respect ourselves and each other.

Two years have passed since the first edition of the Bay Area Men's Resource Catalog was published. In that time, right-wing forces have been gaining strength and visibility. The Nazis and the Klu Klux Klan, symbolic of this resurgence, have been tolerated and even supported, from Skokie to Pendleton to San Quentin and between. Anita Bryant and John Briggs are pushing for heavy repression of Gays as legal recognition of gay rights topple across the country in their wake, and expansion of the death penalty looms ahead in California. We have painfully seen the ERA set back and poor women lose their hard-fought right of free abortion on demand. Meanwhile, the Supreme Court upheld the reactionary idea that Allen Bakke had been discriminated against because he's a white man.

These are not disconnected and separate events. They are part of the alienation and discontent of a people tired of a deteriorating economy, tired of having their dreams evaporate, and their lives lose meaning. People are scared enough to be vulnerable to philosophies of hate, confused enough to attack those who could be allies against the ones who profit from hate and violence.

Now, as ever, we see the rigidity of the traditional male role - the breadwinner, "strong", insensitive and authoritarian - as a rigid support for the misery of this system. We seek flexibility.

As white men, we have a particular concern for consciousness of the male role and the privileges we get from being men. We place strong emphasis on active support of Women's and Gay Liberation. In part, this is because we believe it is morally imperative and of strategic necessity; in part, because we have seen 1) some men's groups use the banner of "Men's Liberation" to demand an equality that further oppresses women, and 2) other men's groups which deny the naturalness of gayness.

The purpose of this Journal is to help provide support for, and develop a network among, men who are changing their image of what a man is and can be. We seek to help transform this society from a hierarchy controlled by white men to an egalitarian one.

As the strength of the right grows in this period, so too grows our strength. During the past two years the Men's Movement has grown, diversified, and proliferated into all parts of this country and Europe. We applaud our own growth with this Future History.

As individuals, we four have different emphases in our present work. Therefore, this Journal represents what we believe are complements of evolving directions: political, spiritual, strategic, etc. We seek to heal the earth; recognizing the importance of our emotionality and spirituality. We seek radical social change; aware of the need for careful analysis and action.



# tical statement,

What follows is the "Collective Political Statement" from the first edition of this publication (December, 1976). Finding ourselves to be in general agreement with its message, we are reprinting it here as part of our statement of unity:

We consider ourselves members of the "Men's Movement" - men who believe it is necessary to break down the restrictions of traditional sex roles, to support the Women's Movement, to combat sexism, and to openly love and support other men. We think men who share these values need to get to know and communicate with each other so that we can form a political analysis and take action.

For us, at this time in our lives, confronting our masculinity - our maleness - our manhood - is one of the most basic, important and scary ways we know to support the personal fulfillment and political liberation of all people.

It seems clear to us that sexism, traditional sex-roles, and capitalism are inseparable. This is not to say that one produces the other, or that the end of capitalism would necessarily bring about the end of sexism. However, it is hard for us to imagine a non-sexist, capitalist society. Capitalism seems to need the traditional male sex role to maximize profits. This role promotes individualism, competition, and alienation, preventing unity among people. When the people are not united, they cannot exercise their power to change the economic and political system. So, most of the money and power in this society is controlled by a small group. But most men won't admit to this reality. Instead we are socialized to accept the minimal and often unsatisfying rewards of male-supremacy. We remain alienated and separated from one another, deny what we have in common, and exaggerate our differences. As members of the Men's Movement, we are determined to combat capitalism and sexism.

Some question why we don't work towards our goals within the context of other left groups, since we see the battles against capitalism and imperialism as primary struggles for revolutionary social change. It seems to us that there has been too little focus on sexism and sex roles within the left. Much of the left reinforces what we have been taught all our lives: to exploit and compete with women and among ourselves. Like many feminist women, we feel alienated by this. We believe we need a structure to explore and confront the personally oppressive aspects of the male role. We intend to be part of the mosaic of political/cultural revolution: to lend support where we can, and to maintain an awareness of the work we need to do to create a new society based on socialist and feminist principles. We also believe it is time men recognized the leadership of women and other traditionally less powerful peoples, and learned from them.

We value our interacting with other men. For too long we have been dependent on women alone for emotional support. Homophobia and rigid socialization pressures have kept men emotionally crippled and distant from each other. We recognize both the need to turn to other men for support, and the beauty and freedom of being able to do so. We realize the importance of not depending on women to take the time to teach us to deal with our sexism. At the same time, we need to accept the limits of our ability to combat it, and be open to women's criticism. We have learned much from the Women's Movement, Gay Liberation and Third World Struggles, and are full of respect for them. We believe our energies can complement each other in the struggle toward common goals.

Collective Political Statement  
Bay Area Men's Resource Catalog  
First Edition, December, 1976



# PROTECT YOUR RIGHTS



## WHAT IS PROPOSITION 6?

Proposition 6, placed on the November ballot by State Senator John Briggs, endangers the job of any school employee (teacher, teacher's aide, school administrator or counselor) who has publicly or privately opposed discrimination against homosexuals—regardless of whether she or he was gay. It would allow school boards to hold "hearings" concerning "words and deeds of a continuing or comprehensive nature which would tend to encourage . . . or dispose school children toward . . . private . . . homosexual conduct." The Briggs measure would put school districts in the business of prying into teachers' private lives, into their bedrooms and into their religious, professional and political associations.

## 6 IS A SMOKESCREEN

Briggs demagogically links the false spectre of child molestation with teachers who in no way violate their teaching responsibilities. **TEACHERS MUST BE JUDGED ON THEIR TEACHING PERFORMANCE**, not on their personal or political differences. If enacted, Proposition 6 would create new problems and do nothing to solve the *real* problems of our schools.

## WE CAN'T AFFORD IT!

The costs are both financial *and* social. Proposition 6 would force California taxpayers to finance a witch hunting bureaucracy. It would

allow some students to force favors from their teachers by means of baiting, blackmail and manipulation. Briggs is seeking to turn our children into pawns, our teachers into scapegoats and our classrooms into battlegrounds: all to advance his own selfish political ambitions.

## DEFEND JOB RIGHTS

This proposition is strongly opposed by the California Federation of Labor, AFL-CIO, as it would disrupt the traditional collective bargaining process. The California Federation of Teachers has called it ". . . a monumental intrusion into the private lives of teachers and a threat to job security at the most elementary level."

## WHAT WOULD PROPOSITION 6 DO?

The issues raised in Proposition 6 extend far beyond the effect of banning gay people from the schools—as claimed by John Briggs. This proposition poses a grave threat to many fundamental rights.

### VIOLATES FREE SPEECH

Any school employee who expresses opposition to discrimination against gay people could be accused of "advocating" or "encouraging" homosexuality, and fired regardless of whether she or he were gay, or whether such opinion was expressed inside or outside the classroom. As stated in a **Los Angeles Times** editorial, "A school board employee who spoke out for fair treatment of homosexuals could be fired. Expressions of personal beliefs in the course of private life would be enough to warrant dismissal."

Proposition 6 would discourage people from

speaking out for their own rights or for the rights of others.

### DENIES DUE PROCESS

School employees could be suspended from their jobs for up to 60 days before a school board decides whether the provisions of the new law have been violated. A school employee could be suspended for 30 days before the school board holds a hearing.

### VIOLATES SEPARATION OF CHURCH AND STATE

Proposition 6 seeks to restrict the expression of opinion in the name of an extremely narrow version of religion and morality. However, the U.S. Constitution defines a clear separation of church and state. Religious beliefs cannot be the basis for legal discrimination.

## DEFEND MINORITY RIGHTS

"The Briggs Initiative, Proposition 6, is the beginning of an attack on the rights of all minorities. If we allow one group to be singled out for discrimination, we clear the way for discrimination against Asians, Blacks, Latinos, women, etc."

San Francisco Supervisor Gordon Lau

"In my opinion, the current law is sufficient to protect pupils from sexual advances by teachers, whether homosexual or heterosexual, and to prevent teachers from promoting their sexual life style or preference in the classroom . . . [teachers] have rights as citizens to live their lives as they see fit . . . I am opposed to Proposition 6."

Wilson Riles

Superintendent of Public Instruction,  
State of California

# PROPOSITION 6 THREATENS YOU!



# COUNSELING /THERAPY

## Bruce Abt, PhD

I am currently facilitating three men's groups in the Palo Alto-San Jose area. These groups focus on helping men to change their relationships with women, with their children, with their jobs, and with other men. I am available for workshops and discussion groups. I have also written a self help guide for men entitled "Being One's Own Man". Meeting times are Monday and Wednesday 6-7:30. I charge according to a sliding scale and also accept Medi-Cal. Fee for groups is \$5-\$10. WA

990 W. Fremont  
Sunnyvale, Ca. 94087  
736-1111

## Bay Area Married Men's Group

Support and social group for gay men who are or have been in heterosexual marriages. Monthly meeting for dinner, rap, problem solving.

Note: There is an associated group for wives of gay men. Meeting time is third Friday every month at 7:30 PM. No fee. N/A

Richard Younge  
P.O. Box 6444  
San Jose, CA 95150  
408-268-3378

## Bay Area Radical Therapy Collective

We are committed to personal and social change and to understanding the relationship between the two. This leads us to our interest in issues of power in personal relations and in the larger political context in which we all live.

We are anti-sexist and anti-racist.

We conduct mixed and women's groups in the Bay Area on a regular basis, Monday through Friday in the afternoon and evening. Each group has 8 people and meets once a week for 2 hours. We work by contract with our clients and use cooperative problem solving techniques and once a month use body work. Fees are on a sliding scale of \$35 - \$50 per month. NWA

Becky Jenkins	Michael Singer	Claude Steiner
Mill Valley	San Francisco	Berkeley
388-0576	981-7053	845-9667

## Philip Beitel, L.M.F.C.

I am a licensed Marriage, Family, and Child Counselor in private practice in San Francisco. I specialize in issues of men and masculinity, gestalt therapy, adolescent counseling, and couples counseling. In addition, I am presently offering a men's group and a mixed gestalt therapy group which is co-lead by a leader of women's groups and has as its theme issues of gender roles and male-female dialogue. Regular appointments available day and evening hours. Emergency appointments usually within 24 hours of initial call. Sliding scale fee. NWA

662 34th. Ave.  
San Francisco, CA 94121  
221-4528 or 221-3333

## Walter Breen

Astrological charts, consultations, some predictive work; primary focus is your self-understanding. Computability studies (your chart compared to your friend's, lover's, partner's, boss's, etc.). Mystics, occultists, psychics, Craft, other pagans, young people, counterculture people, gays especially welcome; feel free to ask the questions you would not ask outsiders. Understanding, privacy and sympathetic ears guaranteed, no matter how far out your trip. Follow-up consultations welcome. Hours are flexible. Fee is sliding scale by arrangement. H

Box 352  
Berkeley, CA  
848-8505

## The Bridge

The Bridge is a counseling and personal growth center with a volunteer staff of students and community people who have been trained in peer counseling. Besides counseling (12-10 PM weekdays, 24-hour crisis phone), The Bridge offers a variety of small group activities including introductory and advanced counseling classes; workshops in yoga, massage, bluegrass music, etc.; an ongoing sharing and support group; a men's group; and various one-time events. NWA

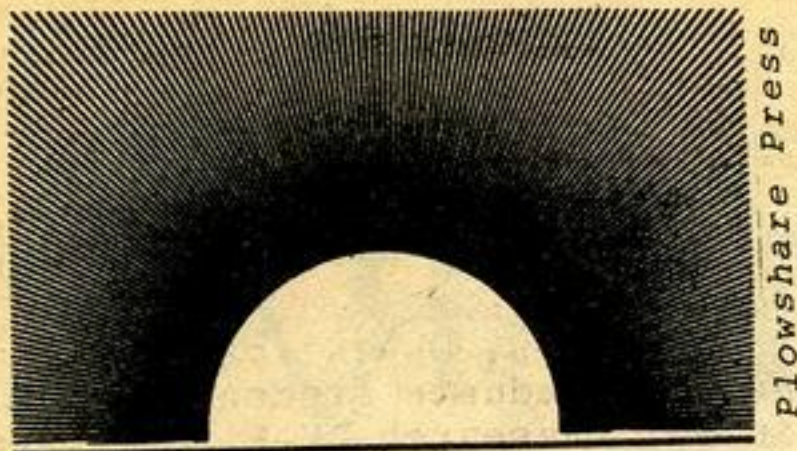
640 Campus Drive  
Stanford, CA 94305  
497-3392

## Center for Special Problems

The Center for Special Problems is a unique public health program for the treatment of a number of major social and health problems. We are a part of S.F. Community Mental Health Services and serve the whole city. We offer outpatient services to people who have problems with their sexual functioning, sexual orientation, gender identity and/or problems where drug use has seemed to be the only way of relieving tension. Often these and related problems get the person in trouble with other people and one's life can become even more complicated by involvement with the court or probation system. Such problems involve more than one life - one's co-workers, mate, children, friends. We view people as complicated individuals in a complicated, often frustrating world. Each person is unique, and needs individual understanding and different ways of mastering problems. We give particular attention, if needed, to the basic problem of "habituation" and while this may involve drugs, habituation can also be patterns of action and thinking or feeling that interfere with productive and satisfying living. All information is held in the strictest confidence and may be released only with the required permission of the patient. Hours are by appointment. Sliding scale fee, Medi-Cal is accepted. WA

2107 Van Ness Ave.  
San Francisco, CA 94109  
558-4801





## Berkeley Therapy Institute

We are a state-licensed, non-profit, outpatient psychiatric clinic offering a wide range of psychiatric services to the community. Group, individual, family, couple, and sexual counseling are available from a staff of psychiatrists, psychologists, psychiatric social workers, and marriage, family & child counselors. Fees are based on a sliding scale; we accept Medi-Cal. Appointments day and evenings, call 10 - 2, Monday - Friday. WA

1749 Grove St.  
Berkeley, CA 94709  
415-841-8484

### David Chilcott

I work with organizations, groups and individuals seeking to live and relate in more effective and satisfying ways.

All my work comes out of a personal/political orientation which is life affirmative, feminist, supportive, counter culture/movement oriented. My background and training is in Gestalt, Encounter, Consciousness Raising, Improvisational Theater and Dance, Synectics (creative problem solving), and Organizational Development. I am currently in training in Reichian/bioenergetic body work.

My work and my own growth process is about demystifying therapy, integrating the personal/political/spiritual, and co-creating and manifesting a powerful healing vision to transform the planet by living our lives moment to moment in ways that help us reclaim our aliveness and power. Sliding scale negotiable (for individuals around 1/50th gross monthly income. Minimum \$8.00/session or equivalent in barter or trade.) WA

c/o Nexus Institute  
2707 8th. St.  
Berkeley, CA 94710  
849-3599

### Deep Body Work

My work is derived from the following disciplines: polarity, deep muscle massage, breathing techniques, Gestalt awareness exercises and the F. M. Alexander technique. During the first part of the session I concentrate on the neck-spine relationship, working into the musculature on either side of the spine, and bringing about a release that permits the back to lengthen and widen, the muscles to align themselves more freely, and the breathing apparatus to expand. Then I work out, into the arms and legs, carefully watching the pattern of breathing and the various responses to pressure.

Working together we learn to know where the body holds tensions and how to let it go; we learn to know how the breath moves and how to move it thru blocked places. We can work into the more subtle areas, learning to bring unconscious body patterns into the arena of awareness and learning to recognize resistances and how to move thru them.

At the end of the session you have a distinct sense of well-being; of the many parts and the whole body as being more alive, more integrated, as being more truly your own. Private sessions one hour to one and a half hours in length. Sliding scale of \$20 to \$30 per hour. Trades acceptable. H

Karyn Gladstone  
(415) 548-7424

## Dream Workshop Seminar

The Workshop will be experiential as well as an academic approach to Jungian Psychology. Students will explore their dream material as a vehicle to a more creative life. The Creative aspects of the course will include dream work, painting, drawing, collage making, mask making, writing, and poetry, as well as the use of mandalas. The fields of energy which lie at the base of each of these images will enable the student to activate his or her imagination as well as to get more in touch with the nature of the unconscious.

Carl Levinson, M.S.W., practicing Psychotherapist and silk screen artist has given these workshops for the past 7 years in San Francisco. He has taught at the San Francisco Art Institute and The San Mateo Arts Council. He is also a well-known lecturer and teacher in the Potential Growth Movement. He is editor of Dream Journal, a quarterly publication devoted to dreams and creativity. Presently, he is working on a book about dreams and the creative unconscious.

Seminars are held Monday, 7-9:30P.M.; Tuesday, 1-3:30P.M.; Wednesday, 7-(3:30P.M.). Fee is \$24 for public, \$18 for students. WA

C.F. Jewish Community Center  
3200 California St.  
San Francisco, CA 94118  
415-567-8921 (home)  
346-6040 (work)

### Howie Dyckoff

I do Gestalt and Peer-oriented counseling from a socialist-feminist perspective. Techniques I use include Bio-energetic exercises, shiatsu, polarity massage, physical and psychic energy balancing. I try to work with the whole person (body-mind-spirit) in their particular environmental context. Sliding scale and low fee structure (\$4-10/Hr.). H

1609 Ashby Avenue  
Berkeley, CA 94703  
841-6460

### Gay Counseling at The Bridge

offers peer counseling by lesbians and gay men, 4-7 PM weekdays, for women and men, gay and non-gay. We also have information about legal, medical and social services and activities for gay people in the peninsula. No fee. NWA

640 Campus Drive  
Stanford, Ca. 94305  
497-3392

### The Gay Men's Couple Work & Relationships Resource Center

The Center offers time-limited individual and group work and intensive workshops, and specializes in helping members of couples define their commitment to each other, identify and resolve problems in their relationship, improve their communication patterns, and work on ways of nurturing each other's personal growth and meeting each other's physical, emotional, intellectual, and spiritual needs.

The services we offer are Couples Counseling: using two counselors and focusing on communication and the expression of feelings; Individual Growth Work: emphasizing the achievement of personal goals; Workshops: on relationships, anger, and other areas; Roommate Mediations: to facilitate cooperative living; Communal Living Consultation; and Consultation to Groups and Agencies. All services are offered on a sliding scale. NWA

P.O. Box 14046  
San Francisco, CA 94114  
826-4629



## Healing Ourselves Center

We teach a process of self healing and transformation that is based on opening up emotionally and sexually and creating loving relationships. We lead intensive groups, including a mens group and mixed groups, work with people individually, and we provide safe space for feeling people to gather, meet, and play consciously at our dance jams and other events. We are bringing together political and spiritual values and are creating a healing community. Groups - \$40/month. Individual bodywork - \$25/session. Friday night Dance Jam is \$2.50. WA

2547 A 8th. St.  
Berkeley, CA 94710  
Peter Hanrahan  
841-6911

## Mankind

Mankind is a counseling organization created to deal with men's issues in a changing society. We offer consciousness raising groups, individual and couples counseling, family therapy, sexual counseling, speakers, and agency training and consultation. Our services are open to all men, heterosexual, bisexual, and homosexual at any stage of their personal growth and development. Fees are on a sliding scale. Please call for an appointment. N/A

P.O. Box 4  
San Anselmo, CA 94960  
456-2287 (24 hr. ans. ser.)

## Men Changing

Many of us have been taught that we always have to be strong and in control, and that we should hide our sadness, our joy and our fears. We are beginning to discover that we can be more sensitive, assertive, playful and vulnerable human beings. We are continuing to facilitate groups which support men who are questioning their conditioning and exploring new ways of relating. Our intent is to find enjoyable ways to increase our ability to love ourselves, to experience and express our feelings more fully, and to enhance our potential for intimacy with others. We also work privately with individual men and with couples, and are available for consultation with other on-going men's groups. First Group: Thurs. 4-6pm; Second group: Thurs. 8-10pm. Fee: \$10 per group meeting. NWA

Marty Sochet  
East Bay  
415-658-6131

## Larry Nicholas

My goal as a therapist is to help my clients work toward an increased sense of individuality and authenticity. Our culture greatly hinders us from living a path of self-discovery. How can I do so while co-existing in our work-a-day world? This is my struggle. I do short-term crisis oriented therapy as well as long-term, in-depth psychotherapy. I'm active and involved with my clients. I teach a consumer oriented class, "How To Choose a Group or a Therapist." I'm a licensed marriage, family and child counselor. Sliding scale fee from \$15 - \$35 based on income. NWA

Oakland, CA  
658-0139

## Operation Concern

Our services are provided to gay people, their families, and people with sexual identity conflict. We also offer outpatient counseling, telephone information and referral to gay community services, and information about gay and non-gay mental health services. Operation Concern trains gay mental health graduate students and also conducts clinical research. M-F, 9-5. Fees are on a sliding scale. Short-Doyle and Medi-Cal accepted. NWA

2485 Randall  
San Francisco, CA 94115  
563-0202

## Orgasm Reflex Training & Wholistic Counseling

The orgasm reflex is a whole body energy release which can occur during sex, with or without ejaculation, and during other physical, emotional and spiritual events as well. I teach people how to generate and guide this involuntary response to: release chronic and accute muscle tensions; have total and multiple orgasms (men can!) and tantric ecstasies; and expand sensory, emotional and extrasensory contact with the world. The learning process includes many home exercises, opening and stabilizing the emotions, and personal counseling. I do individual and family body and mind therapy with or without OR training. No sexual contact. Appointments and group times to be arranged. Sliding scale fee. H

Norman Brown, MFCC, PhD.  
P.O. Box 123  
Woodacre, CA 94973  
415-488-0813

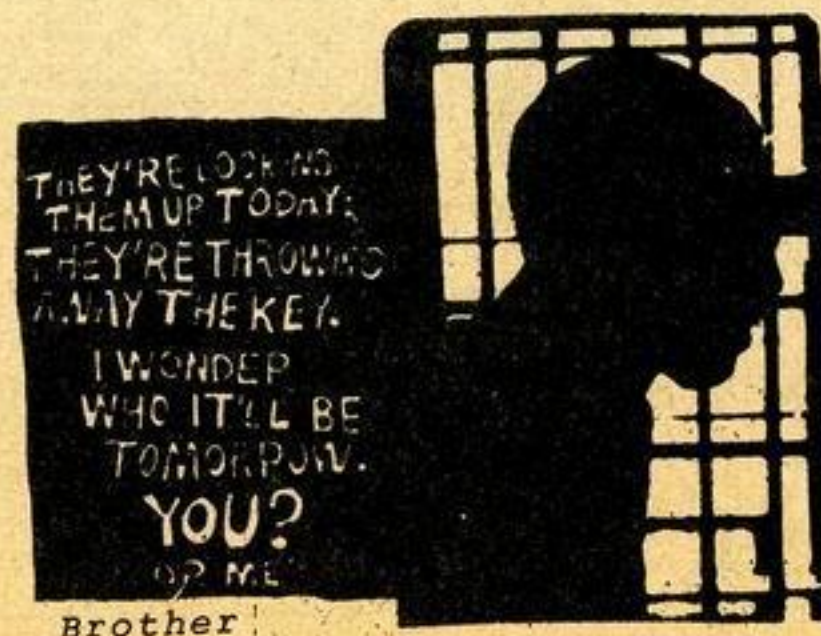
## Stephen Pennington, PhD Licensed Psychologist

I work primarily with men, straight and gay, individually, in couples and in groups. I use my training and my experience as a man to serve as a facilitator, guide, and companion for problem-solving and growth.

I see the masculine stereotype as a powerful and insidious constraint on our being. It is the inner compulsion and the social pressure to strive, perform, control, compete, and dominate. It sets us against ourselves, other men, women, and nature. To be free men we must transcend its limits and recover our abilities to feel, to intuit, and to let go. It is vital that we learn to nurture, especially other men, so that we can become who we truly are, and so that we can transform this inhumane society.

Besides my background in clinical psychology, I have training in radical psychiatry, sex therapy, and intensive training in gestalt therapy. Fee is on a sliding scale. NWA

San Francisco  
564-1711





## Personal Growth Dialogue

Male roles I have learned are "paternalistic" and "macho", but I experience myself with increasing sensitivity which makes my masculinity more alive and special than it is in the male role I was taught. Climbing in and out of my bed, a relationship, a depression, joys, hatreds, and jobs, I become a person. The inner-sense of who I am keeps growing as I reach out, share, or just hang in. I offer to commit myself to sharing in your personal growth. I am a licensed and employed professional, with an evening and Saturday practice for individual sessions and groups. I charge on a sliding scale, based on a monthly income and can arrange for payment through your insurance plan as applicable. Individual fees are \$30 maximum; Group fees are \$8 - \$10 per session. NWA

David Hoefer, M.S.W.  
4326 18th St.  
San Francisco, CA 94114  
661-9297

## Sex Counseling Unit, UCSF

Counseling for heterosexual and homosexual men with sexual problems (for example, lack of desire, erection and ejaculation difficulties, dissatisfaction with sex). Clients need not be in a steady relationship to benefit from counseling. We offer couples counseling, individual therapy, and group therapy. Services also available for men with physical disabilities. Educational programs are also available. Hours: Daytime 9-5, and some evenings. Fee is based on income. WA

Sex Counseling Unit  
Human Sexuality Program  
UCSF, Dept. of Psychiatry  
350 Parnassus, Suite 300  
San Francisco, CA 94143  
666-4623

## South Bay

### Community Counseling Center

South Bay provides low cost counseling services for those who cannot afford the traditional high rates. Single parents, gay men and women, children and people in crisis are seen regularly to work through their emotions towards becoming more conscious of the choices they have in life. M-F: a.m. and p.m. Sat. appts. arranged. Sliding scale fee of \$10 to \$35 per hour. Groups are \$10 - \$15 for 2 hours. WA

Jack Erwin, Director  
235 E. Santa Clara #310  
San Jose, CA 95113  
408-998-1677

## Kim Storch, PhD

Services provided include: individual, couples, group therapy, and organizational consultation. I work with people of all sexual preferences and have experience consulting to organizations which include gay men and lesbians. Hours to be arranged. Fee is sliding scale. NWA

2425 Fillmore St. #1  
San Francisco, Ca. 94115  
922-1155



Other listings relevant to this section are: The Center for Independent Living in the Information/Referral section; Applied Meditation in the Health section; and George Deabill, M.S. and Men Against Sexist Violence (both) in the Men's Movement section.

## Transactional Analysis Groups of Santa Rosa

T.A.G. of Santa Rosa is an eclectic T.A. Learning Center. Our staff uses a combination of Transactional Analysis, Gestalt, and Child Development Information to effect the changes a person wants to make. We offer Seminars, Workshops, Weekly On-Going Problem Solving Groups and Individual Sessions. Our Groups are co-led in a comfortable and safe place by a man and a woman. Maximum Group size is seven plus leaders. Fees are \$15 Group Session; \$15 Intake Interview; \$25 Individual Session; Barter and Energy Exchange are accepted.

P.O. Box 7486  
Santa Rosa, Ca. 95401  
Colin R. Godwin  
(707) 544-4709  
Lena Hahn  
(707) 823-5206

## Fawn Usha

Tarot Readings for Men. I have been working with the Tarot cards for two years. My perspective is that the Tarot is an excellent guide to men BEING the whole, androgynous people we truly are. Men in touch with all our powers: physical, emotional, sexual, intuitive with the ability to use that power to live in peace and harmony with ourselves and the planet. A reading is a way of mirroring the process that is you in the present. A mirroring that speaks in a symbolism, language and totality that allows one to see more clearly where one is. The format I like to work with is to do a series of readings as needed with men going thru crisis or transition periods in their lives. Fee is negotiable and open to all forms of energy exchange. H

2329 Carleton  
Berkeley, CA 94704

## Gary Walsh, L.C.S.W.

Counseling for Gay couples and individuals. Short and long term psychotherapy. Educational groups for Gay couples. Day and evening hours. Sliding scale. NWA

4326 18th St.  
San Francisco, Ca. 94114  
731-1095

## Richard G. Younger

Gay oriented male counselor, trained and experienced as pastoral counselor (clergyman). Services available to all, with particular concern for Gay couples, married Gay men, young people, coming-out concerns, Black/Third World men. I work in my home in San Jose, but have space available in San Francisco and East Bay. I am sensitive, caring, and have a sense of humor. I charge on a sliding scale with median fee of \$30/hour. Meetings by appointment. WA

P.O. Box 6444  
San Jose, Ca. 95150  
(408) 268-3378





# HEALTH

## Awakening a Livelier Body

How alive does your body feel? Flexible... Stiff...Open...Cramped...Painful...Playful... Strong...Dead-Weight...Mechanical? Most of us learn to disconnect our body and self by rigidly holding, or forcing, natural movement and expressiveness. This body-awareness work re-creates the easy flow of energy by means of a wide range of simple movements in each muscle group. You can relearn the lively sense of your body energy as fully as a child knows.

I am licensed and professionally trained with Doris Breyes, also at Gestalt Institute of San Francisco, and am on the staff of Pacific Psychotherapy Associates. Appointments available evenings and Saturdays. Fee is \$8-10 for groups per session; for individuals negotiable to \$30 maximum. NWA

David Hoefer, M.S.W.  
4326 18th Street  
San Francisco, CA 94114  
661-9297

## Celebrations Retreat

Celebrations is a family collective. We are working to integrate the joy and magic of our diverse experiences as able-bodied and physically disabled people into a dream: a non-therapeutic, barrier-free woods retreat which will have facilities to accommodate up to 30 quadriplegics at one time. The principles of personal non-violence will help us break the emotional as well as the physical barriers between disabled and able-bodied people. Appropriate technology and simple living will help us be in balance with the land. Our dream is only beginning - share your ideas with us. H

Illijana  
1946 22nd Ave.  
San Francisco, CA 94116  
415-665-8057

## Eden Youth Center Health Services

We offer confidential and comprehensive health care to teens, ages 12 - 19, including check-ups, medical care, birth control, dental checks, V.D. treatment, health raps and films.

Clinics are held Tuesday, Wednesday and Thursday from 1 p.m. - 5 p.m. and on Saturday from 9 a.m. - 12 noon.

Call or drop by for an appointment. The Clinic serves the youth of Hayward, San Lorenzo, Castro Valley and San Leandro. Some services free; some low cost. WA

1130 Kimball Ave.  
Hayward, CA 94541  
415-582-2940

## Haight-Ashbury Free Medical Clinic

The HAFMC offers primary care, premarital tests, and physical exams in a supportive, sensitive environment. Patients have a choice here - they can read their charts and participate in decisions involving treatment. In many cases, we can offer the same clinician over a long period of time. Our emphasis is on self-care techniques and patient education, and we pay attention to lifestyle as a part of a person's total need in health care. All sexual orientations are treated in a non-judgemental manner. "Medical care is a right, not a privilege" -- For all of us. M - Th, 12 - 5 p.m. & 6 - 9 p.m.; Fri. 1 - 5 p.m. Services are free. WA

558 Clayton St.  
San Francisco, CA 94117  
431-1714

## Men's Support Center

Men are continually changing and developing in response to both their internal needs and desires and external situations. The Men's Support Center provides or refers men of all ages to appropriate services that meet these changing needs and enhance their lives as well as help them to explore ways of being more responsible for their actions. At this time, the Center is concentrating on providing family planning services for men that not only help them clarify their attitudes and decisions about birth control and pregnancy but also assist them in developing parenting skills and support.

1900 Fruitvale Ave., Suite 2C  
Oakland, CA 94601  
261-3279

## Men's Vasectomy Clinic

The Men's Vasectomy Clinic at the Oakland Feminist Women's Health Center provides the option of voluntary sterilization for adult males at a minimal cost. The clinic counseling is done by male counselors in a supportive atmosphere. There are no regulations regarding screening interviews, spouse's consent, marital status or number of children. Many low-income men can receive this service free through special federal and state funding. A pamphlet is available for further information or we can provide more information over the phone. Clients must be at least 21 years old. Fees are on a sliding scale based on income; some services free for low-income men. NWA

2930 McClure Street  
Oakland, CA 94609  
444-5676

## Planned Parenthood of Contra Costa

We offer birth planning clinics, pregnancy testing/counseling, sterilization raps, and classes in preparing for childbirth. Special clinic and education services for disabled people and staff who work with them are also provided. Literature and films and Health Educators with information on sexuality and birth-control are available to community groups. Birth-control methods are available to all clients. Condoms are sold at cost. All services are confidential and offered without regard to race, sex, income or sexual preference. A non-profit corporation, we provide our services for free or at a subsidized rate and accept Medi-Cal. Clinic are held at various hours so call for information. NWA

1291 Oakland Blvd.  
Walnut Creek, CA 94596  
415-935-3010

Richmond Center  
250 25th St.  
Richmond, CA 94804  
415-233-1900

Antioch Center  
516 Third St.  
Antioch, CA 94509  
415-754-4500

Another listing relevant to this section is Applied Meditation in the Politics/Education section.



# INFORMATION

## The Bisexual Center

We are people seeking to love and share intimately with both women and men. Self-defined as bisexuals (although such labels are limiting) we are working to create for ourselves and others a strong sense of community. The Bisexual Center serves as a positive support base to facilitate communication, to teach each other by sharing what we are learning, and to explore the essence and potential of loving. Services offered by the center include support groups, bi-monthly newsletter, social activities, workshops, speakers bureau, research, public education, counseling referral, and general meetings. Tues. and Thurs., 4 - 7 pm. Yearly memberships: \$5 for students, unemployed, and retired; \$10 regular; \$11 - \$100 contributing. NWA

P.O. Box 26227  
San Francisco, CA 94126  
415-982-1858

## Mike Bradley

I am a grants writer and consultant. I research funding sources and write grant proposals, and help clients who want to do the research and writing themselves. Education and health care, and federal and state funding are my specialties. The most enjoyable part of the work for me, is helping clients make the best decisions and using my skills gracefully, in spite of the pressures of big bucks and deadlines. Per diem fees; ability to pay or trade skills. N/A

2328-B Roosevelt Ave.  
Berkeley, CA 94703  
848-1741

## Center for Independent Living

A non-residential, consumer-run program serving physically disabled people (including blind and deaf) and older people. We provide accessible door to door transportation, financial advocacy, legal counseling, housing referral, attendant referrals, job development, training programs, counseling in independent living skills, services for visually disabled people, services for deaf people, peer counseling, consultants, wheelchair repair, van modification, and other services. No charge. 9 - 5, M - F. WA

Phil Draper  
2539 Telegraph Ave.  
Berkeley, CA 94704  
415-841-4776

## Coyote Howls

Coyote Howls is a quarterly publication dedicated to making the causes and forms of prostitution and its exploitation better known, ensuring that those engaged in prostitution are not subjected to discriminatory measures and helping them to take their place in society.

A 24-hour hot line with referrals to lawyers and social services and general information is our other service. The office is maintained with volunteers who are always needed.

The hooker masquerade ball is held in the Fall every year as a major fundraiser that utilizes volunteers August through October. NWA

Margo or whoever  
P. O. Box 26354  
San Francisco, CA 94126  
415-957-1610

## Divorce Center, S.F.

Secretarial service to assist people who wish to do their own divorce (uncontested). The

parties must be able to agree about children, property and support. We do all the paper work and are based on C.E. Sherman's book, How To Do Your Own Divorce In California. 10 - 5, M - F. Call for appointment. Fees are \$75 (time payments, VISA and Mastercharge accepted), plus county filing fee of about \$50 (if working). WA

Jolene Jacobs  
870 Market St. #747  
San Francisco, CA 94102  
982-1371 or 434-4485

## Divorce Center, Walnut Creek

We are a secretarial and procedural service to assist people in doing their own uncontested divorces. (Also, according to California law, one person of the couple must have lived in California for 6 months, and in the County where they wish to file for 3 months.) They make the decisions; we do all the typing and paper work and help with the procedural steps. We are not attorneys, so we do not give legal advice. Our process is based on the book, How To Do Your Own Divorce which helps people with the decisions by providing basic California law. Taking it step by step, we prepare the papers and send them as needed, along with instructions, and we stay with you until it's final. M-F, 9:30 to 4:30 or by appointment. There is a \$75. fee (time payments available) plus the county filing fee of about \$50. H

Sandra Edwards  
P.O. Box 211  
Walnut Creek, CA 94596  
937-6320

## Equal Rights for Fathers

We are a non-profit organization dedicated to equal justice for all in family law cases. ERF is especially concerned with fair child custody and visitation, free of sex bias and other abuses. Please call for membership and information package to be mailed to you. Meetings are monthly: 1st Monday in San Jose; 2nd & 4th Tuesday in Berkeley; 3rd Tuesday in San Francisco. All from 8:00 pm to 10:00 pm (phone for meeting location). There is an annual membership fee of \$25.00.

P. O. Box 6327  
Albany, CA 94706  
415-VIVA-DAD. (848-2323)

After carefully reading the literature of E.R.F., we decided to publish your listing and to express our concerns and reservations about your work. We, too, feel strongly the need for men to address the issues of divorce and child custody. We believe basic changes are necessary in our legal codes to allow alternative arrangements for single, multiple adult and homosexual custodians and to encourage equal and flexible support - both financial and emotional - by fathers and mothers.

We're of the opinion that E.R.F.'s focus of only working within the current legal framework is too narrow to effect long term solutions. Furthermore, it seems to us that the tone of E.R.F.'s literature - which emphasises protecting men from being exploited by their wives who are in collusion with their attorneys and the courts - is misogynist (whether it is so consciously or unconsciously, we don't know). And so we are not sure whether E.R.F.'s work is attempting to perpetuate or end male supremacy. We surely support the anger of the men of E.R.F. We believe it is more appropriately directed towards the legal patriarchs than women.

It is our hope that by printing both the E.R.F. listing and this commentary we will further constructive dialogue among changing men who share E.R.F.'s concerns.



# /REFERRAL

## Gay American Indians

We are a social, political, educational group in San Francisco. Meetings are bi-monthly and private (although we do sponsor benefits, parties, etc.). No fees.

P.O. Box 2194  
South San Francisco, CA 94080  
Barbara 552-7813  
Randy 621-4716  
Chrystos 647-4207

## Gay Legal Referral Service

Get a lawyer who's on your side! To get a lawyer to help with any legal matter, especially the legal problems of being gay - call us. This service is sponsored by the Pride Foundation and authorized by the State Bar of California. It is a non-profit organization of attorneys who are available to provide legal assistance to the Gay Community. Mon.-Fri. 10 a.m. - 4 p.m.; The regular donation is \$15.00 for a 30 minute attorney consultation but will charge on a sliding scale. WA

Gay Community Center  
330 Grove St.  
San Francisco, CA 94102  
415-621-3900

## LAWYER REFERRAL SERVICE OF THE NATIONAL LAWYERS GUILD

Call us for legal assistance. There is a \$10.00 charge payable to the service for the first half-hour consultation with the attorney. M - F, 9 - 5.

1255 Post St.  
San Francisco, CA  
415-771-9107

## Gay National Education Switchboard

GNES is the first national effort to provide free, accurate, and confidential information about lesbians and gay men, their lifestyles and sexualities. We especially want to reach isolated individuals in communities where few or no gay resources exist. We are training 75 volunteers to handle phone calls. Our services are free. N/A

Box 3627 Rincon Annex  
San Francisco, CA 94119  
TOLL FREE NUMBERS...AFTER OCTOBER 1, 1978  
National: 9 800 227 0888  
California 800 652 1442

## Integrity/San Francisco

A caucus within the Episcopal Church/Diocese of California for Gay Episcopalians and their friends. We meet for worship and mutual support, and work for change within the Episcopal Church to end prejudice and discrimination against Gay persons. We offer educational materials, speakers, public advocacy, and Christian witness on gay-related issues. We meet the 2nd Wednesday of each month for Eucharist and 4th Sunday for program and business. No fee; annual membership is \$10 including newsletter.

Richard Younge  
408-268-3378  
Robert Fuller  
415-776-5120  
P.O. Box 6444  
San Jose, CA 95150

Other listings relevant to this section are:  
Bay Area Married Men's Group, Operation Concern and Richard Younge in Counseling/Therapy; Changing Men's Resource Network, The Malebox, Men's Group Facilitation and Men's Group Inventory in Men's Movement; Bananas, Childcare Switchboard and T.A.L.K. Line in Parenting/Children; and Gay Teachers and Schoolworkers in Politics/Education.

# MEDIA

## Books Plus

We have one of the most extensive and comprehensive sections for men's books in San Francisco. Open Monday through Saturday, 10AM - 10PM; Sunday 11AM - 8PM. WA

3910 24th Street  
San Francisco, CA 94114  
(415) 285-8448

## Howie Dyckoff

Portraiture, slides and video production. . . capturing the moment as it unfolds. Your home or workplace, my studio space. I work in both 35mm and 2 and 1/4 inch format. H

1609 Ashby Avenue  
Berkeley, CA 94703  
(415) 841-6460

## Fruitpunch - Gay Men's Radio

We are an all-volunteer collective. We produce a weekly Gay Men's radio program featuring news, music, drama, politics, poetry and issues affecting the gay communities of northern and central California. The show is heard on Wednesdays from 10:15 pm to 11:00 pm on KPFA FM 94.1 and KPFB FM 89.3 in Berkeley and KFCF FM 88.1 in Fresno. We also distribute radio spots and shows to other stations and media. N/A

c/o KPFA Radio  
2207 Shattuck Ave.  
Berkeley, CA 94704  
848-6767





### GAY USA

Eighty five artists- Gay and straight- in six major American cities donated materials, time and talent to make Gay USA. Through classical documentary techniques (interviews, music, stills, historical film flashbacks), the 73-minute color film displays the commonality of our humanity and celebrates our diversity. It shows straight people coming to the aid and support of lesbians and Gays. Gay USA demonstrates that Gay people exist in vast numbers- that we are rich, poor, black, white, yellow, red, brown, male, female, Catholic, Protestant, Jewish, young, old - that we are mothers and fathers - and that we are here to stay. Rental rates are: \$100 minimum, classroom rental \$75, 7 year lease \$900.

Kit Parker Films  
Carmel Valley, CA 93924  
(408) 659-4131

### Modern Times Bookstore

Modern Times is a collectively run socialist bookstore with deep interest and involvement in the struggle against sexism. We have extensive selections of books, periodicals, posters, pamphlets and records from the women's and gay movements, as well as material on the family, men and masculinity. We also carry non-sexist children's books. Because we are committed to understanding these issues in the context of the fight against capitalism, we urge everyone to check out our section on political economy, U.S. and labor history and third world liberation struggles. We have tables for reading and space for discussion. "Modern Times, a bookstore involved in the struggle."

MTWFSat: 11-6:30; Th: 11-9; Sun: 12-6

WA

3800 17th Street (at Sanchez)  
San Francisco, CA 94114  
621-2675

### Paperback Traffic

Paperback Traffic is a full-service bookstore, carrying new books (hard and soft cover), used books and magazines. Our special strength is our gay literature section, which includes novels, poetry and some scholarly works. We also special-order books. M-Th 10am-9pm, F & Sat. 10-10, Sun. 11-7. NWA

535 Castro St.  
San Francisco, CA 94114  
431-6149

### Times Change Press

Times Change Press publishes books and posters on feminism, gay liberation, men's consciousness raising, radical social change, the alternate culture, spirituality, Third World and youth liberation. Write for a free catalog illustrating all forty TCP books and posters.

The following are three men's titles TCP carries:

For Men Against Sexism, Jon Snodgrass, ed. A new 240-page anthology of men's articles, including sections by Third World, working-class and gay men. \$5.75

Fatherjournal: Five Years of Awakening to Fatherhood, By David Steinberg. A book of journal notes on becoming a father. \$2.75.

Unbecoming Men: A Men's Consciousness-Raising Group Writes on Oppression and Themselves. TCP's most popular title. \$2.00.

N/A

Box 187  
Albion, CA 95410

Another listing relevant to this section is Coyote Howls in Information and Referral.

# MEN'S MOVEMENT

## Changing Men's Resource Network

We are a group of feminist men attempting to identify existing resources and encourage new ones for all Santa Cruz area men. We support those who are exploring the difficult changes within themselves which will allow them to become more in touch with their feminism; changes which will let men be non-sexist and will support their struggle to change society.

We have sponsored concerts, potlucks, and a special Father's Day event, and we have put out a newsletter. We plan to continue these activities, and help to build a supportive community of changing men. Our meeting time are variable; there are no fees. N/A

P.O. Box 2126  
Santa Cruz, CA 95063

## George Deabill, M.S.

I use both traditional and non-traditional methods of therapy in order to do the job. I'm licensed as an MFCC, certified as a Transactional Analyst and I've a Master's degree in Counseling Psychology. I've been practicing since 1963 and for the past several years, I've been active in the Men's Movement. Hours: Day and Night. Fees negotiable and barter possible.

NWA

848 Marshall Drive  
Palo Alto, CA 94303  
329-0713

## The East Bay Men's Center

The EBMC was originally called the Berkeley Men's Center and is one of the oldest Men's centers in the country. It continues to be a place for men to come together in an open, cooperative, supportive way. It is a center for personal growth and social change. It is maintained by volunteer and occasionally by paid staffers. Call for information about hours and events. A community bulletin board outside the office includes announcements of C-R and Support groups forming, conferences and cultural events of interest to men. The Center hosts several distinct and independent community action/service groups: M.A.N. for E.R.A. (Men Allied Nationally for the Equal Rights Amendment); MASV (Men Against Sexist Violence); and the EBMC Anti-Sexist Educational Out-Reach Program.

2700 Bancroft Way  
Berkeley, CA 94704  
(415) 845 - 4823



## Mens Group Facilitation

I would like to share with other men the consistently positive growth experience that has characterized my own men's group.

If you would like to help form and participate in a weekly leaderless men's group, I will arrange the logistics of organizing an evening group which should become a blend of consciousness raising, therapy and socialization. A fellow men's group facilitator and I will help provide some momentum for the first few meetings and then hope to withdraw as soon as your group is on its own. No fees of any kind.

So as to provide a central referral service to leaderless as well as professionally led men's groups, I will act as a referral source for men who would like to join a group. If your men's group would like to consider prospective new members please contact me and we can discuss the mechanisms of referral. If you would like to join an already functioning men's group please contact me and I will put you in touch with a appropriate group. No fees of any kind. N/A

Bill Robbins  
2383 California St.  
San Francisco, CA 94115  
921-2442 (daytime)

## Mens Group Inventory

In an effort to encourage research about men's groups and to keep an inventory of the men's groups that have functioned or are functioning in the Bay Area, we would like to encourage people to notify us of past &/or present men's groups, both with leaders and leaderless.

This list will be made available, with your permission, to interested parties. Please send information to:

Men's Group Inventory  
2383 California St.  
San Francisco, CA 94115

## Portland Men's Resource Center

We are an anti-sexist men's organization. We have a weekly men's open rap, start consciousness raising groups, run a counseling service for men (with sliding fees), hold conferences and forums, do speaking in schools and work for political and social change. We have a lending library. Our monthly newsletter, Changing Men, is \$5 per year for subscription. We also put together a slide show called "Masculinity: Fact or Act." We are eager to be in touch with men and other men's groups around the country. Our office is staffed M-F 9-5. NWA

3534 S.E. Main  
Portland, OR 97214  
(503)-235-3433

## San Francisco Gay Rap

Gay Rap is a social alternative for meeting people and sharing experience. Entering our 9th year, we offer a choice from over 10 topics at each rap. We maintain an open forum and an open door to ideas. While historically male, women are encouraged to participate. Typical attendance is about 200 people. Gay Rap is every Tuesday, 8pm. Donations are accepted. NWA

S.F. Gay Rap

Meeting address:	Mailing Address:
First Congregational Church	177 1/2 Fair Oaks
Post and Mason Streets	San Francisco, CA
San Francisco, CA	94110
647-7244	

## The Malebox

The Malebox is a new, non-profit, mail order distribution service that helps people seeking men's awareness materials to obtain them more easily and helps those producing these materials to distribute them more widely and conveniently. We will prepare a regularly updated catalog describing the items for sale: articles, books, bibliographies, etc. We serve as the clearinghouse for the Men's Alliance for Liberation and Equality (MALE), distributing task force information, names of resource persons, and announcements of men's (and related) conferences. Send 25¢ and a stamp to receive your copy of the Malebox catalog.

P.O. Box 8113  
Ann Arbor, Michigan 48107  
313-665-4926

## M.A.N. for E.R.A.

California Men for the Equal Rights Amendment is the state chapter of Men Allied Nationally for the E.R.A. and operates through the East Bay Men's Center. Established in November, 1977 by the 4th National Conference On Men and Masculinity in St. Louis, MO., M.A.N. for E.R.A. coordinates the activities of several state chapters, educating men about the ERA and providing a vehicle for the expression of their interest and support for the amendment. Operating as a non-profit, educational, and political action membership organization, members share these goals:

1. To educate men about the issues involved in the ERA.
2. To inform men about the status of the struggle for ratification.
3. To provide a vehicle for the expression of men's support of women's civil, economic and personal rights.
4. To organize men in support of: a) ratification in the unratified states, b) the economic boycott of unratified states, and c) legislation extending the deadline for ratification.
5. To bring to the public attention the widespread support among men for the passage of the ERA.

M.A.N. for E.R.A. publishes a Newsletter and an informational packet. Membership dues of \$10. covers the cost of the Newsletter and automatically establishes membership in the state chapter. N/A

Barry Shapiro, Nat'l. Coordinator  
c/o East Bay Men's Center  
Berkeley, CA 94704  
655-5022 or 845-4823

## The Men's Center - Minneapolis

The Men's Center in Minneapolis and St. Paul is for men who are changing and choosing other than the traditional male sex role options. Services of The Men's Center include men's support groups, men's therapy, men's issues presented in the Men Talk magazine, speakers on men's issues, men's social functions and others. There is an open discussion group Thursdays at 8-10 pm. Men Talk has a \$5 subscription fee and may be obtained by writing P.O. Box 14299, Minneapolis, MN 55414. The Men's Center has no fees for services. NWA

The Men's Center  
2448 18th Ave. S.  
Minneapolis, MN 55404

Other listings relevant to this section are:  
Mankind in Counseling/Therapy; the Men's Support Center in Health; Books Plus in Media; Mangrove, Men Against Sexism and the Moving Men Theater Company in Performing Arts; Gary Gross and Barry Shapiro in Politics/Education; and Michael McGinnis and Men Against Sexist Violence in the Sexist Violence section.



# nationwide men's centers

We have tried to make this list as accurate as we possibly could but we're still not 100% sure. If you know of any other centers, please tell us about them. Also, if you have information different than what we've printed, please share it with us.

Amherst Men's Center  
Amity Street  
Amherst, MA 01002

The Basic Education Project  
P.O. Box 1025  
Ann Arbor, MI 48106

Boston Men's Center  
c/o Campus Free College  
14 Beacon Street  
Boston, MA 02108

Boulder Gay Liberation Inc.  
University of Colorado  
UMC # 183-E  
Boulder, CO 80302

Chicago Men's Gathering  
P.O. Box 11076  
Chicago, ILL 60611

Denver Area Men's Network  
2323 Dahlia  
Denver, CO 80207

Evergreen Gay Resource Center  
C.A.B. 305  
Evergreen State College  
Olympia, WA 98505

Gay Coalition of Denver  
P.O. Box 18501  
Denver, CO 80218

Gay Resource Center  
333 N. 14th Street  
Lincoln, NE 68508

Hartford Men's Center  
95 Canterbury Street  
Hartford, Conn. 06112

Human Liberation Group  
Arlington Street Church  
355 Boylston St.  
Boston, MA 02116

Kingston Gay Liberation  
c/o Memorial Union  
University of Rhode Island  
Kingston, RI 02881

L.A. Men's Collective  
6286 Compadore Sloat Drive  
Los Angeles, CA 90048

The Males Place  
976 Lenzen Avenue  
San Jose, CA

Men Against Patriarchy  
4811 Springfield Avenue  
Philadelphia, PA 19143

Men Against Sexism  
c/o Rick English  
P.O. Box 520  
Walla Walla, WA 99362

Men's Awareness Network  
of Summit  
P.O. Box 483  
Summit, NJ 07901

Men's Awareness Network  
96 Clarence Ave.  
Minneapolis, MN. 55414

Men's Center  
P.O. Box 14299  
University Station  
Minneapolis, MN 55414

Men's Center  
c/o Harold Wells  
2718 University  
Des Moines, IO 50311

Men's Center of New York  
257 7th Avenue  
New York, New York 10001

Men's Liberation  
c/o Richard Shell  
105 Paxton Street  
Lexington, VA 24450

Men's Liberation Organization  
Youngstown State University  
Youngstown, Ohio

Men's Network  
3106-08 Hennepin Ave., S  
Minneapolis, MN 55408

Men's Reproductive Health Clinic  
1490 Mason Street, 2nd floor  
San Francisco, CA 94113

Men's Resource Center  
2211 E. Kenwood  
Milwaukee, Wisconsin 53211

Men's Resource Center  
The Library Building, Room 3211  
Evergreen State College  
Olympia, WA 98505

Men's Resource Center  
909 4th Avenue  
Seattle, WA 98104

Men's Resource Collective  
3505 Putter Drive  
Soquel, CA 95073

Men's Studies Collection  
Charles Hayden Humanities Library  
M.I.T.  
Cambridge, MA 02139

Men Sharing  
c/o Campus Free College  
466 Commonwealth Avenue  
Boston, MA 02115

New Brunswick-Princeton-  
Trenton Men's Center  
235 Wayne Street  
Highland Park, NJ 08904

Northeast/Sylvan Men's Center  
Johnson House  
University Of Mass.  
Amherst, MA 01003

New Haven Men's Center  
Center Church Parish House  
Temple & Wall Streets  
New Haven, CT 06520

Olympia Men's Collective  
P.O. Box 2811  
Olympia, WA 98507

Oberlin Men's Center  
P.O. Box 893  
Oberlin College  
Oberlin, Ohio 44074

Orchard Hill Men's Center  
112 Grayson  
University of Mass.  
Amherst, MA 01003

Prisoners Against Rape  
c/o William Fuller  
P.O. Box 25  
Lorton Prison  
Lorton, VA 22079

Project Redirection-Detroit  
15770 Heyden  
Detroit, MI 48227

Sonoma County Men's  
Support Center  
P.O. Box 4688  
Santa Rosa, CA 95404

Southwest Men's Center  
JFK Lobby  
University of Mass.  
Amherst, MA 01003

Turning Point  
University YMCA  
306 Brooks Street  
Madison, Wisconsin 53715  
Washington Area Men's  
Awareness Network  
c/o Doug Schocke  
1901 Wyoming Ave. NW #6  
Washington, D.C. 20009



Men's Group  
c/o Dirk Viser  
RR 1  
Winlaw, BC  
Canada

Mann-o-mann  
Belzigerstrasse 23  
1000 Berlin 62  
West Germany

Males Against Sexism  
c/o 134 Ames Street  
North Carlton  
Victoria  
Australia

Rising Free  
142 Drummond Street  
London, NW1  
England

Befria Mannen  
(Liberate the Men)  
Box 40 56  
102 61 Stockholm  
Sweden



# OTHER SERVICES

## Babylon Burning

Babylon Burning designs and produces silkscreened T-shirts as well as posters, logos, and flyers. We do four color process. Movement groups get a 20% discount. We do exclusive "Word is Out" T-shirts that are black with a white logo. Regular men's sizes: S,M,L,XL, \$5.00. "French cut" women's sizes (men order one size larger in French cut), S,M,L,XL, \$6.00. Send check or money order with return address and allow two weeks for delivery. "Bob Marley & the Wailers" T-shirts are gold shirts with a red & green background with Marley's Exodus photo in black. Regular men's sizes: S,M,L,XL, \$6.00 (inc. post. & hand.). Call for other designs and estimates between 8am-10pm any day N/A.

187 Precita Ave.  
San Francisco, CA 94110  
648-5268

## Prism Painters

We are a collective of women who have been house painting for three years in the East Bay. We do neat and thorough work, specializing in interiors. We also do exteriors. Call for a free estimate. N/A

Joan  
547-0547 or  
East Bay information for J.Freed

## Creative Cooking

Here is an opportunity to make friends and meet another person within a warm social environment and to learn how to cook for yourself and other people. Renowned Singles Chef, Carl Levinson will introduce you to such gourmet specialties as quiche, Greek salad, curried chicken wrapped in brown rice, French onion soup, arroz con pollo, omelettes continental, and much more. Classes will meet for five consecutive Tuesday evenings, 5:30-7:30 at the S.F. Jewish Community Center. Registration fee is \$30 for public and \$20 for students and there is also a food fee required. WA

S.F. Jewish Community Center  
3200 California St.  
San Francisco, CA 94118  
346-6040 or 567-8921 (home)

## Sutro Bath House

The Sutro Bath House is a private sauna club for men and women. A yearly membership, costing \$25., is required and can be used any day or night of the week. Note: Free Tuesday night memberships, good for one year, are given to gay men; lockers are \$2.00 per visit on Tuesdays only.

On Sundays, couples cost only \$3.00. On Monday and Thursday, women are welcome at no cost. Wednesday night features "appealing apparel" and free pizza. Usual rates range from \$3.50 - \$5.50. NWA

1015 Folsom Street  
San Francisco, CA 94103  
415-626-9444

# PARENTING / CHILDREN

## T.A.L.K. Line (Telephone Aid in Living with Kids)

A 24-hour parental stress line offering telephone counseling on an immediate and ongoing basis; referrals to community resources; home visits; parent groups; and emergency respite care. This Service is free. N/A

441-KIDE

## Single Parent Resource Center

Our organization helps single parents; divorced widowed or never married - to develop and expand their family support systems through peer counseling, information and referrals, and groups. We hold a weekly drop-in support group open to all single parents, for which childcare is provided. We maintain a shared housing file with the Childcare Switchboard, and provide technical assistance to persons and groups working with single parents, including seminars for support group leaders. We also sponsor twice yearly clothing exchanges, recreational events and workshops of interest to single parents and those close to single parents. 9:00 - 1:00 M, W, Th, F; 1:00 - 5:00 Tu. Information and Referral and counseling is free; one dollar fee per group session. NWA

Carol Jauch  
3896 24th. St.  
San Francisco, CA 94114  
821-7058

## Childcare Switchboard

The Childcare Switchboard provides comprehensive information and referral to parents seeking childcare and child related services. Among our other services are welfare counseling; shared housing referrals; limited job information; technical assistance to individuals and groups in the areas of licensing, funding, and program development; support services to childcare workers and family day care providers; information on current legislation and issues of public policy in the area of childcare. The Single Parent Resource Center offers drop-in groups and peer counseling; and the Toy Center offers a toy library, and workshops for childcare providers. 10:30 - 4:30, M-F. All services are free. Bi-monthly newsletter available on request. NWA

3896 24th. St.  
San Francisco, CA 94114  
282-7858

## Bananas, Childcare Information & Referral Service

Bananas provides childcare information and referral for Northern Alameda County, publishes a bi-monthly newsletter, provides pre-crisis intervention, health consultation, conducts workshops, and much more. M-Th, 10-4; F, 10-12; Tues. eves, 7-9pm. Services are free. NWA

Arlyce Currie  
3025 1/2 Shattuck  
Berkeley, CA 94705  
548-4344

Other listings relevant to this section are:  
Equal Rights for Fathers in Information/Referral  
and the South Bay Community Counseling Center in  
the Counseling/Therapy section.



# PERFORMING ARTS

## Acting As Theme

The arts begin by breaking rules. Those behaviors we call neurotic are supported usually by an elaborate, almost impenetrable pattern of rules which we mistakenly believe have been established forever by fate. Actually, those rules are based on forgotten choices. In order to change those self-defeating, life-diminishing habits, each of us must be led to a place where he or she can break rules, try out new behaviors, choose new ways of perceiving, adopt new values.

Carl Levinson, M.S.W., practicing Psychotherapist and silk screen artist has given these workshops the past 7 years in San Francisco. He has taught at the San Francisco Art Institute and The San Mateo Arts Council. He is editor of Dream Journal, a quarterly publication devoted to dreams and creativity. Presently, he is working on a book about dreams and the creative unconscious.

Sunday evenings, 6pm to 9pm, for five weekly sessions. Cost: \$20.public; \$15.students.

Carl Levinson  
567-8921 (home)  
346-6040 (work)

## Bear Republic Theater

Bear Republic Theater is a performing collective and ensemble that explores socially relevant issues and creates theater pieces about them. We perform a summer season in Santa Cruz and tour throughout California and the United States. We also offer workshops in theater skills and process, and book other performing groups in Santa Cruz. We offer free childcare, free transportation for older people, and blocks of free tickets to groups that would otherwise be unable to attend. Past creations include Signals, an exploration of the male myth; Wanderings, a critical look at the California Dream; and Wrinkles, a piece on aging and dying. We are committed to struggle with sexism, racism and ageism, both within our own structure and with the material we perform. Office hours are erratic but generally 10-5, M-F. Workshops run about \$35 per staff person per hour. Tickets range from \$2.75 - \$3.50; we give free tickets in exchange for volunteer help.

Michael or Andy Griggs  
P.O. Box 1137  
Santa Cruz, CA 95061  
(408) 425-1752

## City Spark

City Spark is a dance band playing mostly original music. Our favorite rhythms include funk-disco, many latin beats, jazz and rock. We feel that as a cultural group we must take responsibility for the atmosphere we create, and so our goal is to offer a dance-party alternative using lyrics that are political, non-sexist, and up-lifting.

City Spark now consists of six musicians, (two women and four men) and is interested in performing for audiences that are already sympathetic to our context, as well as for those who might find it new or provocative. What can start from a City Spark? Fees are negotiable.

Stephen Herrick  
187 Precita Ave.  
San Francisco, CA 94110  
648-5268

## Eastbay People's Music

Eastbay People's Music is a small organization dedicated to the dissemination of topical/political/socially relevant music. They have published 2 songbooks: Friction In The System and Sing About It. Friction... contains songs by Malvina Reynolds, Gary Lapow, liv, Lois Ann Thomas and others; songs such as "The Autoerotic Blues (Again)", "Poody Love", "Spiritual Awakenings", and "Here and Now". Only a few copies are available; \$2.00 each includes mailing cost. Sing... contains songs by the Red Star Singers, Lenny Anderson, Frente, and Songs from Two Brothers such as "The Men's Song", "The Refuge Song", "The Bread Song" and others. \$1. each.

We also publish "The Incomplete Political Music Resource Guide". Send 25¢ and a self-addressed stamped envelope for issue #1 which includes a listing of political music resources.

P.O. Box 214  
Berkeley, CA 94704

## Mitchell Hirsh

I have been a musician and music teacher in the Bay area for five years. I teach trombone at all levels and beginning trumpet, baritone, guitar and mandolin. I also teach music theory and ear training.

I am interested in forming a collective of musicians to study, play and teach music of different cultures. I am currently interested in Yiddish, African, Latin and Balkan music and am open to others. I want to do this in a political context of feminism/anti-imperialism. Trombone: \$7.50/hr; others: \$5.00/hr. NWA

Mitchell Hirsh  
845-7912

## Mangrove

MANGROVE is a performance collective of seven men: Byron Brown, John LeFan, Curt Siddall, Ernie Adams, Charles Campbell, Rob Faust and Bob Rease.

The San Francisco-based collective has worked extensively in the Bay Area during the last three years: over 100 performances in more than 20 locations and continuing classes in contact improvisation and related movement techniques involving theatre, voice and music. During that time, MANGROVE has also performed and taught extensively throughout the United States and Canada.

MANGROVE's performance work is based on contact improvisation. The form involves two or more movers in physical contact. Spontaneous interaction, involving random unpredictable movement patterns, reveals a new context for experiencing the relationships of human bodies in motion.

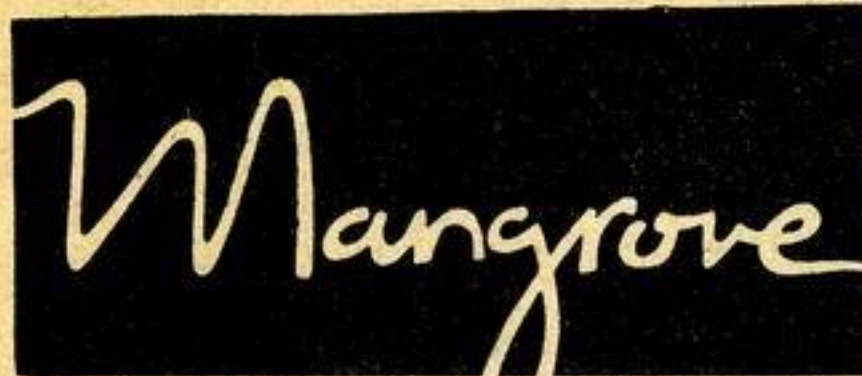
MANGROVE is a community of individuals committed to a process of creative interaction. In our work we struggle to share our vulnerabilities as well as our strengths, moving past the limitations of our conditioning as men and rejoicing in the spiritual ties of male experience. We explore our relationships through movement, sound and word; voice and music support and extend our dancing to create a full environment of inter-response. Through contact improvisation our primary focus becomes communication.

This is what our critics say:  
Jack Anderson, New York Times, February 8, 1978: They're disarming...letting movements develop according to their own physical logic....These are gentle gymnasts, agile and alert but easy-going.

Eleanor Rachel Luger, Christopher Street, May, 1978: In performance, Mangrove gives the audience an unedited slice of their lives, much like an ongoing personal journal expressed in movement....They are showing us in the context of performance how they deal with issues pressing to all of us - sexuality, the body, motion - and



To contact Mangrove write or call:



499 Alabama St. #224  
San Francisco, CA. 94110  
415-863-8462 (SF.)  
415-549-3920 (Berkeley)

### Men Against Sexism

Men Against Sexism formed as a collective for the specific purpose of recording an album of anti-patriarchal, pro-feminist, pro-gay and pro-human music. The album, which at the time of this writing is untitled will be distributed by Folkway's Records and is scheduled for release in the fall of 1978. Gay and straight men wrote all of the songs on the album and women participated as sound technicians and musicians. Individuals participating in the record project may be available for concert appearances. Addresses of the participants, who are from all parts of the country, can be obtained by contacting Willie Sordill.

Songwriters participating are Willie Sordill, Jeff Langley, Geof Morgan, Blackberri, Fred Small, Bernardo Palombo, Ray McKeever, Kenny Arkin, Chris Tanner, Christopher Hershy, Charlie King, Charlie Murphy, and Eric Gordon.

20 Highland Ave. #3  
Cambridge, MA 02139  
(617)-354-2056

N/A

### Moving Men Theater Company

The Moving Men Theater Co. is a collective whose work is the creation and performance of original plays. Consequently, the plays are strongly autobiographical. The group aims to create vivid images that speak to people's experiences. Making plays collectively is a political choice about how we want to work rather than a theatrical preference. It is a reflection of our existence as a business organization. We have no owner, no producer. We all get paid equally for our work. What authority does exist in the group flows from skills and character, not from arbitrary facts of financial power.

We try to get a fair price for our work as we attempt to live from it, but also maintain people's prices, \$3-\$4. Our shows are available for single performances at a sliding scale. Look for us in Berkeley at either the Live Oak Theater or the Unitarian Fellowship Hall (both of which are wheelchair accessible).

Tom Pilurs; 843-5333  
Ed Botts; 549-2454  
Moving Men Theater Co.  
Box 5442  
Berkeley, CA 94705

# POLITICS /EDUCATION

### Margo Adair - Applied Meditation

I conduct workshops in which I teach the use of the meditative state for practical problem-solving by developing a rapport between our conscious and our "subconscious". The training focuses on the relationship between objective and subjective reality, and on how we can influence our objective conditions through direct participation with our inner processes. Some areas of concern that can be worked through with Applied Meditation are health, relationships, tension, allergies, creativity, collective awareness, E.S.P., habits, future planning... One day workshops and a more extensive training are available.

I also do individual sessions designed to enable people to free themselves of constricting behavior by changing inner messages. These sessions are also good for gaining clarity in life choices. Additionally, I do work for community organizations leading meditations designed around particular issues, such as co-operation, sexism, classism, etc.

For the past six years I have been making these skills available to all people by means of sliding scales. The organizations which teach similar skills for exploitative fees, starting at \$300., lack political and social consciousness and promote individualism with their message that the solution to all problems lies with the individual. My workshops are conducted with an awareness of the political climate in which we live, and people use their collective energies to regain personal power enabling them to be more effective in creating social change. H

Margo Adair  
654 Beloit  
Kensington, CA 94708  
415-524-4923

### Richard Boyle

A series of four structured workshops on homosexuality for a group of not more than 20 nor less than 6 participants (designed for male participants). The purpose is to provide informed discussion on the subject by examining the attitudes and values which exist about it. The learning is experiential, with appropriate factual knowledge serving as guidelines for discussion. Various group games are used to facilitate open sharing and to provide a non-threatening atmosphere. The instructor, a trained and experienced group leader, currently serves on the Task Force on Human Sexuality of the Episcopal Diocese of California and is chairperson of its committee on homosexuality. Hours/meeting times are as arranged with the participants. Fee is \$5-\$20 per person for the entire series, based on ability to pay. (No one turned away because he cannot pay!). N/A

162 Hickory St.  
San Francisco, CA 94102  
863-6803

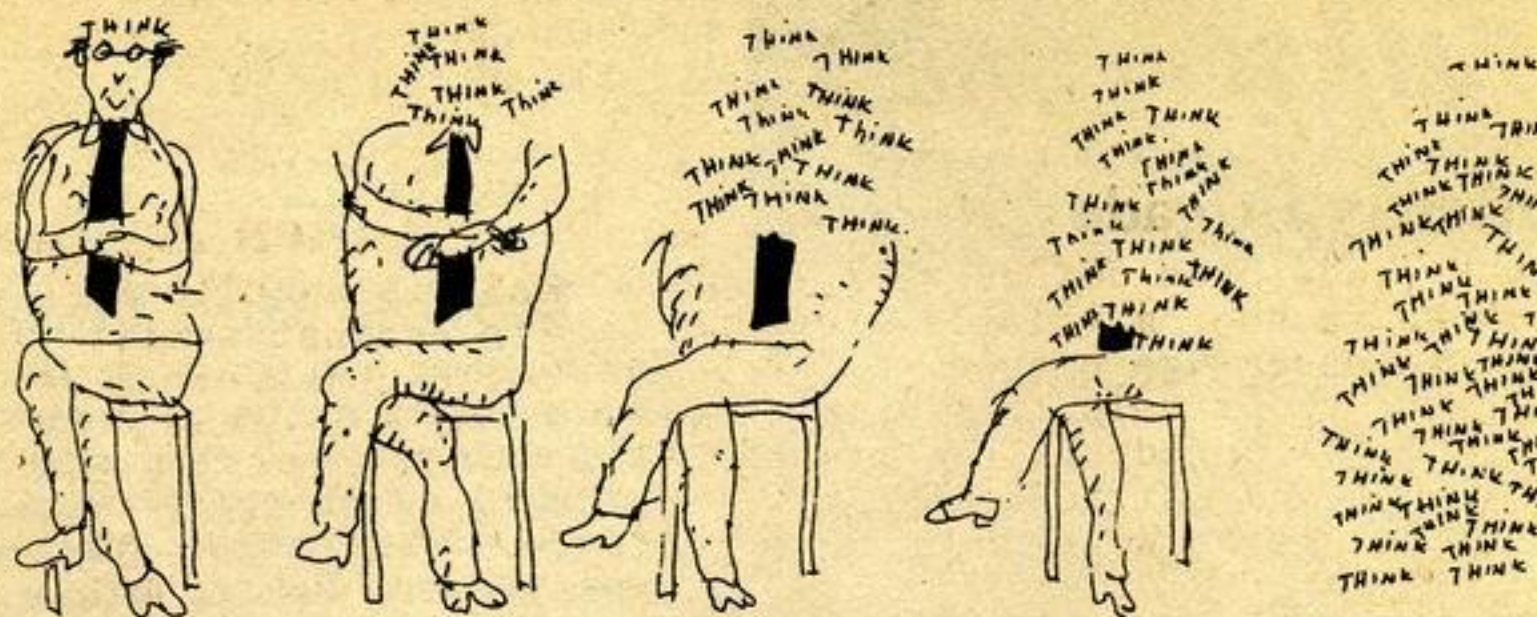
### Center for Homosexual Education, Evaluation & Research, Inc. (CHEER)

The chief purpose of the Center is the study of social sex-roles (femininity and masculinity) and sexual orientation. Educational activities include courses, papers, conferences, presentations, and publications. Evaluation activities include various institutional and community programs. Research information is disseminated to the professions and the public through the Journal of Homosexuality. 9 - 5, M - F. No fees.

Psychology Building, Room 502  
San Francisco State University  
San Francisco, CA 94132  
469-1137



## The Thinker



Drawing from *Smile in a Mad Dog's i*, by Richard Stine

### Gay Teachers and Schoolworkers

We are a group of mostly Gay men dedicated to supporting the Gay struggle in schools and education. Our newsletter covers events for children, confrontations, lobbying, our speaker's bureau and legal referrals. We also offer fun and moral support. No fees. N/A

Box 365  
625 Post St.  
San Francisco, CA 94109  
771-9700 ext. 60

### Gary Gross, M.A.

For the past 3 years, I have been involved with educational programs related to sex roles issues and specifically masculinity and the male sex role. I have spoken to college classes and groups of men around the Bay Area, and have taught the first (and only!) course on men and masculinity at City College of San Francisco. I am available to speak before large or small groups, to conduct workshops or seminars, and to teach college level courses dealing with sex roles and/or men and masculinity. Sliding scale fees. N/A

San Francisco, CA  
415-386-2011

### FEMINISM & NONVIOLENCE PROGRAM, WRL/WEST

The Feminism & Nonviolence Program, started in July, 1977, has the broad goals of developing the theoretical and practical connections between nonviolence and feminism as world views and ways of life, and to make information about nonviolence relevant and available to women's and gay rights groups. The program addresses patterns of dominance and aggression as a cause of oppression and war. We work closely with the Women's Counter recruitment Campaign, which attempts to counteract military recruiters who are now focusing on women, and with Nonviolent Techniques Against Rape, a group of women disseminating information and conducting workshops about prevention of and nonviolent responses to being personally attacked. Other activities include speaking, writing articles, serving as a source of information about efforts to end violence against women, and building a network of nonviolent feminist women. We are beginning to explore the possibility of making connections with committed feminist men, and welcome communication from interested men.

The University of California Nuclear Weapons Labs Conversion Project, War Tax Resistance, and the People's Life Fund are other major program areas of WRL/West.

There are no fees. NWA

War Resisters League/West  
1360 Howard St.  
San Francisco, CA 94103

### Lavendar U.

Lavender U is a catalog for alternative education, listing courses and interest groups for gay women and men. Cost depends on courses. Office hours are Monday, 1 - 6pm. N/A

Mailing address:  
177½ Fair Oaks  
San Francisco, CA 94110  
647-7244

### New American Movement

The New American Movement is a nationwide organization of socialists with nearly forty chapters. It is committed to organizing a majority movement for a social and economic system that is thoroughly democratic, in which decisions that shape our lives are decentralized and coordinated in a way that permits us all to participate in them. Membership in NAM is open to anyone who agrees with its basic principles. Bay Area activities include the Socialist School which serves hundreds of people each year with classes, forums and workshops, the East Bay Voice, a news monthly featuring investigative journalism and cultural coverage, and other community work. For more information, write or call.

6025 Shattuck Ave.  
Oakland, CA 94609  
415-652-1756

### Barry Shapiro

Barry has been an affirmative action, Title IX, and Educational Consultant to schools, community and private agencies. Co-creator with Evelyn Shapiro of *Psychosources: A Psychology Resource Catalog*, Bantam Books, 1973, he is finishing a 2nd anthology on the Women's Liberation Movement and Men's Consciousness, Delta Books, 1979. For two years Barry has been teaching courses on Men's Consciousness: Changing Roles In the Modern World in the Peralta and Contra Costa Community College Systems. He is an editor of *Brother: A Forum for Men Against Sexism* and the Director of the East Bay Men's Center, where he works on the Center's Anti-Sexism Educational Outreach Program. N/A

1024 61st Street  
Oakland, CA 94608  
655-5022

or  
c/o The East Bay Men's Center  
2700 Bancroft Way  
Berkeley, CA 94704  
845-4823

Other listings relevant to this section are: the Sex Counseling Unit in Counseling/Therapy; the Center for Independent Living, *Coyote Howls* and *Integrity/SF* in Information/Referral; Modern Times and Paperback Traffic in Media/Literature; and Santa Cruz Men Against Rape and Men Against Sexist Violence in the Sexist Violence section.



# SEXIST VIOLENCE

## Butterfly Brigade

The Butterfly Brigade does defense work in the gay community. We sponsor a whistle alert defense program. We encourage people to carry whistles so they can get help fast when they are attacked or see somebody being attacked. We provide whistles at cost to community groups; in the past year, we've sold more than 5,000 of them.

Attacks happen to anyone, anywhere, anytime. Be Ready! get help fast - CARRY A WHISTLE.

N/A

Hank Wilson  
580 O'Farrell  
771-9700 ext. 60

## Michael P. McGinnes

1. Men and Violence groups: An exploration and sharing of sex-roles, dealing with our anger and dependence, and the experience of domestic violence ( spouse and/or child abuse ).

2. Speaking/seminars/workshops : focus on the experiences of growing up male, conditioning of men to violence, the issue of control, and the psychodynamics of men who batter their loved ones. Hours and meeting times to be arranged. Men and Violence groups (for men only) are free, speaking fee is based on ability to pay. Speaking, workshops/seminars require minimum two weeks advance notice. N/A

P.O. Box 4455  
Santa Rosa, CA. 95402

## Marin Rape Crisis Center

We have a 24-hour crisis line offering emotional support, medical and legal information to anyone who has been sexually abused. We will counsel family and friends; and offer accompaniment to the hospital, police interviews and courts for Marin County victims. Referrals are made to doctors, therapists, clinics, shelters, other anti-rape groups and various agencies. A women's protection course and speakers for community education are other services we provide. There are no fees:

P.O. Box 823  
Kentfield, CA 94904  
415-924-2100  
(open 24 hours)

## Men Against Sexist Violence

MASV is a collective of men committed to struggle against sexist violence, (rape, battery, child abuse, etc.) We have defined ourselves as a community based action group and have organized our work into two areas. The counseling group is available as a resource to men who are in close relationships with women, children or other men who have been victimized, men who are victims themselves, or men who are perpetrators. The outreach group is responsible for speaking engagements, consciousness raising, demonstrations, and general publicity.

MASV is also committed to personal work in our own lives.

Anyone interested in the group or its resources should contact us. We are especially interested in connecting with gay and third world men. Meetings are on Monday and Thursday evenings. NWA

P.O. Box 11411  
San Francisco, CA 94101  
415-652-4400 ext.#433  
(Answering Service/Messages Only)

## Santa Cruz Men Against Rape

We are a group of men trying to get men to deal with their responsibility for rape and sexist attitudes that support a rape culture. We see rape as a political act (taking power over another) and not particularly an act of sexuality. We believe the criminal justice system does not have the capacity to solve the problem of rape. We believe it is a community issue.

Our primary purposes are:

A. To educate people around the politics of rape through speaking engagements, gorilla theatre, and workshops.

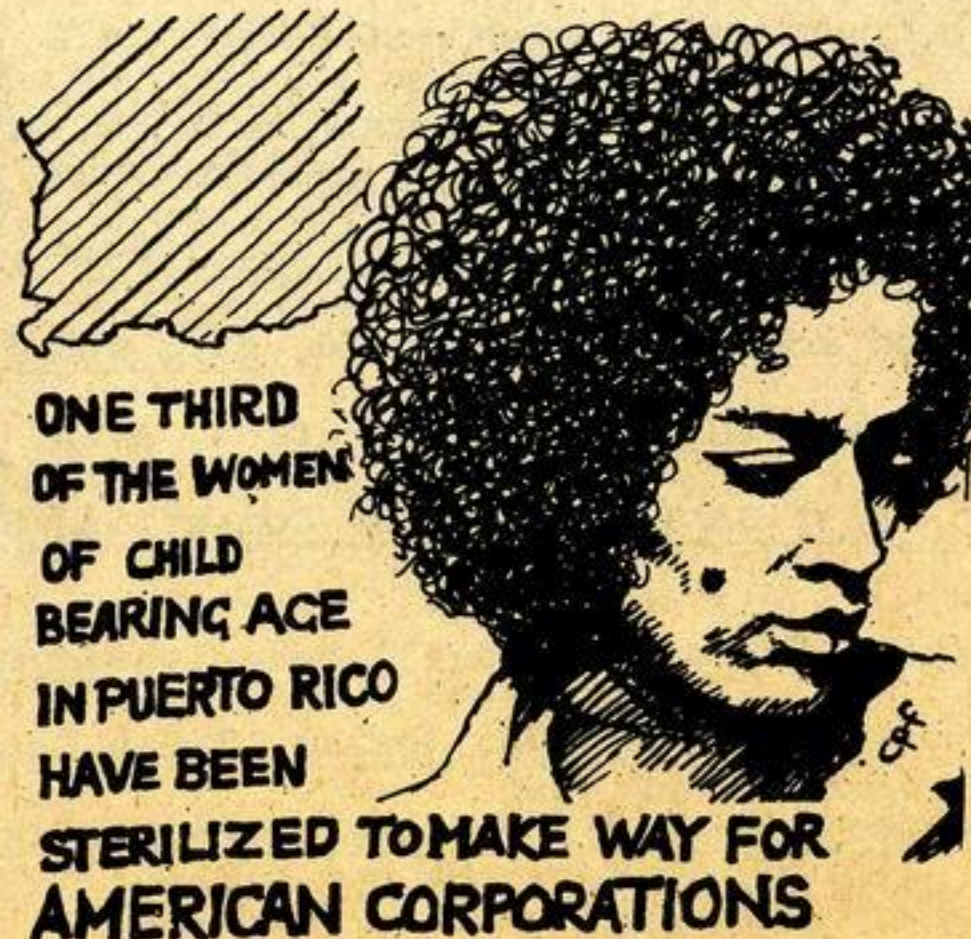
B. To offer men support for change.

C. To give support to men who have been raped or attacked.

D. To work with the community to stop rape.

We meet every Tuesday at 7:30 pm.

P.O. Box 2126  
Santa Cruz, CA 95063  
(408)-423-8500





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- Steinberg, David. Fatherjournal: Five Years of Awakening to Fatherhood, Times Change Press, 1978
- Zilbergeld, Bernie. Male Sexuality, Little, Brown & Co., 1978



## Other Resources

- Achilles Heel. Men's Free Press, 7, St. Mark's Rise, London, E8 2NJ
- Brother: A Forum for Men Against Sexism. P.O. Box 4387, Berkeley, Ca. 94704
- Chicago Men's Gathering Newsletter. c/o The Paper, P.O. Box 11706, Chicago, IL.
- Fag Rag. Box 331, Kenmore Station, Boston, MA.
- Join Hands. P.O. Box 42242, San Francisco, CA 94142 (Gay Prisoners News)
- Men's Issues. The East Bay Men's Center, 2700 Bancroft Way, Berkeley, CA
- RFD. Box 98, Wolf Creek, OR 97479 (A Journal of Gay Culture and Liberation)

# MEN TOGETHER:

## An Exploration of Men and Our Changing Roles

### ANNOUNCING A FALL CONFERENCE \*

You are invited to participate in a conference on men's issues to be held in San Francisco on a Friday night and Saturday in late Fall, 1978.

MEN TOGETHER is an organization of men involved in the men's movement who have joined to plan and run this conference. We invite other men to join us. We are interested in the process of sharing our ideas, creativity and energy to produce a stimulating experience.

Friday night's program will feature a panel of speakers representing different aspects of the men's movement, followed by open discussion and participation. Saturday will be devoted to morning and afternoon workshops conducted by experienced leaders. The workshops will explore many facets of our lives. We have divided the subjects into four broad areas listed on the back of this page (see Call for Workshop Proposals). Saturday night will be a party-dance-entertainment evening.

The conference is in the early planning stage and needs volunteers in the Bay Area who would like to be involved in planning and participating. IF YOU ARE INTERESTED IN WORKING ON THE CONFERENCE, PLEASE CALL OR WRITE ONE OF THESE MEN:

Lary Schiller  
1261 Waller St.  
San Francisco, Ca. 94117  
861-5545 (eve.)

Bill Robbins  
740 Castro St.  
San Francisco, Ca. 94114  
824-3156 (eve.)

Art Lehman  
5244 Shafter  
Oakland, Ca. 94618  
547-2140



### CALL FOR WORKSHOP PROPOSALS

Any workshop proposal will be given serious consideration. The planning committee has tentatively decided to build the program around four broad themes, so proposals which fall into these categories may receive some preference. The themes are listed below with some examples of possible topics:

**MEN AND THE MALE ROLE** — feeling and showing emotion - careers and the "rat race" - male sexuality and performance pressures - fatherhood - competition and aggressiveness - violence - aging . . . .

**RELATIONSHIPS BETWEEN MEN** — sexual and non-sexual intimacy - bisexuality - competitiveness - deepening friendships - the gay side of straight men - gay issues - personal and political - coming out of the closet - fathers and sons . . . .

**MALE-FEMALE RELATIONSHIPS** — men and the feminist movement - marriage and its alternatives - rape and intimidation of women - mothers and sons/fathers and daughters - non-sexual intimacy . . . .

**STRATEGIES FOR SOCIAL AND PERSONAL CHANGE** — personal and political change - building a men's movement - issues in consciousness-raising - making a living in creative ways - men's groups as a social structure - creative political action. . .

### To propose a workshop or other program:

TYPE or PRINT the following information on a separate sheet:

1. Possible title and general content area (a few sentences will do)
2. Format of program (presentation and discussion, panel discussion, workshop, etc.)
3. Your experience, training, or other qualifications
4. Your name, address and phone (day and evening)

SEND TO: Philip Beitel  
662 34th Ave.  
San Francisco, Ca. 94112  
221-4528

\* Attention: This conference has been scheduled for a later date - February 23 & 24, 1979 in San Francisco.





# CALIFORNIA MEN'S GATHERING



Throughout history, men have traditionally gathered to discuss war, politics, woman, sports and money. Within the past ten years, some of us have begun to explore other issues together: sexism, male dominance, sex roles, etc. Although our focus may vary, it's clear that a new men's movement is forming and, perhaps for the first time in history, we are organizing to challenge traditions and customs that have existed for centuries.

One of the essential needs of every movement is communication. While many men have been doing anti-sexist work for a number of years, there have been only a few opportunities for some of us to come together with others to share ideas, feelings and experiences. Although in the past few years four national conferences on men and masculinity have been held, so far no one to our knowledge has proposed a statewide gathering in California. We believe the time to meet together is now.

## Why A MEN'S GATHERING ?

The responses to this question are varied, but there seem to be a number of fundamental themes that keep emerging. Some of these include:

1. to discuss the scope and direction(s) of the men's movement in California
2. to encourage organizing efforts for personal/political change and to share our experiences dealing with the political system
3. to get to know each other, form personal contacts, and play together...
4. to establish a network (or networks) connecting individuals and groups involved with men's movement and anti-sexist work...

We feel a "gathering" is more conducive to sharing and real communication than a "conference". We want to keep the gathering fairly small and informal (max. 135) encouraging participants to meet together in groups and workshops. The agenda will be flexible, determined by the interests of the participants (see questionnaire). Everyone will get a chance to share ideas and experiences with others. Attendance and registration are open to men, women and children, although some of the workshops or small groups may be open to men only.

Hope you can join us !

Dates: The gathering will start Friday, Nov. 10, with registration beginning at 3:00 pm. Because people will be arriving throughout the evening, there will be no evening meal on Friday. The gathering will end after lunch on Sunday, Nov. 12, 1978.

The gathering is being planned by a Bay Area collective of eight men who have been active in various anti-sexist men's groups or issue areas. Working on the gathering is the only project of the group at this time.

Location: Monte Toyon camp in Aptos, CA is near Santa Cruz, about 75 miles south of San Francisco. The camp is nestled under beautiful Sequoia redwoods and about 2½ miles from the Pacific Ocean. It has volleyball courts, baseball fields, hiking trails, and outdoor theater, and is wheelchair accessible.

Childcare: Children are most welcome! We will try to lessen the separation between parents and non-parents and children and adults by encouraging participants to share in childcare. A special building and play area has been set aside for children.

Cost: We have tried to keep the cost of participating in the gathering to a minimum:

\$30.00-40.00/adult	\$15.00/child
based on your ability	(ages 3 - 9)

This price includes lodging, five meals and the registration fee.

Day Use: Some of you may wish to sleep and eat outside the camp. In this case you would pay a total day use and registration fee for Friday, Saturday and Sunday of \$15.

Meals: Both vegetarian and non-vegetarian meals are available. Vegetarian meals will be simple but balanced nutritionally. No facilities are provided for individual cooking.

We have to make a firm advance commitment to the camp about how many people will be eating each meal. You may opt for all or meals or none of them.

Sleeping: Bunk beds with firm mattresses are arranged dormitory-style with 6-8 beds in a room. The rooms are heated. Restrooms and hot showers for lodgers are plentiful and conveniently located. Special accommodations will be provided for those with different sleeping habits ("day" or "night" people) and for the specific needs of children.

Scholarships: Anyone who can afford to contribute to the scholarship fund, which has been set up to assist those who might not otherwise be able to participate, is encouraged to do so. Contributions of any amount are welcome and will be much appreciated. If you want to claim your contribution as a tax-deduction, please write your check for \$25.00 or more to our "financial sponsor", the Regional Young Adult Project.

Registration Deadline: October 15, 1978

More Information: Our Answering Service phone is (415) 673-6023 - messages only.





## Regional Men's Conference Cosponsored With MCC

The following is an excerpt of an article by Paul Kraska in MenTalk, the monthly publication of the Minneapolis Men's Center.

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Several men from the Men's Center and the Metropolitan Community College are planning a regional men's conference to be held at the MCC campus near downtown Minneapolis. It will convene the weekend of October 6, 7 and 8, 1978. The theme of the conference is still undecided, however, it is tentatively billed as Man Alive: New Options for all Ages. It is to be an intergenerational and intercultural conference on the male experience. Men are invited to bring their children and fathers (child care by men will be available). Women are invited to attend also, although some activities may be for men only. The attendance fee will be about \$30. per person.

The conference will mostly be made up of a series of small 1½ hour work/playshops with some longer work/playshops too. The subjects of these work/playshops will be drawn from the task forces which were established at the 3rd National Conference on Men and Masculinity at Ses Moines. The work/playshops will help men become open in interactions with other men, develop their feminine traits, become aware of alternative definitions for masculine success and develop awareness of sexist attitudes, behaviors and other forms of oppression....

The program will also include an opening night mixer on Friday night with dancing and a multimedia presentation. The conference will be in a setting where men may play, participate in dance and the arts and have outdoor access to sports and non-competitive games....

The conference objectives further include providing opportunities for the various men's centers to strengthen themselves, to exchange information on organizational matters with members of other men's centers and to do some regional planning regarding MALE, the Men's Alliance for Liberation and Equality.

Information about the statewide California Men's Gathering in November, 1978 and the Men's Alliance for Liberation and Equality is printed elsewhere in this Journal.



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### ABOUT THE RECORD

A forthcoming record of anti-sexist music by men is the first project of a national men's music collective which has begun to identify itself as MEN AGAINST SEXISM. The record, which will be released on FOLKWAYS RECORDS is projected for release in the fall of 1978.

MEN AGAINST SEXISM was initiated in response to the enthusiasm of men at the 3rd National Conference on Men and Masculinity in Des Moines, Iowa in March, 1977 to songs performed there by two subsequent collective members. In the past year, the collective has focused on making contact with men writing songs of this nature, locating a distributor for the projected album and gaining public recognition for this body of music.

### ABOUT OURSELVES

The collective is unified in its commitment to replacing a society which values male, heterosexual privilege with one which is truly egalitarian with regard to sex and sexual orientation as well as free from other forms of oppression. We recognize that we, as men, have benefitted from patriarchy simply by being men and that heterosexual men have benefitted simply by being heterosexual, though all of us have been hurt to a certain degree by the narrow role limitations patriarchy has defined for us. We accept responsibility for dealing with our own sexism on both personal and institutional levels.

Beyond this, we bring to the project a variety of personal experiences and points of view. We hope to support and stimulate men's growth in an equal variety of directions.

All major decisions concerning the album will be made on a collective basis, as were those which took place during the planning and promotion of this concert. We welcome any feedback you might wish to give which will help us make the album and any future concerts more effective. Correspondence or donations may be addressed to: MEN AGAINST SEXISM, c/o Willie Sordill, 20 Highland Ave. #3, Cambridge, MA 02139.

Though the album will not be released until the fall, please consider ordering copies of the record now. Your advance orders will help us gather the funds we need to meet the production costs.

The Anti-Sexist Men's Album will cost \$5.50 each. Remember to enclose your name and address to insure delivery.

The above has been excerpted from a MEN AGAINST SEXISM publicity flyer they distributed at a concert in their local community. We encourage your support for their work.



# LITERATURE/ ARTS

## Yesterday

2-15-78

Yesterday, I was in the gym with the kids and at some point it got down to just Warren and I playing catch and Sam and Mick in a "war" against Leroy and Khali - white against black.

They were really pushing my "war games" button; but I have finally arrived at a point where I'm not gonna power trip them on that one - for one thing it makes it more appealing.

Warren and I were playing catch as the other boys were running, dodging, searching and destroying and "killing" each other all around us.

Warren kept looking over to the other boys and every time that would happen I would yell out "Warren, catch this one". I was really working hard to keep him out of the "war game"; not for him but for me.

At one point, I finally freaked out and threw the ball against the wall with all of my might. Warren asked why I had done that and I replied that I was angry. He asked why I didn't just tell them to stop and I said that just because I didn't like what they were doing didn't give me the right to stop them.

He said he didn't want to play catch any more - he knew I wasn't gonna stop him anymore. And he went back to the center and got a toy to use as a gun and joined in the "war".

I freaked out, slit out the door where I could hear if anyone got hurt but didn't have to be right in the middle of it all; and feeling helpless and frustrated because these children whom I love are training for the next real war - learning to be "men".

And then a strange kind of duality came into existence.

I was still angry and frustrated and close to tears; but there was a side of me that was copping to how much fun these same games had been when I was a kid and was evaluating each child for his "skills". Sean having the concept down pretty well - stay out of sight as much as possible and show no mercy. Leroy not getting it at all. He would just run out in the open "shooting" his "gun".

A part of me wanted to yell out: "Leroy, if you're gonna do that; do it right cause if you don't you're gonna get killed".

I just sat down and watched reminiscent of when I was so numb as to be able to sit on the deck of the ship I was on and eat popcorn and watch the war go on across the water on the land. Watch the "fireworks".

And as I sat there watching this "war" Sean ran from the far wall of the gym; toy gun in hand and bullet sounds coming from his mouth and he became a 20 year old soldier in a foreign land; real gun in hand; a real uniform; a strong, young, well trained war machine with 14 years experience at war and he was dead.

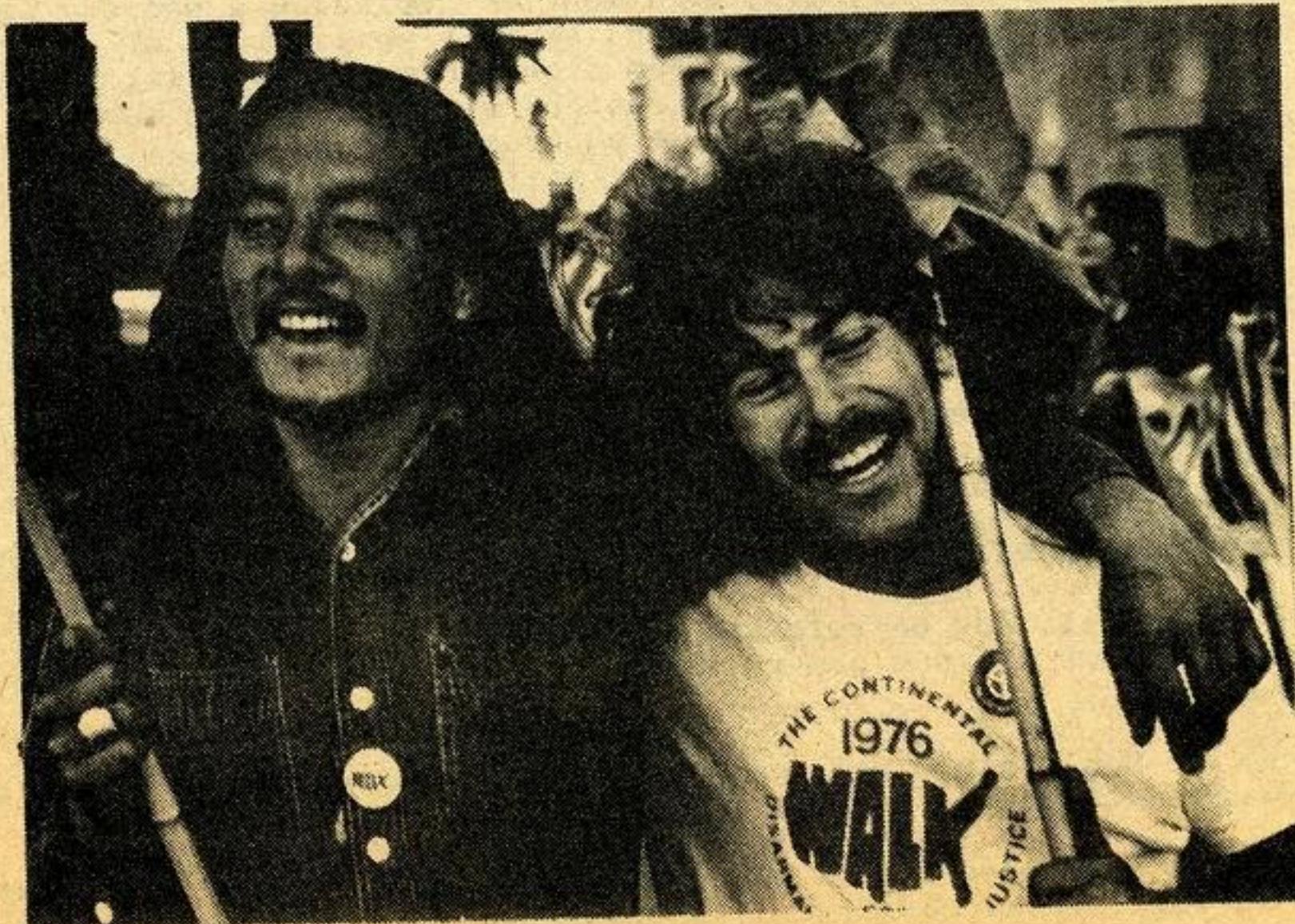
I began to cry and damn it all - I stopped myself.

7-28-78

Today, Warren asked me if I had ever killed anyone when I was in the Navy.

I replied that I had helped to kill people but that it was not anything I was proud of; anything I would ever do again or anything that I wanted him or anyone at the center to grow up to do.

These are two excerpts from the journal of Greg Ross a 31 yr. old Vietnam Veteran who is presently a child care worker in Oakland.





## Visiting Friends

he interrupts.  
she'd say, if asked-- "he's just that way".  
  
but i have noticed he does not interrupt  
me. he interrupts her.  
women, women not his wife, he interrupts (if allowed)  
less frequently.  
but she, his wife, gets  
shut off.  
like the lamp. the faucet.  
like the vacuum cleaner.  
like the flame under the coffee.  
when he does not want to hear her--  
    when her voice grows stronger,  
    close to clarity,  
    about to speak a truth he cannot bear,  
    a truth he fears--  
he cuts her off.  
it seems accidental: you know, too much  
wine and dope.  
it seems he is a child  
out of control, a child  
who is tired of listening  
to grown-ups,  
a child who needs to hear himself.  
but i know he has heard himself say it all before.  
i know because i have heard him say it all before,  
because he has cut her off before,  
and her words  
dematerialize, little carcasses  
invisible and fetid.

Jack Litewka

## How the Conversation Begins

i will not risk being meaningfull  
  
i will say things that will let him know  
i am a man   and that i know  
he is a man  
  
i will sharpen a phrase  
and he will know i slice cleanly  
  
i will hand him something with a firm movement  
and he will know my physicality is practiced  
  
i will speak rhetorically  
and he will know that i am an initiate  
  
i will swear by my ice cream parlor  
and he will know i am rehearsed and unyielding  
  
i will mention a high point in my life  
and he will know i advertise  
  
i will allude to a woman without a name  
and he won't know of my failures  
  
i will continue to talk to this man about everything  
except how i feel about myself, about him...  
which means, if he is similiar, we will spend much time  
talking about things  
and others.

Jack Litewka



## Coming Out of Myself / Coming Out for Myself

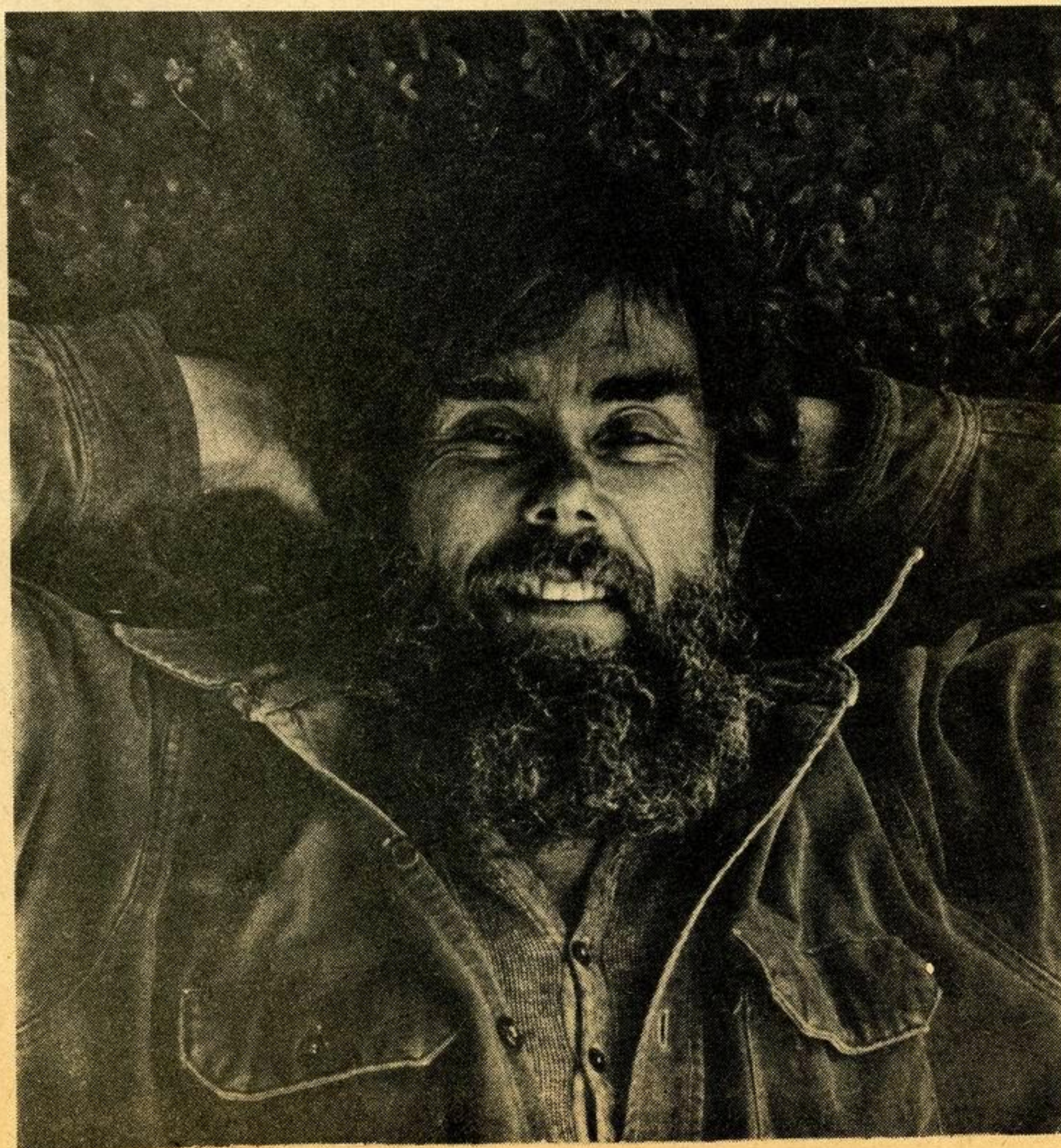
Coming out has meant a lot of things for me. Coming from a feminist political place I've intellectualized it into a should of political correctness. In the midst of the should, a small spark of yes, I can love men has been slowly growing. Sorting out the confusion of being a non-aggressive man trying to be strong and a guilt ridden man trying to relinquish my male privilege has led me to come out of my shell of fear and inhibition. My involvement in radical therapy is helping me get in touch with my center and my sexuality so that I am coming out for myself.

For four years I was lovers with a woman who is a classical pianist and a feminist. Her growing consciousness was an inspiration to me and led me to read much feminist literature. My growing consciousness hooked into my deep well of guilt, my dark secret which I have protected with a shell against the world. Out of the guilt came the shoulds: I should stop being attracted to women because that oppresses them; I should get all my emotional support and physical affection from men and stop ripping off women. I began implementing these shoulds and got in touch with really being attracted to men but found it real hard to deal with making love with men. I spent over a year in painful struggles with my woman lover over our relationship and my commitment to it and painful struggles with myself over my sexuality - saying I'm really straight and only trying to be gay because it's politically correct. There was the awkwardness with men who, like me, were new to sleeping with men. There was feeling ripped off by gay men who just wanted a lay or who wanted to control me with political correctness.

Through support from housemates in my collective household and from friends and therapy I began to develop some respect for myself and a strong positive identity as a man, a musician, and a Jew. I've been getting in touch with my roots in Eastern European Jewish culture, with the present reality of my work as a musician, and with my love for myself as a man and for other men. After repressing my sexual attraction to women for over a year and not having a lover for a number of months I've discovered that opening up emotionally and sexually to women has helped me open up emotionally and sexually to men; and the emotional opening, feeling tenderness for a man, has helped to open up my sexuality with men.

Coming out of my shell has enabled me to make the sexual political statement that it's okay for me to be bisexual: I can love women and men without worrying about the political correctness of the one and the naturalness of the other. I don't trust guilt about loving women whether it comes from within or without. Likewise, I don't trust guilt about being a white man: my love and respect for Third World and Women's cultures comes with my love and respect for myself and my own Jewish culture. I see a strong need for more support and respect between people of different cultures and I think that starts with our pride in ourselves. I want to use my skills as a musician to facilitate the coming together of people by studying, playing and teaching music of different cultures including the newly emerging anti-sexist men's culture. We all need to come out in whatever ways we can to support ourselves and each other and throw off our oppressors both within and without.

Mitchell Hirsh



Celebrations



## The Men's Movement: Building Our Strategy

We exist! There can be no doubt of that. Coming to such a conclusion was a process of great length, uncertainty, pain, joy and triumph. Now that the Men's Movement has, stumbling like all newborn, taken its first steps; where do we go from here? That is the question I will address, but not answer. Process is the topic of this article, and that process is strategy.

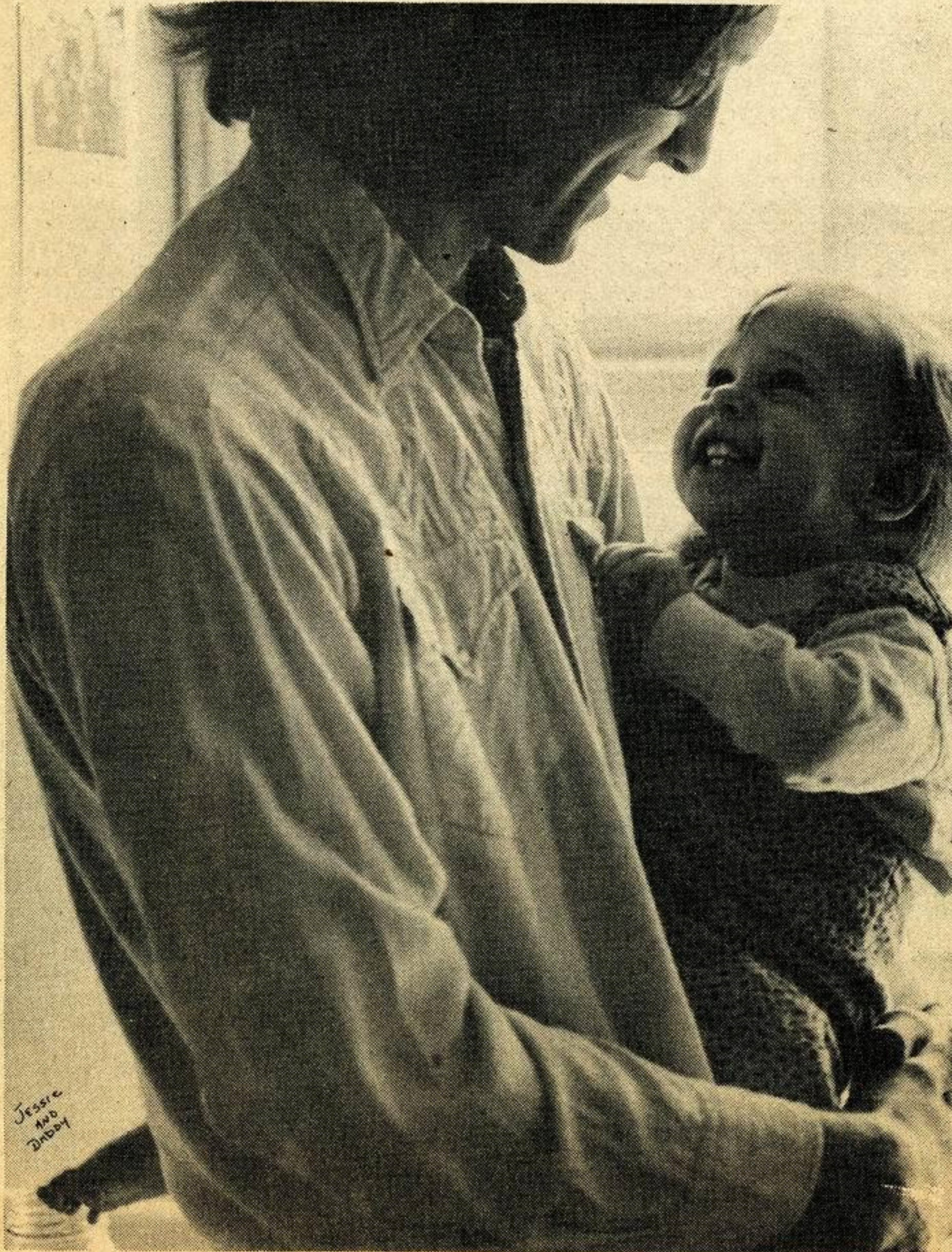
### What is Strategy - Political Analysis and Action

To be effective as a social force, definition of our goals is necessary. Strategy, a part of that definition means combining an evolved and carefully thought-through ideology (world view) with well-placed political actions and consciousness-raising to structure and facilitate social and personal change.

Analysis is a vital tool, as the Brother Collective noted astutely:

...(analysis) enables us to perceive, understand, and determine how to change reality, and a ...strategy that clearly identifies the forces in operation at this moment in history...We must define who are our enemies, and who are our allies, and what are the root causes of the oppression we (and others) experience. (Brother, No. 14-15, Summer, 1976, pp 47 - parentheses my own.)

The issues we seek to understand with the tool of analysis are those with which we are inextricably bound as men in this patriarchal culture; in short, how does the Men's Movement relate to the rest of the world? Some issues, like the relationship of men to women's liberation and oppression are discussed and acted upon with passion. Others are sometimes noted with less than their deserved importance. Racism and national oppression prevent unity between all men and all forces for progressive change, keeping those benefiting and suffering in their places. Class differences forge our attitudes and form the other side of the self-perpetuating sexism/classism dyad. Money and power are at issue here. Equality is an empty ideal without consideration of the gross injustice of our world in its many forms.



Jesse  
and  
Daddy

Celebrations



A Men's Movement analysis must encompass a class outlook and transcend its usual limitations. That is we must compare socialism and other social systems for their oppressive tendencies as well as their progressive qualities. Authoritarianism, hierarchy, and actual or potential power tripping of all kinds cannot be hastily glossed over in attempts to overturn capitalism. For example, hierarchy and competition have traditionally been used by men to keep people in their place. They also serve to deaden us as human beings. These forms of "oppression" are endemic to the American left, and must be changed in a growthful and positive way. A movement of men has a special responsibility to deal with these issues, since men are most often at the top of hierarchical organizational structures.

Drawing from existing theory, studying in groups and individually, we can begin (continue) this always dynamic, ever-evolving process of developing a world view. We must seek to define ourselves in relationship to the rest of the world, as a part of the whole.

Equally as important as study and sharing of knowledge is action. As changing men, we have come to realize the limitations of intellectual analysis as an end unto itself. Faced with the complexity of the social change process, many groups have second-guessed themselves into inaction. Do not be afraid to act. We will make mistakes and learn from them, regardless of the care with which we plan.

Action has long been recognized as the other component of the social change process, effecting and being effected by analysis. At our current stage of development, direct action may seem small and ineffectual in relation to the vastness of the problem. When this is the case, it is important to remember that without both direct and indirect action we will stagnate in our heads and in our small groups. We invigorate ourselves, build group cohesion, trust and spirit through regular action. This means direct political action and also community work and outreach. We make social change by acting on our knowledge.

To form a triumvirate, consciousness-raising (CR) can be added to analysis and action. CR is a time to support each other in a personal way, to reflect on the primacy of the individual, and to strengthen ourselves for personal change and social revolution.

#### Coalitions / Support Work / Solidarity

More and more the Men's Movement is being pressed to develop clear positions on the questions of unity and focus. It seems clear that a major focus for men against sexism and for sex role liberation, is to support and further the liberation of women. I will also make the assumption that the liberation of women is inseparable from the fight against exploitation and injustice in its many other forms. Sexism will not be wiped out in the face of racism and class exploitation. By the same token, "after the revolution", sexism will still be with us if we don't fight it now.

Based on our awareness of the interconnectedness of these issues, Men's Movement support can be shared with many diverse groups. A primary focus, however, should be reserved for women's and gay liberation organizations. In giving support (material -- time, money, resources; and emotional/moral) it is important to remember that we are supporting ourselves at the same time. Women's liberation benefits us as men who want to help stop a system which destroys life and the earth. For example, in the Bay Area, several men's groups have lent support effectively to Women Against Rape groups, and women combatting pornographic violence in efforts that reached both men and women.

The other side of the coin is continuing a primary focus on working among men -- building our community and our movement across gay, straight, bi lines. This is based on the belief that we must work through our political and personal conflicts to both be effective in our work and to be supportive, feeling beings (as major a goal as any).

Separatism has become a widely used form of building strength in the Bay Area and elsewhere. For the most part, gay men and lesbians (and other women to a lesser degree) have resorted to separating from a straight male culture (i.e., from straight men and women) to get a sense of their own strength and ability to act independently, in an environment of support, among people who share their particular struggles. Many gay men and lesbians have found this separatist life style and political stance indefinitely or permanently satisfactory. In the Men's Movement, some degree of separation is a valuable aid. We must have intimacy to share deeply about our feelings as men. A safe space for such intimacy cannot always happen with women present. Just as many gay people need a separatist environment to help each other work through the pain of being an oppressed group and build unity with each other, so too do many men (gay or straight) need to meet separately from women to work through the pain of recognizing our role as oppressors, and for regaining our vulnerability and love for one another. Such separateness needs support and encouragement as part of the process of building strength.

However, our ultimate goal must be unity. Only with unity can we act powerfully to change society for the better. I do recognize dangers in a strategy of separatism. We on the left in the Bay Area, and elsewhere, can suffer from tunnel vision. At times I feel shocked at the realization that the left in the USA in 1978 is minute, and the Men's Movement within the left is smaller still. Yet, the Movement encompasses much of my life, to the extent that a creeping forgetfulness of our size can occur. At issue is guarding against making social change happen in isolated communities only. In a sense, separatism (in the "isolation" sense of the word) among men is a contradiction in terms. We exist as a movement in a large part to assist in the support of the liberation of groups we as men have oppressed. As in all progressive social movements, it is a constant quest for the proper balance of getting support and getting organized. Therefore, it seems important to recognize that ultimately, social change is bound with unity between many different types of people. Separation can be a tactic but unity with all progressive forces is the only viable long-term strategy. That means lending active support as we can, being careful not to neglect the important task of working and playing with each other to become increasingly sensitive, open and loving.



### The Longer View - Planning Social Change

As an emerging social force, the Men's Movement must learn to develop (and I borrow the phrase from a great planner, Paul Baran) "the longer view". We exist in a specific historical context, and our actions must stem from our analysis of that context. The particular nature and purpose for a movement of anti-sexist men presents a few very ticklish and important considerations and contradictions. I will try to present the list, as I see it, as succinctly as possible:

(1) The purpose of radical social change must be at the heart of our efforts always. That is, (and here I borrow from the eloquent Murry Bookchin) "to make it possible for each individual to gain control of his/her everyday life...to make each moment as marvelous as it could be, and the lifespan of each individual an utterly fulfilling experience." Of course, this presupposes equality for oppressed social and economic classes. This means we must remember the importance of both the individual and the goals of the whole. (Not an irresolvable contradiction.)

(2) Our process in the pursuit of goals is as important as the goals themselves. Brothers, we must not tread upon each other.

(3) Sexism must be fought on many fronts: within ourselves, in the family, in oppressive political structures. The patriarchy is everywhere! Our task is one of helping to dismantle the old, and create a new culture.

(4) The proper balance of play, direct action, support and personal closeness, and analysis will draw together our strengths and move us forward as men. These are all parts of us. Allow even one, like an arm or a leg, to atrophy, and we become crippled as a whole.

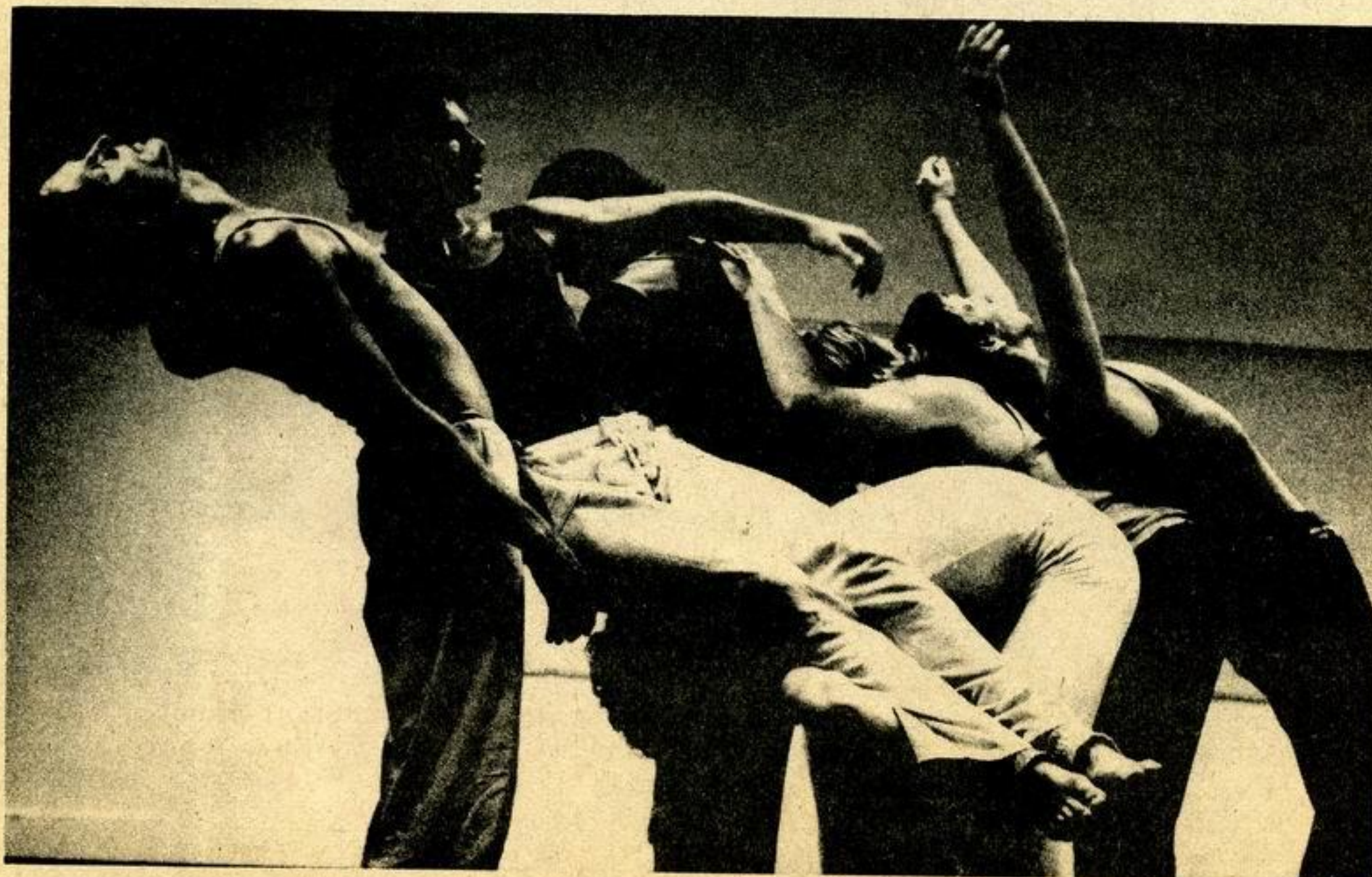
These points, vital to our development as a social movement, beg mention of the practical methods and issues needed to resolve them:

(A) Skill and information sharing is desirable and necessary. At issue is the decentralization of our practical and emotional skills and the sharing of power that results from them. This is part of enacting practical equality, recognizing, encouraging, and tapping the particular contributions each of us has to offer. Such a philosophy implies consensual management of group tasks. We must use organizational structure to our advantage. Collective, non-hierarchical groups present many advantages in these areas: task assignment; accountability; and skill and task sharing (breaking down our differences in general).

Most importantly, what collective structure supplies is an alternative to the accumulation/centralization of authority and power we are fighting against. Collectives encourage personal sharing while discouraging power trips. They can increase the full use of the resources of each individual, breaking down myths of superiority while allowing expression of real differences. A small collective is anti-bureaucratic - resilient and flexible. It can be a key to personal satisfaction in political work, a tool for our times.

(B) Working with other men's groups and building long term organizational links and common programs is vital for our growth as a movement. From such organizational links regional and national structures are emerging. These larger organizations are based on principles of sharing power, can go far to focus and coordinate our efforts to share our skills and resources for optimum effectiveness.

(C) Meeting together - in gatherings and conferences - as recognized organizations or ad hoc interest groups, is important to create political and communication links. This includes



Mangrove



conferences of a general nature, for all interested men (and women), and of a specific nature; i.e., just for organizers to share ideas and strategies. Our emphasis should be on unity in goals and direction in a general way. However, an eye to maintaining local autonomy and collective decision making will gain importance as our movement grows and builds lasting structures.

For the Men's Movement, local autonomy and strong links to community based social action groups and problems can be ends unto themselves. While a national organization can tie these ends together, small groups and regional coalitions will continue, for a movement of men against sexism, to be the core of our strength and the "concrete reality base" of our efforts.

At this point in our development as a movement, a national organization will be valuable to us only insofar as it helps to guide local action toward common goals, exercises political clout through sheer size, and facilitates the sharing of resources from one region to another. Any attempts by such an organization to regulate or make policy with the expectation that local groups will follow suit would be at best premature centralism. A time for overall national coordination of activities may come. However, at this pre-revolutionary stage in American history, and embryonic stage in the history of the Men's Movement, much ground-work is waiting to be laid in every corner of the country. Such ground-work feeds on the local autonomy, which in turn, through communication, feeds the ideological development of the Movement as a whole.

(D) Communicating by a variety of methods will increase our knowledge and unity. This means employing the mails, phones, and all forms of media. At this stage, publications (newsletters, journals, resource catalogs, etc.) are of vital importance to remind us that there are others out there, and that ideas are to be shared.

(E) Forms of outreach must be employed to bring new men to our efforts. Care must be taken to approach men with an appeal to their own needs and concrete experience, rather than an abstract and lofty analysis.

Perhaps the reminder that very few of us are malicious is important here. People do not act in improper or oppressive ways because they are innately evil, but because they lack the right information and experience to do otherwise. It is our task to help provide a source of information (denied by a perverse society) upon which we can all build positive experiences. This is perhaps the key (if anything is) to our organizing efforts in general. We are intelligent creatures, and need the help of right information to begin acting on our lives positively.

(F) We must help each other find practical outlets for all our emotions (pain, anger, joy and the rest). Pursuit of our full humanity is dependent on the ability to feel deeply. Not to do so creates the "thinking man", cut off from great energy and bound by the hurt and abuse we all experience as children and adults. Accurate and brilliant thinking will lead us to powerful action and social change, but emotional constipation will cripple our thinking powers as surely as it limits our potential to be the incredible and diverse beings that we are.

(G) We must develop constantly better methods of evaluating ourselves, to be at our best and do our best work. Evaluation of our meetings, activities and relationships, when used well, can be a deciding factor for both effective social action and personal enrichment and growth. Evaluation can take many forms, and experimenting with a few forms can help indicate what works best for a particular group or individual. Some examples are:

- \* Formal progress reports
- \* Spontaneous on the job reports
- \* Criticism/Self-criticism
- \* General discussion (criticism, feedback, support)
- \* Long-term evaluations

Learning positive ways of evaluating ourselves and being accountable for the tasks and responsibilities we take on is a difficult but important step. Traditional methods of evaluation challenge us to find more life-and-self affirming techniques.

(H) A final point I have often found useful to remember is that we are the revolution - it is vital not to abuse each other. Personal change is different for each person, and to downgrade genuine attempts to "get my shit together" is nothing less than reactionary. We cannot measure each other on the same yardstick, cannot always understand individual needs for self-exploration or renewal. This includes the need for withdrawal from active involvement for a short or a long time. Criticism is important, but only when lovingly given, with an awareness of individual differences as well as the goals of our groups. This does not mean we must all strive to love everyone, but rather, that criticism is best used to build up rather than tear down.

The above considerations and the techniques and issues necessary for seeking their solutions are not an exhaustive list. Yet, I hope to have crystalized some of the most important questions facing the Men's Movement as an emerging social force strategically planning its future.

Charles Piller - who works on the Future History and California Men's Gathering collectives.



## The Rock

I was on a rock. The Rock of Abraham.  
I was sharing the sand and salt of an ocean beach  
with other naked bodies.  
They splashed spasmodically.  
"What is the matter my darling ?  
Why do you shed tears for me ?"  
I am as hardened as this rock. Perhaps  
even more precise in my features.  
A hollow shell can create its own sound  
but this rock and myself are silent and consistent.  
We are as one with each other at this moment.

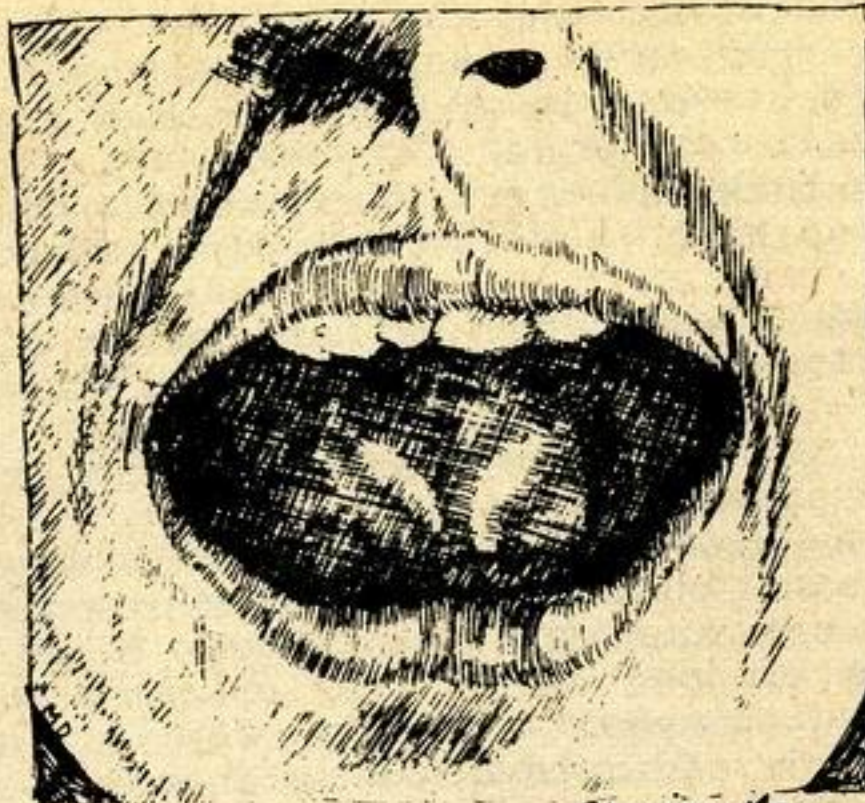
This is my manhood there, above it all,  
looking for the pleasures of a male body.  
This is not the spurt of a faucet  
shutting itself off and turning itself on:  
This is the presence of a rock,  
in harmony with the vast and ceaseless sea.  
I do not crave sympathy now or for ever more.  
(even though your salty tears seem to me sweet and sublime)  
Rather, I am trapped inside the Abraham's Rock,  
in a war with myself--not with the salt of your tears.  
Is this not the strength of an Abraham ?  
Is this the foolishness of a Judas ?  
Perhaps, my sweet,  
the swell of your tears against granite  
Is the only way we can know each other. Wash me clean  
and break my strength...I dare you!!

Joe



Jim Barnes





## Flicking Around - "Pretty Baby"

John Grueschow is a teacher of young children and a member of Men Against Sexist Violence. This article has been previously printed in the August, 1978 issue of frying pan which comes out of Eugene, Oregon.

The film Pretty Baby, directed by Louis Malle, has captured the interest of a great many critics and movie-goers. Its subject is prostitution. Its setting is the Storyville section of New Orleans in 1917. The central characters are Violet, a 12 year-old child prostitute, and Ernest J. Bellocq, "a commercial photographer who makes his living by photographing the women and children of the Storyville brothels."

I have decided not to see the film. Instead, I have chosen to put my time and money into political work which protests the violence against women and children which is inherent to prostitution. What follows is a review of the reviews of Pretty Baby, the purpose of which is to shed some light on the issues surrounding Louis Malle's notorious film.

Stephen Farber begins his review, entitled "The Boredom of Virture, the Rapture of Vice" (New West, April 24, 1978, p. 77), with the claim that "Pretty Baby strikes the most devastating blow at American puritanism in more than 70 years of screen entertainment." Farber goes on to say, "What's shocking about the film is its attitude toward sexuality; it's a revolutionary work because it challenges the most deep-seated taboos of our society."

What's not shocking, or even mildly refreshing, about Farber's approach to this film is his reliance on the categories of morality and sexuality in discussing its subject, child prostitution. Yet the reality of prostitution is essentially a political reality - the reality of sexist violence. Contrary to Farber's claim, there is nothing puritan or prudish about objecting to coercive sexual politics or upholding taboos against the abuse of women and children.

Farber continues: "Most American movies about prostitution (for example, Klute) place the emphasis on sordidness and brutality, doom and gloom. There has never been anything comparable to Malle's clear-eyed, frankly seductive portrait of a pleasure palace... To Violet the whorehouse is an enchanted Kingdom...." Yet the clear reality of child prostitution is violence and brutality. Farber admits to some "harsh moments," but he relies on the standard male sexist myths to support his fantasy of the pleasure palace, the enchanted kingdom.

There is the myth of the willing victim, of the child who innocently (or otherwise) seduces the adult and somehow invites abuse. And Farber writes: "Sex is omnipresent (in the brothel where Violet is raised), and the kids are actually eager to join the carnival. They aren't raised with any of the modesty or the taboos about sexuality that we have been conditioned to believe are 'natural' and 'normal.'" And Violet is the main attraction at the carnival, a "...tantalizing, witchlike creature - a wise child who never loses her radiant openness... She has the innocence of a pagan..."

But the carnival is a

But the carnival is a fantasy. And the vision of the eager, wise, witchlike child is the sexist myth so often substituted for the reality of the child prostitute, which gives men permission to exploit and abuse this vulnerable 12 year-old girl (who, by historical accounts, was just eight years old when auctioned off as a virgin).

Farber attempts to give credence to this fantastic vision by claiming that "...the film makes the radical point that a child can have sex without being irrevocably destroyed by the experience." He also writes of "the mysterious resilience and integrity of children." Certainly children should be free to play sensually and sexually in non-sexist ways with other children who are their peers. Those of us who care about the rights of children are concerned to provide this kind of constructive experience. We are less concerned with testing a child's resilience to destructive abuse. What's more, the "mysterious" resilience and integrity which children may, or may not, possess should in any case not be employed to justify the coercive sexuality practiced so freely in our society.

Farber concludes that the film "... is profoundly subversive. It makes us feel that normal life is a tragic defeat, and it stirs an irrepressible longing for a vanished world of rapture." If the violence and brutality of child prostitution, which is this film's subject, can be conceived as rapture, then I choose "normal life" over the fantastic patriarchal mythology which Stephen Farber clearly prefers.



Richard Corliss, in his review, entitled "The Strange Equations of Love and Art" (New Times, May 1, 1978, p. 70), evades the realities of child prostitution too, though he is somewhat more subtle and restrained in his approach than is Stephen Farber. Corliss drapes this essentially violent and ugly scene with a veil of purported moral and artistic complexity. In his own words, "What Malle wants us to understand through the characters in Pretty Baby is that, in life and art, nothing is morally simple."

Corliss does not ignore the violence and brutality, nor does he put it into political perspective. Instead, he turns the ugliness into a metaphor: "The raw material for a perfect work of art is also the raw material of a nympholept's fantasies. It's the appeal - sexual or aesthetic - of the potential, the almost ready...It's the desire to possess a child on the cusp of womanly self-consciousness, to mold the malleable flesh and sensibility like a sculptor-teacher...Violet is the developing negative in the darkroom of Bellocq's spirit."

By reducing the very real figure of a 12 year-old prostitute to this metaphoric non-

sense about the developing negative and malleable flesh, as if she was a lump of clay, Corliss gives men permission to set aside the horror, and to focus instead upon the romantic, fantastic mythology surrounding this young person's life.

He praises the film for "...its warm, almondy tones and its refusal to judge its subjects..." Then Corliss writes, "The sexual experience life holds for Violet is no more pathetic than the lack of experience in the lives of these men (her "sad-eyed suitors")." Corliss himself is clearly passing judgement on the extent of Violet's exploitation at the hands of these men. He is clearly ignoring the sexual politics of her "relationships," that is, the dynamics of power and coercion fundamental to them. Specifically, Bellocq has all the power, and Violet has none.

Corliss characterizes Bellocq's relationship with Violet as containing "...all the shifting synergies beneath the surface of any relationship between two people." But this is not any relationship between two people; it is, at best, a relationship between prostitute and client and certainly not a scene bathed in those warm, almondy tones.



Jim Barnes



Of the film's critics, Corliss writes: "this is the movie which, while it was shooting, received a barrage of invective from do-gooders and know-nothings. A 12 year-old prostitute! Sodomy! Gomorrality! Gloriosky!" It is as if to call attention to political realities of child prostitution and the violence spawned by patriarchal propaganda is to be banal and naive, or at least grossly insensitive to the artistic complexities of Malle's work. Yet when "sensitivity" clouds the truth and when artistic complexities distort and romanticize the political realities of people's lives, then we must be critical.

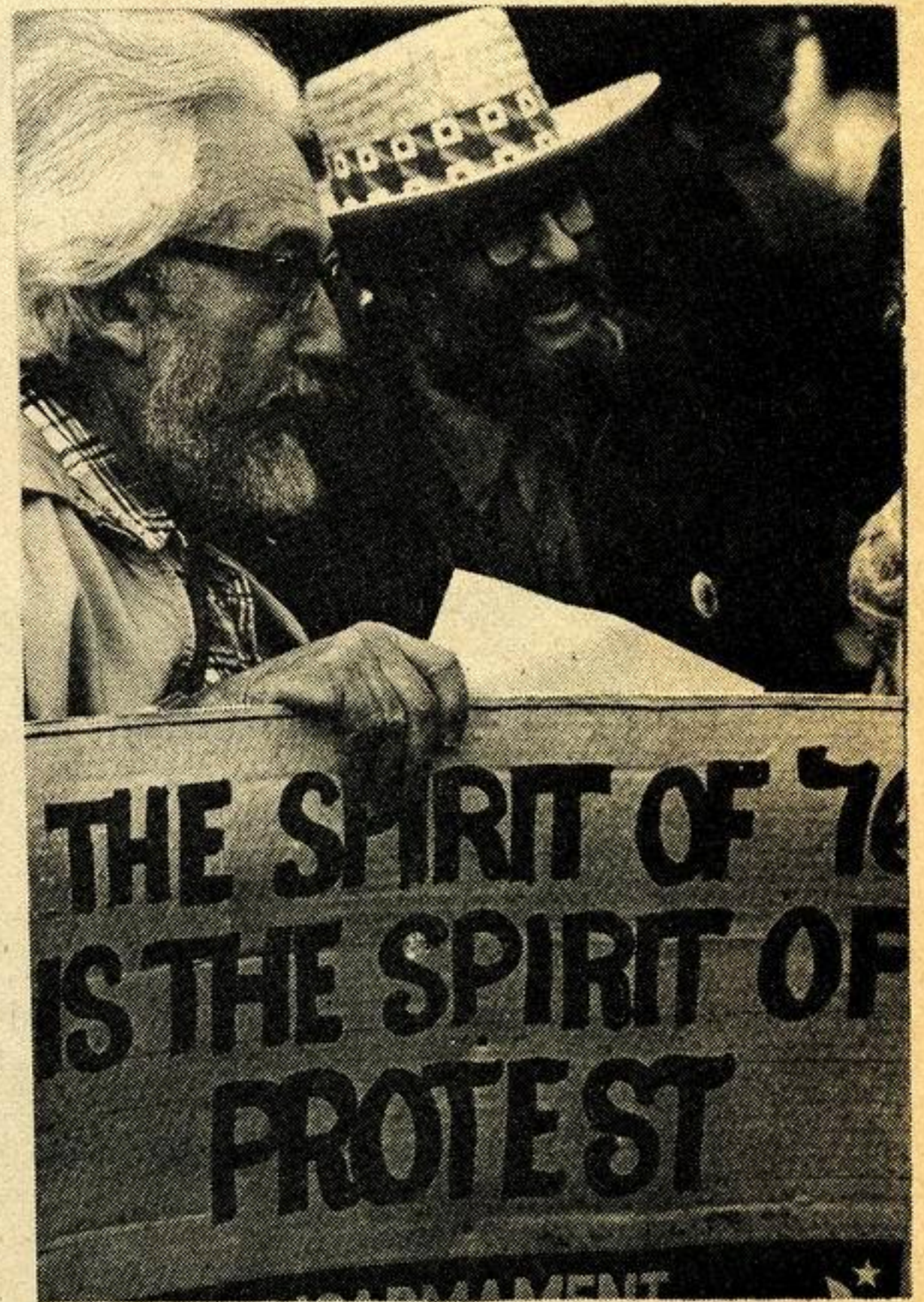
Corliss gives us a fine example of this kind of romanticization in his concluding statement: "What stays in the mind is the irresistible force that draws two people together over all kinds of immovable emotional objects; and the realization that, whatever natural or perverse bonds tie us to the people we love, we're still, irrevocably, as alone as an odd-ball picture-taker and his child bride with the world-weary eyes." Child Bride! Irresistible force! Gloriosky!

I have chosen Susan Braudy's review, "Not Such a Pretty Baby" (Ms., April, 1978, p. 28), to follow the others because it serves as a clear and eloquent response to the arguments and and myth-making of Stephen Farber and Richard Corliss. Braudy writes: "By depicting the mating of an adult male with a powerless female child, Malle tells a story as old as patriarchy. He attempts to absolve the passive Bellocq by making the child the aggressor. That the happy, carefree Violet does not appear to be scarred by this relationship makes Malle's use of a familiar male fantasy even trickier...Malle simply brings the classic themes of 'kiddie porn' -the willing victim - into the mainstream."

Braudy responds to the fantastic images, fostered by Stephen Farber, of the child prostitute as witchlike and wise beyond her years and as surrounded in an aura of pagan innocence and enchantment. "It is impossible to imagine such a cheerful, brave, and true child emerging from the experience of her life...she is a fantasy, a male fantasy -an innocent, beautiful kid who also puts out for money."

And Braudy tips the balance of Corliss's equations of love and art with this statement from activist, author, and poet, Robin Morgan: "Pretty Baby...may be 'artsy' but it's not art. If it were, it would be unafraid of truth, or complexity; we would be shown the seamy reality, the scarring effects, the horror of this relationship - not simply a superficial, sentimentalized beauty." Braudy herself adds: "In reversing the real-life power struggle (adult men vs. child victims), Malle hopes to neutralize the abhorrence we might ordinarily feel, and he hopes that the reversal will give Pretty Baby its redeeming artistic veneer."

But when this "veneer" is scraped away, then the political realities emerge. Romanticism and patriarchal propaganda must not be allowed to overshadow this inherently violent and brutal, exploitative and dehumanizing, scene where women and children are used by men.



CELEBRATIONS



## We Are Taking Our Weakness for Our Own

john wayne on the tv says  
never apologize, son  
it's a sign of weakness  
so the lieutenant rides off  
with stifled apologies  
in his gun. the bodies of indians  
swallow them up. john wayne,  
i've apologized to you  
all my life, tonight  
i take my weakness back:  
it watches me like a prisoner  
after years alone in a cell.  
nothing i can say  
undoes the price it paid:

the rapist apologizes  
to the mangled woman  
the cop apologizes  
to the man he shot " by mistake "  
the executive walks the assembly line  
apologizing for wasting everyone's time  
apology is a sign of violence  
to the weakness it denies

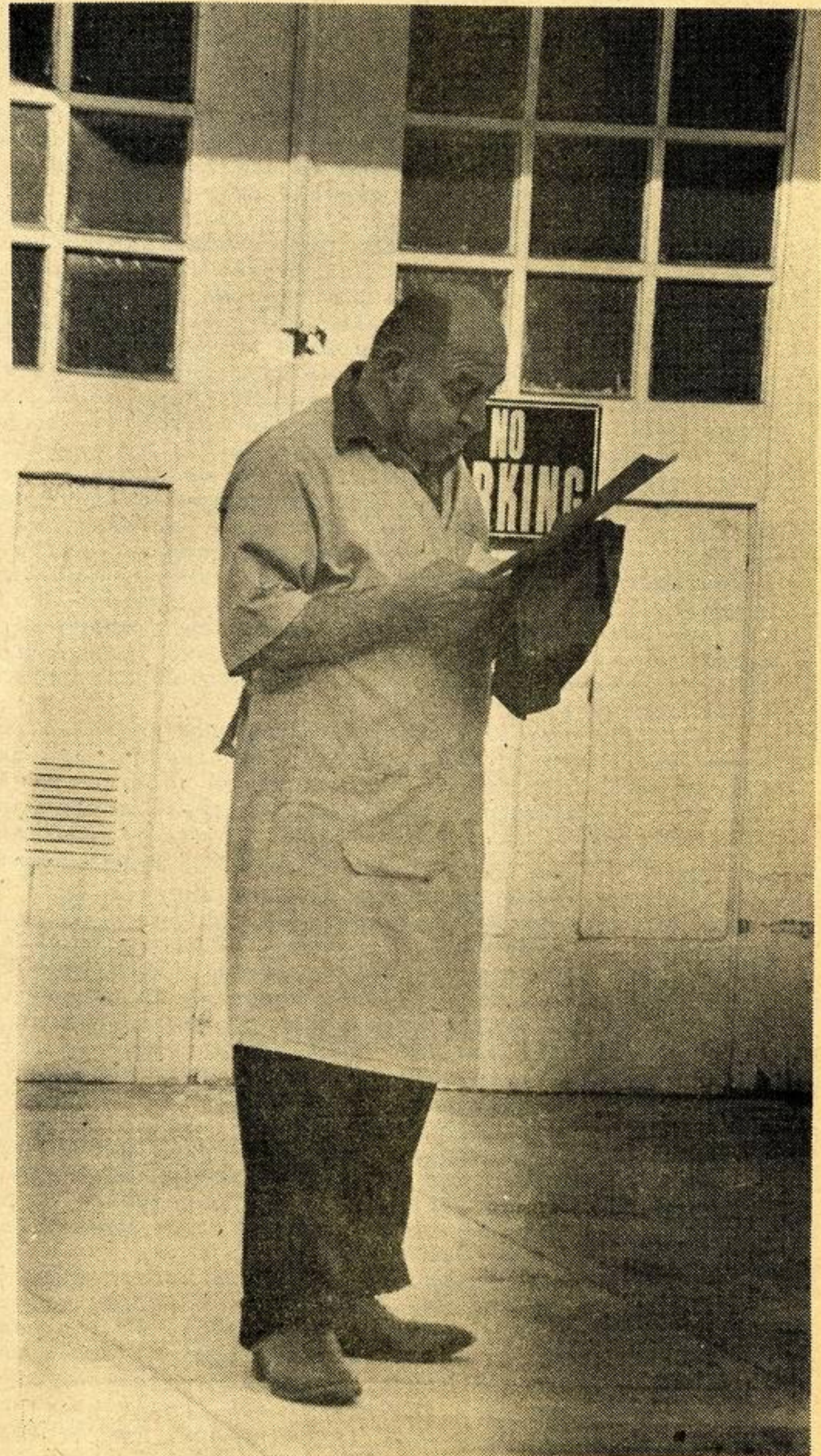
tonight i sleep with my weakness  
he holds my body like a drop of water  
while i dream i'm running  
from every apology of a man  
who ever told me to keep my cool.  
tonight i take my weakness back  
he loves me when my cock is limp  
and kisses my hair. i hold  
his queer head on my chest.  
he is the body of all the anger  
i ever bit in two  
the body of every resistance  
i ever failed, john wayne,  
by apologizing to you:

i'm sorry coach i said  
when i didn't go out for the team  
i'm sorry dad i cried  
when i dropped out of school  
i'm sorry i told my boss  
the last time i quit  
i'm sorry i said to too many men  
when i couldn't perform  
and didn't care

and there are so many  
so many who needed me  
when all i could say was i'm sorry  
when all i could do  
was argue  
when what they needed  
was an ear

tomorrow, waking in our weakness  
wondering will we ever heal  
still dealing out love at a distance  
oh, we do not need your technical  
assistance, john wayne:  
we are taking our weakness for our own

David Westerhold



Celebrations



CHICAGO MEN'S GATHERING DECLARATION OF PRINCIPLES \*

The Chicago Men's Gathering is a community of Chicago area men who are exploring and creating a new male identity--an identity which fees us to feel, think and act as whole people in all our relationships. We are committed both to sharing with and supporting each other in personal growth, and to participating actively in an outreaching movement for societal change.

We affirm that men are capable of being warm, loving, open, sensitive and cooperative human beings. We deplore the rigid and destructive traditional masculine role which demands of us that we be tough, aggressive and competitive, that we suppress our emotions and become insensitive to the feelings of others, and that we "prove our manhood" by dominating and intimidating others, sometimes through violence. We are committed to freeing men from the destructive impact of this stereotypical role.

We affirm our right to live as non-violent, non-domineering, emotionally expressive and sensitive human beings in a society that supports and encourages these values. We refuse to support social institutions that encourage men to be rigidly competitive, violent, domineering, unemotional and insensitive.

We affirm that men are capable of loving, nurturing and supporting other men. We have been taught to fear and suppress our feelings of affection for our brothers and to deny our need to touch and hold one another. We are struggling to overcome the effects of this destructive conditioning, and we affirm our need to openly express our feelings for each other.

We affirm that men are capable of caring for and nurturing children. We deplore and reject the narrow traditional role of the father as provider and authority figure, and we support fathers in fully sharing the rights and responsibilities of parenting. We demand fairness in divorce custody decisions, and expect that courts will cease presuming that fathers are incapable of being effective parents. We support the right of men to work in day care centers and in other jobs that involve the care and nurturing of young children.

We affirm that men are capable of taking care of their own housekeeping needs. We have been generally discouraged from learning the skills necessary for managing households and maintaining our domestic environment. Many of us have become dependent on women to provide these services for us. We encourage households to allocate responsibilities in ways that are just and free from sex-identified tasks. We support the right of men to engage in traditionally female domestic activities, and we support the right of men to be housemakers.

We affirm that all men and women are entitled to respect and dignity, without regard to social status and class, or economic, professional and political success. We have been taught to feel worthless unless we achieve, attain wealth, or attain power over others. We have been encouraged to use whatever means necessary, however destructive to our own and other's humanity, to achieve success and avoid failure. We reject this success ethic! While we rejoice in any individual or group accomplishment which serves humane ends and is done by humane means. We will not withdraw our love and respect for those whose achievements fall short of their dreams or for those who choose a way of life that does not involve traditional forms of achievement.

We affirm that all men and women are entitled to work in ways that contribute to genuine human needs and in environments that respect and support our full humanity. The traditional breadwinner role forces most of us to tolerate working conditions which make it difficult for us to develop our potential for race, satisfying lives and relationships with others. Many of us face the added burden of discrimination because of race, class, sexual orientation, and ethnic origin. We support the development of a humane and just economic system which acknowledges the value of each individual.

We affirm that men and women are entitled to equal rights, privileges and respect due them as people. We support the struggle of women to gain full equality within our society. We will not support social practices or institutions that oppress or exploit women, and we reject all privileges and authority over women which our society may thrust upon us as men. We desire that our relationships with women be relationships of equality and mutual respect.

We affirm that men and women are entitled to full respect and social equality without regard to sexual preference or orientation. We deplore the oppressive discrimination to which gay and bisexual peoples have been subjected for so long, and we support their struggle to gain their rights and be fully respected members of our society.

We affirm those aspects of the male role that are good: the development of strength of body and character, the desire for achievement and excellence, the nurturing of our mechanical and intellectual abilities, and the confidence to assert ourselves and to stand up for our rights. We will continue to support these qualities in one another, and we welcome, encourage, and support them in women.

To achieve our goals, we have come together in a non-hierarchical, non-elective community, devoted to fostering the development of a new male identity. The heart of our community is the rap groups, each consisting of eight to ten men who come together once a week. In these groups we share our thoughts, feelings and experiences, nurture and support each other, gain new insight into how the traditional masculine role is a source of our pain and anxiety, and develop and grow in a variety of new, positive directions. The first group meeting began in 1973, and others have been formed since. The membership of the groups is diverse, open to men of every age, race, ethnicity, marital status, economic status, spiritual orientation, sexual orientation and political activism. The common purpose that unites all the groups is a commitment to self-exploration, growth and change in the context of a nurturing and supportive environment.

Membership in the CMG community is open to all men who desire it and who support this declaration of principles. The planning, developing and implementing of our activities is the responsibility of the men attending the monthly coordinating meeting, which is open to all members who wish to participate. At the coordinating meeting we discuss our concerns and activities and make decisions on how to direct our energies. Our activities include the monthly coffeehouse, public educational programs, special community events, a men's issues discussion group, and the CMG Newsletter. We also discuss our relationship to the public and the press, and how we can cooperate with the national men's organization and other organizations which share our goals. Specific activities are carried out by the task groups. CMG members volunteer as task group coordinators, and with the support of other CMG members assume responsibility for implementing activities. As we continue to grow and develop, new activities will be added and new task groups created to carry them out.

This Declaration was adopted at the CMG's Sharing Day of April 15, 1978 and is understood to be a living document which can be revised to reflect our new growth and insights.



FEEDBACK...feedback...FEEDBACK...feedback...FEEDBACK...feedback...

What do you think about this book??? Let us know your reactions so we can improve our next edition. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Please use the other side for more comments.

Won't you BE a part of our next edition? If you have a service, product or idea that is relevant to changing men or know of someone who does, then send us a name and address so we can contact you or the other person for our next edition! \_\_\_\_\_

\_\_\_\_\_

Why not volunteer now to join the collective that produces the the next edition of this book? There's even work still to be done distributing this edition throughout our communities. If you can help, let us know and we'll be in touch. \_\_\_\_\_

\_\_\_\_\_

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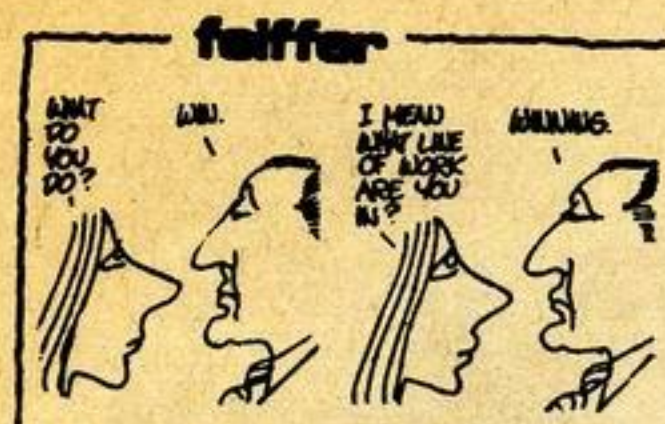
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BAY AREA MEN'S RESOURCE CATALOG  
P.O. Box 6072  
SAN FRANCISCO, CA. 94101





#### SOME INFORMATION ABOUT THIS PUBLICATION

Work began slowly in the early months of 1978. After evaluating the effectiveness of the first edition and considering the feasibility of publishing a second edition, we organized ourselves as a three man coordinating collective to plan and oversee the project and a volunteer collective of almost a dozen men who agreed to help with various time consuming tasks such as updating the mailing lists and preparing mass mailings.

Again, we are a group of white men - most from middle class, some from working class backgrounds - some gay, some straight and some bisexual. As a microcosm, we probably reflect in potential and limitation the anti-sexist men's movement stirring across this country.

We figured the only way to afford publishing this second edition was to charge people who wanted to place a resource listing in the journal. We were not surprised that we received fewer listings than were in the first edition; we are pleased that so many of them seem to be especially relevant to our community of concern - men who are struggling with issues of sexism and sex role liberation.

Also, we are proud to expand our format to include some expressions of our emerging anti-sexist men's culture. A culture which we believe is of vital support and necessary nourishment for us in our day to day struggles to resist the personal and social forms of oppression we are surrounded by.

Again, we have included a feedback page because so many people did respond, using this form, to the first edition. We really appreciated your feedback and hope that even more folks will let us know their reactions to this edition.

This edition will mostly be distributed for free throughout the entire Bay Area - from San Jose to Santa Rosa, from Santa Cruz to Davis. We need information about community centers and trafficked distribution points so please send us any suggestions you have and we'll try to get the book around.

The future is for us to create. We do believe we are living Future History. This is the second edition of this publication. Some of us would like to produce such a book on an annual basis. Of course, we would like to improve the quality and develop the depth of what we include. In this way, we hope for the resource journal to be both a reflection of, and a tool for the development of, our men's community.

We invite and encourage anyone with a future listing or artistic submission, and ideas and energy for a third edition to contact us.

We hope that this material will provide support for men to start or continue in their efforts to change themselves and our society. Your effort - towards the kind of radical change we desire - will be our satisfaction for our labors in presenting this journal to you.

The Bay Area Men's Resource Catalog/ Future History: A resource Journal for Men Against Sexism Collective





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This resolution was unanimously passed at the 4th National Conference on Men and Masculinity, November, 1977 at St. Louis, Missouri.

In our endeavors to provide for positive and alternative masculine roles which are non-oppressive, and to oppose sexism, we recognize the need for an organization that is national in scope and aimed at serving the needs of all men.

It is time to break the bonds that have held us in the socially sanctioned roles. We declare our refusal to continue as the oppressors. In short, it is time to liberate and unify ourselves. In our liberation we find unity, and in our unity we are liberated.

The true strengths of men must be recognized. Let us recognize our tenderness and our ability to love. We are ready to share our talent, skills and resources with our brothers and sisters. We are ready to express our hopes and fears, our joys and anxieties, our strengths and weaknesses. We are ready to struggle with our past and create our future.

In this spirit we now form an organization whose leadership is collective and non-competitive and whose members are a federation of regional groupings.

We propose that the name of this organization be the Men's Alliance for Liberation and Equality or M.A.L.E. Its activities are to be guided by a coordinating committee made up of persons representing each regional group. Its purpose is to serve the needs of the regional groups by facilitating communication, coordinating activities, assisting the work of established task forces, and the membership at large. It is expected that the structure and operation of the organization will be further defined and shaped in the next year by the designated task forces with a final forum developed at the next men's conference.

We are not separatist. We believe that liberation can only be achieved through various alliances with women. Therefore, we propose that membership be open to women with the understanding that we are a men's organization primarily devoted to men's issues and whenever appropriate, to preserving men's space. We charge groups planning conferences to carry through these intentions.

We propose the establishment of autonomous regional structures initially centered around existing men's groups throughout the country: NORTHWEST: Seattle, Portland, Eugene, Olympia, Vancouver B.C.; WEST: San Francisco, Berkeley, Bay area, Los Angeles; SOUTHWEST: Houston, Austin, Dallas-Ft. Worth; ROCKY MOUNTAIN: Denver, Boulder, Colorado Springs, Salt Lake City; NORTH CENTRAL: Minneapolis-St. Paul, Milwaukee, Des Moines-Ames, Iowa City, Chicago, Omaha, Lincoln; GREAT LAKES: Ann Arbor, East Lansing, Ohio, Pittsburgh, Buffalo, Windsor, Toronto, Western Pennsylvania, Upstate New York; CENTRAL: St. Louis, Columbia, Kansas City, Fayetteville, Arkansas; SOUTHEAST: Atlanta, Miami, Winston-Salem, Knoxville, Nashville; NORTHEAST: Washington D.C., Philadelphia, New York City, Summitt, Hartford, Boston, New England.

We propose that the goals of the organization initially be processed and clarified through the establishment of the following task forces: Ideology; Movement Structure; National Conference Planning; Sexuality; Gay Men; Bisexuality; Androgyny; Personal and Institutional Violence; Rape, Abortion and Battered Woman; Institutional Sexism; Male-Male Relationships; Male-Female Relationships; Equal Rights Amendment; Clearing House; Divorce and Child Care; and, of course, there is room for more.

What we have to offer the men of this society is an organized alternative to oppressive male roles. We intend to educate people everywhere about these alternatives and about their full potential as human beings.



The 5th National  
Conference on  
Men & Masculinity

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