



**We have the long-range prospect of an elegant world, a rational society,
of leisure, challenge, and plenty for all.**

Harvey Jackins

Here is the April 2014 *Present Time*—with articles about life and death, listening projects, leading the working class, circumcision, healing from war, handling societal collapse, and much more.

The deadlines for the July *Present Time* are May 19 for articles and poems and May 27 for changes to the back-pages lists.

Lisa Kauffman, editor

719 2nd Avenue North, Seattle, Washington 98109, USA • publications@rc.org



CONTENTS

Counseling Practice—3-20

- Relationships*, Tim Jackins, 3-4
Health, Living, Dying, and "the H—Gang," Romilly Gregory and others, 5-7
The Session: A Useful Organizational Form, Harvey Jackins, 7
Telling the Story as an Epic Tale, Christine Marnane, 8
Sessions and Trumpet, Bell Thompson, 8
Discharge on Violence, Dorothea Hrossowyc, 9
Men and Their Children, Dan Nickerson, 9
Articles on counseling people who think about suicide, several people, 10-13
Complete Freedom of Decision, Harvey Jackins, 14
Zip Lining—Women Stepping off the Edge, Hannah Jacobson-Hardy and others, 14-15
Having Each Other—Divorce and Older Children, Anonymous, 15-16
It Needs to Be Believable, Harvey Jackins, 16
Death and Dying, Pam Geyer, 16-17
Questioning the Inevitability of Death, Jean Turner, 17
Building a New Relationship with a Parent, Harvey Jackins, 18
Regaining Perspective on Old Distress Recordings, Tibor Besskó, 18
Newly Reconstructed RC Website Now Online! Tim Jackins, Frank van den Heuvel, 19
Working on Oppressor Patterns with a Mutual Commitment, Suvan Geer, 19-20
"Standing Guard," Harvey Jackins, 20

Liberation—21-38

- Racism, and Our Interpersonal Interactions*, Tim Jackins, 21-22
Across the Monolingual Divide, Carol Rose, Xabi Odriozola Ezeiza, 23
The First LGBTQ Parents' Workshop, Anonymous, 24
The Abuse Stopped with Me, Anonymous, 24
Winning People's Minds, Harvey Jackins, 24
Discharging about U.S. Patriotism/Desahogar acerca del patriotismo EEUU, Bill Horne, 25-26
Pornography—My Story, "Pioneer," 27
My Experience with Pornography, Anonymous, 27-28
Pornography, and Men's Internalized Oppression, Michael Hartman, 28
Freeing Ourselves from Illusions, Harvey Jackins, 29
Articles on circumcision, several people, 30-33
To Struggle Successfully, Harvey Jackins, 32
Young Men of Color, Sexism, and the Face of a Feminist, Drew Frye, 34-35
About the Contemporary Women's Workshop, several people, 36-37
An Artists' Support Group in the Basque Country/Un grupo de apoyo para artistas en País Vasco, Bil Horne, 38

Wide World Changing—39-66

- Something We Can Do*, Tim Jackins, 39-40
Listening Projects about the Environment, Tim Jackins and Diane Shisk, 40-41
How Would Working-Class Liberation Look If Led by Your Constituency? Dan Nickerson, 42
Encouragement and Confidence Work, Harvey Jackins, 42
Women's Liberation and Working-Class Liberation Mutually Dependent, Diane Balser, 43
My Folks Think Collectively, Marcie Rendon, 43-44
Disabled People and Working-Class Liberation, Marsha Saxton, 44-45
Parents Leading the Working Class, Marya Axner, 46
A Great Revelation, S.J. Shashikala (Shashi), 47
Personal Leadership, Harvey Jackins, 47
Facing and Handling System Collapse, Tim Jackins, 48-49
The Permanent Gains, Harvey Jackins, 50
Mother Earth (poem), Angie Hurt, 50
Healing from War: What Are We Doing and Why? Julian Weissglass, 51-56
RC Will Be Essential, Anson Allen, 56
Remembering Nelson Mandela, Marilyn McEnery, 57
The Support Group: A Useful Organizational Form, Harvey Jackins, 57
נשים, גברים, מלחמה וסקסיזם / Women, Men, War, and Sexism, Tami Shamir, 58-59
Speak Logically, Positively, Harvey Jackins, 59
Science, RC, and Care of the Environment, Randy Smith, 60
My Efforts to Transform the Economic System, E—, 61-63
We Had All These Feelings Before, Pamela Haines, 63

- War, the Oppressive Society, and the Working Class*, Harvey Jackins, 64
Important Correction, 65
Sailing, and Noticing the Environment, Fiona Clark, 65
Getting Out RC Ideas, Tim Jackins, 66
Teaching, Leading, Community Building—67-84
Wage Workers and RC, Harvey Jackins, 67
Working on the New Goal, several people, 68-71
Re-evaluation (song), Joachim Kremers, 72
No Limits for Anyone, Harvey Jackins, 73
A Native Family Workshop, Minquansis Sapiel, 73-74
The Benefits of Teaching RC, Glenn Johnson, 74-75
A Listening Project at Unizik, Kingsley Ibekwe, 75
Always Trying, Harvey Jackins, 76
An Important Milestone, S.J. Shashikala (Shashi), 77
A Young Leaders' Workshop, Jamie Irwin, 77
Taking Initiative in an RC Relationship, Anonymous, 78-79
My Leadership in Russian RC, Venera Yamidanova, 79
Family Work at a Community Workshop, Rachel Landsberg, 81
A Safe Environment for Learning to Lead, Harvey Jackins, 82
RC Has Been Invaluable, Chineze Obi-Okoye, 82
Money, Financial Inequality, and RC, "George Bailey," 83-84
RC on the Internet—86-88
Information Coordinators—89-91
Publications—92-98, 100-104
Translation Coordinators—99
Audio Cassettes—104
CDs—105-106
Videocassettes and DVDs—107-109
Ordering Information—110
Present Time Subscriptions—111
Reference Persons for Organized Areas—112-115
International Reference Persons, International Liberation Reference Persons, International Commonality Reference Persons, and the Re-evaluation Foundation—116
Teachers Outside of Organized Areas—117-122
Re-evaluation Counseling Contacts—123-124
Workshops—125-126
Index—127

APPRECIATIONS

- Layout: Amanda Martinez, Travis Quezon, Katie Kauffman
Typesetting: Amanda Martinez, Travis Quezon, Katie Kauffman, Valerie Jaworski
Editing: Lisa Kauffman, Katie Kauffman
Proofreading, shipping, and other help: Emily Bloch, Barbara Boring, Alisa Lemire Brooks, Fulvio Casali, Teresa Enrico, Maria Franco, Yuko Hibino, Mary Hodgson, Gordon Jackins, Tim Jackins, Truus Jansen, Valerie Jaworski, Katie Kauffman, Lisa Kauffman, Sooja Kelsey, Barbara Love, Amanda Martinez, Sandra McDonald, Marion Ouphouet, Gale Picker, Ellie Putnam, Travis Quezon, Jayne Schauer, Diane Shisk, Karen Slaney, Dvora Slavin, Steve Thompson, Frank van den Heuvel
Cover photo: New York, New York, USA, by Tim Jackins
Art and photography: Steve Banbury, Anne Barton, Alisa Lemire Brooks, Lance Cablk, Catherine Carter, Beth Cruise, Theresa D'Amato, Niti Dandekar, Sue Edwards, Alana Eichner, Stan Eichner, Edward Elbers, Maura Fallon, Marian Fredal, Randi Freundlich, Greg Grass, Sara Harre, Tim Jackins, Holly Jorgenson, Sara Kallai, Lyndall Katz, Katie Kauffman, Lisa Kauffman, Jennifer Kreger, Karl Lam, Brian Lavendel, Nancy Lemon, Angela Marchant, Amanda Martinez, Marion Ouphouet, Monnie Paashuis, Emma Parker, Helen Parkin, Chen Pingjun, Travis Quezon, Bob Romero, Shira Rosen, Diane Shisk, Erica Shroyer, Marjorie Smith, Mike Spring, Kaisli Syrjänen, Jevera Temsky, Nikhil Trivedi, Jan Venderbos, Rob Venderbos, Wytske Visser, Lisa Voss, Matt Weatherford

PRESENT TIME (ISSN 0889-2490) is published quarterly in January, April, July, and October for \$16.00 for a one-year subscription, \$32.00 for a two-year subscription, and \$84.00 for a five-year subscription inside the U.S. and \$24.00 for a one-year subscription, \$48.00 for a two-year subscription, and \$124.00 for a five-year subscription to other countries, including postage, by Rational Island Publishers, Inc., 719 2nd Avenue North, Seattle, Washington 98109, USA. Periodicals postage paid at Seattle, Washington. POSTMASTER: send address changes to PRESENT TIME, 719 2nd Avenue North, Seattle, Washington 98109, USA.



Another Look at Relationships



From an open-question evening at the Young Adult Leaders' Workshop, near Boston, Massachusetts, USA, November 2013

Question: What is rational to expect from our relationships?

*Tim Jackins*¹: Well, it depends on the relationship. We have great confusions about relationships. Every child arrives expecting that somebody will be there to learn to build a relationship with. Maybe in four or five generations, when we get ourselves cleaned up enough to figure this out, a young one will have somebody he or she can build a relationship with, will get to practice building a relationship. It will get better and better in the meantime.

The words “*expect* from our relationships” are a little loaded. Almost all of us have heard from someone else, “I expected more.” (*laughter*) Relationships make sense when they improve the lives of both people. That’s the underlying foundation. Then you figure out the details. Other guidelines include not expecting everything from one relationship and not expecting an oppressive society to do anything except mislead you about relationships.

Almost all of us grew up in societies dominated entirely by capitalism. That has a tremendous effect on our relationships and on how we see them. We are trying to exist in an oppressive situation, with oppression going on² all around us, and coming at us and from us. This confuses us all the time about many things, including relationships.

I think it would be useful to try to have close, caring relationships that don’t do very much, instead of hunting in a relationship for solutions to our problems. No relationship is going to get rid of your distresses. Sorry.³ Come on⁴—you’ve tried, you know. You can’t solve a hurt in the past with somebody in the future covering it up. You’ve tried and tried. “There must be somebody.” No, there isn’t. You will be alone and miserable forever (*pause*), unless you work on and discharge the distress.

Crowd: Ohhhh Why didn’t you say so?

Tim: ‘Cause⁵ you weren’t listening.

What you need is about fifty relationships in which you and another person get to be human with each other. That’s the expectation—not that it will grow into a gigantic relationship but that you’ll get to see each other maybe once a week for two minutes in passing, and in that two minutes you’ll get to really see each other, enjoy each other, and show how much you appreciate each other’s existence. Wouldn’t you like to have fifty of those come by every week? That would be your practice in learning how to have relationships without big expectations.

CLOSER RELATIONSHIPS

There are things to learn about having closer relationships. One of them is daring to let someone know more about you, and trusting

them with that information—not expecting them to be your counselor, but expecting them to be aware of your struggles. You can make agreements about how much you want to be a resource in each other’s counseling, but this other relationship shouldn’t be based on that.

The relationship is about “I like you,” “My world is better when I get to be around you,” “I remember more clearly what it’s like to be alive when I’m around you.” And you just have to be you. There isn’t some other job involved. If we can work at figuring that out with each other, I think we have a chance to learn what it means to get closer and closer together.

You have another set of relationships in which some project is involved. We will be comrades in this project, figuring out how to work together. Here, too, it is useful to have an explicit understanding that we are not taking care of each other. We are not each other’s counselor unless we both agree to that.

You are trying to figure out why you want a particular relationship, get it sorted out in your own mind, discharge fully on it, and get the other person to do the same. It’s a lot easier if they know Co-Counseling, but you can make a very good start without that. You can begin building the relationship, and build it as far as you can with as much commitment to each other as is possible, in spite of the difficulties.

You know there’s a way out of the difficulties, and they don’t, so in

continued . . .

¹ Tim Jackins is the International Reference Person for the Re-evaluation Counseling Communities.

² “Going on” means happening.

³ “Sorry” means I’m sorry.

⁴ “Come on” means be honest.

⁵ “Cause” means because.

COUNSELING PRACTICE

... continued

some ways you're giving unequal support for a period. When the commitment is solid and you run into difficulties, then you can get them RC tools so that they can move under their own power. You may have to do a lot on one side initially, because the frozen longings and expectations have little to restrain themselves on their side. But eventually you have to expect them to handle them—to not give in⁶ to them or run away.

Sometimes we're so lonely that somebody attaching a frozen need⁷ to us looks good. (*laughter*) It's like we can't expect anyone to really think about us so we're glad that at least we have the frozen attention. But more often we're scared by that frozen gleam coming at us, and we run fast. We have no idea if it is something we can handle or not; we just don't want to. It's just like ours! We have been fascinated by people, too.

Crowd: No.

Tim: No, no. There's nobody in this room you've been fascinated by. (*laughter*) You are pure as the driven snow.⁸

Their material⁹ is just like ours. That's part of why it's so restimulating. So we get to counsel on our fears about it. We get to make choices. We can choose things to try, and sometimes they won't work. But we have the tools to try to move them in the right direction, and we don't have to give up in restimulation. We may decide that it's more work to go where we

⁶ "Give in" means surrender.

⁷ "Frozen need" is a term used in RC for a hurt that results when a rational need is not met in childhood. The hurt compels the person to keep trying to fill the need in the present, but the frozen need cannot be filled; it can only be discharged.

⁸ "Driven snow" means snow that has been blown into drifts and is untrodden and clean.

⁹ "Material" means distress.



FLORENCE, ITALY • CATHERINE CARTER

hoped to than we're willing to put in. Then we can change our idea of what the relationship can be.

We have to stop hoping that a relationship will appear, *ready-made*. None of us are in shape¹⁰ to offer anybody a great relationship (*laughter*), unless we are willing to work on it all the way through. Relationships are simply work, partly because we didn't get the chance as children to learn how to build relationships. We have the confusing noise of restimulation in our heads. But we can make relationships work. I have some excellent relationships. I have also failed in many good attempts.

CO-COUNSELING RELATIONSHIPS

We can learn and discharge a great deal in building our Co-Counseling relationships. These are more carefully defined relationships, thankfully. Still, we haven't dared to pursue them and develop them fully because of our distresses about relationships.

When you leave this workshop, how soon will you forget your connections here? You will need to fight to remember these people and the relationships you got to build here. It's a fight against undischarged distress about relationships. Nobody can fight that battle except you.

¹⁰ "Shape" means condition.

Look around the room and find a face you want to remember. Find a couple of them. Look at them, whether or not they are looking back at you. Don't slip over into "*only if they like me, too.*" This is about you liking that they exist. It's about your having contact with them, whether or not anything ever comes back in your direction. It's about caring about someone else and deciding to do it even if it is unrequited.¹¹ Look around, find that face, find a couple of them. Okay? Now memorize them. And tomorrow get your smart phone out and take their pictures. (*laughter*) Take pictures of the one, two, three, or five (not more than five). Then look at those pictures every week for the next six months. (*laughter*)

I know you think it should come easily, effortlessly, and "naturally," but it doesn't. You have to work at relationships. If you can remember those faces, it will make a difference. It will give you one more handhold in this struggle to build deeper and deeper relationships with each other.

Let's do a mini-session on whose pictures you would like to have. Whose pictures do you want to take, without anybody knowing about it? Six minutes each way.

¹¹ "Unrequited" means not reciprocated.

Health, Living, Dying, and “the H— Gang”

H— was a lively, determined, smart, feisty woman who died in January 2012. She was thirty-one and had been in RC since her teens.

H— had huge challenges to handle: cancer of the spine, a major operation, and changes to her body, such as not being able to feel or move the muscles in her legs. She had passionately close relationships with many people, including young adults she had come into RC with. After her operation, she asked me to lead a group of her closest RCers who were backing¹ her with her health struggle. We called ourselves “the H— Gang.”

Our original goal was to back H—’s thinking and discharge process so that she could be fully in charge of her recovery and live the life she wanted, and so that neither she, nor any of us, would be alone with the struggle. Later, as H—’s thinking changed, our goals changed to also embrace her having a good death. We learned some important things. Many of these were built on the brilliance of H—’s thinking through the twists and turns of her health struggle.

In the early days, we were confused about what we were aiming for. Did complete recovery mean full health? Did it mean H— getting back all of her physical functioning? Later we wondered whether aiming for a good death was a defeat or a triumph. We got through these dilemmas as a gang, with H—’s thinking at the centre.

TWO SIMPLE CONCEPTS

In RC we have two simple concepts that can help us avoid confusion about health, life, and death. The first is that painful, confusing feelings are almost always a restimulation of early hurts. The second is that if we feel “caught” between multiple identities or possible outcomes, it makes sense to aim for each one of them a hundred percent. For example, if we have mixed racial or class heritage, we fully claim each identity.

We can take this approach to acquired disability and to health, life, and death. When I was seriously ill with chronic fatigue syndrome, I discharged in turn from two perspectives. I discharged from the perspective of being

a one-hundred-percent disabled person—loving myself just as I was, and being proud of my body and knowing it was my ally. I also discharged on getting one-hundred-percent well, which contradicted the hopelessness and despair stirred up by my being told I might never get well. In both cases, I tried to be rooted in delight with who I was, relaxed and connected to myself and others, and confident that I could overcome “mere distress.”

“We can also one-hundred-percent decide to live, and fight for ourselves and discharge old hopelessness, despair, and defeat.”

We can apply this one-hundred-percent approach to life and death. We can discharge from the position that we are going to die—recognize death as an inevitable (for now) part of life and aim for a good death, one in which

we are powerful and connected. We can also one-hundred-percent decide to live, and fight for ourselves and discharge old hopelessness, despair, and defeat. We need the freedom to completely adopt each position.

HOW H— APPROACHED HER SITUATION

H— embarked on a plan of systematically tackling the terror, despair, hopelessness, and isolation she faced in relation to the following:

- Completely claiming the identity of being disabled
- Fully recovering from all of her physical impairments
- Completely recovering from cancer
- Reaching for complete connection with people while fully embracing death

She needed to be able to think and discharge about her possible death, with all of us staying relaxed and at ease with her, and have the freedom to do this on one day and the next day aim and fight for complete recovery. These were different “ways in” to discharging the old hurts that had caused the terror and despair. It was important not to put artificial limits on what she could achieve. She could live well or die well; she could live well as a disabled person or recover her full physical functioning.

We in the gang had to discharge our own confusing feelings of terror and despair that could get in the way of our being relaxed and determined company for her.

¹ “Backing” means supporting.

continued . . .

COUNSELING PRACTICE

... continued

The point was to be relaxed and connected—not to have “the answers.”

HOW THE H— GANG WORKED

The H— Gang met over a period of eighteen months. In the final period there were thirteen of us. Additional RCers did sessions, including phone time, with H—. We had an “H— Gang Day” every few months. In between we had face-to-face three-way sessions with H— (so that she could choose whether or not to be counsellor) along with two-way in-person and phone sessions with H— and with each other.

H— was clear about her love for each one of us. And she had chosen people for the gang whose love she could feel and use. She powerfully instructed us where to focus and told us if it didn’t work.

I led the gang, assisted by R—, a longtime close friend of H— who was also an RCer. I led the events and kept track of our best thinking on the counselling. R— led the communication among the gang. For example, she sent out medical updates. H— organized the sessions (we talked about using a Google calendar, but she decided she’d like to do it herself). Other members of the gang organized and took leadership at different times. For example, A— led the group that went to H—’s funeral.

The various identities in the group sometimes made it hard for us to feel that we belonged and could work where we needed to. We were working-class, middle-class, and owning-class people; young adults and older adults; Lesbian, Gay, Bisexual, and heterosexual people; Jews and Gentiles; women and men. Several members of the gang were close personal friends of H—, and others knew her through RC.

At gang events, we usually met together in the morning for discharge time, without H—. We also split into class-based groups, with different ones of us leading the working-class, middle-class, and owning-class groups. As J— said, “The places where it got hard among us were often class related. Getting to meet and discharge in class groups made for more safety. The whole day seemed to go better with this base.”

In the afternoon, H— would choose several of us to counsel her in turn, in thirty-minute sessions in front of the group.

Members of the gang also called meal tables at workshops for “people who love H—.”

We kept up-to-date and in contact between meetings by e-mailing to each other summaries of our sessions with H—. These summaries covered the main directions that had worked well in the sessions, and any new thinking, but none of the confidential material.

H—’S DIRECTIONS

H— systematically worked on early distress. She found the following directions most useful:

- Deciding to live every moment well until she died—whenever that was
- Noticing, and telling us, what she was facing
- Flipping things around, using the exchange of roles, saying she was going to make her counsellor feel what she was feeling
- Closing the door to choosing death, not looking at that attractive door
- Getting in close with her counsellors
- Noticing even the tiniest bits of touch
- Forgetting the words “right” and “wrong”
- “I’m safe. I haven’t been bad. I’m good. My body is good.”
- “I don’t have to do anything so that anyone likes me.”

H—’S DEATH

H— was more ready for her death than we were.

Ten days before she died, I sent out an e-mail to the gang: “I spoke to H— today. She probably has not got long to live. She is accepting, peaceful, and connected. She wants us. Her body is changing quite fast. She is losing feeling and movement in her hands and arms. She is living her life and noticing that she is alive, that she is good. I gave her a direction that she is a triumph. She cried, seeing herself as a triumph—and not because of doing any particular thing or being any particular way.”

In my final meeting with H— I rested with her, cheek to cheek, and felt her soft,



MATT WEATHERFORD

warm skin next to mine. She died surrounded by her closest family.

We reached out to each other as a gang, cried together, and noticed each other's rage, shock, numbness, and isolation. Some of us wondered if we could have been better prepared for her death. We were quickly thrown into decisions about attending the funeral and how to be thoughtful to her family. Could we be a resource for them? There were questions we had not really thought about as a gang.

Three of us communicated with H—'s mum and dad, and others with her sister and partner, about the funeral. We agreed to a few of us going, with A— leading the group. A— ensured that the RCers had time to discharge before and afterward and that we focused on having our attention out and being a resource to H—'s family and friends.

We had our own RC "Farewell to H—" a few weeks after her death. We discharged together and tried to pull together our learning from the H— Gang.

SOME FINAL THOUGHTS

I know that there are other gangs supporting RCers who are facing death and life-threatening health challenges. This will be an important area for RC over the next few years. I hope that some of our learning is helpful in the fight for a good life and death for our beloved RCers.

J— wrote to me after H—'s death, "People continually said, 'She was so full of joy, so vivacious; she didn't let her illness get her down.'² That's how they perceived her, because she was able to have her attention on the good things, having dumped the terror, and so on, in her counselling sessions—sometimes up to five a day. Hurray for RC, and hurray that H— used it, loved it, and adored her fellow RCers."

As C— said, "It was as graceful as we could manage, given the tremendous restimulation we were all experiencing in those last months before H— died. H—'s flame won't ever go out, because her family, friends, and we, her gang, will carry it with us wherever we go."

*Romilly Gregory,
and the gang of RCers
who supported H—
England*

² "Get her down" means make her unhappy.

The Session: A Useful Organizational Form

We have evolved several organizational forms. We evolved them for other purposes, but they are useful for activists. They meet the basic need of humans for organization. One of them is the session. As we put our attention on other people, a good deal of our time will be spent conducting a session. It may last only a second—"It's good to see you this morning," and on you go. On the other hand, I once stayed with a man while he cried enormously for fourteen hours. (He had come in for an interview. He never did become a client beyond that.)

What is the content of the session? Paying attention to one person. We use titles for our organizational forms, but it's the content that matters. Once you understand the content, you don't need to put titles on them; you just do them. Sometimes you direct people's attention away from distress, sometimes you establish a bond, sometimes you get all the discharge you can. You can put the content of the session into any particular slot or crack, if you understand the content. The session occurs in a thousand forms.

*Harvey Jackins**

From the July 1986 Peace and
Disarmament Activists' Workshop

* Harvey Jackins was the founder and the first International Reference Person of the Re-evaluation Counseling Communities.



SULTAN AHMET MOSQUE, ISTANBUL, TURKEY • LANCE CABLK

Telling the Story as an Epic Tale

Often when I am counselling, it is hard for me to get in with a client before he or she gets tripped up¹ by the old material² and stops being able to take the old hurt seriously enough to really be on his or her own side.

One thing that has worked has been to have the client tell the little person's³ story as an epic tale, like the tales in every culture that survive through the ages—tales of huge endeavour, difficult journeys, love and betrayal; of hard

times people didn't think they could survive. As the client follows the heroic arc of the tale, it interrupts how he or she was treated dismissively when trying to get a hand⁴ with the feelings in the past. The epic quality helps the client make the hurt big enough to explain the enormous feelings of devastation that can otherwise seem out of place or wrong, which allows him or her to discharge more fully.

Tim⁵ is trying to get us to discharge our miserable childhoods so that our present is not contaminated with

tragedy. We have habits of thinking that "it wasn't that bad," but the giveaway⁶ is the way that we treat ourselves and each other in the present and the gloomy, flat outlook we carry around.

If I can be with a client in his or her huge tale, there is no room for dramatising the hurts in the present or for dismissing them as not that bad.

Christine Marnane

Kew, Victoria, Australia

Reprinted from the newsletter of the Melbourne, Victoria, Australia, RC Community

¹ "Tripped up" means confused, redirected.

² "Material" means distress.

³ The "little person" is the client when he or she was very young.

⁴ "A hand" means some help.

⁵ Tim Jackins

⁶ "The giveaway" means what reveals that as untrue.

Sessions and Trumpet

Before the recent West Coast USA and Canada Teachers' and Leaders' Workshop, I was having a hard time improving my trumpet playing. I couldn't really focus, and I couldn't hit lots of notes that I had done the exercises for. I thought it was a mechanical problem, or maybe ten hours a week wasn't enough practicing, so I just practiced extra and always felt worried that I would be asked to play something that was too hard.

At the workshop, I never had sessions on any of this. Most of the time I wasn't sessioning about anything that had to do with* my music life. I had sessions on just about everything else! When I came back home, I decided to practice. Usually when I take five days off, I come back sounding like I've never played before. This time it was different. Just warming up, I could hit notes that I'd been

working at for months! I could read the music and play the rhythms so much easier! It was like everything that any teacher had ever told me finally clicked! I was really pleased with myself, after all of this time.



Later on, I was trying to figure out how this came so easily. I figured out that it was the discharging! I am sure that all of my sessions and discharging cleared some of my distress that was stopping me from getting better. I honestly am still in shock that sessions on my other feelings helped me with trumpet, which I usually try to keep "as least RC as possible" so I can try to learn like everyone else. I'm really happy that I figured this out. It has convinced me to try harder to do sessions outside of class. :)

Bell Thompson

Seattle, Washington, USA

* "Had to do with" means related to.

PHOTO COURTESY OF STEVE THOMPSON

Discharging on Violence

I was recently at John Sellen's¹ Northern Prairies Teachers' and Leaders' Workshop, and I am excited to share what I learned.

John invited us to discharge about violence—violence we had experienced, violence we had directly witnessed, any violence we had perpetrated (staying in touch with the reality of our essential goodness!), and violence we had witnessed in the world—and how it had affected us. I was struck by the brilliance of this suggestion.

I have believed for a long time that we are evolving as a human race. I remember thinking this when I was first teaching Co-Counseling. I saw how it was training people to listen, teaching the power of relationship to heal, and allowing the discharge of emotions. (Allowing people to fully discharge is new for human beings. We are still learning how to do it, right?) These things move us forward as a human race into the connected, loving relationships we want and that we want to see in the world.

Tim² wrote a long time ago that our most powerful form of protection is relationships. That is an evolutionary thought. And now scientists are confirming it—that relationships are the most evolved form of human protection system (the others being fight, flight, and freeze). Yet we have thousands of years of human violence stored in our memory, in the burdensome patterns we carry. What a brilliant thing to discharge on our histories of violence. How might this move us forward in our re-emergence, and move forward the re-emergence of the human race?

What came up for me in sessions was the new awareness that my grandfather was a child soldier. I had noticed that I had a lot of feelings, an aching in my heart, whenever I heard about child soldiers. I had known that my grandfather, from a family of Ukrainian peasant farmers, had been drafted seven times into the army of the Austro-Hungarian Empire in the wars of Eastern Europe in the last part of the nineteenth century, before he emigrated with my grandmother and my year-old mother. This past year at a family funeral, I had seen a photo of them that I'd never seen before, taken when they first arrived as immigrants. I had been shocked at how young my grandfather looked. If he was that young and had already been in the army seven times, how old could he have been when he was first drafted? My grandfather was cannon fodder. I discharged deep sadness about how child soldiers have been around for a long time.

And I discharged about how A— was in the Vietnam War, in Da Nang, when I was sixteen. (Sadly, forty-seven years later, he still shows signs of PTSD.³) I counseled about high school friends drafted to Vietnam who were killed or came back emotionally scarred, and about the young wounded veterans at Occupy Chicago,⁴ in summer 2012, throwing their medals to the ground.

I look forward to lots of great re-evaluations, more re-emergence.

Dorothea Hrossowyc
Northfield, Minnesota, USA

¹ John Sellen is the Regional Reference Person for Minnesota, North Dakota, and South Dakota, USA, and Manitoba, Canada.

² Tim Jackins

³ Post-traumatic stress disorder

⁴ Occupy Chicago was a movement to fight corporate abuse.



PHILADELPHIA, PENNSYLVANIA, USA • SUE EDWARDS

Men and Their Children

Every month or two I lead a men's class for my Area.* Mostly we have worked on having and making friends, which is a challenge for all of us. Last time, however, I invited the men to work on their children.

All of them have children that are grown and out of the household, and they don't talk about them, or their relationships with them, very much. Most of the men struggle with having a connection with their children or feel bad about the relationships.

Their minds worked well. They all went to early memories that included times when they could feel the connection, and all of them were able to cry.

I think we need to add this to the list of the many things that men do not talk about very much and encourage them to talk about it.

Dan Nickerson
Freeport, Maine, USA
Reprinted from the RC e-mail discussion list for leaders of men

* An Area is a local RC Community.

The following eight articles were taken from a discussion on the e-mail discussion list for RC Community members.

Counseling People Who Think about Suicide

Dear RCers,

I have a close friend who has a plan for killing herself. She has internalized genocide recordings* and internalized disability oppression recordings. She knows a little RC theory.

Do you have experience counseling people, whether RCers or not, who spend time thinking about and planning to kill themselves? What has been your experience, what has worked, and what have you learned?

Chris Selig
San Francisco, California, USA

* Distress recordings



RANDI FREUNDLICH

Attention on the Benign Reality

When I was eighteen, I counseled regularly with someone who wouldn't have been doing weekly sessions except that I always came banging on her door. She had attempted suicide in high school, had been hospitalized, and continued to have suicidal thoughts.

For her, attention on the benign reality made all the difference. We spent hours looking out the window and crying. We also used *Winnie-the-Pooh* stories and quotes. Those stories, and that particular character, are focused on present time and the benign reality. They paved the way for sessions in which she could look

directly at the early material.¹ She could focus there as long as I was both fierce and relaxed in my conviction that yes, it had been that bad, but that she had survived and it was over.

She isn't in RC anymore, but she has a good life. She looked me up² recently because she came across a *Winnie-the-Pooh* quote and thought of me.

Tresa Elguera
Brooklyn, New York, USA

¹ "Material" means distress.

² "Looked me up" means contacted me.

A Powerful and Hopeful Experience

Many years ago I was a patient in a psychiatric hospital. I was dealing with a major bereavement, was not sleeping, and had some physical symptoms. An emergency room doctor persuaded me to be committed for what I thought would be two or three days but

which turned out to be eleven. Once I'd had some sleep, I was able to balance my attention.¹ However, I couldn't leave, so I began building relationships with the other people there.

¹ "Balance my attention" means get enough attention on benign reality to have perspective.

One was a young Latino man who had attempted suicide. He showed people his scars and talked a lot about how much he wanted to die and what he would try next time so that he would succeed. The staff and some of the other patients were scared by his talk and were tense

around him. I was light with him. I would ask in an interested tone what exactly he was planning, and how it would work. I would joke with him, asking questions like, "Hey, how would you kill yourself with an apple, a paper clip, and a rubber band?" In art therapy class, I'd hold up pieces of art materials or tools and raise my eyebrows to mean, "Would this work?" He became more relaxed around me.

One day he came to me and showed me a plastic knife. He pointed out that we were not allowed to have metal butter knives but that a broken plastic knife was like a razor, and we laughed. At that point I was able to ask him about his life. He was a child of Latin American immigrants. His father had worked hard to build a business that he wanted his son to run.² The young man was an artist, and art was what he passionately wanted to do, but he felt trapped by his parents' expectations. His attempts at suicide were about his desperation to escape his feeling that he owed it to them to live their dreams and not his own.

² "Run" means manage.

His parents were about to visit,³ and I counseled him to tell them what he really wanted. I told him that they loved him and that, even if they were upset by his wishes, they didn't want him to die rather than live his own life. I said that he needed to make them understand how important art was to him.

I am an older Latina immigrant, and my backing⁴ him to be an artist seemed to offer him a big contradiction.⁵ I told him that clearly what he wanted was not to die but to make art. I told him that his parents had worked hard so that he could have choices like that, even if they didn't understand what he chose. I said that they were scared for him, which is why they wanted him to pick something that felt safe to them, but that he had the right to live his life the way he wanted and that eventually they would be proud of him, and that I was proud of him right now. I told him artists were important and necessary. Then I got him

³ "Were about to visit" means were going to visit soon.

⁴ "Backing" means supporting.

⁵ Contradiction to distress

to promise me not to make any attempts to kill or injure himself for forty-eight hours. I said I'd be available to talk anytime during that time but that he had to agree not to hurt himself. He shook a lot, and laughed, and agreed.

He came to my room several times to tell me he was still keeping our agreement. I didn't get to hear how it went with his parents, but I told him that if he wanted, I could be his guardian angel. Anytime he wanted to kill himself, he could remember our conversation and decide not to, and to keep remembering that it was good to be an artist.

What worked was to stay clear that he didn't actually want to die, to be light and funny about it, and to find out what felt intolerable to him and assert that he didn't have to tolerate it, that disappointing his parents might feel bad but was better than dying. And I showed him that it was important to me, personally, that he live.

This was a powerful and hopeful experience for me.

Aurora Levins Morales
Cambridge, Massachusetts, USA

Being Creative, Staying Light

In regard to suicidal "thoughts," each person, relationship, and situation is different and being creative is key. I was close to a teenage girl (neither she nor her parents were RCers), and she trusted me enough to tell me about her suicide thoughts. I would stay light, never look worried, and get her laughing about it. For example, she would talk about wanting to jump off the roof of her building. I would make sounds of falling and exploding on the sidewalk. She would laugh hard and look much brighter afterward.

I would tell her that I used to have those thoughts, too. I would chat about it lightly, like I was talking about making chocolate chip cookies. It was important to remember that nobody really wants to commit suicide so that she could join me in not being worried about having those thoughts. Mostly, of course, I was effective because I loved her as much as I did.

Ela Thier
New York, New York, USA



MONUMENT VALLEY, ARIZONA, USA • ERICA SHROYER

Counselors Need to Work on Their Feelings

I've counseled several people, both inside and outside of RC, on suicide recordings.¹

As counselors, we need to work on our feelings about suicide. People have correctly talked about the importance of being relaxed when counseling people on suicidal thoughts. However, when I hear that I should stay relaxed about something, I often try to make myself look relaxed without having done the work that would lead to my actually being relaxed.

Suicide is scary! Being relaxed doesn't mean denying or minimizing this. It means taking our feelings about suicide to our sessions so that we don't make our client be our counselor on our feelings about suicide (which is what usually happens when people admit to having suicidal thoughts). We get to show our fear about suicide in our sessions.

¹ Distress recordings

I've noticed that people with suicidal thoughts often feel that something big needs to change in their lives and feel hopeless about making the change. They are usually right that something big needs to change! Maybe they are in an abusive relationship, are struggling with a major addiction, are trapped in the "mental health" system, or have a life that does not contradict their early material.² It is helpful to acknowledge this: "Yes, your life isn't working right now; I agree that some things need to change," or "I think you can have a bigger and better life than you can imagine right now, and I can support you to make that happen." I've watched some pretty³ amazing life transformations happen after people shared their suicidal thoughts.

Emma Roderick
Northampton, Massachusetts, USA

² "Material" means distress.

³ "Pretty" means quite.

A Promise to Get Permission

I recall a demonstration Harvey* did with someone who was working on "suicidal tendencies." First he quietly listened as she discharged on suicide. Then, in his own inimitable way, he "agreed" that she needed to commit suicide. At the same time, he made her promise to get his permission before doing it. This led to a lot of discharge (and would also stand in the way of her committing suicide). By the end of the session, the client was yawning, and laughing loudly.

Homi Bilimoria
Mumbai, India

* Harvey Jackins



Suicidal Thoughts Are Recordings

I work as a counselor and come across suicidal patterns in my work. I tell people that suicidal “thoughts” are old recordings.¹ If they are not familiar with RC theory, I briefly explain what recordings are.

I ask them to tell me their earliest memories of such thoughts. Sometimes this leads to an early memory that set in the recording. Discharge often comes if they can understand that the recording “plays” without their permission and that it is about old, often unbearable-at-the-time feelings. If there are no memories, I ask them to make up a story and see if it rings true.² The story is usually some version of “Once there was a baby who saw that the situation was not ideal. . . .”

¹ Distress recordings

² “Rings true” means seems true.

I stay as close as I can while continuing to express confidence that the feelings of hopelessness are old and not about the present, even though they make people believe that they are still small and powerless and alone. I often say how sorry I am that they have had to carry around a recording that “attacks” them mercilessly. I then suggest that they might be able to get some control over the recording by connecting more closely with people, and discharging.

I stay relaxed and curious about any “plan” they have for how they might kill themselves. The plan is part of the recording. This follows from RC theory. A wide-world study showed that how teens commit suicide is often related to birth trauma. For example, those who hang themselves more often had breathing difficulties during and after their birth.

“Flash answers” almost always yield useful material for discharge, even if there are no concrete memories. (See “The Use of ‘Flash’ Answers” in *The Rest of Our Lives*, by Harvey Jackins.) Once I have their permission to try something, I explain that the mind often delivers up important information without our knowing why. I say that I am going to ask a question and would like them to give me the first thought that comes into their mind, even if it seems to have nothing to do with the question. Then I say, for example, “What is your earliest memory connected to guns (or hanging, or pills)? First thought.” I modify the question to fit their plan.

It is liberating to understand that suicidal thoughts are recordings.

Emmy Rainwalker
Boston, Massachusetts, USA

“It Calls Their Integrity into Play”

I like very much what people have said and only think of one thing to add. In addition to the above, I have counseled people by saying that they need to tell all the people they love and all the people who love them that they plan to kill themselves, and say goodbye. We have started a list and worked on telling those people.

This helps them remember that they are loved, that the people close to them would want to know that they’re in trouble and have a chance to help, and that they would be missed. It also helps them fully face and discharge on the finality of the decision. It calls their integrity into play,* and I think that helps pull them out of despair.

Diane Shisk
Seattle, Washington, USA

* “Into play” means into action.



AMANDA MARTINEZ

If you move . . .

and don't tell us in advance of your address change, it causes a surprising waste of resources. The post office does not forward bulk mail; instead it destroys the undelivered journals. Then we usually receive a notice from the post office saying that you have moved, and we are charged postage due for the notice. This need not happen if you will kindly let us know of your address change with as much advance notice as possible.

Thank you,
Rational Island Publishers

Complete Freedom of Decision

We have complete freedom of decision. As a corollary, decision can precede discharge. The mode that Co-Counseling began in—that we discharge and discharge in order to reach a decision—sort of works, but intuitively Co-Counselors have for a long time been putting decision ahead of discharge.

We can now hold it up to the light as, in general, much more effective. We start living better right away if we act on decision, understanding our complete freedom of decision, and that forces a hell of a lot* more discharge.



Harvey Jackins
From the July 1986 Peace and Disarmament Activists' Workshop

* "A hell of a lot" means a great deal, very much.

Zip Lining—Women Stepping off the Edge

I started working for a zip line¹ company this summer. As a guide I was trained to step off a platform and fly through the trees at thirty miles an hour. This was terrifying for me as a Jewish woman. I had to face my fears of death while focusing my attention on learning all the proper safety techniques. I also had to trust the equipment, the other guide, and myself.

In Co-Counseling sessions after each training day, it was helpful to tell my counselor, "I'm still alive. In fact, I may be good at this job." By the end of the season I felt proud of myself for having let go of old patterns I had thought were keeping me safe, such as "I am a woman so I don't take dangerous risks" or "I'm too nice and quiet for this kind of job."

I wanted to share this feat with my mother, Ruth Jacobson-Hardy, a Co-

Counselor who turned sixty this fall, so I organized a zip lining trip for her and nine other women Co-Counselors ranging in age from twenty-two to sixty-five, including my sister. We had a short class before the trip, did mini-sessions halfway through, and gathered again after the trip for appreciations and more discharge.

I felt comfortable with the zip lining. However, some stuff² came up about

² "Stuff" means distress.



STAN EICHNER

other people trusting my ability to do my job and how disappointed I would be if my mom or others decided not to complete the course.

I had everyone watch me as I set up. I usually avoid nervous feelings and self doubt by working quickly so that nobody notices me. It was scary to have everyone paying attention while I worked. It was also a great contradiction³ to have a group of women with me who believed in my skills.

I noticed how I usually distract zip line guests with jokes and small talk to keep their attention off flying through the trees from platforms forty feet off the ground. On a normal trip, there is not enough time or resource to counsel every person. In contrast, we Co-Counselors emphasized being present. We shook, laughed, screamed (loudly and frequently), cried, and cheered each other on each step of the way.

³ Contradiction to distress

¹ A zip line consists of a pulley on a cable that's mounted on an incline. The user holds on or is attached to the freely moving pulley and travels from the top to the bottom of the inclined cable, propelled by gravity.

When we women take on⁴ challenges, we are often good at looking calm and collected while on the inside we may be terrified or lack confidence. This time we did not have to “hold it together.”⁵ Some of the women had been zip lining before or had participated in other adventurous activities, and this time they could actually notice their feelings. It was empowering to show ourselves fully while trusting the equipment, the guides, and each other. The adventure left me feeling hopeful about women’s liberation.

Hannah Jacobson-Hardy
Northampton, Massachusetts, USA

⁴ “Take on” means undertake.

⁵ “Hold it together” means stay calm and not show feelings.



HOLLY JORGENSEN

Both during the trip and in a recent session, I had access to material⁶ that I had needed to discharge decades ago. Thank you, everyone, for the attention and

⁶ “Material” means distress.

support you gave me up in the trees and down here on earth!

Marikler G. Toensmeier
Holyoke, Massachusetts, USA

I was thrilled to get this chance to “step off the edge” with each other. It was both terrifying and empowering every time I took that step. I will remember this day forever. We did it together. We were brave and loud and fully present. We each brought out the best in all of us, and we have each other like never before. I can see that the decade of the sixties is going to be one of joy, closeness, stepping off a few edges, and being alive!

Ruth Jacobson-Hardy
Florence, Massachusetts, USA

We have to consciously study how to be tender with each other until it becomes a habit.

Audre Lorde

Having Each Other—Divorce and Older Children

My son, S—, is eighteen. His dad and I have been divorced for fifteen years. I have worked hard to keep S—’s connection with his father strong and present in his life, even though he lived with me full-time during the school year and his dad lived across the continent, three thousand miles away. I totally supported him two years ago when he decided he wanted to live full-time with his dad so that they could have the kind of sustained connecting that comes with living together over a long period.

S— and I talk weekly, see each other about once a year, and continue to have a rich though much-condensed relationship. I have grieved about, and celebrated, the many layers of this life change for us: the end of his living at home with me; the end of his childhood; and all that I was able, and not able, to do for him when he was growing up.

I recently came up with¹ the idea to live part of the year out west in the same region as S— and his dad, so that

¹ “Came up with” means thought of.

for a time he would have both of us within reasonable reach, something he has not had since he was three. I was thinking I would live close enough to be accessible but far away enough to give them plenty of space. As parents, we used to struggle over each other’s place in S—’s life. And though over the years we have managed to heal a lot of that, I was wondering how it would work and if either of them would feel I was too close, or pushing myself into their “territory.” I was feeling some doubt about the wisdom of my idea.

Fortunately, I received an unexpected “gift” from a lunch conversation at an RC family workshop I attended as an ally. It was simply to remember that we parents and children get to have each other, even after divorce and as children head into young adulthood; that fighting for each other, for being really connected with each other, remains a vitally important contradiction to all the old regrets and hurts.

I have just returned from spending a couple of months out west in search of a community and work for myself

continued . . .

COUNSELING PRACTICE

... continued

close to S— and his dad. I found this, thirty miles away from them, and will return there for most of next spring and summer. The idea of getting to have each other supported me in trusting the goodness and value of doing this.

S— and I had sweet times together this summer, including several backpacking and hiking trips that helped us to connect as two adults who love each other and happen to be mom and son. They gave us a good and spacious way to fully hear how life currently looks for each of us. His dad and I also had some relaxed time

to appreciate how we have parented together in spite of the many challenges and to talk about how we can support each other in aging.

I am tremendously grateful to Chuck² and many others for building family work and deepening my understanding.

Anonymous
USA

² Chuck Esser, the International Commonality Reference Person for Family Work



PENINSULA STATE PARK,
WISCONSIN, USA •
NIKHIL TRIVEDI

It Needs to Be Believable

Question: People are insisting on saying, “I am a wonderful person,” when actually “I’m okay” is bringing the discharge. They say the latter is too much of an understatement and you ought to go for the whole thing.

Harvey Jackins: A client is doing fine if they’re already discharging on the “okay.” It needs to be believable. I remember when we first started validating ourselves. I would ask people to say, “I’m a wonderful person,” and they would discharge all over the place, one person after the other. So I said to Mary,¹ “I want to try this.” She said, “All right. Say, ‘I’m a wonderful person.’” I said, “I’m a wonderful person,” about ten times. Nothing happened. So I sat there discouraged. Suddenly a thought crossed my mind. I said, “I’m not the worst son-of-a-bitch that every lived.” Yawn, yawn, yawn. It was believable. It wants to be a believable contradiction.²

From the July 1986 Peace and
Disarmament Activists’ Workshop

¹ Mary McCabe, an important early developer of Re-evaluation Counseling

² Contradiction to the distress

Death and Dying

We become aware of death and dying as young people—when our pets or people we know or hear about die. It may be someone we are close to and love. Most of the time it is older people; sometimes it is younger people who die from illnesses or accidents.

It is “acceptable” to cry at a funeral and for a relatively short time after. People usually lose attention for it if we grieve for very long. Few people outside RC can handle the deep, heavy, prolonged grieving that is often

needed, and few can give adequate attention to young people who are witnessing death. Different cultures deal with death differently, but in those I know about, a year is the maximum time allotted for “normal” grieving.

As a result, we grow up “under-discharged” about aging and dying. When people say, “I’m getting old,” the unstated message often is “I will eventually die because of it, and it scares me.” It is an attempt to have a session.

Many of us in RC are not aware of the fear; it creeps up gradually. Did any of us discharge methodically on death from a young age? We usually don’t begin to do this until the fear about it gets restimulated in the present. If we were to get full attention for it as young ones, how might we regard death (and life) differently?

Elders’ oppression plays a big role in our attitudes about death and dying. We internalize its messages early in our lives. And those of us over a certain age

experience the oppression on a daily basis. We need to discharge about elders' oppression before we are old. Doing this work will greatly affect our views of death and dying.

The beginning of the RC Elders' Commitment is "I will never die." In his article "Is Death Necessary?"¹ Harvey² explains why this is not only a good direction but also reasonable and perhaps possible in the not-too-distant future. He says that as young people, before we are hurt in particular ways, we expect to be immortal. I recently read about a species of jellyfish

that is immortal. At any stage of its development it can transform itself back into a polyp, the organism's earliest stage of life, and then grow to adulthood again—the process is continuous. This gives me a sense of hope.

Other directions I've used are "My whole life is ahead of me" and "I'm living a big and full life *now*." Things may slow me down, but they need not stop me. Harvey talked about "scorning fear," which is another way to contradict our feelings about aging and death.

In general, each generation has lived longer than the previous one (except under very oppressive circumstances).

Some people live long lives without ever giving up in the usual ways. I've read about some, and know a few personally. They are in their nineties and go to work every day. They don't pay attention to death and dying. Even when she was more than eighty years old, my mother would say that she thought she would live forever. She never focused on her death—never said things like "I'm getting old" or "I'll die someday." She lived her life like that.

Pam Geyer

*International Liberation
Reference Person for Elders
Bellaire, Texas, USA*

Reprinted from the RC e-mail
discussion list for leaders of elders

¹ In *The Human Situation*

² Harvey Jackins

Questioning the Inevitability of Death

Forty years ago one of my regular Co-Counsellors was a microbiologist. To our delight, we discovered that we both suspected that total recovery was possible and therefore questioned the inevitability of death. We cheered when Harvey¹ came up with² the pamphlet *Is Death Necessary?*

Last week I came across this quote from the Professor of Health and Ageing at Newcastle University: "None of our genes are programmed for ageing. We are programmed for survival. Life expectancy has increased over two centuries at a steady pace—there is no ceiling, and currently it is increasing at the rate of five hours per day What leads to death is an accumulation of cellular defects, caused by factors such as stress, the environment, and poor nutrition, whose effects can be mitigated by a healthy lifestyle." Now all we need to do is introduce the magic of discharge, and we have cracked³ it!

Jean Turner

Darlington, County Durham, England

¹ Harvey Jackins

² "Came up with" means wrote.

³ "Cracked" means solved.



HELEN PARKIN

Building a New Relationship with a Parent

On your question about what it means to clean up an old relationship, probably it's more accurate to say that you build a new relationship that is rational.

To reach out in the old way is to open yourself up to more hurt. However, it won't hurt you to reach out in your newfound strength as a counselor who recognizes that all the cursing and unpleasantness and lack-of-reality you get from your mother is simply distress—that underneath it she is a dear human being who always did the best she could and whom you would certainly attempt to rescue if you didn't have this bad background with her. You can say, "I love you," if you think you are saying it to the person instead of the pattern. You may have to do just that, and I think it's worth doing before she dies.

What should a rational relationship be with someone like that? Doing what you can to help the human surface again and know that she's not alone, that someone cares about her—at least before she dies, if you aren't able to do enough to interrupt the plunge toward death.



Harvey Jackins

From a letter written in 1974

AM

Regaining Perspective on Old Distress Recordings

A colleague of mine introduced me to RC when I was twenty-three years old. I knew, from my first session, that this was what I had been missing my whole life—a group of people who would listen to each other through tears, fears, and laughter, about important matters of the heart.

As I discharged, my understanding of the theory and practice deepened. That we could free our minds from the "concrete" of chronic distresses so that rational thinking could break through inspired me to work hard in my sessions. Along the way, I identified with many liberation struggles, starting with that of my own white, Catholic, middle-class, heterosexual, male constituency.

I devoted several hours a week to RC—to Co-Counseling, classes, support groups, and workshops. Eventually I started to teach RC, and not long after I became an Area¹ Reference Person. I truly believed that with the theory and practice, and access to the best RC resources

available, I would be an unstoppable revolutionary leader by the time I reached my forties.

Now here I am, twenty years later and in my forties. So how is it going?

Well, without a doubt things have moved in positive ways in my life since I started RC. I've even briefly approached "revolutionary leadership." However, I still drag around old recordings² of isolation, timidity, confusion, and melancholy. In fact, not long ago they wore me down to where I was seriously wondering whether it was time for me to quit RC. I didn't know what else to do.

Thank goodness for my solid Co-Counseling relationships, *Present Time*, RCCR,³ Joanne Bray's⁴ loving commitment to Catholic men, and

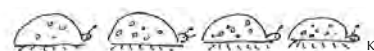
Tim Jackins' talks on CD!⁵ Because of these, I was able to regain perspective and correctly view the recordings as just the faraway echoes of early defeats.

Contradicting the recordings works best when I take in⁶ that I am part of a loving, courageous Community that is steadfastly building a solid base to counter the damaging forces in our societies. With this slice of reality firmly in my mind and heart, I can go back to the early defeats with the intention of discharging them completely. This work is making a difference.

Tibor Besskó
Eugene, Oregon, USA
(temporarily in Venezuela)

⁵ Rational Island Publishers has been producing a series of quarterly CDs, called *RC Teacher Updates*, of talks given by Tim Jackins at recent RC workshops. For a list of all the *RC Teacher Updates* to date, see pages 105 to 106 of this *Present Time*.

⁶ "Take in" means realize, understand.



¹ An Area is a local RC Community.

² Distress recordings

³ RCCR stands for Re-evaluation Counseling Community Resources, in Seattle, Washington, USA—the RC headquarters and where RC leaders can come for Intensives (twenty hours of one-way Re-evaluation Counseling, for a fee).

⁴ Joanne Bray is the International Liberation Reference Person for Catholics.

Newly Reconstructed RC Website Now Online!

The newly reconstructed RC website is now online! We think you will find this refreshed and expanded website very usable and useful. Please take a look and explore it as fully as your time allows: www.rc.org.

Many people have worked to bring this website to this point, especially Frank van den Heuvel, Bas Hurkmans, Allan Hansen, and Diane Shisk.

Tim Jackins



It is with great joy that I see the new RC website now live and watch it serving a slowly growing number of visitors.

Developing the new website has been a challenge. We have needed to think about many things and anticipate future developments. And, as with any project, there will be unexpected aspects.

We have a form online for sending in comments, requests, notifications, and appreciations: <www.rc.org/page/contact>. Please use this form to communicate, as it will help us organize the workflow more easily than will flooding my mailbox.

If you are responsible for maintaining translations or local content on the website, please contact me at <frank@heuveltop.nl>, so I can help you with access.

Met vriendelijke groet
(With love),

Frank van den Heuvel
Nieuwegein, the Netherlands



INDIA • MAURA FALLON



Working on Oppressor Patterns with a Mutual Commitment



A Co-Counselor and I decided to work on our mutual restimulation that was affecting our Community. I asked for help from Allan Hansen, our Area Reference Person.

Allan began by saying that we were both good people but that we were acting out oppressor patterns at each other. I could clearly see how I, a raised-poor and working-class person, was being subjected to this Co-Counselor's middle- and owning-class patterns. I couldn't see how I was being oppressive.

Allan asked me to go first and tell her what she was doing that I found oppressive. I gave some examples. Then



MARION OUPHOUET

she told me how she saw my actions as hurtful. Allan pointed out that my actions as a non-parent were reinforcing parents' oppression. That was an eye-opener for me!¹

Then she and I got some time to discharge on having heard and said these things. After that, our leaders' class met with us and we worked in front of the group. Allan had us hold hands, look at each other, and repeat

continued . . .

¹"That was an eye-opener for me" means that made me see something for the first time.

COUNSELING PRACTICE

... continued

the following commitment: "I solemnly swear that I will eliminate every trace of (I said parents'; she said working-class) oppression that I have directed at you and other people." Then we just looked at each other and discharged on whatever thoughts came up in the wake of saying the commitment. A lot of thoughts came up. None of them were about the other person—they were just our fears and early hurts. We went back and forth a number of times and both discharged powerfully.

Allan was a support, but we remained each other's loving counselor throughout, thinking well and offering good contradictions.² It was empowering to step outside habits of distress and restimulation that had kept us from closeness and working together. I realized that this Co-Counselor is a strong ally to parents. She said the session allowed her to get to feelings about her family and the terror about

survival that can drive middle- and owning-class oppressor material.³ She found it helpful to work on this while looking at me and having my support as a working-class leader. She also felt that working on oppressor material in this way disarmed the pattern of defending it, and the shame about it.

Suvan Geer

Santa Ana, California, USA

Reprinted from the e-mail discussion list for RC Community members

² Contradictions to distress

³ "Material" means distress.



ANSEL ADAMS WILDERNESS, CALIFORNIA, USA • LISA VOSS



"Standing Guard"

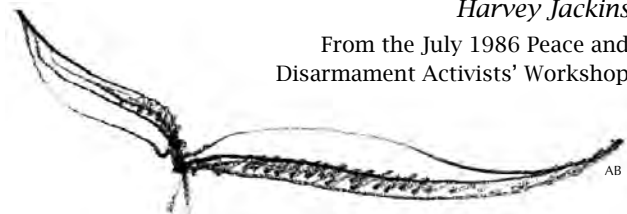
A useful tool for activists is standing guard. Just go to a person—your tired person, your burnt-out person—and say, "I've got a half hour. For a half hour I will stand guard. Lean back and close your eyes; if you want to be held, I'll hold you. I promise you that nothing in your world can go wrong that you could possibly do anything about by staying alert and tense. Just rest. All is well."

Some start talking about how tired they are, and yawning. Some of them lean back and cry, and some of them fall asleep. Some fall asleep standing up. Everybody knows what they need to do.

You have to be believable. That's the only thing. When I say all is well, they believe that all is well. I make my voice sound like that. Basic reality is fine. If a nuclear holocaust happens tomorrow, all is still fine. We did a damn good job as far as we got. We can take satisfaction.

Harvey Jackins

From the July 1986 Peace and Disarmament Activists' Workshop



AB

Racism, and Our Interpersonal Interactions

From a talk by Tim Jackins to the white people at the East Coast North America Teachers' and Leaders' Workshop, December 27, 2013, to January 2, 2014

I'm going to keep us looking at early defeats, isolation, and difficulties with relationships. These are part of racism.

We are smart, we've worked hard, and we know how to control the most unfortunate and active tendencies that racism has given us. We don't act it out that badly, and it still affects us. We still have work to do.

The place we get to work is where it affects us in ways that we can't stay aware of—in our interpersonal interactions. These play a role that gets people leaning away from us. What happens may be small enough that it doesn't get opened up, doesn't get talked about, doesn't blow up. It just creates distance and makes relationships more difficult.

When we who have not been targeted by racism try to make contact with, try to form a relationship with, try to understand someone who has been targeted by racism, we are in a place where we don't know things. We feel bad about ourselves, we feel guilty, and we try to act as if nothing is wrong. That's not quite in the right direction, because something *is* wrong. And it doesn't need to be hidden. It needs to be recognized, handled, and worked on.

We have to realize that we don't know how to make relationships very well with anyone, and when racism is involved we have even less experience. Someone who has been targeted by racism has had a different life from those of us who haven't been, and from the people most of us grew up around. So we can't slip into our automatic friendliness toward them and think that it fits the situation. We actually have to think and do differently.

All it really takes, of course, is thinking about and staying aware of them and our interaction with them. The place where we often have trouble is where we slip into old habits of taking up space, of speaking first, of trying to occupy attention—all unwarily. We don't remember that somebody who has been targeted by racism has been made to stand back, be quiet and listen, and always calculate carefully how safe it is to show themselves at all. An effort needs to be made on our side, an effort that we don't often make with each other. It is different from what we usually do with each other (and we also have to learn to do it with each other). We

have to learn to actually see what's necessary to let a relationship move forward. In this case, it's trying to understand the effects of racism, and they are different on different individuals and different groups.

We get to figure this out and take initiative in a particular way. We get to help create the conditions in which the other person knows that it's safe for them to take initiative. That we will be there, that we are interested, that our mind actively wants engagement with them. That we will help create the conditions in which they can be more sure that there will be some attention, that we won't listen for five seconds and then go on and put in our forty-second piece, that we will actually be able to be with them. No struggle with oppression is easy, and we all have to struggle in our own particular ways. But we don't always remember this about other people. We are often too immersed in our own struggles to really notice someone else's.

Fighting this battle is not going to be easy, on either side. We are going to make mistakes. That's fine. It's fine that we are awkward in this. It's fine that they are awkward. It doesn't mean we have made a mistake and that we should stop. It means that we have to persist. We can remember the awkwardness for our next session and talk about it openly.

We often don't think to work in sessions on our difficulties caused by racism. We still feel like we have to pretend with each other. So it's important to notice all the little places where we get tense, and don't know what to do, and smile that certain odd smile that can appear when we are trying to do the best we can. Then we can work on the feelings. When it's hard to find the roots of the distresses, we can work on the effect they still have on us. We can notice the effect when it happens, and then remember it for the session.

We've come a long way in this work. We know that. Everybody on both sides of the line that racism draws in our midst knows that. And we all know that it's still awkward. Our goal is to be able to make relationships with and care deeply about every single person. Racism is in the way of that goal. We need to remember the person that racism has kept us from. They are our goal. Our biggest goal is not to simply end racism; that's a byproduct of what we are trying to do. It's important, but only along the way.

continued . . .

LIBERATION



KAISLI SYRJÄNEN

... continued

I want to challenge each of us—in both groups, targeted by racism and not—to pick out a person or two that we have liked distantly but that racism has kept us from starting a relationship with, and then, over the days our two groups are together, begin building a relationship with them.

Let's not let our urgencies push us into some sparkly little attempt. Essentially, we need to be around them and be able to think, pay attention, and communicate with them, just like with anybody here. We get to figure out the best way to do that with this particular individual. There are lots of people here that we haven't figured out how to do more than smile and nod at across the room. We need to go in closer and closer. We won't be able to get all the effects of racism off us until the relationships are forming. It's only as we get closer that we get the full picture of racism's effect on us. We will also get the reassurance of making progress against it, and that will make it possible to work on the distresses even more effectively.

We have time for a six-minute-each-way mini-session on how racism has affected us, and what the challenge is that we want to take on.¹ (*mini-session*)

Every oppression divides us and confuses us. We become unable to identify our interests with those of others. We can be restimulated into being thoughtless of each other, even oppressing each other. A small group of us can then gather a large part of the resource

by taking it from others. Being misled in this way has profound effects. We end up confused about ourselves. We can't tell² that we are the same as every other human being and that it is in our best interest to identify ourselves with everybody.

To play an oppressive role, we have to be confused about our relationships with everybody. If young humans could start out with enough human and material resource to be able to form a close relationship with at least one person, I doubt that they would ever exclude anybody.

When we as young ones see racism being acted out at somebody else, our world is immediately unsafe. If we see somebody being targeted, somebody we still recognize as being just like us, there is no safety left—especially if those acting racist are the people our life depends on. All of us grew up around people who had been saturated with racism, though they resisted it as best they could. Maybe they were completely defeated by it and so acted it out fully, loudly, and viciously. Maybe it was contained to some extent. But they all were affected by it. We could not avoid having racism pushed down on us in some way.

It can feel hard to take on³ what a society is saturated with. Racism comes in so early in our lives and is so saturating that it can seem difficult to pick it out from the rest of ourselves. It looks like it is us. How do we disentangle it and get rid of it, entirely? It's hard for us to recognize how unsafe racism has made things between us. We just feel unsafe. We don't understand that the feelings of separation have often been caused by racism.

People who have been targeted by racism notice the way white people mistreat each other. There may be something appealing about having more material resource, but they don't want to be like the people who aim oppression at them. The extra resource comes at a high cost.

Let's do a mini-session about our uneasiness with each other and why we don't open-heartedly throw ourselves at somebody else, at anybody else in this group. Why can't we? Why can't we run toward someone with delight like a little one does? Why are we the way we are (*laughter*)—sullen, pouty, scared, hurt, bitter? Why can't we even imagine daring to break free of it? Find somebody. Six minutes each way.

¹ In this context, "take on" means undertake.

² "Tell" means notice, see.

³ In this context, "take on" means confront and do something about.

Across the Monolingual Divide

(From a letter to Xabi Odriozola Ezeiza, the International Commonality Reference Person for Languages and Interpreting) Recently I've been teaching an RC fundamentals class in Chicago, Illinois, USA, that includes people who know English but not Spanish, and people who know Spanish but not English. I can speak both Spanish and English with some ease. I am still a new teacher. I welcome your thoughts about teaching bilingual classes and preparing our Area and Region¹ for full accessibility. We have experienced the following:

Sweet appreciation is growing across the monolingual divide between people who don't usually get to know each other in this significantly segregated city. It is particularly moving to see internalized racism "take a hit,"² as Latinas/os and black people make good contact with each other.

Sometimes I interpret while I'm teaching, which takes a huge amount of attention. I sometimes forget which language I've already said things in. I sometimes feel that I am not as creative or thoughtful in what I'm teaching, because of needing to split my attention between interpreting and teaching. Sometimes I speak first in Spanish, sometimes in English. A friend of our Area Reference Person has come twice and interpreted, which has helped me focus on teaching. Once a bilingual member of another RC class interpreted for me.

It has been challenging to figure out how to work on racism when we split into caucuses. Those who speak only Spanish are people of the

global majority. So when the people of the global majority meet together, sometimes I have to interpret, but I am white.

Also, when we split into groups for any reason, I am almost always with the Spanish speakers, so my connection with the English speakers is more distant.

Our Area and Region have not done much work on language liberation. I've been thinking about small ways to connect my class with the Area and Region—for example, by inviting the leader of the people of the global majority, and Co-Counselors who know Spanish, to be guests for a class session.

With much appreciation for your leadership, which makes everything go better,

Carol Rose
Chicago, Illinois, USA



HELEN PARKIN

Eskerrik asko (thank you) for your letter. I see the big work you are doing. Thank you!

We have a different situation here in regard to languages and interpreting. Almost all our classes are bilingual. We always have interpreting, unless all the Co-Counselors understand Basque, our Indigenous language. Then we do not interpret; everything is in Basque.

It can be tiring to be the teacher and the interpreter at the same time. When I have done this, I have not had as much attention for my students and perhaps have not been a good model of sensible leadership. It's difficult to develop and fully show one's teaching leadership with attention always on the interpreting task. This may be a loss for the students, even though they gain by seeing the commitment to inclusion, peerness, and parity.

When I have had monolingual speakers of two different languages together, I have split the class into three parts—ninety minutes for one language group, ninety minutes for the other language group, and then ninety minutes together. While I lead the first group, the students who speak the second language have sessions with each other or form a support group about the subject of the class, and vice versa. By the time we all meet together, it is easier for people to connect with the whole group. I have also tried this: on one day doing three hours for one group; on another day, three hours for the other group; and on a third day, having us all meet together. (This can be in the same or different weeks.)

The more and the better we all do this job together, the sooner we will have stronger, more solid Communities.

I think you should have people helping you with this. Can someone in your Area, or in an Area close to you, help or think with you?

Maitasunez (With love),

Xabi Odriozola Ezeiza
International Commonality
Reference Person for
Languages and Interpreting
Donostia-Gipuzkoa, Basque Country

¹ An Area is a local RC Community. A Region is a subdivision of the International RC Community, usually consisting of several Areas.

² "Take a hit" means be diminished.

Discharging about U.S. Patriotism

I attended the International Care of the Environment Leaders' Conference near Vancouver, British Columbia, Canada, last August. While there, I led a topic table on discharging about U.S. patriotism, with Heather Hay's¹ assistance.

I convened the table because the night before, during the culture sharing, many USers had chosen patriotic songs instead of songs or skits about the environment. I had understood this as an attempt to contradict with pride the shame that USers can feel about imperialism. However, it had appeared that unaware domination patterns were sometimes overpowering the contradiction. This may have been due to the large number of people participating in these anthem-like songs, the particular songs chosen, and the fact that we were in Canada, not the United States.

Some USers had looked uncomfortable, and some hadn't been singing along. Many of us Canadians had just felt numb and confused. It's easy for us to stay silent, because of our internalized oppression, so I decided to convene a table to break that silence. Talking about it seemed like a necessary step in interrupting and discharging our part of the patterns.

We were four Canadians and three USers, including one Jew from each country. All of us were white. Two women of the global majority from outside the United States had wanted to attend but had a previous engagement. They had told me earlier that they'd felt afraid during some of the singing.

I began by welcoming everyone and emphasizing how much I love USers. Heather said that it is wonderful to have an opportunity to work on oppressor material,² that we want to be free from it so we can think about all people and be close to them. She encouraged us to take pride in our identity—for example, as USers or Canadians—as well as discharge about any ways we may feel better, worse, smarter, less smart than others. She said that our goal is to free ourselves from patterns of nationalism and patriotism.

¹ Heather Hay, a Canadian, is the International Liberation Reference Person for Musicians.

² "Material" means distress.



MATT WEATHERFORD

I asked everyone two questions: What was it like if you were singing the patriotic songs? What was it like if you were listening to them? Then we had a mini-session, with each USer paired with a Canadian.

I am grateful to the USers who came for their courage and warm hearts. I'm also grateful to the Canadians—they helped me know that I wasn't imagining the experience and that it was important to meet. I look forward to more chances to work together on these distresses.

Bill Horne

Wells, British Columbia, Canada

All subscriptions to *Present Time* begin with the next issue published. We can't send back issues as part of a new subscription, because we rely on bulk mailings to save money and it costs more to send a single copy.

You can order back issues as regular literature items (see pages 103 and 111).

*Traducción al español del artículo anterior
(English translation of the preceding article):*

Desahogar acerca del patriotismo EEUU

Asistí la conferencia de líderes del cuidado del medio ambiente, cerca de Vancouver, British Columbia, Canadá, en agosto. Durante la conferencia, dirigí una mesa sobre el tema de “desahogar del patriotismo de los EEUU”, con la ayuda de Heather Hay.¹

Convoqué la mesa porque la noche anterior, durante el intercambio de la cultura, much@s de los co-escuchas de los EEUU habían elegido unas canciones patrióticas en vez de canciones o parodias sobre el medio ambiente. Entendí que fue un intento de utilizar el orgullo para contradecir la vergüenza que la gente de los EEUU pueden sentir acerca del imperialismo. Sin embargo, me pareció que a veces los patrones de dominación inconscientes abrumaron la contradicción. Tal vez fue debido a la gran cantidad de personas que participaron en algunos himnos, y las canciones escogidas, y el hecho de que estábamos en Canadá, no en los EEUU.

Algun@s co-escuchas de los EEUU me parecían incómod@s y algun@s no cantaron. Creo que much@s de nosotr@s los canadienses sólo sentíamos entumecid@s y confundid@s. Es fácil para nosotros alojarnos en el silencio a causa de nuestra opresión internalizada. Entonces decidí a convocar una mesa para romper ese silencio. Hablar de ello parecía un paso necesario para romper nuestra parte de los patrones.

Éramos cuatro canadienses y tres co-escuchas de los EEUU, con un(a) Judi@ de cada país; tod@s

somos blanc@s. Dos mujeres de la mayoría global (GM) de fuera de los EEUU querían asistir, pero tenían un compromiso previo. Me dijeron que sentían miedo durante algunas de las canciones.

Empecé dando la bienvenida a tod@s y haciendo hincapié en que tanto quiero a l@s estadounidenses. Heather dijo que es maravilloso tener la oportunidad de trabajar en el material² opresor, porque queremos estar libres de esto para poder pensar en toda la gente y estar cerca de ellos.

Ella nos alentó tener orgullo en nuestra identidad, por ejemplo, como estadounidenses o como canadienses, y desahogar sobre las maneras en las cuales sentimos mejor, peor, más inteligentes o menos que otros. Dijo que nuestro

objetivo es liberarnos de los patrones del nacionalismo y el patriotismo.

Les pregunté dos cosas: ¿cómo te sintieras si estuvieras cantando las canciones patrióticas? y ¿cómo te sintieras si estuvieras escuchando a estas canciones? Los minis sobre estas preguntas ocurrieron en pares de un estadounidense y un canadiense.

Estoy agradecido a los estadounidenses que vinieron por su valor y por el gran corazón. Estoy agradecido a los canadienses, también—me ayudaron saber que yo no estaba imaginando la experiencia y que es importante que nos juntamos. Espero más oportunidades para trabajar junt@s en este material.

*Bill Horne
Wells, British Columbia, Canadá
Traducido por Bill Horne*

² “Material” significa angustia.



ARIZONA, USA • LISA VOSS

¹ Heather Hay, una canadiense, es la Internacional Liberación Persona de Referencia para l@s músicos.

Pornography—My Story

I am an Asian woman who grew up in a white-dominated country in the “Western world.” My looks as a young teen were “wrong.” I had black hair and “weird” features. I hated my looks even more when I noticed that boys dared not show that they were attracted to me. When I turned seventeen, I felt it was high time¹ to start having sex, as all white young women my age seemed to have started.

Sex was not spoken about at home. My sisters and I understood that we were not supposed to have it until we were married. My education about it was limited, as I did not have any close girlfriends to discuss it with. As a result, I put a lot of trust in the men I met.

When I had sex from age seventeen to thirty-five, it was often when drinking or doing drugs. I lost my ability to think clearly about what I wanted. I agreed to a lot of weird sexual things, including sexual violence, that were inspired by pornography. I might have said no if I had not been high.²

I had a secret love affair with a guy who was seven years older than I was and who was a close friend of my older sister. We were together for four months before we told anyone. I was thankful that he wanted me and agreed to bondage as my introduction to sex. This guy seemed kind and caring compared to guys I met later in life.

Then I had a long-term relationship with a Bisexual man. He liked to watch pornography. He said I was frigid because I didn’t want to have sex while watching it. I found it hard to

¹ “High time” means definitely time.

² “High” means intoxicated.

say no because I wanted to be liked and to be cool.³ The truth was that I felt disgusted. He did hard things to me—there is still physical damage several decades later.

The next long-term relationship was with my children’s father. He convinced me to agree to soft pornography⁴ to spice up the weekend.⁵ I was a tired parent with young children, and all I wanted to do was sleep. I hated the pornography, but once again I agreed to it, as I was afraid that he would leave me for another woman.

These experiences led me to a fascination with pornography. For example, when I stay in hotels on business trips, I can get stuck watching it. It makes me feel less alone. Afterward I feel disgusted and swear that I won’t do it again.

I have been pondering why I agreed to all these weird sexual things from age seventeen to thirty-five. One reason was I seriously thought that sexual “freedom” and promiscuity were a brilliant way to protest against my Asian upbringing. They made me feel liberated. I can still feel the urge to have sex when visiting a church, chapel, synagogue, or temple. I feel like rebelling and protesting. The difference today is that I have the discharge process. Writing this story makes me understand that I need to discharge more. I am thankful for the new RC Guideline on pornography.

“Pioneer”

³ “Cool” means fashionable.

⁴ “Soft pornography” is pornography that is less sexually explicit than “hardcore” pornography.

⁵ “Spice up the weekend” means make the weekend more interesting.

My Experience with Pornography

I am sixty-six, raised Catholic, from a British and European mixed-class background. My mother was born in a Catholic country, and my father was a Catholic convert.

I was vastly overprotected as a child. My upbringing was very controlled, including in convent schools. I had zero exposure to anything remotely sexual. We did not have television until I was twelve and then could rarely watch it. I do recall seeing a naked woman on television late one night when I came downstairs and caught my father guiltily watching. When I was a teenager, he would tell me that he was protecting me from the badness of men “out there.” I had to work hard for all my information and laboured under the belief that males knew all about sex.

Women of my generation in Britain grew up without the Internet or wide exposure to what came to be known as “the underworld.” I was a young adult before I saw photographs, or soft-porn mainstream movies, considered to be “art forms” or eroticism—such as Marlon Brando’s *Last Tango in Paris*. I have not used pornography and don’t find it attractive. I do worry about the brutality and the humiliation of women (or anyone). I see even more graphic forms of “romance” as heavily imbued with normalised and

continued . . .

LIBERATION

... continued

glamorised male domination. This includes sexily protective males being women's champions. When my then teenage daughter and I would go to a "romantic" movie, she would sometimes say, "Don't spoil it for me" (with any sort of gender critique for awareness raising). I do feel relief that I wasn't exposed to pornography as a young person.

A female colleague of mine who is a psychologist used to advise male clients to use "healthy sexual outlets," including adult legal pornography. When I questioned this, she thought I was being prudish. A year later she told me she had come to realise how pornography creates and maintains distorted (anti-human) relationships.

I have a regular three-way session on pornography with a young heterosexual couple. The woman has strongly objected to her partner's even occasional porn consumption, saying that her generation is the first to be with men whose first sexual experience was likely to have been pornographic and that this directly affects *her*. Initially her partner just seemed to be trying to do the right thing by her, but now he is owning the harm that pornography has done to *him*. Together we have watched documentaries on pornography and discharged together. I am impressed by and grateful to be part of these young adults' work to make their world more inclusive, present, warm, and connected.

Sometimes my material* tells me that "the damage is done" for me and other women of my generation, that we have to give up on being knowledgeable and relaxed about sexual matters or ever having real, rational connections with men. But now I have a worldwide community connection. I can discharge on these topics and keep deciding to remain hopeful.

Anonymous

* "Material" means distress.

Pornography, and Men's Internalized Oppression

I've been working in my sessions to be able to feel fear—after years of conditioning to hide and obscure it. Launching into a posting on pornography truly makes my body tremble.

I started leading RC men's support groups more than thirty years ago, before it was accepted in RC that men are oppressed as men. I led those early groups with a sense of isolation in a Community that was largely female as well as some vague sense that I might be able to be an ally to my beloved female Co-Counselors against the "sexism of other men." Many years later, I have a different perspective.

I have come to deeply love the men that I work with and to have a huge amount of compassion for myself as a

man and for all men who have had to make life choices in an environment dominated by male oppression. Addictions to sexist sexual fantasies and sexist pornography are clearly a part of the spectrum of "sexist" patterns. However, I choose to work on them from a perspective thoroughly grounded in men's liberation. These addictions, I have concluded, are in fact also a part of the internalized oppression of men. Along with contributing to sexism, they have a damaging impact on the individual lives of the men who practice them.

If we work on them solely from the perspective of the ocean of sexism, we can quickly and easily get lost. If we work on them from the perspective of men being freed from the internalized content of their own oppression,

we stand* a much better chance of succeeding.

In general, what we know in working with people on their own oppression is that blame, ridicule, and shame are all tools of the oppression. We know that empowerment, possibility, and compassion are the instruments of liberation.

Michael Hartman
Albany, California, USA
Reprinted from the RC e-mail
discussion list for leaders of men

* "Stand" means have.

Justice is what love looks
like in public.

Cornel West

Freeing Ourselves from Illusions

It is part of reality, in the actual current situation, that we are confused by illusions we have acquired.

We live and function inside a great mass of illusions. This mixture of illusions, the pseudo-reality that surrounds us, is certainly held together by distress patterns. However, it isn't composed only of them. It includes certain other factors, such as oppressive structures, false information, and lack of information.

Ignorance is part of this matrix of confusion and illusion. It has been a big factor in the past. When we didn't have enough information about what was going on¹ in reality, we often came up with² frightened guesses. In some cultures, if the corn crop wasn't adequate one season, the priests sacrificed fourteen virgins on the stone altar instead of seven as they had done the year before.

Misinformation becomes part of it. (Patterns, of course, are involved in this, too.) It becomes pseudo-survival for large numbers of people in the oppressive society to lie. The deliberate spreading of misinformation becomes a socially enforced role for some people.

The oppressive societies operate only on the basis of gaining acceptance of these illusions.

I propose that we agree that all our efforts are actually directed toward becoming free of this great mass of pseudo-survival illusions. To attain this freedom is a universal goal that we share with every single other human being. This is the great commonality among us.

In order to become free of the pseudo-survival illusions that have glued us into non-survival behavior, I propose certain common moves:

When it is done thoroughly, the **discharge and re-evaluation** process does kill off illusions, does do away with³ them finally. It's part of the reason we urge people to clean up an incident completely, at least once. That way they can actually experience this thoroughness. There is no distress left, no nonsense left, no pseudo-survival illusion left, if you actually clean up an incident.

Another principal tool for eliminating this pseudo-reality is the **spreading of accurate information**. To make a revolution, people have to have the real picture.



NIKHIL TRIVEDI

What else need we do? **Organize**. To organize well is necessary. Most of the critical problems that we're facing, in terms of our survival and whether this world will go on being a world of life or not, depend on group action for solutions. Organizing is crucial. People must be able to move in concert to do what we're going to have to do.

The last thing on this list of things to do is **act**. Just simply **act**. This requires recognition that we have the power of decision, that we always have the power of moving.

Harvey Jackins

From "Common Goals for All Humans" on pages 33 to 38, and page 51, of *The Rest of Our Lives*

FIVE-YEAR SUBSCRIPTION TO *PRESENT TIME*

Rational Island Publishers is offering a five-year subscription to *Present Time*, at the request of many people who would like to not have to re-subscribe every one or two years. The cost is \$84 in the United States, outside of Washington State; \$92 in Washington State; and \$124 (U.S.) outside the United States. (A couple of dollars have been added to partially cover the anticipated increase in costs over the next five years.) To order a *Present Time* subscription, see page 111 of this issue.

¹ "Going on" means happening.

² "Came up with" means made.

³ "Do away with" means get rid of.

The following three articles were taken from a discussion on the RC e-mail discussion list for leaders of Jews.

A Successful Struggle Not to Circumcise

I am the father of two boys, ages six and almost four. When I met the woman who would become my wife (and introduce me to RC), my unquestioned assumption was that circumcision was normal. In fact, I had written my college thesis on what held the Jewish people together and had argued that circumcision was one of the key pillars. When we got married, my wife was clear that we would not be having children until we figured out whether or not we would circumcise. I don't think for a moment she wavered in her opposition to it, but she did think with and listen to me through many, many discussions. She seemed to know that I had to decide for myself.

There were three things that shifted my thinking:

1. Discharging terror

2. The Jewish couple (one of them a rabbi), who along with my wife introduced me to RC, choosing not to circumcise their son. This shifted my perspective enormously. I understood differently what was possible. It was like opening the blinds in a room and letting light in.

3. Reading Maimonides' *Guide of the Perplexed* and an article in *Tikkun* magazine called "The Kindest Un-Cut." The latter tells the story of a couple's decision and ends as follows: "We decided that we want him to live in a world without violence, so we welcomed him without violence. We welcomed him equally, his mother and I, in the time-honored way that desert cultures have

always welcomed strangers to their tents: We washed his feet." I cried as I read it and sort of knew after that that I couldn't cut my own son either.

Then I went about telling² my family of origin, before we even started trying to have a baby, that we weren't going to circumcise. It was important to me that I talk to them first so they couldn't question how much they mattered to me. And my wife didn't want it to hang over us while we were pregnant.

My mother was the easiest—she tends to be open to new interpretations of tradition and was mostly excited to hear we were thinking of having a baby. My brother, the most religiously traditional of us, was surprisingly relaxed. He said Jews get to make their choices about how to observe. My father was very restimulated. He told me that I was like Cain (in the Bible, who killed his brother).

Over the next year, he and I had a bunch of the hardest and best conversations we had ever had. He yelled, pleaded,

¹ "Sort of" means somewhat, more or less.

² "Went about telling" means proceeded to tell.

argued, and ran numerous guilt trips at me,³ yet he fought hard to listen and to understand what seemed totally unthinkable to him. He said he would have to tell my (as yet unconceived) son that he disagreed, and I told him he probably couldn't. I had huge sessions, before and after our conversations, to try to keep coming toward him. I don't know what he did without discharge. I guess he loved me enough to keep coming toward me.

Since that time, I have had two sons. My brother has had one, whom he circumcised. I couldn't figure out how to back⁴ him to rethink circumcision and still support him to have his own thinking.

Watching my nephew be circumcised, I saw how deeply connected the ritual is to our internalized oppression:

- My brother and his wife stayed far away from their son during the ceremony.

- Most of the women (my mother, her friends, and others) talked endlessly about how awful the tools were and the whole experience was. It became clear to me that it is only sexism, internalized sexism, and male domination that keep Jewish women from saying "no more" and men from listening.

- My father, who in our discussions had told me that the days he attended a circumcision were the most joyous of his life, was



SLOVENIA • KAISLI SYRJÄNEN

³ "Ran numerous guilt trips at me" means tried to make me feel guilty in numerous ways.

⁴ "Back" means support.

white as a sheet—so much so that my mother asked me to stand near him to catch him if he fainted.

• And, of course, my nephew had no idea what hit him⁵ and was not given a moment to cry before wine was shoved in his mouth.

I wasn't sure about my own decision not to circumcise until the day my first son was born. I remember holding him and thinking, "No one is touching my son." In the month after each of our sons' birth, we held a naming ceremony. It was a small family affair (one led by a rabbi and the other by my brother), and we washed each boy's feet. The mood

⁵ "What hit him" means what happened to him.

was joyous, connected, and welcoming. My father said a personal blessing he had written for each of his new grandsons. I thought I would share one of them, as it makes me cry every time I read it about what is possible for how we welcome our sons into this world. This blessing was for my eldest:

May you have the patience and tenacity of your namesake, Jacob,

Who wrestled with the angel (and received the name Ysrael),

Who prospered after years of hard work,

And who made peace with his brother.

May you learn to meditate and enjoy nature as did Isaac.

May you have the inspiration, the faith, and the courage of Abraham, the father of our People.

May you have the capacity of these men to love others, including the stranger, and to perceive God's love.

May the wisdom of Sarah, the moral compass of Rebecca, the devotion of Leah, and the strength of mother Rachel also inspire you and guide you.

May all that you learn from your ancestors and your parents help you create a meaningful life in a changing and complex world.

Amen

Anonymous

Circumcision and Being Mixed Heritage

Hello beloved RC Jews,

I am a religiously active Reform¹ Jewish man. I was ritually circumcised. I had my son circumcised, too. I was already involved in RC when he was circumcised, and I have counseled a lot about it. I felt guilty about it and still do. Other people on this list have written about how safe, connected, whole, and intact they felt their sons' first months on earth were without circumcision. I am envious. I wish I could say the same thing. I fought hard to be there for him, to stay close to him, but I imagine that I see a hurt and hesitation in him that wouldn't be there if we hadn't subjected him to this surgical procedure. I feel a lot of grief, and like I was unable to fully protect him no matter what I did.

I am a mixed-heritage Jew. My mother converted to Judaism (with a Reform rabbi) before I was born. I grew up with Judaism—the religion as well as the heritage—being a precious and important part of my life. When I was a young person, a lot of people (mostly non-Jews, who had only a partial knowledge of Jewish law, on the level of "trivia") would tell me that I wasn't really Jewish because my mother was not Jewish. This

¹ Reform Judaism is a movement in Judaism that does not require strict observance of Jewish law and adapts the historical forms of Judaism to the contemporary world.

was a major way that anti-Jewish oppression was directed at me. I was able to respond with confidence that they were wrong: my mom had converted, and thus I, too, was Jewish!

Later I found out that my mother's conversion wouldn't be acknowledged under the Orthodox² interpretation of Jewish law (as the rabbinical ordination of the Reform rabbis wouldn't be considered valid) and that I was Jewish under Reform and Conservative³ *halacha* (religious law) but not under Orthodox *halacha*. This was terrifying to me. I felt like I was being excluded from my people.

My son is also mixed heritage. My wife is Catholic. We decided that we would raise our children as Jews. We both felt strongly about it. Even though we would transmit things we loved about both our heritages, our priority was on having our children feel fully and totally Jewish and integrating them into a Jewish

continued . . .

² Orthodox Judaism adheres to the Torah and Talmud as interpreted in an authoritative rabbinic law code and applies their principles and regulations to modern living.

³ Conservative Judaism adheres to the Torah and Talmud but with allowance for some departures in keeping with differing times and circumstances.

LIBERATION

... continued

community. This was also important in order to interrupt anti-Jewish oppression and the enormous pressure to assimilate, especially where we live. There are few Jews here and little knowledge of Judaism. A common attitude is that it's weird and suspicious not to celebrate Christmas and that objections to Christianity dominating everything are trivial and obnoxious. Also, there is little non-Orthodox Jewish life here. Our family has been much involved with the liberal Jewish community, but it is tiny and struggling for acceptance and visibility.

If my son had not had an official conversion to Judaism, he would not have had what I had, which is the ability to say to people, "Yes I am Jewish!" He also would not be able to participate in the Jewish community here, the way it is now. He could not, for instance, celebrate a bar mitzvah.⁴ Could I have fought to change this? I don't know how that would have gone, and whether it would have caused him to be targeted.

At the time we circumcised our son, I was not aware of any *Bet Din* (rabbinical court) that would have performed a *Giur* (conversion) for him had he not been circumcised. It may be that there are such resources, which would be an important thing for mixed-heritage Jews to know. But it wasn't an option I was aware of.

⁴ A bar mitzvah is a ceremony for a Jewish boy on his thirteenth birthday when he assumes the religious duties and responsibilities of an adult.



DIANE SHISK

Therefore, it is with sadness that I read what many people write, "We did not circumcise, and no one ever attacked or excluded our son because of it. It was a non-issue for us." I am sure that this is true. It's also a privilege that a mixed-heritage Jew in an area like ours, with a small and not diverse or liberal Jewish community, does not enjoy.

Halachically, a child of a Jewish mother (or father in U.S. Reform Judaism) who does not get circumcised is a Jew who has simply skipped one of the *mitzvot* (commandments), albeit a traditionally important one. But outside the United States, a child of a Jewish father who does not get circumcised, and therefore doesn't get converted, is, *halachically* speaking, by the standards of those communities, not Jewish.

So for me, particularly as a European, it did not feel like a choice of "protect my child or not." It felt like a choice of "protect him from what"—from a painful and bewildering surgical procedure or from exclusion and outsider status in the precious religion I dearly wanted him to be a part of.

I could, of course, have let him decide to get circumcised and convert later if he wanted to. But until he made such a decision, he would not be protected from growing up excluded from our Jewish community. No one would have asked if he was circumcised, but plenty of people, knowing his mother wasn't Jewish, would have asked if he'd had a *Giur*. So mixed-heritage (especially non-U.S. patrilineal) Jews are exposed on this issue in a way that other Jews are not.

"Gershon"

To Struggle Successfully

Oppressed people must have leadership in order to struggle successfully for liberation. This leadership must have a theory to guide them; must constitute a dedicated, unified, united group; and must achieve unity with leaders of all other oppressed groups.

Harvey Jackins
From *Logical Thinking About a
Future Society*, pages 114 to 115

◇◇◇◇◇◇◇◇◇◇ My Current Thinking about Circumcision ◇◇◇◇◇◇◇◇◇◇

I am an observant Jewish mother, and I decided to circumcise my son when he was eight days old. That was almost eight years ago. I had been in RC for six years at that point.

My thinking has evolved over the years since my son's circumcision—as I have discharged and as I have witnessed several other circumcisions. My current thinking about circumcision is the following:

- Circumcision is a physical hurt, and it plays a role in creating and perpetuating male domination. The domination of our sons through this practice sets them up¹ to dominate.

- It is not a rational practice.

- Currently it is one of the most fundamental and central rituals of observant (and some non-observant) Jews that defines them as Jews. As things stand currently, it is hard to imagine a post-bar mitzvah² boy/man being "accepted" within most (if not all) observant Jewish communities if he has not been circumcised. My guess is that most of us RCers who are observant Jews don't feel like we have the choice not to circumcise our sons, if we want to stay within our Jewish communities.

- We need to change the thinking about and practice of circumcision, as a community. This will be a process. It may look different for secular Jews, for Jews within more liberal branches of Judaism, and for Jews who feel bound by Jewish law. For observant Jews, the conversation will need to go hand in hand with an exploration of Jewish law. The process of change will be similar to how women's roles within observance have changed within the framework of Jewish law over the past forty years.

¹ "Sets them up" means predisposes them.

² A bar mitzvah is a ceremony for a Jewish boy on his thirteenth birthday when he assumes the religious duties and responsibilities of an adult.

Here are some things I have experienced or learned that have affected my thinking:

- A few of my Co-Counselors were able to hold out their thinking about circumcision but also stay by my side. They didn't leave me alone and isolated as I chose to circumcise my son. Two Co-Counselors, a Jewish man and a Catholic woman, came as counselors to the circumcision, which allowed me to stay close to my son before, during, and after it. Remembering them there has given me the space, probably more than anything else, to fight for my own thinking. Every situation is different, but finding the delicate balance between holding out policy and thinking, and not abandoning each other, can make all the difference in the world.

- I have attended three circumcisions since my son's. They were all circumcisions of sons of close friends. I have gone as a counselor and also to learn so that I can be better equipped to engage in dialogue with my community about this ritual. I have seen that mothers, in particular, have a hard time watching the circumcision, let alone³ staying close. One mother couldn't even be in the room. It is clear to me that the women can tell⁴ that circumcision is indeed a physical hurt. In my mind, this is the starting point of their being able to tell that it is not a rational practice. When we hold out that circumcision *is* a physical hurt, that eight-day-old baby boys *do* feel pain, then surely something will change.

At one circumcision, the mother was in the back of the room and the father was up front but not close to his son. I encouraged the father to move in close and talk to his son, so that his son knew he was there. I think that made a difference for both the baby and the father. We get to push our sisters and brothers to actually look and see. I don't think things can change until this happens.

³ "Let alone" means or to a greater degree.

⁴ "Tell" means perceive.

Here are some suggestions (in addition to those already put forth by others) for how we can move forward on this issue:

- We can hold out policy and thinking while we stay counselor and fight alongside other Jews so that they can get their thinking for real.

- We can discharge our internalized anti-Jewish oppression, including any feelings we have about Orthodox,⁵ ultra-Orthodox, liberal, or secular Jews.

- We can discharge about the preciousness of Jewish males. Those of us who have chosen, or would choose, to circumcise our sons can, for discharge, decide that we would do anything to preserve and protect the humanness of a Jewish boy, even if it meant (fill in the blank).

- We can back⁶ leaders within the observant community in finding their thinking. We can stay and love them and fight for their minds, rather than abandoning them.

- If we are Jewish females, we can remember that we have thinking here and can lead on this topic.

Were I to have another son, I would not be able to circumcise him. I don't know where that would lead me in terms of my relationship with my observant community, but I would have to find out.

I appreciate the struggle and what we are each doing in our own ways to find our best thinking as we move forward on this topic. Thank you for listening.

Anonymous

⁵ Orthodox Judaism adheres to the Torah and Talmud as interpreted in an authoritative rabbinic law code and applies their principles and regulations to modern living.

⁶ "Back" means support.

Young Men of Color, Sexism, and the Face of a Feminist

It was not until I was twenty years old, at my first men of color workshop (the first RC men's workshop I attended), that I could take on¹ the identity of a feminist. Over years of being raised in RC, immersing myself in our young people's movement, and becoming aware of how sexism and men's oppression had hijacked my mind, it never occurred to me that I could be a feminist.

After Rudy Nickens² spent months proudly proclaiming to me his solidarity as a feminist—softening me up for his Men of the Global Majority Workshop, at which a panel of women of the global majority gave us a picture of their struggles—the feelings I had allowed me to find out that I want to be and am a feminist. At that workshop, for the first time, sexism was presented to me by women who resembled my African-heritage mother and the other women of color I grew up around.

My mother taught me about patriarchy. I also went to African-heritage RC workshops at which we worked on sexism, male domination, and men's oppression. However, these events were geared toward our communing as people who shared a culture and were targeted by racism, with sexism being a lower priority. Sexism did not look to me like a struggle for my people. I knew women of color were being stomped on, and I knew most men, namely white men, were part of it, but I did not understand how I was learning to perpetuate it. I could not see sexism as *my* issue.

Looking back on my years in RC young people's work, I remember us young men of color resisting the idea that we were oppressors. We knew sexism was ugly and real, but we couldn't see our role in it. Two factors that contributed to this, and that interfered with my grasp of the concept of feminism, were that most of our fathers were gone and that feminism looked white.

I was raised by a single mother. (Most young Co-Counselors of color I have met—and I have fought to find as many as I could—were raised with their fathers absent for most of their lives.) I appreciate and treasure my relationship with my mother, and I learn so much from her. My affection for her often manifests as worry, but it is love. The basis of our relationship has always been my dependence on her. How can you see someone you depend on, who is also an agent of young people's oppression, as someone you can dominate?

My dependence on my mother strengthened and became more complicated when my father left. Because he left, my brother, my mother, and I bonded in a particular way. My brother and I became more dependent on our mother and also more protective of her. (In some ways we became more independent, as we tried to be men in our father's absence.) Because I felt dependent on and protective of my mother, it was a stretch to see how I could ever be her oppressor. Because we were family, I viewed her struggles from the frame of reference of a young person whose life she managed and from the perspective that we were both targets of racism. There was not much room to see how sexism had hurt her or how I could have been sexism's weapon.

In RC as well as in the wide world, the face of feminism is a white woman. White women and we men of color are presented with an interesting collision of oppressions. We are both oppressed and privileged while trying to prove to ourselves that we are wholesome and good. In my experience, this has felt like competitive "madness." In middle school, I would tear my hair out³ trying to make my white female friends understand how I was consistently singled out by our racist teachers. In turn, they would get mad at me for saying things that I, to this day, still do not understand to be sexist. To top it off,⁴ when I told my mother that these young white women had accused me of being sexist, she explained how women of color were excluded from, and vilified by, the twentieth-century feminist movement. Thus feminism was set in my mind as something owned by white women and something that I did not want to and could not be a part of.

¹ "Take on" means adopt.

² Rudy Nickens is the Regional Reference Person for Iowa, Kansas, Missouri, and Nebraska, USA.

³ "Tear my hair out" means become extremely frustrated.

⁴ "To top it off" means to add to this.



Despite this barrier between men of color and white women, Rudy tells me that we are set up to be incredible allies to each other if we fight for it—that there is a space between our plights and privileges where we can relate to one another. Once we can see that the liberation of white women and the liberation of men of color are neither mutually exclusive nor in a race against each other, we have the potential to be good counselors for each other. This is now something I fight for every day.

I have always had strong white female allies, but the “us versus them” material⁵ held me back. I clung to it in the face of RC’s abundance of white women compared to people of color. I gave up on fully having white female allies, and, further, I gave up on feminism.

No matter how you look at it, a man of color has never been the face of feminism. Rudy Nickens has become the big, black male face of feminism in my mind. Also, President Obama is a useful public figure for me to reference my feminism by. He is particularly relevant to me as a biracial African- and European-heritage man raised by a single mother, though all men can learn something from him.

Today there is no dispute in my mind: *I am a feminist*. The handful of times I have shared this new identity of mine, it has caught people off guard. At my college, a Gay man of color told me I did not get to be a feminist. A black woman I met seemed to think feminism was not a thing for black people.

I do volunteer recruitment with a student activist group working on LGBTQ⁶ issues. A couple times a month I get up in front of classes of over four hundred students and tell them I am an ally to LGBTQ people, a heterosexual like many of them, and a feminist. I think they mostly do not know what to do with me, even though I tell them exactly what they can do to stand up to fight discrimination. Outside of RC, people seem confused about what I mean when I say I am a feminist.

Frankly, I am not entirely sure what I thought the word “feminist” meant when I was growing up, other than female-biased white women opposed to sexism. All I knew was that it was not me, and that stopped me from putting my full effort behind eliminating sexism.

In this past year, since that life-changing Men of the Global Majority Workshop, I have had a great time playing with this new word, this F-word, “feminist.” As a person of mixed heritage who is often perceived as racially ambiguous, I have always felt like I did not belong anywhere. Longing for a solid identity, to not be half this or half that, for there to be no question that I belong with my black and white brothers and sisters has left me with a deep sadness inside. Choosing feminist, the first identity I have ever felt like I had a choice in taking on, feels untouchable. When those rooms of college students gaze with glassy-eyed confusion at my self-proclamation as a feminist, I do not feel insecure in my identity. I do not waver as I did in middle school when my white friends questioned my blackness, ignored my whiteness, and denied my encounters with racism.

The word “feminism” no longer makes me feel uncomfortable and unmanly. It is now a reminder of the closeness and mental liberation I want for myself. Before, I could never let myself truly want and hope to form close relationships with white women. Now I see that I actually have always wanted those relationships and that giving up on these women has been holding back my life.

For me, being a feminist means actively discharging the material that has separated me from white women, and catching myself when I try to protect women of color or am over-dependent on them. It means sharing this wonderful F-word with as many men as possible and letting other young men of color know that sexism is our issue. It means fighting to become smarter about my domination patterns and spending as much time as I can with Rudy Nickens, whose face I keep in my mind to help me remember the reality that all of this is possible and that I am wonderful and I’m a feminist.

Drew Frye
Santa Cruz, California, USA

⁵ “Material” means distress.

⁶ Lesbian, Gay, Bisexual, Transgender, Queer

The following three articles are about the Contemporary Women's Issues Workshop led by Diane Balser, the International Liberation Reference Person for Women, in London, England, November 28 to December 1, 2013.

I Did Not Escape the Oppression

At the Contemporary Women's Issues Workshop, Diane¹ talked about putting being female first, making being female visible. She said that many of us women in the West have a battle to acknowledge that we are female. Fighting to keep our connection to being female is to face where we were crushed by sexism and male domination.

I am a white owning-class Protestant English formerly-identified-Lesbian female in my fifties. I made an early decision: "I am not the kind of girl who is pretty, wears dresses, and likes to be a princess." It was my attempt to escape the oppression, to say that it happens to "girls like that" and that "I am not like that."

I had three relationships with men in my teenage years in which I was sexually exploited. In one relationship, the man was attracted to another woman and I agreed to her living with us. He had sex with each of us at different times. I believed I was behaving as a "liberated" woman. It is hard to look back

¹ Diane Balser, the International Liberation Reference Person for Women and the leader of the workshop

and face what I put up with² in my desperation to keep the man I "loved."

After we split up, I became involved in the women's movement (in 1982) and decided to become a "political Lesbian." I believed it did not make sense to be in relationships with men in which I would have to endure sexism and male domination. It was a decision not to be "the kind of woman who is dependent on and dominated by a man."

I tried to get to where the oppression would no longer affect me, but I did not escape it. It hit me just as hard as it hit other women. I also became increasingly disconnected from my female core. As I work on this, hurts come up that I don't want to look at, including my sexual exploitation as a teenager. I keep noticing, and discharge as I go.

"Lily Pink"

England

Reprinted from the RC e-mail discussion list for leaders of women

² "Put up with" means tolerated.



"Female First"



I am a thirty-one-year-old heterosexual white Gentile (slim, conventionally attractive) woman. Diane reminded us on the first night of the workshop to "put female first." I had always assumed that I knew I was female, loved being female, and loved other females, but I realised I was not connected to being female in the way I had thought I was. After that realisation, I used Diane's direction throughout the workshop.

As a younger young woman, I tried different ways of being female, including being a "tomboy." I had a boy's haircut and wore my older brother's old trousers and shirts to school. I rejected anything pink or "girly." I tried to do everything my brother did. I must have internalised the message that girls aren't good. I wanted to be "better than" girls. Sometimes I still disassociate myself from women and try to identify with men.

As a young teenager I had mainly male friends, including my older brother. When they started talking about girls in a sexual way, I felt excluded, angry, and jealous. They were interested in my female friends who had visible breasts, and I didn't grow breasts until much later. At some point it got too hard to be friends with the boys, so I made better friends with girls and gradually became more feminine.

For many years, I hated my body and felt unattractive and unwanted. When I was about eighteen, I grew my hair long and started to get some curves, and men began to find me attractive. It was both scary and a relief.

It is new for me to discharge on these earlier times while remembering that I have always been fully female. At the workshop I was able to work on sexual exploitation and pornography differently when I stayed aware of my femaleness. (When I haven't been connected to my femaleness, it's been hard to notice that my body, or the exploitation of women, matters.)

Diane also asked us, “What do you do to intentionally restimulate men?” I sometimes act out in ways that I know will attract men—to get their attention and to be validated by them. I had never seen this as intentionally restimulating them. I had known that I needed to give up being “pretty,” but I hadn’t realised that doing so would feel like giving up being female, or actually mattering at all.

I loved what Diane said about older women needing to face where they want to give up, and us younger women needing them to keep going for bigger lives. It’s scary when older women give up, especially if they look to us younger women to “take over.” I love being in a Region¹ led by older women who are going for² “no limits.”

Anonymous

Reprinted from the RC e-mail discussion list for leaders of women

¹ A Region is a subdivision of the International RC Community, usually consisting of several Areas.

² “Going for” means pursuing.



A Re-evaluation at the Workshop



KK

I’m a married woman with a shaky gender identity. I was told from age nine that I was not pretty. To find a way to live as a woman, I focused on being clever and caring.

Like many RC women leaders, I was active in the women’s movement in the 1970s. I participated in campaigns related to peace, socialist feminism, the economics of unpaid work, discrimination at work, and childcare. I avoided the work on violence, sexual exploitation, men’s power in the home, and anything to do with bodies.

After that I continued to be a feminist and a women’s leader, in and out of RC. I did useful things: feminist writing; setting up a women’s network at my job; struggling on behalf of women in my trade union; teaching courses on gender, sex, and sexuality; and much more.

All this pushed my boundaries, but it’s amazing what you can do without really challenging your chronic material.¹ I discharged in painful areas, especially the

¹ “Material” means distress.

humiliations of my teenage and young adult years, only when I had to. I decided early on to pretend I wasn’t a victim. The recording was, “None of this (sexism) is going to spoil my life.” I felt as if sexual harassment and objectification didn’t apply to me. Because I was never considered pretty and felt ugly during my teen and young adult years, I felt that I wasn’t really a woman at all. It was hard to use Diane’s leadership from that position. It felt as if following her properly would mean losing the bits of womanhood I had managed to keep.

At the workshop I finally realised that of course I *had* been sexually objectified. It is sexual objectification—what else could it be?—to be summed up immediately as sexually unattractive. As I discharged, I also realised I had been sexually abused on seven occasions before I was ten. I had “normalised” them (“they could have been so much worse”) and denied the damage they’d done. Looking around the workshop, I felt sure that my experience was common, that most women there had been sexually abused and had

minimised its importance. And I wondered if the men at the back of the workshop, and other male Co-Counsellors, realised that.

We celebrated Diane’s seventieth birthday on Saturday night, and the next morning she spoke about the generation of RC women leaders who were active in the “second wave” of the women’s liberation movement. It was a great contradiction² for me to hear us be regarded as a precious resource and to hear a younger woman discharge about how much she wanted us to continue our active, undefeated, hopeful lives.



KK

Caroline New
Bristol, England
Reprinted from the RC e-mail discussion list for leaders of women

² Contradiction to distress

The greatest compliment that was ever paid me was when one asked me what I thought, and attended to my answer.

Henry David Thoreau

An Artists' Support Group in the Basque Country

I was recently in the Basque Country for a papermaking apprenticeship. While I was there, it was a pleasure and a privilege to connect with several Basque Co-Counselors for an artists' support group.

For introductions, we shared our early art and cultural memories. Then I gave a short summary of artists' liberation. We divided group time for discharge on the questions "What have you given up to be an artist?" "What do you need to give up to realize your goals and dreams?" There was much discharge.

We had three women and three men and divided into two three-ways on the basis of gender for the remainder of our time. After a closing circle and appreciations, we drove back into Antzuola to drop everyone at the bus stop.

Everyone in the group is interested in having further sessions and also meeting as a group via Skype.* I would enjoy the chance to participate and maintain the contact as a fellow artist and ally.

Bill Horne
Wells, British Columbia, Canada

* Skype is a service that allows people to have a spoken conversation, sometimes while viewing each other, over the Internet.

*Traducción al español del artículo anterior
(Spanish translation of the preceding article):*

Un grupo de apoyo para artistas en País Vasco

Recientemente yo estuve en el País Vasco (Euskal Herria) para un aprendizaje de la fabricación de papel. Para mi fue un placer y un privilegio poder conectar con algún@s co-escuchas en un grupo de apoyo de artistas mientras estaba en Euskal Herria. Para empezar, compartimos nuestros recuerdos tempranos de arte y de la cultura. Seguí con un breve resumen de la liberación de los artistas. Dividimos el tiempo del grupo para desahogar sobre las preguntas: ¿Qué has renunciado para llegar a ser un artista? ¿Qué necesitas renunciar para realizar tus metas y sueños? Hubo mucho desahogo.

Fuimos tres mujeres y tres hombres. Entonces nos dividimos en dos grupos como mujeres y hombres durante el resto del tiempo. Después de un círculo de apreciaciones, volvimos al centro de Antzuola para dejar a tod@s en la parada de autobús.

Tod@s están interesad@s en tener más sesiones y también en juntarnos como grupo a través de Skype.* Me gustaría disfrutar de esta oportunidad de participar en este grupo y seguir en contacto como artista y como aliado.

Bill Horne
Wells, British Columbia, Canadá
Traducido por Bill Horne

* Skype es un servicio que permite a las personas tener una conversación hablada, a veces mientras ve uno al otro, a través de Internet.



FRIESLAND, THE NETHERLANDS • WYTSKE VISSER



Something We Can Do

*Tim Jackins, at the West Coast Canada and United States
Reference Persons' Workshop, January 2014*



So what can we do about the environment, in our still somewhat timid, ill-informed state? (*laughter*) Probably the best thing we can do is listen. We can ask everybody for their thinking about the environment and how it's changing, and listen.

WE KNOW HOW TO LISTEN

We know how to listen. We can do it even when it brings up our fears. We've been in many sessions with Co-Counselors whose material restimulates us, and we have still been able to sit there and listen to them.

We not only need thought and action. More than anything else, to make change happen, we need large numbers of people who can think well enough to follow good policies, even if they can't figure them out independently. To do that they need someone to listen to them. Then they can get a little slack and think farther. Our mass media are adept at keeping everybody restimulated enough to not think too much, and they do it on this issue all the time. So there is not a lot of slack easily available for people.

You are a major source in the world of the ability to give people a little slack. You can listen. They don't know that about you. Some people will be drawn toward you anyway, but in general they don't know that you have the ability to do this great, wonderful thing. Most of the time you keep it a secret from them.

You can initiate it. You can go out and ask people what they

think, and listen. This is our great discovery—the listening project.¹ We can go ask people questions and listen. Yes, it turns out² it is a great discovery. It does a lot of wonderful things.

It's not complicated. We don't need a long-term strategy, and we can do it individually. We have had listening projects on many issues, in many places. In Israel during the Intifada,³ we went out and asked people what they thought about the Intifada.

You can go out and ask people about the environment. You may hear upset. You probably will. Just listen to it. You know that's what they need. You can do this with the people around you at work. You can do it anywhere. Take a half an hour a week and sit on the same park bench with a little sign that says, "What do you think about the environment?" You would have a full and interesting half hour that would probably improve your life greatly. No big cost, no big danger. No big anything, except it would open up a bunch of minds. If we had as many people as are here at this workshop doing that a half hour a week, all in one spot in one city, we would probably watch something begin to percolate.

We need to do this. You could do this. I dare you to do it! Sometime

¹ In an RC listening project, one or more Co-Counselors go to a public place and offer to listen to passersby about some important issue. They may hold signs that invite people to share their thinking.

² "It turns out" means it is being revealed that.

³ The Intifada refers to the Second Intifada, a Palestinian uprising against the Israeli occupation of the Palestinian Territories. It lasted from 2000 to 2005.

in the next month, ask a couple of people a question and listen for five or ten minutes. Then write on the RC Community e-mail discussion list about what happened. Start conversations about it on the list, so that others of us get the idea there is something within our grasp that we can do.

WE CAN SHOW OUR MINDS

A second thing is that you likely know more about the environment, and can think about it more, than most people around you. You have ideas about it. There are the ideas we discuss on the e-mail list and in *Present Time*. There is our goal.⁴ You also have your own ideas about it. And there are local applications of all these ideas right around you. It would be really useful to people to hear your thoughts. It would be useful even if your ideas were lousy. It really would. You don't have to worry about having the best

continued . . .

⁴ The new goal on the environment adopted by the 2013 World Conference of the Re-evaluation Counseling Communities:

That members of the RC Community work to become fully aware of the rapid and unceasing destruction of the living environment of the Earth. That we discharge on any distress that inhibits our becoming fully aware of this situation and taking all necessary actions to restore and preserve our environment.

Distresses have driven people to use oppression against each other and carry out destructive policies against all of the world. A full solution will require the ending of divisions between people and therefore the ending of all oppressions.

The restoration and preservation of the environment must take precedence over any group of humans having material advantage over others. We can and must recover from any distress that drives us to destroy the environment in our attempts to escape from never-ending feelings of needing more resource.

... continued

or most correct idea. People simply need to see somebody thinking about this. They need to see that, because it starts their thinking. You not only want to give them the space, you also want to “seed” it, which is a little more challenging than just listening. You want to provide a starting place, whether you end up in an argument, or in agreement, or asking each other questions and filling out each other’s picture of the issues.

This means you have to show your mind, which is harder than just listening to someone else. A lot of us get stuck in listening, because we are still timid. A lot of us still try to build relationships by just listening to someone for a long time. Then we wonder why the relationship doesn’t equal out, doesn’t come into balance.

Of course, to build a relationship and to face important issues takes more than one mind. There have to be minds looking back and forth at each other, at what’s real in the world—trading perspectives, seeing where things don’t make sense on one side or the other. People need each other as reference points in figuring out the issues. So you have to decide to show your mind.

WE CAN PRACTICE IN SESSIONS

Maybe you are going to have to do this in Co-Counseling sessions first. In your next session, try giving a five-minute talk on your perspective about the whole environment, the environment in your city, the mess at the end of the street. It doesn’t matter which place it is. Do this in a session so you can see which distresses you run into and what has stopped you so far. A little practice does not hurt either. We are often not good at practicing. We hope our good intentions will carry us through a lot of things, because we are afraid to feel our distresses by practicing. It really helps to practice and work on the things that get in our way.

I am thankful that in becoming a teacher I had to face learning to communicate. I got to work at it and work at it. The first place I got to do that was when I was teaching second grade. It was a great place to learn to communicate—very forgiving. Every day I got to practice my communication, watch what happened, go have sessions on it, and then come back and try again. It takes practice to get good at

communication, given how much it has been discouraged in all of our lives. So go work on it until you enjoy it, until you look forward to somebody coming up and grimly saying, “What do you mean, the environment?” You can figure out how to be around them, interested and friendly, enough that they start thinking, and come back.

Everybody is waiting for you. I know you may feel that you are imposing, or that you always run into hostile opposition, or that nobody wants you to interact with them. It’s not true. Everybody is waiting for a mind like yours to make contact with, a mind with some resource that they can recognize. And they are us. They are no different from us, except that we have had a lot of great advantages and resource.

Try it sometime in the next month. Then if you are not on the RC e-mail list, get on it and write about what happened—good, bad, or indifferent. Don’t pretty it up.⁵ Don’t do anything but talk about reality. What really happened?

⁵ “Pretty it up” means make it seem better than it was.

////////// Listening Projects about the Environment //////////

“ *We would like many RC Communities to organize groups of RCers to do listening projects about the environment, and about the environment and racism.* ”

Listening projects¹ began as attempts to push us out of our isolation, as individuals and as an RC Community. They give us a chance to face our fears about listening to people who have different perspectives than we do and who might be “upset.” They also push us to think farther, and communicate our thinking to others.

¹ In an RC listening project, several Co-Counselors go to a public place and offer to listen to passersby about some important issue. They may hold signs that invite people to share their thinking.

THREE LEVELS

There are three “levels” to listening projects:

1) *Offering resource to people; listening to let people think a little farther*

People often have trouble thinking farther until they get listened to about their restimulations. When we listen to people, their minds take advantage of the opportunity. (Remember how fast things changed for you with your

first Co-Counseling sessions? Things were sitting there under pressure, and the cork was pulled.) People are able to move farther toward a rational position when they are listened to.

Listening projects offer a huge benefit both to the people we are listening to and to us. They are supported to think fully without outside interference or judgment. We get to listen and concentrate on thoroughly understanding someone else's position, not just agreeing or arguing.

2) *Showing enough of ourselves, and who we are, for people to join us*

Sometimes the people we are listening to notice us, ask who we are, and see that we are doing something deliberately. They may notice that it's possible to have intention on an issue, not just feelings. Some folks notice that a group of us are doing this. We can invite them in. We can share everything we know. We are trying to widen the door to the RC Community.

3) *Showing our best thinking on many issues*

We want to get all of us showing our thinking, while showing ourselves. In addition to counseling people, our goal is to put out good policy. By giving people a better picture of reality (for example, that reality is hopeful), listening projects can give them a better perspective than they've been able to figure out for themselves.

HELPFUL MATERIALS

We would like many RC Communities to organize groups of RCers to do listening projects about the environment, and about the environment and racism. Listening projects are an excellent way for us to engage people everywhere in becoming more aware of the current environmental situation. We can listen to people's feelings that interfere with their thinking about the situation and their taking action. To that end, we have developed some materials to assist RCers in this project (request them by writing to us at <ircc@rc.org>):

- A shorter adaptation of Tim Jackins' article "Toward a Goal on Care of the Environment" (our best thinking about the current environmental situation), for people who are not Co-Counselors
- Descriptions of several listening projects conducted by different RC Communities, including information about how each group prepared for its project
- A list of non-RC resources about the environment, to be used for an RC group or as a handout for interested



BRIAN LAVENDEL

non-RCers, that will help people begin educating themselves about the current situation

- A handout about listening projects, written for a non-RC audience, that explains why we are listening to people and how people can listen to each other

Listening projects have also served as "entry-level" projects for people interested in organizing United to End Racism² projects in local communities. Doing a listening project helps people think about how to offer wide-world workshops and groups that look in more detail at issues like racism and the environment.

If you are interested in doing a listening project, please work with your Area³ Reference Person or Regional⁴ Reference Person to organize it. Listening projects are considered "going public with RC" and as such require the approval of the Regional Reference Person.⁵

Tim Jackins and Diane Shisk

² United to End Racism is an ongoing program of the Re-evaluation Counseling Communities. It works with other groups involved in eliminating racism and shares with them the theory and practice of Re-evaluation Counseling.

³ An Area is a local RC Community.

⁴ A Region is a subdivision of the International RC Community, usually consisting of several Areas.

⁵ Guideline I.1. of the *Guidelines for the Re-evaluation Counseling Communities*: The Regional Reference Person (RRP), in consultation with the International Reference Person (IRP), approves presentations of Re-evaluation Counseling (RC), using the name "Re-evaluation Counseling" or the term "RC," outside of the RC Communities.

How Would Working-Class Liberation Look If Led by Your Constituency?

In the October 2013 *Present Time*, Tim¹ talked about the World Conference and Pre-World Conferences and, in particular, the goals. He said that in his estimation two of the new goals proposed—one about growth of the Communities and one about class—could not yet be useful or meaningful because we had not done enough work in those areas. I wrote him and asked him what he thought that work would look like and how I could help. He and I and others are moving forward on that.

Harvey's² vision was that if we could get our insights about discharge and re-evaluation into the hands of working-class people, it might be the thing that could really empower the working class "to lead all people to a rational, peaceful society" (from the RC Working-Class Commitment). In his essay "The World, the Working Class, and RC,"³ he said that workers in the basic industries were a key strategic element of the working class because they could shut down the means of production. Some of us took these words to heart⁴ and placed ourselves as workers in those industries to test out his ideas about RC and the working class.

I am pushing for a revisiting of Harvey's vision. I am proposing that we take another look at it. What do we think about it? Agree? Disagree? What have we done

¹ Tim Jackins

² Harvey Jackins'

³ On pages 459 to 506 of *The Benign Reality*

⁴ "To heart" means very seriously.



LANCE CABLK

to move it forward? Anything? A few things? Nothing? Do we think about it much? These are questions for the RC Community at large. But the question I have for you International Liberation Reference Persons is this: If you and your constituency were to take a strategic viewpoint about how to move working-class liberation forward, what would it look like?

I lead from a largely white U.S. Protestant heterosexual male working-class raised-poor perspective. What would working-class liberation look like if led from the perspective of your constituency? Would it look any different from what we have been doing? If so, how?

My question is not "What does working-class liberation for your constituency look like?" It is "What would working-class liberation for all people look like if it were led by your people?" Would it look different from what we see in the wide world and in RC? If so, how?

I know you are busy folks. Thoughts off the top of your head are fine.

Thank you for your thinking,

Dan Nickerson
International Liberation Reference
Person for Working-Class People
Freeport, Maine, USA

Encouragement and Confidence Work

We began to realize that frightening people was not an effective organizational tool. You could frighten them out for one demonstration, and after that, they were under the bed when you called. Encouragement and confidence work.

Harvey Jackins
From the July 1986 Peace and
Disarmament Activists' Workshop

Women's Liberation and Working-Class Liberation Mutually Dependent

Dear Dan,*

Thanks for getting this ball rolling. I will be brief, just to start things off.

Women's liberation cannot take place without working-class liberation, and vice versa. The exploitation of female labor has always been a primary prop of class societies.

Women do two-thirds of the world's work today. This is a combination of unpaid and paid labor.

The movements for working-class liberation and for women's

liberation both need to put women's unpaid labor more at their center. Women's unpaid labor of reproduction and child-raising is central to women's economic situation. And the structurally imposed neglect of child-raising by most men, particularly in the working class, shapes much of working-class wage labor.

Women who do wage work serve as cheap labor worldwide. In the advanced stages of global capitalism that we're in today, women, particularly women of color in the "developing" nations, are becoming a larger and larger part of the working class. The sex industries and sex trafficking

are growing as well, in large part because of female poverty and using women as "cheap" labor.

Sexism and male domination have often been neglected in working-class struggles. There are feminists outside of RC who have examined and organized around the economic and class basis of women's oppression. More needs to happen.

Diane Balser
International Liberation
Reference Person for Women
Jamaica Plain, Massachusetts, USA
Reprinted from the RC e-mail
discussion list for International
Liberation and Commonality
Reference Persons

* Dan Nickerson. See article on page 42.



My Folks Think Collectively



Thank you, Dan,¹ for putting this out there. I have a couple of thoughts.

I lead three main groups—Native people, women around me, and my family.

The Native people are working-class folks, primarily raised poor and many currently working at working-class jobs—driving taxis, doing counter service work, selling arts and crafts, parenting. They don't seem to have a problem being, and staying, working class. In Co-Counseling we have a higher number of college-educated folks than in the wide world, but they are always one step away from losing a job and have family who are working poor. Those with middle-class jobs and incomes are often supporting a large extended family.

I think we Native folks can "think" collectively. We can see that some things, many things, almost all things go better if one thinks of the whole group, and most of us have a ready-made group that we belong to—our tribe or our family.

¹ Dan Nickerson. See article on page 42.

The women around me are working-class women of color, parents, community organizers, office workers, massage therapists. They are all women who seem to be thinking collectively about how to make families and communities healthier, stronger, more collectively oriented.

One thing I notice as I read about people around the world is that women organize for the betterment of their families, communities, and countries and men tend to militarize themselves. Totally different agendas, although both are rooted in the idea of doing what's best for "my people."

I remember meeting Bertha Gilkey, a community-activist organizer of the Cochran Gardens housing project in St. Louis (Missouri, USA). She said that a woman didn't design those buildings, that no woman would build a building for women and children where you had to run down fifteen flights to reach your child on the playground.

In my family, all the daughters work working-class jobs and are parents. One is in a union. The

continued . . .

WIDE WORLD CHANGING

... continued

grandchildren work service jobs. My daughter said the other day, "If you were going to lose your house, Mom, we wouldn't let that happen." This was in reference to friends of ours who had lost their house.

If working-class liberation for all were led by "my" folks, we would have a parents' agenda. Parents could parent. They would be supported to parent. Elders would be provided for. People would work the jobs they wanted to, and most likely those jobs would create beauty and order in the process. Some folks would not work—there would be time to be idle. First

World children² would have more responsibilities at a younger age without being exploited in the process. They would get to know their own minds and power from early on. There would be much more laughter. That's what I think today.

Marcie Rendon
International Liberation Reference
Person for Native Americans
Minneapolis, Minnesota, USA

Reprinted from the RC e-mail discussion list for International Liberation and Commonality Reference Persons

² "First World children" are children who live in the industrialized, wealthy countries of the world.



Disabled People and Working-Class Liberation



Hi Dan,¹

Your question is "What would working-class liberation for all people look like if it were led by your people?" I like your (and Harvey's²) challenge to explore working-class liberation by our constituencies. But I suggest that the frame of your question may be too limiting to get some of us started. I need to just begin to explore the issues.

I have been discharging on class, motivated by my interest in the overlaps and similarities between disability oppression and class oppression. There are some interesting things to explore that I think can help us grasp both class and disability oppression. So far, my thoughts are a list of points:

1. My constituency is working toward working-class liberation in that *working* is a central focus of our liberation movement. We are actively working toward liberation from class-mobility-limiting oppression by challenging our marginalized status as workers and focusing on gaining employment.
2. For people in all categories, except for extremely financially privileged individuals, becoming disabled is overwhelmingly likely to result in a significant lowering of class status.
3. Being poor contributes to increased rates of illness and disability, so class and disability are linked in terms of downward mobility.
4. Disabled people (including older people with disabilities and illnesses) have the highest rates of unemployment, which does, of course, affect income. Disabled people seeking work have double or more the unemployment rate of non-disabled people.

The pervasive assumption is that disabled people cannot work because of their disabilities. This is absolutely not the case.³ Disabled people who cannot work are not looking for work. Those who are looking generally need no or minimal accommodation—only ramps; simple furniture accommodations; software, already available, enabling visually impaired people to work with computers; flexible scheduling; and so on. Oppression—including employers' stereotyped assumptions of disabled people being unable to do the job, being "unpresentable," or "increasing insurance rates"—is the reason for disabled people's unemployment. And the "cost" of their exclusion is huge, in both economic and human terms. Many studies show that disabled people are excellent workers.

¹ Dan Nickerson. See article on page 42.

² Harvey Jackins'

³ "Not the case" means not true.

5. Other oppressions intersect with disability oppression in employment. For example, disabled women have much higher rates of unemployment than disabled men, and disabled women of color have even higher rates.

6. The social-benefits system and social worker surveillance intrude into the lives of both poor and disabled people. For both constituencies, being “helped” by the system typically reinforces the oppression, and the internalized oppression, rather than providing real resource and enabling life improvement. For example, individuals must “prove” that they are permanently incapable of working in order to gain disability benefits, even for a short period of time.

7. Disabled and poor people are blamed for their circumstances. However, in the United States there is the concept of the “deserving poor.” Disabled people, along with pregnant women and mothers of young children, are thought to deserve charity and are eligible for free health care, while non-disabled poor and unemployed people are not. (This may change somewhat with the Affordable Care Act.⁴) Still, pity keeps people confused and disempowered.

8. There is little recognition, even among employment scholars, that capitalist economies depend on certain rates of unemployment for poor people, disabled people, women, and older and younger people. Capitalism needs enough people to be marginalized and poor for the rest of the population to be willing to work for low wages.

9. Constituencies vary with respect to their ability or option to “exit” their group. For example, for young people, exiting their constituency is inherent. Poor people and disabled people have the “possibility” of exiting (consider “upward mobility” and “getting cured”). People who are poor are eager and receive reinforcement from society to exit the identity and circumstances of poverty. People with disabilities have an analogous pressure to “get cured” or “get better” and never return to the disabled identity or experience. At first glance, this seems to make sense. Who would want to stay poor or disabled if they could possibly get out of these constituencies?

10. But wait a minute, poor people and disabled people will sometimes attest that there is something elusive yet supremely humanizing about the connectedness and interdependence inherent in their otherwise undesired statuses. Poor people must depend upon others and live creatively and resourcefully in ways that people of means can’t understand or appreciate. This is also true for people with disabilities. Many people with significant illness or injury have spoken and written about the life-changing, priority-clarifying perspectives they have gained from disability and illness. I love a comment someone made that she might consider taking a magic pill to cure her condition but only if she could retain all she had learned about humanness from being disabled.

I’m not yet ready to explore how the disability community might lead all humans in working-class liberation. I could optimistically speculate that disabled leaders would make sure that everyone is accommodated, and employed to the extent possible. But I don’t want to be naive and offer neo-platitudes. Our community is extremely diverse and has no unified voice or platform for any other liberation focus than “disability liberation.” (See our new draft policy in the January 2014 *Present Time!*)

I would like to take up your challenge as I gain more clarity and hear from others. I do think the worldwide disability civil and human rights movement is one of the most impressively successful liberation movements in the history of the world. We have accomplished so much in half a century, as we’ve figured out how to get access to media, travel, and each other, and build our movement in connection and pride.

Much love and gratitude,

Marsha Saxton
International Liberation Reference
Person for People with Disabilities
El Cerrito, California, USA

Reprinted from the RC e-mail discussion list for International Liberation and Commonality Reference Persons



⁴ The Affordable Care Act is a set of reforms to the U.S. health-care system, pushed forward by U.S. President Barack Obama.

Parents Leading the Working Class

The following are my thoughts about parents leading the working class.¹

So many parents are sick² of not being able to do a good job of parenting because they don't have the basic resources to be able to do so, and it is getting worse. Many worry about food, housing, and health care. I think a strategy would be for parents to lead the working class on the basis of fighting for their children, because that's one clear place that parents can and will fight, even if they can't fight for themselves.

Parents could also lead the working class by putting forth the idea that no one should be exploited for doing work that is about nurturing and caring for human beings. Our slogan should be "Nothing is more valuable than a human." This strikes at the heart of the lie that collecting wealth is what is most important.

One thing that would help parents to lead the working class is other people understanding the value of their work and the reality of their exploitation. We must free up the thinking of parents, so they can see beyond their own families, get a bigger picture of the problem, and not blame themselves for the difficulties in their families.

Let's look at how capitalism has assigned value to work in the form of creating "jobs." My understanding is that until capitalism, much of the work people did was to

¹ See article by Dan Nickerson on page 42.

² "Sick" means extremely tired.



BROOKLYN BRIDGE, NEW YORK, NEW YORK, USA • AMANDA MARTINEZ

directly support their survival, as in farming. Once capitalism came into being, people who worked on farms often lost their land and had to get a "job" in order to make enough money to survive. A job that was not assigned any value was that of being a parent. Except in trafficking, you cannot sell a child, so the job of parenting was not given value.

The drive for the survival of the species is so great, and people's love for their children so strong, that people will reproduce, and raise their children, for no money. Because mothers are the parents who produce and nurse children, they are not paid and are more directly oppressed as parents.

Traditionally, fathers have also been oppressed as parents.

They have been forced to be providers and work at jobs that cut them off from the nurturing of human beings. They have been conditioned not to discharge and been forced to fight in wars and be violent, making them unfit to be near children.

So, in order for parents to lead the working class, we need to address the unpaid labor of parents and the value of caring for people. A program in which people value caring for people is something that many people in the working class can understand.

Marya Axner
International Liberation
Reference Person for Parents
Somerville, Massachusetts, USA
Reprinted from the RC e-mail
discussion list for International
Liberation and Commonality
Reference Persons

A Great Revelation

I was a science student, and now I am a science teacher. As students, it was expected that we handle science seriously. Our lecturers used to be very strict and serious. No fun, no playing with science. It looked like the education system was demanding it. So I felt like that was the way to learn it and do it. I just accepted such seriousness without questioning. Now I realize it was so stupid.

My high school students were fond of drawing cartoons on the cover page of their science projects. Several times I scolded them, telling them to treat their science projects seriously. Ellie Brown* used to say that part of young adults' oppression is falling into prescribed roles. I now realize I had fallen into the prescribed role of a serious science teacher.

Recently a person came to our school to give some insights to our children about drawing cartoons. I realized I had made a big mistake of oppressing my students. They were right; they knew how to make their projects interesting and enjoyable. I hadn't realized it all those days. I feel apologetic for limiting their creativity and fun in learning and doing science.

It could be fine to do science projects without having too many rules. We need rules and guidelines to make our work efficient and enjoyable. But unfortunately, they are taking away our right and capability to make it that way. They have turned it into a pain and an epidemic disease. I am striving hard to not become the vector of such a disease. Sometimes I do, but when it comes to my notice I immediately work on it and commit myself to not pass it on.

It is painful to notice how without our knowledge we can get into the oppressor role. But I am glad that we RCers are in a position to take charge of this and prevent the oppression from being passed to the next generations. I wish to become more and more aware about it, so that I can be an ally to my students completely.

Science can be fun. This revelation has come from my students. I will hereafter encourage my students and myself to have as much fun as possible in learning and teaching science.

S.J. Shashikala (Shashi)
Bangalore, India

* Ellie Brown is a former International Liberation Reference Person for Young Adults.

Personal Leadership

What is the actual content of organization? Lists of names, and organizational roles for leaders, are important. I don't knock* them. But effective organization consists of you and your ability to get other people to trust you, love you, listen to you, read what you offer them to read, and join with you on specific acts. That's what it consists of. The close personal tie is the only thing that is durable enough for people to move very far on.

It's time to organize the unemployed. Okay, I'll call a meeting of the unemployed. You mean I've got to love them? Yes, you've got to love them. If you are going to have any worthwhile organization, you've got to go in there and set up love relationships. You might not call it "love." The word is generally too embarrassing. They may be ready to talk about "mutual respect" or something like that, and that's fine. It's the same thing.

Harvey Jackins
From "Common Goals for All Humans"
on page 45 of *The Rest of Our Lives*

* "Knock" means discount.



HELEN PARKIN

Facing and Handling System Collapse

From an open-question evening with Tim Jackins at the East Coast North America Teachers' and Leaders' Workshop, December 27, 2013, to January 2, 2014

Questioner: You have been talking about discouragement and the roots of it in early experiences. How do you think about that in relation to groups targeted by oppression, to people who are facing increasingly hard conditions in everyday life? I know that it's not correct for people to believe that they are helpless and that life just won't ever get better, but they are going through harsh things, harsher than lots of us are in this room. I'd like to hear your perspective on that.

Tim Jackins: Things are going to get worse. We are afraid of things getting worse, and we feel on the edge even if we are not on the edge. Some of us will be. Unless a large number of people get a lot more rational quickly, things are going to go through a very bad period as the organizations put in place by capitalist systems fail to function. Maybe enough people will be able to be rational, but that doesn't seem to be happening rapidly enough.

Capitalist organizations are all going to fall into question and be broken apart in different ways. People aren't going to trust the system. Capitalism just won't be working. At that point, things will get very tough.

It is starting to happen in various places. It's been happening for a long time in many places. The important thing is to not forget this is going on.* This is part of the information we need about the world, and we need to get over being restimulated by it.

* "Going on" means happening.

It's part of reality. We need to have a good, accurate picture of what's going on. We need to know that things are

There have been times after a revolution when things were really tough but people were pleased to be alive and fighting for a tough existence, because the conditions had changed. The ability to think, take initiative, and work together blossomed because the oppression of the old society was interrupted.

grinding in that direction, and counsel on anything that upsets us about it.

That we feel like we should be upset by it is always restimulation, though something *is* wrong. The thing that is wrong is the condition of reality around us. There is not some small flaw. For the situation to resolve will require a very large process. Given the resources we have, it is going to be a messy and destructive process. Maybe not as destructive as some historical transitions, but it is going to be destructive. We get to figure out how to lessen that as best we can. We get to figure out how to make the best of a harsh situation.

The collapse does exist; it is happening. Pressures are pushing society in that direction. And, in a real sense, it needs to go in that direction for something better to happen. So far, societies have collapsed before new things could happen. We haven't

yet built up the resource to not have it happen that way. So we need to look at it. We need to be open to things getting tougher and tougher, and to things being very hard on people.

That this collapse is happening doesn't really change anything about distress and the fight against it. It actually makes it more clear—we have to work against distress or we are going to be less and less useful as things get tougher. Unless we discharge, we will spend more and more time being restimulated and acting reactively instead of being able to play an active role and saying, "Yes, it's tough, and there is something for us to do." We want to guide the collapse on the way down. There is always a role to play, an intelligent role, no matter how harsh our situation or the conditions we were born into. There is always something to figure out and do.

Tough things are not inherently restimulating, are not inherently distressful. We don't need a high level of material goods in order to be free of distress. We can have a good, clear mind, and be thinking and doing wonderful things, with little material resource.

We may be scared about not having much material resource, because of growing up in this society. We have been made confused about what material resource actually means—what's necessary, what's useful, what's misleading. We have a lot of work to do there. Partly it is work on class. It is scary for many of us to think of being in the position where we have to

work hard all day without some sort of leisure, slack, or taste of luxury. I don't think it is inherently distressful to have to work hard to make a life work. I think all of our fears and confusions about class make us feel like hard work is something to avoid or to get away from.

In general, we have not gotten information about situations in which people have had the opportunity to work hard for a solid life without so much oppression going on around them. There have been times after a revolution when things were really tough but people were pleased to be alive and fighting for a tough existence, because the conditions had changed. The ability to think, take initiative, and work together blossomed because the oppression of the old society was interrupted. That was a good life, that was a really good life, and they had nothing like the resources we have. What they had were their minds and their relationships, without the interference of oppression that we have.

We are confused in this whole area and have work to do. Until we do that work, we react irrationally to people in tough situations. We tend to look down on, to pity, to feel bad for, rather than thinking and finding a way to make the situation better. We react to it emotionally rather than being able to think about it and understand what it is like to live that life—which may be hard, but that doesn't make it less good.

This system sells leisure and material resource as the ultimate goal. I suspect they aren't. There needs to be slack to think, but then what do we do with that? Here we are sold all sorts of things to fill up our leisure. It is part of capitalism. *(To questioner)* Does that help a little?



STEVE BANBURY

Questioner: We can also get confused about what's possible with everybody's minds together. We can pity, feel bad, blame, belittle, or not see people as intelligent. We can think that we have some answer for them to make things work the way we think they're supposed to work.

Tim: The job of the RC Community is not to provide all the solutions for people. It's to help them get through their distresses enough that they can keep going with the solutions they have already figured out, and make them better and better. Once we start reacting to the situation in the grip of our bad feelings, we don't play that role well.

Questioner: There are different conditions and different groups of people, and we need to see what emerges from this work and from those people's minds.

Tim: Yes, we want to offer what we know, but if we are not paying attention to how people use it; and if we try to guide them along a path that others have taken, whether it's one or a thousand people; and if we don't listen to them and watch the creativity with which they use the ideas, then we aren't serving them well.

We must come to see that the end we seek is a society at peace with itself, a society that can live with its conscience.

Martin Luther King, Jr.



KENYA • TIM JACKINS

The Permanent Gains

People who engage in struggle must have the long-term perspective and realize that they are making permanent gains. . . . The improvement in organization, the improvement of consciousness, the improvement of unity, the improvement in personal relationships are the permanent gains that we make from every struggle (up to the crucial change of economic power, at least). If we keep this clearly in view, then we will have armed our associates to understand the positive character of what they have achieved, even though the economic gains do not persist and the propaganda of the opposition will deride and ridicule our struggles on that basis.

Harvey Jackins

From pages 41 to 42 of *Logical Thinking About a Future Society*

Mother Earth

When we were young
We were connected to mother earth
We listened to her
We walked with her and held her hand
We delighted in her
She was everything to us
And we loved her with all our heart

Then we grew older
We stopped listening to her
We thought we knew everything
And we rejected her wisdom
We did what we wanted to do
We disconnected

Now it is time to grow up
To come back home
And reconnect to our mother earth
To listen to her
And care for her as she has cared for us
To love her with all our heart

There is only so much time left for us to do this
Before we lose her forever
We are lucky
Because our mother is still here
And she has been waiting for us

Angie Hurt
Seattle, Washington, USA

Healing from War: What Are We Doing and Why?

War is the most irrational societal action carried out by human beings. Fighting a war requires organizing enormous resources, convincing or coercing people to risk their lives to kill other human beings, and convincing others to support the war. The deaths, injuries, terror, bombing raids, and destruction of homes and land have an enormous effect on people. Sometimes war includes genocide, ethnic cleansing, refugees, population exchanges, deportation, and prison and death camps. It often leads to voluntary or forced immigration. Immigrants face the challenges of living in a new culture, learning a new language, and often confronting oppressive attitudes in their new location. The end of a war may result in boundary changes and economic and political agreements that cause hardships for many people and lead to new conflicts. In addition, the cost of war, the waste of resources that could be used for the benefit of people, the pollution and other destruction of the environment have severe effects on both present and future generations.

In this article I offer a review of what we as Co-Counselors have done toward healing from war, what we have learned, and our plan.

MY STORY

I am a Jew, born in 1941 in New York City (USA). I grew up in a Gentile neighborhood where my friends treated me well. I knew a little about World War II because some of my relatives were in the military. My mother volunteered at a veterans' hospital. My father was not in the military because he had a glass eye and a damaged heart from a childhood disease. He was in



BURMA • MAURA FALLON

the civil defense.¹ We never talked about the Holocaust in our family, and I did not understand what happened until I was about nine years old. I also did not understand that my parents' distress recordings had anything to do with the war, the Holocaust, or anti-Jewish oppression. Two of my cousins who fought in the war never spoke to me about it, and I never asked, even after I was in RC. I did notice that one cousin, who had been a U.S. marine, had difficulties in his relationships with women and struggled with alcohol. But he was kind to me, and I did not relate his difficulties to his being in combat.

From the beginning of my RC leadership I noticed that the distresses caused by war were important, but it took me a long time to understand how damaging they were and that they affected our lives even in areas apparently not connected to war.

When I led educational change workshops and did demonstrations

¹The civil defense was an organized non-military effort to warn U.S. civilians about, and prepare them for, a military attack.

with people on their challenges as learners and teachers, their early distresses were sometimes from war. Two demonstrations from the 1970s still stand out in my mind. One was with a teacher whose fear about teaching at a school for boys went back to growing up in Nazi-ruled Germany. The other was with a German Co-Counselor whose difficulty in learning English went back to when she was a young person on her parents' farm. When the bombers flew overhead, the adults would repeatedly yell, "The English are coming," and everyone had to run and hide in the bomb shelters.

In the 1970s some U.S. veterans joined the RC Community. They had fought with the U.S. military in Vietnam in what USers call the *Vietnam War* and the Vietnamese call the *American War*. Most of them soon left RC. I did not understand then why they left. Now I understand that there was not enough attention for them to discharge about what they had seen and done in the war.

When I led educational change workshops outside of the United

continued . . .

WIDE WORLD CHANGING

... continued

States, I began to learn about the effects of U.S. imperialism on people in other countries. I learned about and began to discharge on patterns we USers have, such as thinking we know best and are smarter and more capable, and tending to dominate discussions. I also began to understand better how nationalism, anti-Jewish oppression, World War II, and the Holocaust affect people.

In 1997 I became the International Commonality Reference Person for Wide World Change. At wide-world-change workshops, I presented my goal—a world where the resources are shared equally and the essential ones preserved forever. People started discharging about their and their families' past experiences with war and other violence, and about their anti-war activities.

In 2001 a French and a German Co-Counselor suggested that I lead a workshop on healing from World War II for the European RC Communities. I led the first Healing the Hurts of World War II Workshop in 2002 in Poland. In September 2013 I led this workshop for the twelfth time. I have also led workshops on healing from war in other countries, including three on the (1979 to 1992) civil

war in El Salvador. The workshops in El Salvador helped me better understand the destructive role that U.S. imperialism plays in the world.

Other Co-Counselors have led Area² and Regional³ workshops, support groups, gather-ins, and topic groups and tables on war or related subjects. Veterans healing from war is crucial for ending war. Veterans in RC have held a number of workshops—some just for themselves, and others with allies—and have drafted a veterans' liberation policy. The policy and reports on their workshops have been published in *Present Time*.

As a result of the courage and honesty of the participants in these workshops and other activities, we have learned a lot about the many issues related to healing from war, and how to counsel on them. And we have more to learn.

THE DAMAGE DONE BY WAR

It is hurtful for young people to realize that people fight wars. It causes or contributes to confusion

² An Area is a local RC Community.

³ A Region is a subdivision of the International RC Community, usually consisting of several Areas.

about the nature of human beings. It installs recordings⁴ of hopelessness, discouragement, and terror. Experiencing war directly is devastating to both adults and young people. But even if it is experienced from afar, it installs distress recordings.

Because there was little attention available for discharging them, the distress recordings installed on our ancestors by war were passed on from generation to generation. Every human has distress recordings from war, even if we are not aware of what they are. Here are some of these recordings:

- Hopelessness and discouragement
- Fear about survival and genocide
- Difficulty in trusting others
- Addictions (to food, other substances, the accumulation of wealth)
- Working too much
- Recordings related to sex, including the use of pornography
- Reluctance to oppose oppression as active and visible allies and difficulty putting attention on discharging oppressor distress
- Not showing oneself and one's true feelings
- Lack of attention for veterans, especially combat veterans, and others who have personally experienced the horrors of war
- Seeing other groups of humans as the enemy and accepting violence as a way of solving conflicts

Some people defend war by glorifying patriotism and

⁴ Distress recordings



WISCONSIN, USA • MARIAN FREDAL

nationalism or claiming to be fighting for freedom, democracy, or God. The underlying cause of war, however, is the global class society in which we live. War provides the opportunity for owning-class people to make greater profits than they can in times of peace. It allows nations to dominate other nations and exploit their people and natural resources.

The owning class also uses wars to suppress movements for change. War scares and divides people, which helps keep the oppressive society in place.

Healing from war is necessary for our own re-emergence and for the transformation of society. *Humans can heal from war and end it.*

SEXISM, RACISM, IMPERIALISM, GENOCIDE, AND WAR

In order to convince men (historically, mostly men have fought in wars) and more recently women to accept killing or being killed in war, society has to install distress recordings on them. One of these, which goes back to Roman times,⁵ is that it is a great honor to fight and die for your country. Other recordings promote the “value” of accepting pain, being numb, not showing feelings. These recordings contribute to sexism and male domination and to racism, genocide, and colonialism.

Military personnel are killed and wounded (physically and emotionally) in war, and kill others. Women are raped or killed. In former times, after a war men enslaved women and took them as wives or sexual slaves. Combat veterans are pulled by



IPSWICH, SUFFOLK, ENGLAND • TIM JACKINS

their distresses to act out abusive behavior on themselves and their family. They may use addictive substances. The “mental health” system often targets combat veterans who show their distress. Suicide rates for combat veterans are high. Because of the hurts they have accumulated as men, combat veterans may act oppressively toward women and children—and hurtfully toward other adult men, especially men from oppressed groups. They may attack oppressed people in an attempt to find relief from their feelings. They may turn to prostitutes and pornography.

Since wars are often fought between people of different ethnic, racial, religious, and national groups, the military of one group must be made to feel that people in the other groups are less than they are. Being conditioned to kill or to fear people who look, speak, or believe in a certain way leaves distress recordings that get played out⁶ long after a war is over. Being told that certain people are inferior or evil “justifies” exploiting their resources through colonialism or imperialism and is used to justify genocide.

War also contributes to the exclusion of women from leadership.

Female perspectives and values are judged inadequate for leadership, or even dangerous, during times of war.

Men and women have little attention for each other’s feelings and experiences in regard to war. If we are to end war and oppression, women and men will need to be allies, understand that mistakes will be made, and continually reach for one another.

A more complete report on recent work on sexism in healing from war can be found in two e-mails, “Women, Men, War, and Sexism, parts one and two,” that I posted on November 11 and 12, 2013, to the RC e-mail discussion lists for RC Community members and for leaders of wide world change. I hope that others and I will write more about the work being done on the relationship of war to genocide, racism, colonialism, and imperialism.

HEALING FROM WAR

Discharging the hurts caused by war is essential for us to be able to think clearly enough to end it. We can start with “telling our stories” about how war has affected us and our family. This contradicts the numbness, silence, and suppression of discharge about war.

continued . . .

⁵ “Dulce et decorum est pro patria mori” appears in a poem by the Roman poet Horace (65–8 BC). One translation is “It is sweet and fitting to die for your country.”

⁶ “Played out” means acted out.

WIDE WORLD CHANGING

... continued

When a war ends, the people who endured it try to continue with their lives as best they can. If they talk about their experiences in war, they will try to discharge. But because there is little attention for that, they mostly stop talking about it. The people who start or organize a war, contribute to its destructiveness, or act oppressively in their leadership also have little opportunity to discharge their hurts that influence them to make war.

Everyone in contact with modern society has a war story. If you think you do not have a story, or you don't know your family's story, that *in itself* is a story. It shows the silence that has been imposed on people. You may have read about war in books, heard about it in school, watched movies about it or seen it on television. You may have been active in an anti-war movement. As you tell your story and discharge, you will likely remember more of it.

Telling our stories increases our attention for others to tell us theirs. People will not counsel with us about war if they sense from our words, facial expression, or body language that we are tense or uncomfortable. We are usually unaware of how we show our lack of attention for listening about war.

In addition to telling our stories about war, it will help to have sessions about (1) the things we do not want to listen to and (2) the attention we did not receive as a young person when we were having a tough time.

People who have directly experienced war often do not expect others to want to listen attentively to their stories. So at the beginning, our counseling of them should be permissive. We should commit ourselves to listening relaxedly for a long time without giving directions. If we give directions before we know their story in full, then they⁷ may feel that we do not want to hear the details of their story, that it is easier for us if they discharge without telling us the details. This adds to the message "Don't talk about what happened." Respectful listening is the contradiction.⁸

THE WORKSHOPS IN POLAND

The workshops in Poland on healing from war have been central to developing our understanding of how the hurts caused by war affect us and are passed from generation to generation, and the benefits of

⁷ The author is using "they" and "their" as singular pronouns.

⁸ Contradiction to the distress

discharging them.

The first few workshops focused entirely on healing from the hurts of World War II. All of the participants were from countries that had been deeply affected by that war. I proposed that our guiding principle be that *we are all in this together*—Holocaust survivors and their descendants, and descendants of Nazis; people from countries that fought against each other during World War II; people from the former Soviet Union and people from countries that were liberated by and then occupied by the Soviet Army; USers and people from countries dominated by U.S. imperialism; people of the global majority and white people; people who have experienced war directly and those who have not; people targeted by racism, genocide, and colonialism and people who have been oppressors to them; Jews and Gentiles; Eastern and Western Europeans; men and women; and so on.

The workshops are complex. They often have people from up to twenty nationalities, with twelve or more different first languages. People come from places and families with very different histories with regard to war. There are large differences in standards of living. Since trusting our Co-Counselors is necessary for discharging about our stories, we spend a lot of time building trust and alliances between members of the many constituencies attending. We have classes, topic groups, and discharge groups that deal with feelings about different national or ethnic groups. We have classes on imperialism, classism, anti-Jewish oppression, and racism. We talk and discharge about belief systems that say that one group of people is superior to others. (This was a central part of Nazi ideology.)



LYNDALL KATZ

Having many different first languages at the workshops has challenged us to develop our thinking about (and attention for) language liberation. There is an interpretation coordinator, and throughout the workshop a team of interpreters take turns up in front interpreting into each language represented at the workshop. There is simultaneous whisper interpretation⁹ for everyone who needs it. There is an early-morning class on language liberation, a group of allies for the interpreters, and mealtime tables for the interpreters and for those needing interpreting. We talk about how people who do not understand each other's language can connect and counsel with each other. I speak slowly (most of the time), and the interpretation coordinator can hold up a sign asking me to speak more slowly or clearly or to use words that are easier to translate. At each workshop I remind everyone that if someone speaks English, it does not mean they are more intelligent than a person who does not.

A few people have participated in all of the workshops in Poland. Many have come to five or more. There is a group of people from different nationalities, with different histories, who care about each other and are committed to doing this work together. And the group is growing.

As more Co-Counselors with experiences from more recent wars have attended the workshops, we have broadened the work to include healing from all wars. In 2014 the workshop title will be "Healing from War." But we will continue to put a lot of attention on World War II, the Holocaust, and the "Cold War," since they affected so many

⁹ "Whisper interpretation" is an interpreter sitting next to a person, or several people, and interpreting for them in a soft voice.

of our ancestors, they had such a big effect on our societies, and individuals are still dealing with the consequences.

It is important that Co-Counselors from the United States come to these workshops. It gives them opportunities to better understand how World War II and other wars have affected people outside the United States. It helps all the participants understand that RC is an international Community. However, I limit the number of U.S. participants to about fifteen percent of the workshop. I also limit their leadership (except, of course, that I am leading the workshop). This makes space for Co-Counselors from outside the United States to lead, which is one of my goals for the workshops. It gives us USers time to notice and discharge on the challenge of being in a workshop where we are not the majority. And it gives us the opportunity to experience the leadership of people from outside of the United States. I remind us USers to listen more than talk. This contradicts our patterns that push us to dominate conversations.

THE VISITS TO AUSCHWITZ AND BIRKENAU

As part of the work of healing from World War II, groups of up to sixty Co-Counselors visit the former Nazi concentration camp Auschwitz, and death camp Birkenau, in O wi cim, Poland. Going to Auschwitz and Birkenau helps both Jews and Gentiles understand and discharge on how the distress recordings of our ancestors were passed on to us. Some people face great fears in order to participate. At the visits, each person has a *compa* (a person with whom to stay close and exchange attention and support). We have found *compas* helpful in discharging



EDWARD ELBERS

our restimulation and not going numb or acting thoughtlessly. Some *compas* continue to discharge with each other after the visits, on the visits and on the hurts of the war.

We go to Auschwitz and Birkenau as Co-Counselors in order to deepen our understanding of what happened during the Holocaust, to see what oppressive distress recordings (in this case, mainly about Jews but also about other groups, such as Roma people,¹⁰ Slavic peoples, GLBTQ¹¹ people, people with disabilities, people labeled inferior, religious groups, prisoners of war, people in certain political parties or resistance movements) can lead to when they are not challenged and discharged. We go there to challenge and discharge on our own oppressor recordings. We go there to use RC theory and practice to connect with and be close to each other in a very restimulating place. And we go there to celebrate that we are alive, and to remember that we have the knowledge to heal from how we were hurt and that we belong to a Community committed to the healing process.

continued . . .

¹⁰ Roma people are thought to have come from India and now live all over the world. In World War II the Nazis intended to exterminate them. The total number of Roma victims is estimated at between two hundred thousand and two million.

¹¹ Gay, Lesbian, Bisexual, Transgender, Queer

WIDE WORLD CHANGING

... continued

THE PLAN

Our goal is to end war. Forever and completely!

The strategy is to keep discharging on our own distresses, strengthen our alliances, become better counselors in this area, develop leadership for healing from war, and see to it¹² that the work of healing from war is happening in our Communities. This is the groundwork¹³ necessary for humanity to end war. Corita Kent (also known as Sister Corita), a U.S. graphic artist and activist, wrote on one of her works, "The groundwork doesn't show till¹⁴ one day."

Steps toward ending war might include the following: working to resolve particular conflicts; working to remove the profits from the armaments industry; legislating stricter controls on the armaments industry; working to end imperialism; informing people about the effects of war, genocide, colonialism, and imperialism; giving people who have experienced war opportunities to heal from their hurts; supporting wide-world movements for ending war or starting our own movement. Some of the Co-Counselors who have attended the Healing from War Workshops are working in some of these areas.

Ending war is a huge challenge and requires people to take leadership inside and outside of RC. It is important to stay focused on our goal—ending war forever and completely. This means not letting our upsets (about other Co-Counselors or about RC leaders or the RC Community, for example) interfere with our staying focused on doing the work of discharging

¹² "See to it" means make sure.

¹³ "Groundwork" means foundation.

¹⁴ "Till" means until.

our own hurts caused by war and helping others discharge theirs. The goal is too important to let our restimulations about each other or the Community, or our discouragement or hopelessness, interfere with our work. We can discharge these things.

The "plan" includes the following:

- Organizing our sessions so that we are discharging regularly on war and its effects on human beings and the planet
- Starting support groups in our Communities
- Providing the tools of RC to peace activists and figuring out what would make the Communities attractive and welcoming to them
- Discharging on all oppressions, with classism and racism (and in the case of World War II, anti-Jewish oppression) at the core, and helping people understand the relationship of oppression to war and genocide
- Helping people to realize that a world without war is possible

• Increasing our attention for and commitment to combat veterans and to civilians who have experienced war directly, especially people of the global majority

If we do the emotional work in our sessions and take action in the wide world, we can help spread a vision of the possibility of a world without war. How sweet and fitting it will be for humans to end war. We can do it!

Julian Weissglass
International Commonality Reference
Person for Wide World Change
Santa Barbara, California, USA
and many others

I am grateful to everyone who has participated in and helped to lead this work, especially Jacek Strzemieczny, who organized the first twelve workshops, assisted by Iwona Odrow -Pieni ek (who will organize the workshops in 2014); Molnár Gabriella, who has organized all of the visits to Auschwitz and Birkenau; Jim Driscoll, for leading veterans; and the several workshop participants who read and made valuable suggestions for this article.

—Julian

RC Will Be Essential

Actually changing society from one of competition, including warfare and global corporate dominance, to one of understanding is a huge challenge. The theory and practice of Re-evaluation Counselling will be essential. If our ancestors who became oppressors had had RC, they would not have conquered the world, developed the slave trade, perpetuated virtual slavery with industrialisation, and polluted our environment.

Anson Allen
Ammanford, Wales

Remembering Nelson Mandela

Each time our Area* classes meet, we have an ending-white-racism mini-session. Last night Barb Delzio brought these quotes from Nelson Mandela for us to read out loud before the mini:

“Freedom cannot be achieved unless the women have been emancipated from all forms of oppression.”

“There can be no keener revelation of a society’s soul than the way in which it treats its children.”

“No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”

“Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me.”

“A Nation should not be judged by how it treats its highest citizens, but its lowest ones.”

“The greatest glory in living lies not in never falling, but in rising every time we fall.”

“There is no passion to be found playing small—in settling for a life that is less than the one you are capable of living.”

“As I walked out the door toward the gate that would lead to my freedom, I knew if I didn’t leave my bitterness and hatred behind, I’d still be in prison.”

“Overcoming poverty is not a task of charity, it is an act of justice. Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings. Sometimes it falls on a generation to be great. *You* can be that great generation. Let your greatness blossom.”

“We ask ourselves, who am I to be brilliant, gorgeous, handsome, talented, and fabulous? Actually, who are you not to be?”

Marilyn McEnergy

Danville, Vermont, USA

Reprinted from the e-mail discussion list for RC Community members

* An Area is a local RC Community.

The Support Group: A Useful Organizational Form

When you’re with two or more people, arrange a support group—whether it’s a social occasion, five minutes at the bus stop, a carpool, your coffee break, whatever.

An RCer, N—, wrote about doing this in a shipyard lunchroom. He started having people take turns. Within a month, over half the lunchroom was standing in a big circle around his corner.

At one point N— did a little counseling. There was a boilermaker who was riding¹ his women friends. N— asked him, “Do you remember how it was when you were an apprentice?” Answer: “Oh boy,² yes. Did they ever give me shit! On



ERICA SHROYER

me all the time.” N—: “It really was rough, wasn’t it? Do you realize you are doing that to S—?” Boilermaker: “Oh my G—! I am! I’m gonna³ have to straighten out⁴!”

Whenever you are with two or more people, it’s a support group

situation. What is the essence of the support group organizational form? Each person has a turn being listened to without interruption. That’s all it takes.⁵ In every social occasion people are yearning for a support group. They get disgusted with the endless competition for attention—the failure to take turns—so they settle for booze⁶ or sex and go home unhappy. But a support group is what on every social occasion people long for. Whenever you are with two or more people, see that⁷ everyone gets a turn.

Harvey Jackins

From the July 1986 Peace and Disarmament Activists’ Workshop

¹ “Riding” means persistently harassing.

² “Oh boy” is an interjection that expresses a strong feeling.

³ “Gonna” means going to.

⁴ “Straighten out” means behave better.

⁵ “Takes” means requires.

⁶ “Booze” means alcoholic beverages.

⁷ “See that” means make sure that.

נשים, גברים, מלחמה וסקסיזם

אני אישה שגדלה כל החיים בקרבת מלחמה (מלחמה פעילה או איום במלחמה). מזה תשע שנים אני פורקת בכיוון של החלמה מפגיעות מלחמה.

כאשר אני עובדת על מלחמות והפגיעות שלהן, יש גירוי מחדש של הצורך הקפוא שלי* בהגנה. סקסיזם אומר לי שגברים הם מקור ההגנה, ולא רק זה אלא שאזכה בהגנתו של גבר אם אהיה "האחת" (הקלטות עתיקות, שגברים יגנו על האימהות של ילדיהם). זה עלול לדחוף אותי לרצות בלעדיות ביחסים, כולל עם יועצים, ולהרגיש שכל שגבר "אוהב" אותי באמת, זה משפר את סיכויי ההשרדות שלי.

דרך אחת שבה מלחמה וסקס קשורים זה לזה, היא שבזמן מלחמה גם גברים וגם נשים עלולים להרגיש דחף מוגבר למין ולקרבה בעלת אופי מיני – אולי זו דרך להרגיש שאנחנו בחיים, לשמר את המין האנושי או למצוא אינטימיות ונחמה (אנחנו מכירים את התופעה שבשנים שאחרי מלחמות יש הרבה תינוקות) – "רצינו למלא בגופנו את מה שחיסרה המלחמה", כמאמר המשורר...

מלחמות יוצרות הקלטת רקע לפיה גברים עלולים להיהרג במלחמה, ושיכול להיות שיש לנו אתכם רק לזמן מוגבל. הקלטות אלו מובילות אותנו "לוותר לכם", לעגל פינות, להיות טובות אליכם, בקיצור – להנות מכם כל עוד יש לנו אתכם (למקרה שתהרגו מחר). בנוסף, החברה הטילה עלינו את התפקיד לרפא את פצעי הגוף והנפש של החוזרים מן הקרב, וכל זה ביחד משפיע על היחסים שלנו עם כל הגברים, כולל ילדים צעירים, כל יום. זה לא מקדם יחסים שוויוניים, ובדרך כלל לא יכול ויכוחים או דרישות בנוגע לסקסיזם.

סקסיזם מלמד אותנו שאנחנו לא יכולות לשחק בכל המגרשים, ובמסגרת הזו "מלחמה היא לא עניין לבנות". מסיבה זו אנחנו עלולות להרגיש לפעמים שסיום המלחמה לא נמצא בידינו. אנחנו עשויות להאשים אתכם בסתר ליבנו בזה שאתם גורמים למלחמה, לכעוס עליכם מאוד ובאותו זמן להרגיש רע לגבי עצמנו, על כך שלא הצלחנו לעצור את המלחמות ולהגן על הילדים שלנו, הגברים שלנו ועל עצמנו. זה מתערבב גם עם ההערכה על כך שאתם מוכנים להילחם בשביל להגן עלינו, ועם שברון הלב העצום על המחיר שכרוך בכך.

את העבודה הזו חשוב שנעשה לחוד וגם ביחד. אני חושבת שזה יהיה מועיל עבור גברים לשמוע את הפרטים של איך נפגעת על ידי מלחמה. נשים הן "קורבנות משניים" של מלחמה, במובן זה שגברים נפגעים במלחמה וכתוצאה מכך פוגעים אחר כך בנשים, אבל נשים הן גם קורבנות "יד ראשונה" של מלחמה – כבני אדם וכנשים (גם באופן ישיר כלוחמות, תומכות לחימה, קורבנות אונס ואלימות, וגם באופן עקיף – למשל כתוצאה מחלוקת המשאבים והכוח בחברה).

יש לנו מאבק להחלים מכל פגיעה של מלחמה, להיות אנו עצמנו, להיות ביחסים טובים עם גברים ועם נשים ולדעת שהעולם שייך לנו – אם נראה את זה אחת לשני זה יהיה צעד חשוב בבניית הבריתות שאנו זקוקים להם כדי לסיים את המלחמות.

עם כל אהבתי,
תמי שמיר
ישראל

פורסם ברשימת הדיון האלקטרונית
לחברי קהילות יעוץ הדדי

* צורך קפוא הוא מונח שבו משתמשים ביעוץ הדדי לתיאור פגיעה שנוצרת כאשר צורך אמיתי שלנו אינו מתמלא בילדות. הפגיעה הזו מכריחה אותנו לנסות שוב ושוב למלא את הצורך הזה בהווה, אבל הצורך הקפוא אינו יכול לקבל מענה; אפשר רק לפרוק אותו.



English translation of the preceding article:

Women, Men, War, and Sexism

I am a woman who has been surrounded by war (active or threatened) her entire life. I have been working on healing from war for the last nine years.

Putting my mind on war and the hurts of war restimulates my frozen need¹ for protection. Sexism tells me that men are the source of protection. It further says that a man will protect me if I am “the one” (perhaps based on the assumption that men will protect the mother of their children). That would push me to seek exclusivity in relationships (including counseling relationships) and to feel like the more a man “loves” me, the better my survival chances are.

One way in which war and sex are related is that in times of war, both men and women may feel an increased drive for sex, or closeness with a sexual flavor, whether to feel alive, preserve the species, or seek intimacy, comfort, and reassurance. (Lots of babies are born in a year following a war. People may be trying to make up for the lives that the war has destroyed.)

Wars create a “wallpaper recording”² that says that men may be killed at war, that we may have them for only a limited time. This leads to extra accommodation of men, to treating them nicely, to making the best of our relationships with them for as long as we can (in case they die tomorrow). This

¹ Frozen need is a term used in RC for a hurt that results when a rational need is not met in childhood. The hurt compels a person to keep trying to fill the need in the present, but the frozen need cannot be filled; it can only be discharged.

² By “wallpaper recording,” the author means a distress recording that is so pervasive and accepted as normal that it’s like the wallpaper on the wall; it is hardly noticed.

influences our daily relationships with all men, including young boys, as does the job that society assigns us as women—to heal the physical and emotional wounds of men coming back from war. Both do not promote an equal relationship and normally would not include challenging sexism.

Sexism teaches us that some arenas are not ours to operate in. War is one of them; therefore, ending war may seem out of reach for us. We may also secretly blame men for “doing it” and be angry with them, mixed with feeling bad about ourselves that we are unable to stop it and protect them and our children (and ourselves). This may get mixed with admiring men for being willing to fight to protect us and with heartbreak over the price they have to pay.

We need to work on all of this separately from but also together with men. I think it would be useful for men to hear the details of how I was hurt by war. Women are both “secondary victims of war” (war hurts men and then they hurt women) as well as first-hand victims (directly as combatants, combat assistants, and victims of rape and other violence and indirectly, for example, due to the distribution of societal wealth and power).

Showing each other our struggles to heal from war and fully claim ourselves, men, women, and the world is a good step forward in building the alliances we need in order to end war.

Tami Shamir
Shefayim, Israel

Translated by Tami Shamir
Reprinted from the e-mail discussion
list for RC Community members

Speak Logically, Positively

Attempts to motivate people on the basis of painful emotion exacerbate* the very difficulties that keep people from moving. To persist on the basis of logic will eventually win through even the heaviest distress patterns, since reality continually offers arguments supportive of your position. Even though people reject your logical position and cling to one of painful emotion, out of their addiction to distress, the passing of events will show the bankruptcy of the painful-emotion approach and eventually the people will come back to you, if you are persistently offering a logical direction.

Harvey Jackins
From *Logical Thinking About*
a Future Society, page 40

* “Exacerbate” means make more severe.

Science, RC, and Care of the Environment

At the August 2013 International Care of the Environment Leaders' Conference, in Vancouver, British Columbia, Canada, a group of us met in a topic group called Scientists in Care of the Environment. We were from different backgrounds and experiences, but we all agreed that science has to be part of the discussion in care-of-the-environment work and the development of a care-of-the-environment draft policy.

Too much information comes to the public in an altered or distorted form, making confusion difficult to unravel. We can't fight environmental racism or abuse of the world without good science as part of the discussion. For good policy to develop and succeed, and for a better perspective for ecological health over the long-term, we need scientific voices giving accurate and precise information.

Good science is a powerful tool for change. In any struggle, it can help reveal lack of integrity and honesty. It can become an ally in overcoming the racism, sexism, and other oppressions at work in environmental struggles.

In the topic group, we discussed examples of environmental damage in which good science carried the day¹ in changing or eliminating harmful practices. Do you have examples, from your own lives, in which scientific truth and accuracy played an important role in stopping an environmental or community abuse?

RC AND SCIENCE IN NEED OF EACH OTHER

We need to ramp up² the numbers of scientists in RC and increase their participation, perhaps with Wygelian leaders' groups³ or an approach like United to End Racism.⁴

¹ "Carried the day" means made the main difference.

² "Ramp up" means expand.

³ A Wygelian leaders' group is a group of leaders and potential leaders of a particular constituency in which each person takes a turn doing the following: (1) reporting on what he or she has been doing in the last period, with regard to the constituency, (2) saying what he or she thinks is the current situation facing the constituency, from his or her viewpoint, (3) sharing what he or she proposes to do as a leader in the next period, and (4) discharging on what is getting in the way of his or her leadership. The group does not make any group plans but rather serves to encourage individual initiative. It meets only when the members feel a need for meeting.

⁴ United to End Racism is a project of the Re-evaluation Counseling Communities in which delegations of Co-Counselors attend wide-world social change events to share what we've learned in RC about ending racism.

If we in RC aren't paying attention to science, we can be left with empty or misleading arguments. When a developer says, "All scientists agree . . .," we must be able to respond with "No, not all scientists agree—only your highly paid consultants like this plan."

Often in scientific work, a person from the more dominant country takes up more space in an argument or the most fluent English speaker dominates a discussion. Good science is international in scope and brings out the opinions and traditions of non-English speakers. But for good communication to happen, scientists need a way to speak and listen to one another. Co-Counselors can help with this, with long-term friendships, collegiality, cooperation, and effective listening.

Integrity in research and honesty in its presentation are essential to good science. Reaching scientists with RC will help keep scientific integrity and authenticity at the core of care-of-the-environment work.

Like other workers, scientists who speak out are often discredited or even targeted for destruction. Some are terrified about maintaining their careers and thus can be manipulated. They need allies to remind them that they are good and can fight as effectively as anyone.

ARTISTS AND SCIENTISTS

We also discussed how artists and scientists can be allies to each other. Although often widely separated by tradition, artists and scientists have much in common. They both work by observation, experiment, and trial and error. Both of them can cause a shift in perspective or a change in some traditional viewpoint. Curiosity and creativity play major roles in both traditions. Both disciplines use light, color, and structure in their study and respectfully honor expression and discussion. It may be time for a joint artists' and scientists' workshop.

Randy Smith
Portland, Oregon USA
Reprinted from the e-mail discussion
list for RC Community members

Whatever you're meant to do, do it now. The conditions are always impossible.

Doris Lessing

My Efforts to Transform the Economic System

The following is what I've done to direct my mind and my life toward transforming the economic system. Really, I've devoted my life to this.

I'm a white USer, raised in the Midwest and the South by two raised-owning-class parents. One parent's owning-class roots go way back to the *Mayflower*¹ (and participation in the genocide of Native Americans). The other's father was raised working class but then started what became the world's largest firm in its category.

I learned about RC in college. I believed the idea that "I could do anything." I wanted to try to play a transformational role. I didn't want what seemed like the small, narrow life I was raised to have. I wanted to know all the people I wasn't "supposed to" know (people of color, working-class people, poor people, people from other countries). I wanted to do something that challenged sexism. I wanted to work with my body.

I chose to leave my class and become a union construction worker. If Harvey² was right that the working class was the only class with a future, why would I be any other class? (I now think that people in any class can play a transformational role, but twenty-five years ago I decided that I

should be working class.) I thought unions were the only organized effort to counterbalance greed and everything else creating economic inequality, so I wanted to be in a union and be part of the labor movement. I did not want to be a college graduate "helping" some group of "poor workers." I wanted to be a worker myself.

I liked the idea of doing physical labor, challenging what women were "supposed to" do, and



BIG ISLAND, HAWAII, USA • GREG GRASS

learning the skills of building—skills that appealed to me in part because they are so necessary in order for humans to live (I also think of farming in this category). I wanted to have integrity and live my beliefs as much as I could. I have a chronic³ that tells me I never do enough, so having a job in which I could see what I accomplished seemed like a great contradiction.⁴ It was. It also was a great contradiction that almost every day I was faced with something I thought I couldn't do—because of lack of skill or

strength—and almost every day, and often multiple times a day, I pushed past that perceived limit. I did more than I thought I could do, whether it was making a joint fit tight or carrying lumber up stairs all day. I have loved this work.

CHALLENGING CLASSISM

When I started my apprenticeship, everyone would say, "Oh, it must be so hard to be a woman in that work!" as if working-class men were more sexist than middle- or owning-class men. I did work with almost all men. I have done so for twenty-five years, and although parts of it have been hard, I've had almost no big, dramatic experiences of sexism, and I love the men I work with.

The bigger challenge for me was *my* classism, which mostly expressed itself in impatience and irritation. I was constantly annoyed and irritated by the guys I was working with. I felt smarter and better. I would have to work *hard* at not snapping at them, and just working hard at it usually didn't work.

I could tell⁵ that the guys were smart—in a different way than I had experienced in the private schools I'd gone to—and I was excited about being around a bigger world of smart than what I had been raised with. But I still would get short⁶ with them and, frankly, could treat them very badly when I didn't catch myself. I hated it. So I counseled about it.

continued . . .

¹ The *Mayflower* was the ship on which a group of Dutch and English colonists arrived in North America in 1620.

² Harvey Jackins

³ Chronic pattern

⁴ Contradiction to distress

⁵ "Tell" means perceive, notice.

⁶ "Short" means abrupt, curt.

... continued

What I found worked was to say, over and over again, “I’m better than no one,” and about every twenty-fifth time say, “And no one is better than me.” I probably did a hundred hours of counseling on that in the first four years I was working in construction. When I did the sessions, it was amazing: I didn’t have to *try* not to be mean. I just wasn’t. It was part of what convinced me that RC worked. When I didn’t do the sessions, I got mean again. After about four years I had enough room that I didn’t do the sessions as often, though I still need to have them now.

One way I challenged the classism of the people who said, “Oh, it must be so hard as a woman,” was to say, “No, not really. It was much harder in college when the professor would ignore something I said in class but respond positively when a guy said something (sometimes the same thing). That was very confusing. Was my answer dumb, or was the professor only responding to answers from the guys? On the job, it’s not confusing. Some guys are sexist, but it’s out in the open, and if I can prove that I can do my job, it pretty much⁷ goes away.” Now I ask the person how sexism is in their job and try to give them a session on that, and I say directly that working-class men are not more sexist than other men

LEARNING AND TEACHING LABOR HISTORY

For several years I taught labor history to the apprentices. It was a twelve-week class, three hours a night. I loved learning and teaching the material. It was something I had never learned in school: how working people have stood up for themselves and changed things. The stories are amazing and heartbreaking and inspirational.

⁷ “Pretty much” means mostly.

One night in each series I taught a class called “A Worker’s PhD in Economics” that allowed me to teach directly about economic inequality. It was my favorite class. I opened with a two-minute history of economic systems, inspired by a talk Harvey used to give. Then, on the theory that we need to learn to talk about what we want economics to look like, and that working-class voices need to be in that discussion, I ended by asking



MATT WEATHERFORD

what the students thought the next economic system should look like. It took a bit of encouragement to get them going, but we always had a great discussion.

FIGHTING SEXISM

For my whole career I’ve worked to build support for women in the construction trades, to bring more women in, and to help women move into leadership. In my mind, this is also fighting for economic equality. Women make up⁸ the vast majority of poor people in my country, and I believe it’s only sexism and internalized sexism that keep them out of the high-pay,

⁸ “Make up” means constitute.

good-benefit world of construction. In some other countries, there are tons of⁹ women in construction. In India, I’m told, about half the construction workers are women—versus about two percent in the United States.

However, in the United States union construction is one of the few jobs with almost no wage gap between women and men. The wage gap overall is still about seventy-seven percent (meaning women with the same background doing the same job get paid only seventy-seven percent of what men get paid), but in union construction, women get paid exactly the same as men, and it’s usually three or four times the minimum wage. Plus they get good benefits, including health insurance and a pension—not to mention¹⁰ the extensive training (three to five years) that is provided for free.

My work for women over the last twenty-five years has expressed itself in many ways—from women’s committees, to starting a non-profit organization, to a leadership development class that used a lot of RC, to a job on the international level of my union, to three international conferences for women that also used a lot of RC, to, most recently, a regional “think and action tank”¹¹ that works on policy-level solutions. I currently have a fairly high position in my union, running a local¹² that covers a state and has about three hundred and fifty members. I’m not the first woman to have done this job in the United States (thank goodness!), but I am maybe the third or fourth.

⁹ “Tons of” means very many.

¹⁰ “Not to mention” means and in addition.

¹¹ “Think and action tank” means a group of people doing research and taking action.

¹² A “local” means a local chapter of the union.

My whole union covers the United States and Canada and has five hundred thousand members, about two percent of whom are women.

FIGHTING RACISM

My women's committee, at fifteen years old, is the longest-running one in my union. I get to work on racism there, as more and more women of color get into the union. That's been terrific. My racism can look a lot like my classism—internal permission to be impatient with people. Back to sessions on “I am better than no one”!

Undocumented workers, mostly from Latin America, are horrendously exploited in construction. Often they face horrible conditions, including not getting paid at all for their work. Construction projects are awarded to the low bidder, so it's tough

for contractors who are following the rules to compete. For about a year I helped lead a group of about sixty undocumented drywall workers. We worked to help them learn their rights as workers in the United States and ensure that the Department of Labor would not go after¹³ their immigration status when enforcing wage and hour laws. We also helped them organize themselves to fight for fair wages and to share information about the contractors who were the worst exploiters. It was an incredible experience. I learned a lot of things, including more Spanish.

DEVELOPING LEADERS

What I haven't been able to figure out yet, and I suspect it's affected by my undiscovered classism, is developing new leaders. I have

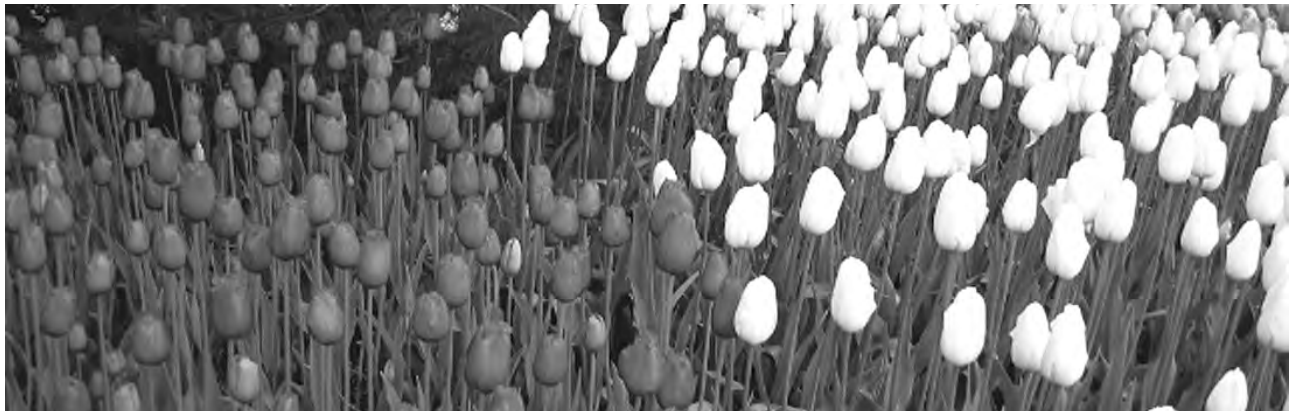
¹³ “Go after” means try to change.

a chronic that says, “No one can do what I can do,” that gets in my way. I'm still trying to move that one.

WORKING IN RC

In RC I've taught a few classes on class issues. I was also part of a support group that met for a few years called “Leading a Significant Life.” (We basically discharged on the direction “I decide to lead a significant life, and this means”) I think the thing I've done more than most people is work extensively on my oppressor patterns—my own, and my family's as colonizers on two continents. I couldn't have done what I've done without that work. My oppressor patterns would have caused bigger problems.

E—
USA



MATT WEATHERFORD

We Had *All* These Feelings Before

Many of us respond to the challenge of climate change with terror, deep discouragement, and a sense of powerlessness in the face of forces that seem way too big for us. However, we had *all* these feelings before we knew anything about threats to our environment. Climate change is like a magnet for these big, old feelings.

As we discharge and realize that these feelings are from the past, we will be in a much stronger position as we work toward elegant solutions to the problems of the present.

Pamela Haines
Philadelphia, Pennsylvania, USA
Reprinted from the e-mail discussion
list for RC Community members

Important Correction

The January 2014 issue of *Present Time* included two footnotes that need to be corrected:

- Footnote 2, on page 31: “The South refers to the states, in the southeastern part of the United States, that seceded from the union in 1861, leading to the U.S. Civil War.”

This statement is historically inaccurate. Seven Southern states did not secede from the union until after the start of the Civil War. One Southern state (Missouri) never seceded at all. These states are nevertheless Southern and part of the South, then and now. In addition, Louisiana and Texas are part of the South though geographically not a part of the southeastern United States.

- Footnote 3, on page 51: “A U.S. Southerner is someone from one of the states of the United States in which slavery was legal prior to the U.S. Civil War.”

This statement would make Southerners of all people in the thirteen original states of the United States—as slavery was legal in all of them, including Northern states, at various times prior to the Civil War. It was not legally abolished in some Northern states, such as New Jersey and New Hampshire, until the end of the Civil War and in Delaware until immediately prior to the war. That these Northern states had legalized slavery did not make them Southern states. They were and remain Northern states that had legalized slavery. Vermont and Maine alone of the Northern states never had legal slavery. Vermont abolished slavery in its constitution, and Maine was admitted to the union as a free state.*

* A free state is a state in which slavery was prohibited.



ROCKY MOUNTAINS, BRITISH COLUMBIA, CANADA
• BETH CRUISE

Sailing, and Noticing the Environment

This month I’ve started learning how to sail. I love how much it makes me notice the environment. I live in a big city, but there is a lake in the middle where I go sailing. It is nice to have a big area with no buildings. It’s the best to be on the water and to see the hills and buildings and people on all sides.

When I’m sailing, I need to find the wind and notice which direction it is coming from. (I don’t normally notice the wind, except to notice that it is cold!) I like having to pay attention to where the wind is coming from and using it to move my sailboat from one place to another.

Also, there are lots of really great birds and turtles around the lake. I like it when all the birds take off from the water all at once.

Fiona Clark
Seattle, Washington, USA



Getting Out RC Ideas

Tim Jackins answering a question at the Re-evaluation Counseling Community Resources staff workshop, December 2013

Question: About getting basic RC ideas out to the general population—how useful is that without close relationships and really sticking with people and helping them get through chronic distress? How useful is it to just get the basic ideas out about how discharge is good, people are good, and we can listen to each other? I think about how rapidly society is collapsing, and how long it takes to build relationships and get through chronic distress. But are RC ideas worth very much without the whole thing? Is it worth it to just get the basic ideas out?

Tim Jackins: I think it is very useful to get them out. How do we figure out which part of the challenge we take on? I suppose it depends on our circumstance, what we are good at, and what we can enjoy doing.

Getting basic RC ideas out to people clearly enough that they get to think about them and experience them is useful.

The fact that they have that experience, even though they are not going to be able to keep it going themselves, is important. If they get opportunities later, their mind will have information it otherwise wouldn't have had. It will be able to make new connections and allow these people to do new things.

How do you start a successful revolution? I think that's the basic question you are asking. How much do you need a dedicated core? How much do you need leadership? How much do you need a mass of people? I think we need a mix of all of these. We need a collection of people who have thought about, and are dedicated to thinking about, the process. They can provide the first set of ideas for

people, so they can begin thinking about them. They can provide the leadership while other leadership trains and practices. We also need a core of people to support those efforts and to broaden them out. They need to have a certain breadth of understanding and to be getting sessions so they can keep functioning well. And we need to have five million people who can understand a correct idea even though it goes against their distress—people who have discharged enough to know their minds can shift. We need all of those pieces.

How do you start a successful revolution? I think that's the basic question you are asking. How much do you need a dedicated core? How much do you need leadership? How much do you need a mass of people? I think we need a mix of all of these.

It is easy to get urgent as things speed up toward the collapse of our society. But I don't think the fact that they are speeding up is most meaningful in determining what we do. The increasing clarity of what's happening can actually help us by freeing us from having to answer all arguments. We won't have to spend a lot of time debating climate change with people

who are set against the idea. The fact of climate change is clear enough that people can't be as disruptive from a denial position any longer. As an individual, you might want to reach them, but in the shift forward, they are not going to be in the way very much.

We don't have to keep arguing those arguments anymore. Given the evidence, what people need is someone making a good decision. Then they can use the evidence, and the fact that someone moved, to make a new decision themselves and move. They often need someone to move first and show that it's possible to move from an old frozen position. They need to see someone who has decided to do it differently before they can entertain the idea themselves.

* "Take on" means undertake.



Wage Workers and RC

Harvey Jackins, at an RC workshop in 1973

Harvey: The powerful force for changing society is the wageworkers. Their role of being exploited is the clearest. The conditions of work tend to educate them, unite them, and organize them. They are the section of the population that has enormous power to bring about change. Their role in the economy is such that the production of value and wealth is completely dependent on their cooperation. Anytime they don't cooperate, the whole thing totters. No one got in or out of New York (USA) when the twelve bridge tenders struck.

Question: How will you get wage-workers involved? Is it difficult?

Harvey: No, it will happen. The RC Communities need to know the importance of wageworkers. We had to start with the people who were available. We're lousy with¹ middle-class intellectuals. We have deans and full professors and department heads hanging from the rafters,² and

doctors and lawyers all over the place, and we're glad to have them. These people have the leisure and the finances to investigate new ideas and have the habit of looking for something new. A large number of them pick up RC and get hooked,³ and good things happen. They're used to⁴ thinking about and trying new, difficult ideas. We have some sharp thinkers coming into RC just out of sheer intellectual appreciation for the logical consistency of our theory.

We have to start with these people; we're glad to have them. We just can't stop with them, because as a group the middle class is thoroughly conditioned to be vacillating, indecisive, timid. The working class has other conditioned patterns on it, and when we get them in our Communities, we will have difficulties. We'll feel that they are rude and stupid and gauche,⁵ and they'll offend our delicate sensibilities sometimes. But they've got guts.⁶ As a group, our timidity is laughable to them.

Once a significant group of wage workers take RC theory for their own, and practice it, you'll see things happen fast. They have not been flitting from blossom to blossom on an intellectual potpourri⁷ all their lives. They're starved for ideas that have meaning. They've been denied access to anything but a stupid television program and a glass of beer. The idea that they can think, grasp ideas, and stand up and take charge of things is going to excite them.

If you think RC spread quickly in the middle-class communities, that's nothing compared to what it will do among the workers. And black people. We have difficulty overcoming our racism enough to make real friends among black people. We need to get out of our rut, out of our timidity, and make friends with them. We have a similar block with workers, and we simply have to surmount it. It has to be a one-to-one, individual thing. There's no notion of putting out an RC pamphlet addressed to wage workers.

¹ "We're lousy with" means we have a great number of.

² "Hanging from the rafters" means everywhere.

³ "Get hooked" means become very interested.

⁴ "Used to" means accustomed to.

⁵ "Gauche" means crude, lacking in social graces.

⁶ "Guts" means courage.

⁷ A "potpourri" is a mixture of flowers, herbs, and spices.



ROB VENDERBOS

Working on the New Goal

Hello Carers of the Environment,

I would love to hear how you are working on the new RC goal on care of the environment—both yourself and in your classes and groups.

What I've done is give a brief history of the work on Goal 3 (our earlier goal on care of the environment)¹ and the process of working on the new goal at this year's ten Pre-World Conferences and then at the World Conference. I've had people "find their connection to the goal" by reading through it with attention and then discharging on the part of it they find most significant for themselves right now. People have been able to discharge well. They have had lots of thoughts and re-evaluations by reading through the goal and discharging. What have you tried?

Here is the 2013 goal:

That members of the RC Community work to become fully aware of the rapid and unceasing destruction of the living environment of the Earth. That we discharge on any distress that inhibits our becoming fully aware of this situation and taking all necessary actions to restore and preserve our environment.

Distresses have driven people to use oppression against each other and carry out destructive policies against all of the world. A full solution will require the ending of divisions between people and therefore the ending of all oppressions.

The restoration and preservation of the environment must take precedence over any group of humans having material advantage over others. We can and must recover from any distress that drives us to destroy the environment in our attempts to escape from never-ending feelings of needing more resource.



With love,

Diane Shisk
Alternate International
Reference Person
Seattle, Washington, USA

¹ Goal 3, as adopted by the 2001 World Conference of the RC Communities and reaffirmed by subsequent World Conferences: That members of the Re-evaluation Counseling Community put increased attention on discharging the distresses that have led to the continued degradation of the environment of the world and to discouragement about taking the actions necessary for its restoration.

Three of us reported on the RC Care of the Environment Conference to all of our Community. We read the new goal together and had sessions about the things that were difficult.

We have also had two classes on the topic, and we talked about it at our recent one-day workshop. Four of us are meeting on Skype² every fifteen days to discharge and keep thinking about what are we going to do with care of the environment in our lives and in the Community here.

We send each other articles and talk about topics related to care of the environment that are significant to us, and discharge. So far we have found that we need to work more on genocide and class oppression. Sexism has also been on the agenda, as has the difficulties of saying, and of course writing, our thoughts.

I want to write more about what we have discovered, but I need to do it in Spanish because it is easier for me. Someone has offered to translate for us, and that is going to be our next project on the topic of care of the environment.



Dulce Cisneros
Mexico D.F., Mexico

I led an Area³ workshop in November, and we spent the last part of the day reading the new goal on care of the environment. Earlier in the day we did some work on ending racism. I also mentioned the Native people on whose land we were meeting.

When we read the goal, most people seemed to put their attention on the part of it that says, "A full solution will require the ending of divisions between people and therefore the ending of all oppressions." Because it was a small group and this was the first time we were working on the goal, I wanted to listen to as many people as possible. The support-group format worked well.

I am a volunteer leader of an environmental organization. I am discharging in my sessions about the patterns I have to work around to make things work for the entire group. Of course, these patterns are full of various oppressions. I can clearly see why we need to eliminate all oppressions.

I need to talk to another volunteer leader in the near future and will have a chance to talk about distress patterns.

² Skype is a service that allows for audio and video communication between people via their computers.

³ An Area is a local RC Community.

I want to talk about the difference between the person and the patterns, because I cannot think of a more caring and human way to tell this person why I don't think they are the right person for a particular job.



Roberta Paro
Norwich, Connecticut, USA

I recently led a one-day workshop on care of the environment for the Vermont-New Hampshire (USA) Region.

Five local RCers met with me several times to help me get ready. They let me try out ideas for theory talks and counsel each of them in demonstration sessions, along with giving me extra discharge time. To build more support for myself, I had phone sessions with four people who attended the Care of the Environment Leaders' Conference.

In the week before the workshop, I had two-way sessions with thirteen people and received six and a half hours of counseling time. This is about twice the amount of counseling I normally do. In one session I remembered that Wytkske⁴ would be pleased that this workshop was happening, so I sent her a brief e-mail about it.

I also made phone contact with each participant. On the registration form I had asked what people were already doing for the environment, and during the call I appreciated the things they had mentioned, and offered a mini-session. I asked them each to bring to the workshop one bit of good news about the environment and to read Tim Jackins' article "A New Goal on Care of the Environment" in the October 2013 *Present Time*. I also asked them to answer the following question with whatever came to mind: "What is your biggest vision for the environment?" This gave me a sense of each person's current thinking. Some people let me hear their discouragement.

The organizer and I worked with the participants to arrange carpools, and each carpool was given a couple of tasks. One was a job to help the workshop go well (such as coordinating lunch, being in charge of recycling and compost, registering people, setting up the room, cleaning up the room, doing a literature skit, selling literature). The other was to create a new joke about care of the environment, based on typical U.S. joke forms: knock-knock. . . ; two (somebodies) walked into a bar . . . ; Bill McKibben⁵ died and arrived at the Pearly Gates⁶ . . . ; once

⁴ Wytkske Visser, the International Commonality Reference Person for Care of the Environment

⁵ Bill McKibben is a well-known U.S. environmental activist.

⁶ "The Pearly Gates" means heaven.



COSTA RICA • THERESA D'AMATO

there was a rabbi, a priest, a Protestant minister, and an environmentalist . . . ; a planet goes to the doctor and says, "I've got a fever," and the doctor says . . ." Throughout the workshop, we filled the time when folks were returning from mini-sessions with jokes or bits of good news and got to hear from each person several times. This helped lighten the day and keep everyone's attention out. And it was *fun*.

At the workshop, after introductions, a mini-session, and a song, we began to work on the new goal. I started by paraphrasing what Guy Wood, our Regional Reference Person, had said about it soon after he returned from the World Conference in August: the goal will help us face what has happened and is happening to the environment and take action together. I reminded the group that in RC we have a one-point program: "to use RC to seek recovery of one's occluded intelligence and humanness and to assist others to do the same." I also talked about the process of setting goals within the RC Community.

Then I summarized the goal in my own words, stating that we must change the way we live so all life on the planet can live, and that we must do this work together and end all oppression at the same time. After that, we did a mini-session in place—that is, without moving to different areas of the building. (We did each of the mini-sessions that followed in place as well.)

Then we gathered our attention and cuddled up with each other and I read the first eleven words of the goal (not even the whole first sentence). Some people were shaking or laughing. So I read the whole sentence slowly and deliberately, emphasizing parts of it that felt most important to me. Something like this: "That members of the RC Community work to become FULLY . . . AWARE . . . of the RAPID . . . and UNCEASING . . . DESTRUCTION . . . of the living ENVIRONMENT of the EARTH." Then we had another mini.

The next sentence I split into two, so that it was expanded, with a mini on each part: "That we discharge the distress that inhibits our becoming fully aware of this

continued . . .

TEACHING, LEADING, COMMUNITY BUILDING

... continued

situation.” (Mini.) “That we discharge the distress that inhibits our taking all necessary actions to restore and preserve our environment.” (Mini again.)

We continued through the entire goal in this manner. My sense was that folks got enough discharge that they were ready to go on to other topics.



Laurel Green
Rockingham, Vermont, USA

I e-mailed the new goal to the members of my ongoing class the week before we met and asked them to read it. In the class I spoke about how the goal came to be adopted and what it implied. We passed it around and read it aloud. I also did a couple of demonstrations, going with the clients to the part of the goal where they knew they could work. One of the demonstrations was on discouragement. Then we discharged in three-way sessions. Following that, I asked for insights and new thoughts. Several emerged!

I especially like this goal because it includes the elimination of greed, classism, and all oppression.



Glen Hauer
Berkeley, California, USA

In my ongoing class we reviewed the *Present Time* article about it⁷ and discussed the goal and discharged on it. It seemed very useful for everyone.



Selwyn Polit
Austin, Texas, USA

At the West Coast Canada and United States Reference Persons' Workshop, twelve people, led by Shelley Macy,⁸ did a topic group on the new goal on care of the environment. Shelley had us use a simple format that we thought might be useful to others in getting their Communities working on this goal:

The new goal was posted on the wall in large writing for all of us to read. We did a series of eight three-minute mini-sessions—changing partners after each mini, one right after the next—in which we looked at the goal and discharged on whatever piece of it we wanted to.

⁷ “A New Goal on Care of the Environment,” by Tim Jackins, on page 3 of the October 2013 *Present Time*

⁸ Shelley Macy is the Regional Reference Person for Idaho, Montana, and part of Washington, USA.

Our time together also included a brief opening go-round,⁹ a description by Shelley of the process used at the World Conference to set the goal, and a closing go-round in which we each shared one thing we learned and one thing we liked about the process.

What we liked about the process

- Fun! People did humorous things to keep it light, for instance our creative “human timer.”
- We got to hear other people's perspectives on the goal.
- Our thinking was stimulated by hearing and being listened to by a variety of people.
- Standing up and moving to change partners helped get our attention out between minis.
- We got through the whole goal in all its breadth, depth, and comprehensiveness without getting swamped or bogged down.
- Doing minis with so many people helped us connect with each other.

What we learned

- Destructive actions toward the environment are the physical result of our distresses.
- This could be a useful method for getting the Community working on the goal.
- I need to take pride in what I've already done toward the goal before doing more work on it.
- It wasn't until after several minis that I noticed the word “discharge” in the goal.
- Using the direction “This won't happen because . . .” brought lots of discharge.
- As an environmentalist, hearing the phrase “rapid and unceasing destruction” brought discharge.
- I discharged fear on becoming “fully aware” of the destruction of the environment.



Beth Cruise
Victoria, British Columbia, Canada

⁹ “Go-round” means time in which each person had a turn.

I'm pleased about the class I led today on the environment. I've tried them before, but this one really started moving things (probably because I've had some strong sessions on the topic).

After reading the goal in mini-sessions, we counseled on our own "environment story"— early connections to the environment, learning about the environment and its degradation, any attempts to influence it, activism, successes and failures, and so on. People loved it. Everyone had a story. It loosened things up and built attention. Then I counselled people in front of the group on the following:

- What do you need to discharge "to become fully aware of the rapid and unceasing destruction of the living environment of the Earth"?
- What do you need to discharge to "take all necessary actions to restore and preserve our environment"?
- And finally, in a really cheerful tone, "Catastrophic climate change won't happen because . . . ," based on Harvey's¹⁰ work on the threat of nuclear disaster.

There was a lot of laughing; the clienting was very animated. It became magnificently obvious by the end of the sessions that discharging about the environment points people quickly and directly to their chronic material.¹¹

Like with the work on racism, it was effective primarily because there was group attention to contradict the despair, discouragement, isolation, and feelings of being overwhelmed connected to the topic. Also helpful was my insistence to face the pull to avoid it. And it seemed important that we started the class with discharging racism; that helped us comprehend the intrinsic connection between the two topics.

Lynda Wightman
Sydney, New South Wales, Australia

¹⁰ Harvey Jackins'

¹¹ "Material" means distress.



MATT WEATHERFORD

TEACHING, LEADING, COMMUNITY BUILDING

I am a young adult Co-Counselor, leader, and musician from Germany. Not long ago I wrote a song whose lyrics are strongly influenced by RC theory:

Re-evaluation

By now I think I've found
The reason for my pain.
Why has my voice a satisfied sound,
Though I feel only strain?

It is so easy
But so hard to ignore emotions.
You might feel queasy
Or like you're swimming through oceans.

Scream them out—your fears—
And they will run away.
Please let them flow—your tears—
And no more days will be grey.

Feel your needs, listen to your heart
And you'll break through the wall of pain!
Take a risk and make a start,
So that you'll come back to your natural roots again!

Oh, can you take away
These patterns from my mind?
Help me do it every day
To see what lies behind!

It is not difficult,
I just need your attention,
No money and no gold,
To release my tension.

What is real, what is present, what is past?
You have to make your choice if you want
to laugh at last!
Every quarrel we have had has been "insane."
Now let us free our minds of the violent chain.

Who is responsible
For whom and for whose feelings?
Are problems solvable?
Let's discharge to look through these things!

But it is not your fault—
Sadness, anger, and shame.
All of these hurts are old
And no one is to blame.

Joachim Kremers
Bad Belzig, Brandenburg, Germany



PRAGUE, CZECHOSLOVAKIA • LANCE CABLK

◆◆◆◆◆ No Limits for Anyone ◆◆◆◆◆

I would propose that we keep clearly in mind that whenever we make contact with another person, our goal is to take that person completely along with us for complete liberation of every human intelligence in every way. We want that person to go just where we are going.

Anytime we do not avail ourselves of every bit of knowledge and every bit of skill and every opportunity we have with another person to do that, we've gotten confused, we're milling around.*

If you have no more opportunity than to say hello to someone, you say hello in the way that brings them along toward re-emergence. If you get stuck in the same train compartment with a total stranger, you think, "Aha! (unless you're too tired, in which case you take a nap) A chance to make a warm, close friend for the rest of my life and get him or her started on the road toward liberation for everyone!"

Harvey Jackins

From "Common Goals for All Humans,"
on pages 41 to 42 of *The Rest of Our Lives*

* "Milling around" means wandering around aimlessly, with no purpose.



SHIRA ROSEN

A Native Family Workshop

I would like to thank Shelley Macy¹ for her loving support and her courage to lead us in family work,² and Alison Ehara-Brown³ and the Dream Team for making a commitment to Native family work and getting in close with our children.

When I arrived at the Native Family Workshop—held in Yakama Nation (in Washington, USA) in September 2013—I was tired but my children were ready to play and engage. When the last parent came, we all met together then

Shelley and Alison let us go to sleep. Yes, sleep is important! We were all exhausted. We will travel to the ends of the earth if it means something better for our children, and we did.

The workshop was relaxed. Saturday was my birthday, so I had planned to have a great day playing with my children and having fun. I was not disappointed.

Toward the end of Saturday, my discouragement was coming up. It showed in my not being supportive of creativity time. I didn't ask my children what they would like to do for creativity. My thoughts were, "Just give up, Shelley, and let everybody go to bed, because nobody wants to do creativity." I actually said to her, "I don't think anyone is going to do creativity." She replied, "Well, let's just see. I think a couple of people want to

do something." What a contradiction⁴ it was to have Shelley not give up!

A young family friend, A—, and my youngest daughter, Liliana, were the first ones up there for creativity—giggling and laughing and being totally embarrassed. They wanted to do "the cup song."⁵ A— was going to sing and Liliana was going to play the cups, but A— could not stop laughing and decided not to do it. Liliana still wanted to do it, so she asked her sister, Minsoss, to sing the song. I was so proud of my youngest daughter for not giving up and asking her sister if she could do it. And I was so proud of my oldest daughter,

continued . . .

¹ Shelley Macy is the Regional Reference Person for Idaho, Montana, and part of Washington, USA.

² Family work is the application of Re-evaluation Counseling to the particular situations of young people, and families with young children. It entails young people and adults (both parents and allies) interacting in ways that allow young people to show and be themselves, and not be dominated by the adults.

³ Alison Ehara-Brown is the editor of *Heritage*, the RC journal about Native liberation, and an RC leader in Richmond, California, USA.

⁴ Contradiction to distress

⁵ "The cup song" is a song popularized by U.S. actress Anna Kendrick in the film *Pitch Perfect*. The original song, "When I'm Gone," was a bluegrass tune written by A.P. Carter and recorded in 1931 by the Carter Family.



... continued

SAN JUAN ISLANDS, WASHINGTON, USA • ALISA LEMIRE BROOKS

Minsoss, for backing⁶ her sister, getting up in front of everyone, and singing the song so that Liliana could play her tune with the cups. To my amazement, every single child, along with some allies and parents, went up there and showed themselves to the group with creativity.

I was impressed and happy that people were able to show themselves and share with the group. Shelley demonstrated her patience, love, and encouragement by scanning the room with her pleasant smile as if to say, “Go ahead, it’s okay; we want to see you shine.”

I was pleased that this workshop happened. I know it was not perfect and that we have a way to go with Native family work, but what a great start in the right direction. It brought hope to our Native RC Communities to have the first Native leaders’ family workshop in RC history. It sent the message that we are moving forward with Native liberation, and what an accomplishment!

Minquansis Sapiel

Old Town, Maine, USA

Reprinted from the RC e-mail discussion list for leaders of Native Americans

⁶ “Backing” means supporting.

The Benefits of Teaching RC

About a month ago I talked to my Co-Counseling class about the benefits I get from teaching RC. I wanted to let them know that I teach for myself, not as a sacrifice for other people, and that the rewards of teaching are well worth the effort. Here’s the list of benefits I shared with them, in no particular order:

- Staying close to RC theory—being reminded of this important information as I think about and prepare for the class, especially by reading the RC literature I assign to my students
- Seeing my significance—making a difference to people in a big, visible way that even I can’t deny
- Getting sessions that I wouldn’t otherwise get, that I might not have even noticed I needed—having to feel and face things in order to think about someone or make the class go well
- Sometimes getting to teach a class designed around what I need as a client—getting to think about myself as one of the members of my class
- Receiving extra resource from the RC Community because I teach—having more contact with other RC leaders, who are often the best counselors in the organization
- Being immersed in meaningful work
- Building available resources for myself—having excellent counselors in my town because I have recruited and taught them

- Expanding my influence through others—seeing my students improve the world around them, especially in their activism and parenting, in a way that they couldn’t have if I hadn’t taught them RC
- Contradicting feelings of victimization and powerlessness
- Giving back to this wonderful Community that has given so much to me
- Putting some money in my pocket to help offset the fees I pay for RC workshops, classes, Intensives,¹ and so on
- Teaching a class in my own home—not having to travel for my weekly RC class
- Receiving the appreciation, love, and devotion of my students—when you share RC with someone, and they really get² it, you have won their heart.
- Gaining the rewards of accountability—if I teach a class on addictions, I’m less likely to act on my addictions because I want to “practice what I preach”
- Accelerating my own re-emergence—many of the above make the discharge process work more quickly for me

¹ An Intensive is twenty hours of one-way Re-evaluation Counseling, for a fee, at Re-evaluation Counseling Community Resources, in Seattle, Washington, USA.

² “Get” means understand.

- Busting my isolation—at least once a week a wonderful group of people arrive at my home to spend time with me, and I usually have close contact with one or more of them between classes
- Having an incentive to keep my place tidy—my students coming over reminds me that I want to bring beauty and order to my home

- Meeting with my assistant before and after each class, thus getting extra closeness and discharge each time the class meets

This is my list. What's yours?

Glenn Johnson
Greenfield, Massachusetts, USA
Reprinted from the e-mail
discussion list for RC teachers



A Listening Project at Unizik



We did it at last! Seven of us participated in the first listening project¹ organized by the Unizik² RC Community, led by Professors Anayo and Chineze. When the university had their new intake matriculation,³ we were there listening to the young adults fully expressing their beautiful minds.

All the public universities had been in limbo for more than six months as the academic staff across the nation downed their chalk and markers. During the strike, we in the Enugu⁴ RC Community enjoyed the company and skills of the Unizik RC leadership.

We prepared for the listening project for over a month. We met a couple of times to discuss the plan and above all discharge on our young adult years. We had two support groups—one in Awka and one in Enugu. A week before the project, we met as a whole. It was an exciting moment for us all!

We held the listening project where the university legal officer was swearing in the new intakes to oaths of good behavior. After various speeches, it was celebration time with families and friends.

We couldn't mount canopies, as they would limit us in mixing with the happy crowd, so instead we floated easily. We also decided not to limit what the new intakes could talk about, and that helped.

We listened to many of the excited new students. At times the parents took turns, too. On our team were five lecturers and two non-lecturers. Most of the students wanted time with the lecturers. They found it difficult to understand how a professor could come down from the podium to mingle with them. For some it was their first contact with a professor one-on-one.

My highlight was listening to three new students from the northern part of Nigeria. They felt isolated because of cultural and language barriers and the mega-killings⁵ going on⁶ in the northern part of the country. They discharged on their isolation, and cultural and language challenges. I encouraged them to remain connected to each other.

At the end our team shared sessions and lots of discharge. We sat close, hugging each other and laughing real good.

Sincerely, a listening project is a wonderful medium for going public and getting people to appreciate RC tools. I am sure that the next RC class at Unizik will have a lot of young adults attending.

Kingsley Ibekwe
Enugu, Enugu State, Nigeria

¹ In an RC listening project, several Co-Counselors go to a public place and offer to listen to passersby—often about some important issue, such as racism or a current war. They may put up signs that invite people to share their thinking.

² Unizik is Nnamdi Azikiwe University, in Akwa, Anambra State, Nigeria.

³ "New intake matriculation" means enrollment of new students.

⁴ Enugu is the capital of Enugu State, Nigeria.

⁵ "Mega-killings" means very large number of killings.

⁶ "Going on" means happening.



HAWAII, USA • TIM JACKINS

An Important Milestone

Last November I had the opportunity of a lifetime to take part¹ in the International Young Adult Teachers' and Leaders' Workshop. It was a memorable and important milestone in my life.

My struggle all these years to get a visa paid off. I hadn't even stayed outside my *city* for a week, but to attend this workshop I spent more than a week outside my country. It was the first time I had travelled in flight to a foreign country. I felt no fear; nothing bothered me. All I wanted was to be at the workshop.

I was looking forward to making connections with young adults from across the globe, but as soon as I entered the workshop, I felt awkward. Except for Tim,² everyone was a stranger to me, and it looked like they all knew each other. Then, thankfully, I found one face that was familiar. It felt like discovering an oasis in a desert. Later the organizer and her assistants came and spoke to me.

After the workshop introductions, I gradually dared to reach for people I didn't know. All the differences among us were coming to my mind, but I kept on reminding myself of three things we had in common: we were all humans, RCers, and young adults.

Tim and Emily's³ talk about capitalism and how it has become part of young adults' material⁴ was wonderful. I loved the way Tim supported Emily and stood by her; it was an amazing model of leadership in RC.

Though I had organized many workshops in India, I loved the way

the organizer and her team coordinated and functioned at the workshop. It was teamwork—one for all, and all for one.

There was interpreting in front of the whole group and whisper interpreting around the room. I had the chance to interpret into my mother tongue up front. I could feel the effect of language oppression—how English has been dominating all other languages.

We did physical counseling⁵ sessions. It was nice to know that a person who is small can try physical counseling with a large person.

There were several topic groups and topic tables, including ones for people of the global majority, Asian-heritage people, and teachers in the wide world. At one of the dinner tables a few of us women started chatting and making fun about our crushes⁶ at the workshop. It turned out to be⁷ one of the best topic tables. We had a lot of laughter, fun, and enjoyment, and our connections became much stronger.

At a celebration of Shabbat,⁸ the Jews sang songs and talked about anti-Jewish oppression. It opened my eyes to how each group is targeted in one way or another and how badly we are separated and isolated.

I wanted to build a strong, lifetime connection with everyone at the workshop, but the workshop was coming to an end and I still had to reach many people. I started feeling sad. It was as if before I could even say hi to

Always Trying

As far as we can tell,¹ all human beings hate and resent having hurts still inside them. And although control patterns² get installed on top of this and hide it, all of us inside have been planning, all our lives, to find some way to get those hurts out. We've apparently become very controlled and discouraged, but we still try to find some way to get the recovery process started.

Harvey Jackins

From "Open Question Evening in Copenhagen," on page 55 of *Start Over Every Morning*

¹ "Tell" means perceive.

² A "control pattern" is a behavior or attitude a person (unawarely) adopts to keep from discharging.

¹ "Take part" means participate.

² Tim Jackins

³ Emily Bloch, the International Liberation Reference Person for Young Adults and the leader, with Tim Jackins, of the workshop

⁴ "Material" means distress.

⁵ "Physical counseling" is counseling in which a counselor, who has been trained to do it, provides aware and thoughtful physical resistance for a client to push and fight against.

⁶ "Crushes" are infatuations.

⁷ "Turned out to be" means resulted in being.

⁸ Shabbat is the Jewish Sabbath. It is a tradition at RC workshops for the whole workshop to celebrate Shabbat on Friday evening, as a contradiction to anti-Jewish oppression.

some people, I had to say 'bye.⁹ Tim spoke about building connections—what is workable and not workable—and suggested we make a connection with at least five people at the workshop and take their picture. It made a lot of sense to me. I realized that our oppressions drive us “crazy” in regard to relationships. After listening to Tim, I felt okay and could stay with reality. I knew who those five people were that I wanted to take with me forever.

My awkward feelings faded, and I could see how much we liked each other and how interesting we were to each other. By that night, people had become very close. We played a lot, sang, and danced. Though it was 2:00 AM, still we were singing, dancing,

⁹ “Bye” means goodbye.

chatting, and having fun. I led the group in some dancing, which I had never thought I would be able to do.

I realized that night that that is how we want to be: together, close, having a lot of fun, enjoying living, and having big lives. But young adult oppression keeps us away from play and fun and makes us feel like we need to be “responsible” and serious. In the name of making us independent, it pushes us into isolation. If it can have such an impact on young adults who are blessed with being able to discharge, how disastrous it must be for non-RCers. I decided that irrespective of whether I bring a lot of people into the RC Community or not, I should surely make RC ideas accessible to as many young people and young adults as possible.

On the last day of the workshop, I made it a point to share¹⁰ with the people with whom I had built a connection how beautiful and important it was for me. It was awesome to acknowledge and appreciate the support and love. Adults think we youngsters are confused about relationships, but actually we have better clarity. Relationships matter the most to us.

I am sure all of us are going to cherish this workshop and the connections we made. I feel like it was worth all the struggles and challenges. In fact, I am worth this wonderful experience.

S.J. Shashikala (Shashi)
Bangalore, India

¹⁰ “Made it a point to share” means deliberately shared.

A Young Leaders' Workshop

Hey, awesome young people! I wanted to share my reflection on the Young Leaders' Workshop,* since I didn't get a chance to write while I was there.

The workshop was such a powerful reminder of what's important. There's always something special about RC workshops with such a great group of young people. I love how playful we can be with each other and at the same time think well about each other as Co-Counselors. One thing young people's workshops can do really well is balance fun and playfulness with heavy feelings and discharge. It's awesome to see how smart we are about using RC as young people!

One of my favorite parts was having Mari and Tim remind us how big a part of young people's oppression it is to devalue and trivialize our relationships with each other. It seems so messed up that we can be so clear on how much we care about each other and like being together while we're at the workshop and then, as soon as we get home, start forgetting that having that contact was and is real.

* A workshop led by Mari Piggott and Tim Jackins, in New York, USA, in January 2014

I think it's a great direction to hold that we get to notice how much we care about other young people in our lives and how big a deal that is to us—really notice how hard we'd like to fight to be close if we didn't have so much early discouragement around this stuff. After the workshop I see clearly that one of the best ways to challenge young people's oppression is to fight to remember how much we care about each other and how cared about we are, and really let that matter to us.

Love you all!

Jamie Irwin
Wilmington, Delaware, USA
Reprinted from the RC e-mail discussion list for leaders of young people



MUSIC SHOP IN DOHA, QATAR • JEVERA TEMSKY

Taking Initiative in an RC Relationship

Hi Tim,¹

I was happy I got to have a mini-session with you at the workshop, and I want to share how much I appreciated what you had to say and give to us. I know I am not alone in this, but I feel like you were talking directly to me.

The struggles in our Region² and my struggles with some of the leadership have felt personal. For some time they have felt like my personal failing, or the fault of the other person—and like if he or she would simply die, the problem would cease to exist.

One of the people I have had challenges with was at the workshop. When our Region met at a mealtime, I glanced at her and saw that she looked to be having a particularly difficult time. So when we were done meeting as a group and people were having conversations with each other, I called her over to me. It looked like a big struggle for her to walk the distance to the empty seat beside me, and I noticed I was feeling that she looked like she hated me.

I thanked her for walking toward me and told her I would have come to her but that there was no seat. I said that it looked like she was having a hard time and that I wondered if I could help in any way.

I think it's important for you to know that I had pretty much³ given up on our relationship. In the past she had made some big mistakes in my direction, and I am sure she would say the same about me. I had told myself that I don't have to fix every difficulty and that it's okay to let some relationships fail. To a degree, I still feel this. But I do see the benefit in moving through a rigid decision.

She looked hesitant to accept my offer to counsel her, and I said that it might help her to hear what I thought of her. I was able to share many specific examples of how she was successful in her life and had acted with integrity, and what I liked about how she was living her life. This was good for both of us. She was crying as I shared. I told her it did not make sense that we be apart and that the reason we had such difficulty with each other was that we reminded each other of our traumatic backgrounds.

As I was sharing my thoughts, I noticed that I was softening toward her and that she looked to be softening toward me. (By this I mean that I was feeling less anger and apathy toward her and it looked like she was feeling less anger and apathy toward me.) Both of us were raised poor, with sexual impropriety from parents and older siblings, and I believe that neither of us could bear looking at the hardship on the face of the other. It was too familiar and restimulating. It is no wonder we kept deciding to avoid each other. It was, until now, the best solution.

I was able to use what you shared in the class about how we pin our chronics on other people,⁴ and how we are more likely to move through heavy material⁵ if we take charge and decide to remember that it is not about the person it has gotten attached to.

¹ Tim Jackins

² A Region is a subdivision of the International RC Community, usually consisting of several Areas (local RC Communities).

³ "Pretty much" means mostly.

⁴ "Pin our chronics on other people" means in an attempt to discharge our chronic distresses, act like they are due to other people in the present.

⁵ "Material" means distress.

She was able to tell me things she appreciated about me, and she let me know that it had never been true that she hated me, no matter what it had looked like.

We made a pinky-swear commitment⁶ to remember all this and that we actually care about each other and want to move through the material that confuses us.

So thank you, Tim! From my whole heart!

Anonymous

⁶ A "pinky-swear commitment" means a commitment we swore to keep by hooking our little (fifth) fingers together.

My Leadership in Russian RC

My introduction to RC goes back to the workshop on RC fundamentals conducted by Harvey Jackins, in 1990, in Leningrad (Russia). I remember my first experience of working in a demonstration. That workshop brought me to realize that Re-evaluation Counseling might be efficiently used in both my professional activity and my re-emergence.



ARIZONA, USA • ANGELA MARCHANT

Shortly afterward I invited Harvey to come to Bashkortostan (Russia). He accepted and after a month arrived in Ufa to conduct a three-day RC fundamentals workshop. I was impressed by his striking personality and inspired to start learning RC, so I went on attending RC workshops.

I ran my first seven-meeting introductory RC class for colleagues and acquaintances in 1993. Later on, I arranged weekly meetings attended by nurses, doctors, teachers, students, future psychologists, and pensioners. The participants included men, women, parents, and young adults. Because of my professional duties, I found it difficult to cope with the huge amount of RC those people needed. But I was lucky to start an RC Community in Ufa. Through that I acquired a lot of valuable practical experience that added to my professional knowledge of

psychotherapy and helped me in treating my patients.

I decided to open a division of psychotherapeutic service in a children's hospital to engage additional medical staff in offering psychological help to children and their parents. I trained young personnel on the state level, but my work in the RC Community never stopped. I kept organizing new classes, support groups, and workshops and tried to take every opportunity to attend International workshops for RC teachers and leaders. As a result, I had to change my professional orientation, which had a dramatic effect on my income. But I've never regretted my dedication to engaging in RC activity. Re-evaluation Counseling is my life's work that I am doing with love and pleasure. I am entirely devoted to RC and firmly believe in its high

potential for people's recovery. I keep introducing RC ideas into people's lives.

Re-evaluation Counseling has changed me and my life for the better. It has enabled me to keep my mind and body young. I am deriving great enjoyment and inspiration from every moment of life and am full of energy, enthusiasm, and creative ideas.

I am deeply grateful to all my counselors and the International RC leaders who have contributed to my recovery.

Venera Yamidanova
Ufa, Bashkortostan, Russia

Please take a look at the lists in the back of this *Present Time* and let us know if you find any inaccuracies. You can send corrections to <publications@rc.org> or to Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA.

Thanks very much!

*Rational Island
Publishers*



WARM SPRINGS RESERVATION, OREGON, USA • LANCE CABLK

“Today’s Thought”

Dear RC users of electronic media,

The home page of the RC website now hosts “Today’s Thought.” This RC thought about the world—usually from Harvey Jackins or me—changes daily.

Many people have requested assistance in making this page the home page of their Internet browser. If you do that, the RC home page, and this thought about reality, will be the first thing that appears on your screen when you log on to the Internet.

There are many different types of web browsers. We have written out below, for the three most common types, how to make the RC website and “Today’s Thought” the home page. Try these instructions and see if having an RC thought as your starting point helps you to hold perspective.

With love and appreciation,
Tim Jackins

For Safari

- 1) Open Safari.
- 2) Open <www.rc.org>.
- 3) Choose PREFERENCES from the Safari menu and click GENERAL.
- 4) At the “Home Page” setting, click SET TO CURRENT PAGE.

For Internet Explorer

- 1) Open Internet Explorer.
- 2) Open <www.rc.org>.
- 3) Click TOOLS on the Menu bar, then choose INTERNET OPTIONS. Internet Options dialog box appears.
- 4) Click the GENERAL tab.

For Mozilla Firefox

- 1) Open Mozilla Firefox.
- 2) Open <www.rc.org>.
- 3) On a Mac, choose PREFERENCES from the Firefox menu and click GENERAL. On Windows, choose TOOLS menu and click OPTIONS.
- 4) At the “Home Page” setting, click SET TO CURRENT PAGE.



MORRO ROCK STATE PRESERVE, CALIFORNIA, USA • NANCY LEMON

Family Work at a Community Workshop

This past year my Area¹ Reference Person, Gregg Wagner, seized an opportunity to do family work² at our Community workshop. It was an interesting and useful experiment and a huge success from my perspective.

Two infants came with their parents to the workshop. They were there to make it possible for their parents to attend. One infant (a two-month-old) came for the day on Saturday with her mom (who is in Co-Counseling) and her dad (who has done a fundamentals class but is currently not in RC). The other young person (about eleven months old) came for the whole weekend with her mom and dad, both of whom are currently in our RC Community.

We had done something like that before. What was unusual this time was that Gregg devoted a couple of hours on Saturday afternoon to a playday.³ In the midst of working on our relationships with each other, battling racism and sexism and anti-Jewish oppression, thinking about our GLBTQ⁴ constituency, and taking on⁵ issues of class, we got to put our minds behind the two young people in our midst. And of course when we did that, all those other things got tackled too. It jiggled them all and made working on them more possible.

In our Community there is a wide range of experience with family work, and even the two families had different pictures of what it is and why we do it. So this was a daring experiment on Gregg's part.

I thought it was hugely successful. It gave us an opportunity to experience family work in the midst of a Community workshop. We got to try something new with our home base, the people in Co-Counseling whom we are closest to, in a situation in which our core chronic material⁶ was up in our faces.⁷

For some it was their first taste ever of family work. What a great way to be introduced to it! The dad who is not currently in RC was willing and even pleased to participate. He has relationships with several of us and had done a fundamentals class, all of which made it possible for him to be included. Others of us who are more "experienced" got to push ourselves in new ways, reach for these families where they were at, and get a better picture of what the struggles were.

There were definitely lots of feelings. Some people got a clearer picture of their own early material. Some were just upset and rattled and didn't know why. All the feelings were good.

On Saturday evening, Gregg did a go 'round⁸ and everyone got to share what the experience had been like for them. That was super useful too.

It was great to try this at a Community workshop, to put everything aside and stretch ourselves to really think about two young people and their parents. For me, it made anything and everything feel possible.

Rachel Landsberg
New York, New York, USA
Reprinted from the RC e-mail discussion
list for leaders of family work

¹ An Area is a local RC Community.

² Family work is the application of Re-evaluation Counseling to the particular situations of young people, and families with young children. It entails young people and adults (both parents and allies) interacting in ways that allow young people to show and be themselves, and not be dominated by the adults.

³ A "playday" is a several-hour workshop that includes time for children to do whatever safe activities they want to do, with the encouragement and appreciation of the adults present, and to discharge if they wish. It also includes discharge time for the adults.

⁴ Gay, Lesbian, Bisexual, Transgender, Queer

⁵ "Taking on" means facing and doing something about.

⁶ "Material" means distress.

⁷ "Up in our faces" means being acutely felt.

⁸ "Did a go 'round" means had each person take a turn.



LYNDALL KATZ

A Safe Environment for Learning to Lead

The great problem before people everywhere in the wide world is lack of leadership. Everywhere people are eager to do something effective about their conditions, even where their patterned appearance and behavior give a different impression. People are frustrated and sometimes turn to destructive outlets out of their frustration, but in reality they are everywhere anxious to take constructive actions. Lack of leadership and lack of policy are the crucial problems—the lack of leadership *with* a correct policy.

One of the effects of oppression has been to occlude people's inherent talent for leadership—this inherent ability of every intelligence to organize other intelligences with it for joint effort. Even though each person is a potential leader, the person is usually unaware of this potential, and people everywhere are currently frustrated by the lack of leadership.

Our RC Community . . . can play a systematic role in the production of leadership. How do you learn to be a leader? Well, with great fear and trembling, as all of you know. It feels like a terribly risky business to take such initiative. Where do you find the safety to do this trembling and begin to assume your role? In RC classes. What happens to people who agree to dust the erasers or be an assistant or finally try to teach an RC class? They go up against their fears in an environment that is safe and supportive.

We have section* leaders and assistant section leaders at a workshop. What happens? What does a section leader get to do at a workshop? Gets to practice being a very responsible leader in conditions where he or she can't possibly make very many

* What Harvey is calling a section we now call a support group.

mistakes or fail very badly. If one is an assistant section leader and gets up to lead, the section leader is watching, ready to step in and say, "You did fine; can I just make a small point here?" before one can have a disastrous experience. If one makes a small mistake, one gets a session afterward. Section-support-group leaders come to the breakfast meeting and get to boast of how well their sections are going, but they also get the chance to raise any unsolved problems. When they do, somebody has some suggestions and somebody else has some encouragement. All the conditions for growing safely into leadership are being provided. This is working. No one has ever grown leaders as fast as we have.

Harvey Jackins
From *Logical Thinking About a Future Society*, pages 91 to 92



© MONNIE PAASHUIS

RC Has Been Invaluable

Looking back at my 2013 highlights, our RC national conference in Lagos and the workshops in Unizik and Enugu (Nigeria) stand out brightly.

Re-evaluation Counseling has been invaluable in maintaining peace in my family and other relationships this year despite sharp differences and painful divisions. I'm sure this is true for RCers all over the world. It has helped me come to terms with the heartbreaking bloodshed I see in my country every day. I don't know how else I could have dealt with the anger inside.

Many thanks to all the people who make RC possible. God bless you all.

Chineze Obi-Okoye
Awka, Anambra State, Nigeria



Money, Financial Inequality, and RC



LK

Below are some observations about money and financial inequality and their impact on us in the RC Community. Also included are some thoughts about how we can take charge to move forward even within an oppressive economic system.

THE CURRENT SITUATION

Income inequality is increasing in the United States and around the world. The number of millionaires, the wealth of the richest citizens, and the number of people living in poverty are all increasing. In the United States and Western Europe there is a hollowing out of the middle class. A small percentage of middle-class people are becoming rich, and many more are struggling financially and dropping out of the middle class. This is a result of the workings of our current economic system—a system that thrives on generating profits that economically benefit the owning class, and its highly paid service support (lawyers, doctors, accountants, financial advisors, middle managers, and so on), while exploiting the labor of the vast majority of people and maintaining a permanent class of the unemployed and underemployed.

This situation has an impact on us in the RC Communities. It affects us both as individuals trying to live good, re-emergent lives and as a Community trying to spread the tools of RC to more people and develop the leadership of RCers—especially people of the global majority, who, because of racism, are disproportionately affected by the harshness of our economic system.

Sites where we hold workshops are demanding advanced deposits. They are also charging higher prices, which leads to higher fees for workshops. More RCers are needing financial support to attend workshops, and some are simply choosing not to attend, in part because they cannot afford to miss the opportunity to earn money during the workshop time frame. The amount of money donated to the Re-evaluation Foundation (which supports the spread of RC and the development of RC leaders) is for the most part not changing, while requests for funding are increasing. And the impact of the oppressive economic system will only be greater as the RC Communities continue to grow among lower-income people and people of the global majority.

WHAT WE CAN DO IN THE RC COMMUNITIES

As RCers, we all benefit from having the broadest possible diversity within the RC Communities and seeing that no one is excluded for the lack of financial resources. To move the Communities forward within an increasingly oppressive economic system, I think we need a multi-pronged approach.

Here are some beginning thoughts about what that approach might be. Some of them apply more to those who currently have more than they need; others to those who do not have the financial resources to meet their needs.

1. *Work to transform the economic system.*

The current economic system, capitalism, is destructive to all of our lives and to the planet. Although it is an improvement over some previous economic systems, it has demonstrated that it is unworkable and unsustainable due to contradictions produced by the system itself.

We can ask people thoughtful questions to help them find and express their thinking about the economic system and future alternatives. We can initiate discussions—in our families, friendships, neighborhoods, schools, and workplaces—about money and finances, thus breaking the oppression of silence about money. We can participate in organizations, like labor unions, work cooperatives, and social change organizations, that have an explicit goal of changing the economic system. We can organize people in whatever settings we find ourselves to talk about and work on money and class issues.

2. *Handle our present economic situation.*

We cannot fully have what we want for our own and others' lives until oppression ends and we transform the economic system. However, there are things we can do to take charge and manage as best we can under present economic conditions:

- We can accurately assess our personal economic situation. What are our resources (savings, income, income potential, assets, and so on)? What are our liabilities (debts, obligations, mortgages, loans, and so on)? In what direction are we presently headed (increased debt, reduced debt, increased savings)? What do we expect in the future, and how have we planned for it (health crises, children's future needs, elder care, and so on)?

- We can understand our expenses. This could mean keeping track of them for several months. Where does the money go? What do we buy? What would we like to buy? What do we really need versus what are we manipulated into buying (by an oppressive society intersecting with our distresses)? Does it make sense to reduce our cost of living and, if so, how? Marcie Rendon¹ has challenged us to think

continued . . .

¹ Marcie Rendon is the International Liberation Reference Person for Native Americans.

TEACHING, LEADING, COMMUNITY BUILDING

... continued

about cutting our consumption in half. What would we need to discharge, and what actions would we need to take, to move in this direction?

- We can become competent in handling money—balancing our checkbook, creating a personal budget, managing our spending against our budget, implementing a savings plan, computing our own taxes. Many of us struggle in these areas. If you do, you are not alone. We also need to understand basic finance and economics, like inflation, the stock market, and interest rates. To do so we might need to act outside of old distresses about math, business, and learning. Becoming competent in handling money will help our lives go better. Economics and finance are inherently interesting, and we need to understand them in order to think well about ourselves and those around us.

- We can face that we must see to² our own financial well-being within the oppressive economic system. Our greatest security is in our principles and our close, committed friends and allies, but those principles and friends are not always sufficient. If there is a shortfall between our financial resources and our financial needs, how can we close that gap?

- We can recognize that we are not to blame for any difficulty we have in “succeeding” within this economic system. If we have a financial shortfall, it is due to an oppressive society, plain and simple. It is not a personal shortcoming; it is nothing to feel bad or beat ourselves up about. That the oppressive society has put so many roadblocks in our way is something to be outraged about.

- We can figure out what we need to discharge in order to take charge of generating more financial resources for ourselves. We can identify the steps we can take within an oppressive economic system, and act accordingly.

3. Contribute to the RC Communities.

We can pay as much as is appropriate for RC workshops and classes, using sliding scales as a guide. Sliding scales are an attempt within the RC Communities to have “progressive taxation” and provide the resource of RC classes and workshops to people regardless of their financial circumstances. Those of us with higher incomes or with accumulated or inherited wealth need to pay what we can afford.

If we have more financial resources than we need, we can also donate money to the Re-evaluation Foundation or directly to the RC Communities. No other organization has the tools and theory that RC does for transforming individuals and our society. Each of us has benefitted

² “See to” means take responsibility for.

tremendously from participating in RC. Why wouldn't we donate to the organization that has played such an essential role in improving our lives and the lives of people we care about? I think we need to discharge anything in our way of putting RC at the top of our list of organizations to which we contribute financially.

In addition, all of us can do fundraising for the RC Communities and the Re-evaluation Foundation. In my experience, both with myself and in counseling many others, raising money for RC is an excellent way to reclaim power and share RC with those closest to us.

Let's support RC financially so as to make it as widely available as possible. Reaching people with RC is the only way we will have the lives and the world that we truly desire.

4. Initiate Regional,³ Area,⁴ and constituency-based work to help people discharge on money and see to their economic health and well-being.

Discharging on money and toward economic health and well-being needs to be a more consistent focus of the RC Communities. People are up against an oppressive society as well as their internalized oppression. They cannot be expected to figure out economic health and well-being without counseling assistance and the perspective outside of distress that Co-Counselors can offer. In addition to discharging on the topics described above, we can all benefit from discharging on the following:

- Earliest money memories
- Pulls toward greed, often based on scarcity recordings⁵
- Discerning real needs from pseudo-needs
- Facing the destructive nature of our current economic system and stripping away any pretense that things are okay as they are

We can completely discharge the distresses we have about money. We can take steps to see to our own economic health and well-being within an oppressive society. And we can act to make the world right so that everyone's real needs are met.

“George Bailey”
USA

³ A Region is a subdivision of the International RC Community, usually consisting of several Areas.

⁴ An Area is a local RC Community.

⁵ Recordings means distress recordings.

Important RC Resources!

Now available!

The 2013 Guidelines for the Re-evaluation Counseling Communities

New cover—updated contents—photos!

This document guides the work of the RC Communities. It is a must-read for all Co-Counselors who would like to fully understand our wonderful project.

\$3.00 (U.S.)
plus postage and handling

The full text of the *Guidelines* can also be found and searched electronically on the RC website at <www.rc.org>.

Working Together to End Racism

A pamphlet introducing RC from the perspective of ending racism

\$2.00 (U.S.), plus postage and handling



ANSEL ADAMS WILDERNESS, SIERRA NEVADA, CALIFORNIA, USA • LISA VOSS

Short Talks by Tim Jackins, on CD

Rational Island Publishers has been producing a series of CDs of talks given by Tim Jackins at recent RC workshops. They are intended primarily for RC teachers but can be ordered by anyone. A new CD is produced each quarter. The series is called *RC Teacher Updates*.

For a complete list of all the CDs produced up until now, see pages 105 to 106 of this *Present Time*.

Anyone can order any of the CDs for \$10 (U.S.) each, plus postage and handling.

The entire 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, and 2013 four-CD sets are also available to anyone, for \$25 per set, while supplies last.

If you are a certified RC teacher, the upcoming four CDs per year are available on a subscription basis, and mailed out quarterly, for \$25 a year. You can order up to three years at a time.

Web special: The 12-CD set for 2006, 2007, and 2008, and the 12-CD set for 2009, 2010, and 2011, are each available for \$40 per set—if you order them on the RC website <www.rc.org>.

For ordering information, see page 110.

The RC Website

There is a website for Re-evaluation Counseling at <www.rc.org>. At this site you will have easy access to a large amount of information about Re-evaluation Counseling, including:

- RC theory (basic theory, including an introduction to RC, *The Art of Listening*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (how to start RC, what to do in a session, counseling techniques, how to lead support groups)
- The *Guidelines for the Re-evaluation Counseling Communities*, 2013 edition, and forms
- Articles by RC leaders and Community members (from *Present Time* and other RC journals)
- Translations of articles into many languages
- Language liberation information
- Resources for workshop organizers
- Contact information for ordering literature from Rational Island Publishers
- An online fundamentals of Co-Counseling class
- Outlines for teaching fundamentals classes, in English and Spanish, and articles about teaching RC
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 1998)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- International Reference Person Perspectives
- And more

How to Contact Us Online

- The International RC Community: ircc@rc.org
- United to End Racism: uer@rc.org
- Rational Island Publishers (orders, and billing questions): litsales@rc.org (or order on our website at www.rationalisland.com)
- Re-evaluation Counseling Community Resources (Intensives and office matters only): rcoffice@rc.org
- Automatic response e-mail about RC: info@rc.org
- For sending photos: photos@rc.org

Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC.

Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via e-mail is much more difficult than learning it in a regular class and requires a higher level of commitment to the learning process and to regular Co-Counseling sessions.

If you are already participating in a regular RC class, or are an RC teacher, you may still have access to the articles used in the online class by enrolling in the class as an inactive member. Please note, however, that all of the materials used are already published and available in printed issues of *Present Time* and other Rational Island Publishers publications. The online class organizes these materials, making them more easily accessible.

Please see the RC website at <www.rc.org/page/onlineclass> for more information about how to sign up for either active or inactive membership in the online fundamentals class.

United to End Racism

United to End Racism (UER), an ongoing program of the Re-evaluation Counseling Communities, is on the web at <www.rc.org/publication/uer/contents>. The e-mail address for UER is <uer@rc.org>.

United to End Racism is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling.

BOOKS



RATIONAL ISLAND PUBLISHERS


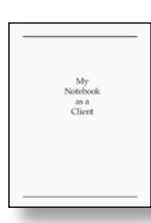
719 2ND AVENUE NORTH, SEATTLE, WASHINGTON 98109, USA

TELEPHONE: +1-206-284-0311 FAX: +1-206-284-8429 E-MAIL: <litsales@rc.org> WEBSITE: <www.rationalisland.com>

(ORDER FORM ON PAGE 110)

BOOKS • BOOKS • BOOKS • BOOKS • BOOKS

<p>THE HUMAN SIDE OF HUMAN BEINGS The Theory of Re-evaluation Counseling</p>	<p><i>By Harvey Jackins</i></p>	<p>An introduction to a completely new theory of human behavior.</p>	<p>Paper: \$4 (ISBN 1-885357-07-9) Hardcover: \$6 (ISBN 1-885357-53-2)</p>
<p>AN UNBOUNDED FUTURE</p> 	<p><i>By Harvey Jackins</i></p>	<p>The ideas and developments in counseling, 1995-1999.</p>	<p>Paper: \$13 (ISBN 978-1-584-29-150-3)</p>
<p>THE KIND, FRIENDLY UNIVERSE</p>	<p><i>By Harvey Jackins</i></p>	<p>Counseling theory, 1992-1995.</p>	<p>Paper: \$13 (ISBN 0-885357-10-9) Hardcover: \$16 (ISBN 0-885357-09-5)</p>
<p>A BETTER WORLD</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1989-1992.</p>	<p>Paper: \$13 (ISBN 0-913937-64-9) Hardcover: \$16 (ISBN 0-913937-63-0)</p>
<p>START OVER EVERY MORNING</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1987-1989.</p>	<p>Paper: \$13 (ISBN 0-913937-35-5) Hardcover: \$16 (ISBN 0-913937-36-3)</p>
<p>THE LONGER VIEW</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1985-1987.</p>	<p>Paper: \$13 (ISBN 0-913937-18-5) Hardcover: \$16 (ISBN 0-913937-17-7)</p>
<p>THE REST OF OUR LIVES</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1983-1985.</p>	<p>Paper: \$13 (ISBN 0-913937-06-1) Hardcover: \$16 (ISBN 0-913937-05-3)</p>
<p>THE RECLAIMING OF POWER</p>	<p><i>By Harvey Jackins</i></p>	<p>Theoretical and organizational advances from 1981 to 1983.</p>	<p>Paper: \$13 (ISBN 0-911214-87-9)</p>
<p>THE BENIGN REALITY</p>	<p><i>By Harvey Jackins</i></p>	<p>Important breakthroughs in human perception of the Universe and the empowerment of the individual against oppression, discouragement, and powerlessness.</p>	<p>Paper: \$16 (ISBN 978-1-58429-163-3)</p>
<p>THE UPWARD TREND</p>	<p><i>By Harvey Jackins</i></p>	<p>Collected writings on Re-evaluation Counseling, 1973-1977.</p>	<p>Paper: \$10 (ISBN 0-911214-63-1) Hardcover: \$13 (ISBN 0-91121463-1)</p>
<p>THE HUMAN SITUATION</p> 	<p><i>By Harvey Jackins</i></p>	<p>A collection of writings on Re-evaluation Counseling. Revised edition, containing updated chapters: <i>The Postulates</i>, <i>Multiplied Awareness</i>, and <i>Allow Ourselves Time to Grow</i>.</p>	<p>Paper: \$7 (ISBN 0-913937-47-9) Hardcover: \$9 (ISBN 1-58429-106-0)</p>

<p>"QUOTES"</p>	<p><i>By Harvey Jackins</i></p>	<p>Memorable, pungent, pithy comments.</p>	<p>Paper: \$6 (ISBN 0-913937-75-4)</p>	
<p>HARVEY JACKINS MEMORIAL</p>			<p>The photographs, quotations, poems, and condolences on display at a memorial for Harvey Jackins at Personal Counselors on September 12, 1999, and an autobiographical talk Harvey gave at a workshop in 1981.</p>	<p>Paper: \$6 (ISBN 1-8429-067-6)</p>
<p>THE LIST</p>	<p><i>By Harvey Jackins</i></p>	<p>Revised Edition. "Everything I know about Re-evaluation Counseling (and the world) until now."</p>	<p>Hardcover only: \$50 (ISBN 1-885357-48-6) (no quantity discount)</p>	
<p>FUNDAMENTALS OF CO-COUNSELING MANUAL</p>	<p><i>By Harvey Jackins</i></p>	<p>For beginning classes in Re-evaluation Counseling. A free copy of the <i>Guidelines for the Re-evaluation Counseling Communities</i> will be included with each purchase of this manual.</p>	<p>Paper: \$8 (ISBN 1-58429-073-0)</p>	
<p>A NEW KIND OF COMMUNICATOR</p>	<p><i>By Harvey Jackins and others</i></p>	<p>Sixth revision. A Re-evaluation Counseling teacher's manual.</p>	<p>Paper: \$5 (ISBN 978-1-58429-160-2)</p>	
<p>ROUGH NOTES FROM CALVINWOOD I</p>	<p><i>By Harvey Jackins and others</i></p>	<p>Transcript of the first Re-evaluation Counseling Classroom Teachers' Workshop. Second revised edition.</p>	<p>Paper: \$7 (ISBN 0-913937-71-1)</p>	
<p>ROUGH NOTES FROM BUCK CREEK I</p>	<p><i>By Harvey Jackins and others</i></p>	<p>Transcript of the first Re-evaluation Counseling Workshop.</p>	<p>Paper: \$15 (ISBN 0-911214-52-6)</p>	
<p>ROUGH NOTES FROM LIBERATION I & II</p>	<p><i>By Harvey Jackins and others</i></p>	<p>Transcript of a workshop for Co-Counselors interested in liberation movements.</p>	<p>Paper: \$10 (ISBN 0-911214-42-9) Hardcover: \$15 (ISBN 0-911214-46-1)</p>	
<p>MY NOTEBOOK AS A COUNSELOR AND MY NOTEBOOK AS A CLIENT</p>			<p>Pre-fabricated pairs of notebooks with standard outlines for filling in individual material.</p>	<p>Large/letter size (8 1/2 x 11 inches): \$10 per pair (ISBN 0-913937-39-8) Small/pocket size (4 1/4 x 5 1/2 inches): \$10 per pair (ISBN 0-913937-40-1)</p>
<p>ZEST IS BEST</p>	<p><i>By Harvey Jackins</i></p>	<p>Poems.</p>	<p>Hardcover: \$7 (ISBN 0-911214-06-2)</p>	
<p>THE MEANINGFUL HOLIDAY</p>	<p><i>By Harvey Jackins</i></p>	<p>Poems.</p>	<p>Hardcover: \$5 (ISBN 0-911214-05-4)</p>	
<p>FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE—PART I</p>		<p>Outlines and suggested readings for twenty-seven fundamentals classes.</p>	<p>Paper: \$25 (ISBN 978-1-58429-140-4) (no quantity discount)</p>	
<p>FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE (LIBERATION)—PART II</p>		<p>How to teach the liberation theory of forty-one different constituencies.</p>	<p>Paper: \$15 (ISBN 978-1-58429-167-1) (no quantity discount)</p>	

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)

All prices are in U.S. dollars. We accept checks in most local currencies, and Visa or Mastercard. Postage and handling costs to be added.

LITERATURE IN OTHER LANGUAGES

The important job of translating RC literature is done by volunteers. Truus Jansen is the Rational Island Publishers Translation Coordinator. If you are interested in volunteering your translation skills, contact Truus, c/o Re-evaluation Counseling Community Resources, 719 2nd Avenue North, Seattle, Washington 98109, USA. Tel. +1-206-284-0311, e-mail: <ircc@rc.org>.

The Translation Coordinators for each language are listed on the RC website at <www.rc.org> and on page 99 of this *Present Time*.

LITERATURE IN LANGUAGES OTHER THAN ENGLISH

(If none is noted, Harvey Jackins is the author.)

ACHOLI / LUO

Cako Kit Me Leyo Lok
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 1-58429-062-5

Kit Me Cako Le-he Ki Lok
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-063-3

AFRIKAANS

*Hoe om "Her-evaluering
Berading" te begin* (How to Begin
"Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-094-3

AMHARIC

The Human Side of Human Beings
Paper: \$4 ISBN 1-885357-43-5

العربية (ARABIC)

Shuruk No. 1
(contains Fundamentals Manual,
The Human Side of Human Beings,
The Art of Listening, and How to Give
Children an Emotional Head Start)

Paper: \$3 ISBN 0-913937-83-5

How to Give Children an Emotional
Head Start by Marjon Riekerk

Paper: \$2 ISBN 0-913937-67-3

The Postulates of Re-evaluation Counseling

Paper: \$2 ISBN 0-913937-21-5

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-77-0

How to Begin "Re-evaluation Counseling"

Paper: \$1 ISBN 1-58429-050-1

Who's in Charge?

Paper: \$2 ISBN 1-58429-102-8

EUSKARA (BASQUE)

Nire koadernoak partaide naizenerako
Nire koadernoak entzule naizenerako
(Client/Counselor Notebooks)

Paper: \$10/pair ISBN 1-58429-125-7

Nola eman umeei emozio-egoera hobea
(How to Give Children an Emotional Head
Start) by Marjon Riekerk

Paper: \$2 ISBN 1-58429-129-X

Zelan hasi Berrebaluaketa Prozesuan
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-153-4

中文 (CHINESE)

人类人性的一面——再评价咨询理论
(附:相互咨询基础)
(The Human Side of Human Beings and the
Fundamentals Manual)

Paper: \$5 ISBN 0-911214-84-4

再评价咨询的基本假设
(The Postulates of
Re-evaluation Counseling)

Paper: \$2 ISBN 0-913937-27-4

再评价咨询的显著特征
(The Distinctive Characteristics of
Re-evaluation Counseling)

Paper: \$2 ISBN 0-913937-31-2

再评价咨询的由来
(How "Re-evaluation Counseling" Began)

Paper: \$2 ISBN 0-885357-42-7

怎样开始做相互咨询
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-042-0

倾听孩子
(Listening to Children)
by Patty Wipfler

Paper: \$7 ISBN 7-301-03872-0

家庭咨询工作指南
(Family Work)
by Patty Wipfler and others

Paper: \$4 ISBN 1-58429-093-5

夫妻之间相互倾听
(Co-Counseling For Married Couples)

Paper: \$2 ISBN 978-1-58429-131-2

倾听的艺术
(The Art of Listening)

Paper: \$2 ISBN 978-1-58429-155-8

再评价咨询的核心概念与见解的新发展
(The Key Concepts and Insights
of Re-Evaluation Counseling To Date)

Paper: \$2 ISBN 978-1-58429-132-9

如何咨询早期性记忆
(Counseling on Early Sexual Memories)
by Joan Karp

Paper: \$3 ISBN 978-1-58429-154-1

男性的解放 (节选本)
(The Liberation of Men, Abridged Edition)
by John Irwin, Harvey Jackins,
and Charlie Kreiner

Paper: \$3 ISBN 978-1-58429-159-6

HRVATSKI JEZIK (CROATIAN)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-56-8

Fundamentals Manual

Paper: \$6 ISBN 0-913937-57-6

CESTINA (CZECH)

An Introduction to Co-Counseling
by Dan Nickerson

Paper: \$1 ISBN 1-58429-064-1

DANSK (DANISH)

Det Menneskelige I Mennesker
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-64-X

Handbog Genvurderingsvejledning
(Fundamentals Manual)

Paper: \$6 ISBN 0-911214-55-0

Hvordan man kommer i gang med
"Genvurderings Vejledning"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-089-7

NEDERLANDS (DUTCH)

Het menselijke aan de mens
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-65-8

Handleiding voor de beginselen
van het counselen, voor basisklassen in
Herwaarderingscounselen
(Fundamentals Manual)

Paper: \$6 ISBN 0-911214-31-3

De situatie van de mkens
(The Human Situation)

Paper: \$7 ISBN 0-911214-88-7

De goeden en de groten in de kunst
(The Good and the Great in Art)

Paper: \$2 ISBN 0-913937-94-0

Een rationale theorie over seksualiteit
(A Rational Theory of Sexuality)

Paper: \$2 ISBN 0-913937-95-9

*Wat er mis is met de 'geestelijke
gezondheidszorg' en wat er aan gedaan
kan worden*

(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-885357-59-1

Mijn aantekeningen als client
Mijn aantekeningen als counselor
(Client/Counselor Notebooks)

Paper: \$10/pair ISBN 1-885357-39-7

Zo begin je met
"Herwaarderingscounselen"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-059-5

De man (The Human Male)
by *Harvey Jackins and others*

Paper: \$3 ISBN: 1-58429-090-0

*Counselen over vroege seksuele
herinneringen* (Counseling on Early Sexual
Memories) by *Joan Karp*

Paper: \$2 ISBN: 1-58429-103-6

Samenwerken om racisme te beëindigen
(Working Together to End Racism)
by *Tim Jackins and others*

Paper: \$2 ISBN: 1-58429-105-2

ESPERANTO

La Homa Flanko de Homoj
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-32-1

FARSI

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-92-4

Fundamentals Manual

Paper: \$6 ISBN 1-885357-18-4

How "Re-evaluation Counseling" Began

Paper: \$2 ISBN 1-885357-49-4

How Parents Can Counsel Their Children
by *Tim Jackins*

Paper: \$4 ISBN 978-1-58429-026-1

An Introduction to Co-Counseling
by *Dan Nickerson*

Paper: \$1 ISBN 1-885357-41-9

FILIPINO

*Kung Papaano Mabibigyan Ang Mga Bata
Ng Kalusugang Emosyonal*
(How to Give Children an Emotional Head
Start) by *Marjon Riekerk*

Paper: \$1 ISBN 1-885357-73-7

SUOMEA (FINNISH)

Parikeskustelun Perusteet
(Fundamentals Manual)

Paper: \$6 ISBN 0-913937-68-1

Ihmisen Tila (The Human Situation)

Paper: \$4 ISBN 91-88804-054

*Miten Aloittaa "Uudelleenarvottava
Pari-kestustelu"*

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-1-58429-0889

Nuorten tukeminen ja ymmärtäminen
(Understanding and Supporting Young People)
by *Jenny Sazama*

Paper: \$2 ISBN 978-1-58429-143-5

Ihmisen inhimillinen puoli
(The Human Side of Human Beings)

Paper: \$4 ISBN 978-1-58429-142-8

FRANÇAIS (FRENCH)

Le côté humain des êtres humains
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-41-0

Hardcover: \$6 ISBN 0-911214-56-9

Manuel de base de la Co-écoute
(Fundamentals Manual)

Paper: \$6 ISBN 1-58429-095-1

Le courant ascendant
(The Upward Trend)

Paper: \$10 ISBN 0-911214-78-X

Le processus d'apprentissage
(The Nature of the Learning Process)

Paper: \$2 ISBN 1-885357-45-1

*Comment donner aux enfants un bon
départ affectif* (How to Give Children
an Emotional Head Start)
by *Marjon Riekerk*

Paper: \$2 ISBN 0-913937-33-9

*Comment débuter "la Réévaluation par la
Co-écoute"*
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-045-5

*Ce qui ne va pas dans le système de la
"santé mentale" et comment y remédier*
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-58429-049-8

A l'écoute des enfants
(Listening Effectively to Children)
by *Patty Wipfler*

Paper: \$7 ISBN 1-58429-126-5

*Travailler ensemble pour éliminer le
racisme* (Working Together to End Racism)
by *Tim Jackins et d'autres*

Paper: \$2 ISBN 1-58429-101-X

Ordre et beauté: de leur utilité
(The Uses of Beauty and Order)

Paper: \$2 ISBN 1-58429-120-6

Une introduction à la Co-écoute
(An Introduction to Co-Counseling)
by *Dan Nickerson*

Paper: \$1 ISBN 1-58429-137-0

*La nécessité de fixer des objectifs à long
terme* (The Necessity of Long Range Goals)

Paper: \$2 ISBN 1-58429-121-4

Humain au masculin (The Human Male)
by *Harvey Jackins et d'autres*

Paper: \$3 ISBN 978-1-58429-141-1

La Compétition—une activité inhumaine
(Competition—An Inhuman Activity)
by *Perry Saidman*

Paper: \$2 ISBN 978-1-58429-144-2

La Co-écoute pour les couples mariés
(Co-Counseling for Married Couples)

Paper: \$2 ISBN 978-1-58429-152-7

DEUTSCH (GERMAN)

Die Menschliche Seite der Menschen
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-58429-098-6

Handbuch für elementares Counseling
(Fundamentals Manual)

Paper: \$6 ISBN 0-911214-39-9

Die Situation des Menschen
(The Human Situation)

Paper: \$7 ISBN 0-911214-75-5

Kindern wirkungsvoll zuhören
(Listening Effectively to Children)
by *Patty Wipfler*

Paper: \$7 ISBN 978-1-58429-138-1

*Wie man mit Neuauswertungs-
counseling beginnt*
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-145-9

ΕΛΛΗΝΙΚΑ (GREEK)

Η ανθρώπινη πλευρά των ανθρώπων
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-913937-13-4

Βασικές αρχές της Συμπαράστασης για
Αναθεώρηση
(Fundamentals Manual)

Paper: \$6 ISBN 0-911214-71-2

Αξιιώματα της Συμπαράστασης για
Αναθεώρηση
(The Postulates of Re-evaluation Counseling)

Paper: \$2 ISBN 0-911214-99-2

Πώς θα βοηθήσεις τα παιδιά να ξεκινήσουν τη
ζωή τους γεμάτα καλά συναισθήματα
(How to Give Children an Emotional
Head Start)

by *Marjon Riekerk*

Paper: \$2 ISBN 1-887357-47-8

Εισαγωγή στη Συμπαράσταση για
Αναθεώρηση
(An Introduction to Co-Counseling)
by *Dan Nickerson*

Paper: \$1 ISBN 1-885357-39-7

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

Πώς ν' αρχίσεις "Συμπαράσταση για Αναθεώρηση"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-046-3

Το κλάμα
(Crying)
by *Patty Wipfler*

Paper: \$3 ISBN 1-58429-107-9

Πώς να δώσουμε ένα χέρι βοήθειας στο θυμωμένο παιδί
(Reaching For Your Angry Child)
by *Patty Wipfler*

Paper: \$3 ISBN 1-58429-109-5

Πώς γιατρεύουμε τους φόβους των παιδιών
(Healing Children's Fears)
by *Patty Wipfler*

Paper: \$3 ISBN 1-58429-108-7

Πώς βάζουμε όρια με τα παιδιά
(Setting Limits with Children)
by *Patty Wipfler*

Paper: \$3 ISBN 1-58429-110-9

Ξεχωριστή ώρα
(Special Time)
by *Patty Wipfler*

Paper: \$3 ISBN 158429-135-4

עברית (HEBREW)

הפן האנושי בבני האדם
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-58429-113-3

Fundamentals Manual

Paper: \$6 ISBN 0-911214-70-4

מה לא תקין במערכת "בריאות הנפש"
ומה ניתן לעשות בקשר לכך
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-58429-028-5

כיצד לתחיל "עוץ להערכה מחדש"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-077-3

כיצד להעניק לילדים בסיס רגשי איתן
(How to Give Children an Emotional Head
Start) by *Marjon Riekerk*

Paper: \$2 ISBN 1-885357-40-0

אמנות ההקשבה.
(The Art of Listening)

Paper: \$2 ISBN 1-58429-076-5

טיוטת מדיניות לשחרור גברים.
(The Human Male)
by *Harvey Jackins and others*

Paper: \$3 ISBN 1-58429-051-X

רעיונות מרכזיים ותובנות של יעוץ להערכה
מחדש נכונים להיום. חלק א'
(The Key Concepts and Insights
of Re-evaluation Counseling To Date Part 1)

Paper: \$3 ISBN 978-1-58429-158-9

MAGYAR (HUNGARIAN)

Az emberi lények emberi oldala
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-22-2

Bevezetés a kölcsönös támogatásba
(Fundamentals Manual)

Paper: \$6 ISBN 0-913937-87-8

A férfiak felszabadítása
(The Liberation of Men) by *John Irwin,*
Harvey Jackins, and Charlie Kreiner

Paper: \$3 ISBN 0-913937-85-1

Bevezetés a kölcsönös támogatásba
(An Introduction to Co-Counseling)
by *Dan Nickerson*

Paper: \$1 ISBN 1-885357-60-5

Hogyan támogathatják a szülők
gyermeküket (How Parents Can Counsel
Their Children) by *Tim Jackins*

Paper: \$4 ISBN 1-885357-61-3

The Postulates of Re-evaluation
Counseling

Paper: \$2 ISBN 0-911214-93-3

Hogyan kezdjünk támogatni
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-885357-62-1

BAHASA INDONESIA (INDONESIAN)

Fundamentals Manual

Paper: \$6 ISBN 0-913937-29-0

ITALIANO (ITALIAN)

Il Lato Umano Degli Esseri Umani
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-73-9

Manuale Elementare
di Rivalutazione Attraverso
(Fundamentals Manual)

Paper: \$6 ISBN 0-911214-74-7

Sixteen chapters from
The Human Situation
Paper: \$1 per chapter,
available as pamphlets

Il Piacere Della "Leadership"
(The Enjoyment of Leadership)

Paper: \$3 ISBN 1-885357-21-4

Como Dare ai Bambini un Punto di
Partenza Vantaggioso a Livello Emotivo
(How to Give Children an Emotional Head
Start) by *Marjon Riekerk*

Paper: \$2 ISBN 1-885357-25-7

Lo Sfogo dei Primi Ricordi Sessuali
(Counseling on Early Sexual Memories)
by *Joan Karp*

Paper: \$3 ISBN 1-885357-00-1

Cosa c'è di Sbagliato nel Sistema
di "Igiene Mentale"
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-885357-20-6

Come Avviare le "Rivalutazione attraverso
il Co-ascolto"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-081-1

日本語 (JAPANESE)

人間性回復へのアプローチ
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-913937-78-9

コウ・カウンセリング初級マニュアル
(Fundamentals Manual)

Paper: \$6 ISBN 1-58429-096-X

再評価カウンセリングのはじまり
(How "Re-evaluation Counseling" Began)

Paper: \$2 ISBN 1-885357-33-8

アジア人の解放
(The Liberation of Asians)

by *Cheng Imm Tan*

Paper: \$3 ISBN 1-885357-36-2

若い人をサポートし、共に生きる
(Understanding and Supporting
Young People)

by *Jenny Szama*

Paper: \$2 ISBN 1-58429-066-8

「メンタルヘルス」システムの誤りとは
何か 私たちにできること

(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-58429-047-1

貧困の中を生きてきた私達

(We Who Were Raised Poor: Ending
the Oppression of Classism)
by *Gwen Brown*

Paper: \$2 ISBN 1-58429-061-7

コウ・カウンセリングの始め方(再評価カ
ウンセリング)

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-081-1

再評価カウンセリングの会 コウ・カウ
ンセリングへの招待

(A Welcome to RC, and An Introduction
to Co-Counseling)
by *Dan Nickerson*

Paper: \$1 ISBN 1-58429-056-0

性に関する初めの記憶をカウンセリング
する

(Counseling on Early Sexual Memories)
by *Joan Karp*

Paper: \$3 ISBN: 1-58429-079-X

男性の解放

(The Liberation of Men)
by *John Irwin, Harvey Jackins,*
and Charlie Kreiner

Paper: \$2 ISBN: 1-58429-054-4

人間がおかれている状況 第2巻
(The Human Situation, Vol. 2)

Paper: \$7 ISBN: 0-913937-47-9

男性解放の草案 人間である男性
(The Human Male)

by *Harvey Jackins and others*

Paper: \$2 ISBN: 1-58429-115-X

性についての理性的な考え方
(A Rational Theory of Sexuality)

Paper: \$2 ISBN: 1-58429-133-8

再評価カウンセリング・コミュニティの
ためのガイドライン 2009 年版
(Guidelines for the Re-evaluation Counseling
Communities, 2009)

Paper: \$3 ISBN: 978-158429-156-5

KANNADA

Fundamentals Manual

Paper: \$6 ISBN 0-911214-79-8

KISWAHILI

Mwongozo wa Misingi
(Fundamentals Manual)

Paper: \$6 ISBN 0-913937-79-7

Jinsi ya Kuanza "Tathmini ya Ushauri"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-080-3

LIETUVIŲ KALBA (LITHUANIAN)

Pagrind vadov lis (Fundamentals Manual)

Paper: \$6 ISBN 1-885357-16-8

MALAYALAM

The Human Side of Human Beings

Paper: \$4 ISBN 1-58429-068-4

मराठी (MARATHI)

The Human Side of Human Beings

Paper: \$4 ISBN 1-885357-44-3

NORSK (NORWEGIAN)

En teori om menneskelighet
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-80-1

*Hvordan vi kan gi barn et følelsesmessig
forsprang* (How to Give Children an Emo-
tional Head Start) by Marjon Riekerk

Paper: \$2 ISBN 1-885357-58-3

Lederskap er en fornøyelse
(The Enjoyment of Leadership)

Paper: \$3 ISBN 0-913937-65-7

Hvordan starte med "parsamtale"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-146-6

POLSKI (POLISH)

W Pełni Ludzkich Możliwości
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-34-6

*Specyficzne Cechy Wzajemnego
Pomagania*

(The Distinctive Characteristics
of Re-evaluation Counseling)

Paper: \$2 ISBN 1-885357-15-X

PORTUGUÊS (PORTUGUESE)

O Lado Humano Dos Seres Humanos
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-66-6

LIMBA ROMÂNĂ (ROMANIAN)

Latura Umana A Oamenilor
(The Human Side of Human Beings)
(rough draft)

Paper: \$4 ISBN 0-913937-49-5

The Human Situation

Paper: \$7 ISBN 58429-069-2

An Introduction to Co-Counseling
by Dan Nickerson

Paper: \$1 ISBN 1-58429-039-0

Eliberarea Babaților
(The Liberation of Men)
by John Irwin, Harvey Jackins,
and Charlie Kreiner

Paper: \$3 ISBN 1-58429-040-4

A New Kind of Communicator

Paper: \$4 ISBN 1-58429-055-2

The List

Hardcover: \$50 ISBN 973-36-0335-X

РУССКИЙ ЯЗЫК (RUSSIAN)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-50-9

The Enjoyment of Leadership

Paper: \$3 ISBN 0-913937-66-5

Fundamentals Manual

Paper: \$6 ISBN 1-58429-057-9

The Postulates of
Re-evaluation Counseling

Paper: \$2 ISBN 0-911214-95-X

How to Give Children an Emotional Head
Start by Marjon Riekerk

Paper: \$2 ISBN 1-885357-37-0

SAMI

How to Give Children an Emotional Head
Start by Marjon Riekerk

Paper: \$2 ISBN 82-91816-27-1

SHONA

Musimboti we kuzvisunungura
(Fundamentals Manual)

Paper: \$6 ISBN 0-913937-91-6

SLOVENSKÝ (SLOVAK)

ĽUDSKÉ V ČLOVEKU
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-58429-117-6

ESPAÑOL (SPANISH)

El lado humano de los seres humanos
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-08-7

*Manual elemental del escucha para clases
elementales del Proceso de Reevaluación*
(Fundamentals Manual)

Paper: \$6 ISBN 0-911214-83-6

La situación humana
(The Human Situation)

Paper: \$7 ISBN 0-911214-29-1

*Cómo empezar el "Proceso de
Reevaluación"*
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-885357-50-8

El arte de escuchar
(The Art of Listening)

Paper: \$2 ISBN 158429-136-2

*Cómo dar a los niños y las niñas
una ventaja emocional*
(How to Give Children an Emotional Head
Start) por Marjon Riekerk

Paper: \$2 ISBN 0-913937-37-1

*Cómo pueden madres y padres ser
escuchas de sus hijos e hijas*
(How Parents Can Counsel Their
Children) por Tim Jackins

Paper: \$4 ISBN 0-913937-74-6

*Primer taller latinoamericano:
Preguntas y demostraciones*
(Transcript of the first Latin American workshop)

Paper: \$5 ISBN 0-913937-70-3

Acomodando la discapacidad
(Accommodating Disability)
por Marsha Saxton

Paper: \$2 ISBN 0-913937-72-X

*Qué está mal en el sistema de "salud men-
tal" y qué puede hacerse acerca de ello*
(What's Wrong with the "Mental Health" System
and What Can Be Done About It)

Paper: \$3 ISBN 1-885357-01-X

El gozo del liderazgo
(The Enjoyment of Leadership)

Paper: \$3 ISBN 0-913937-97-5

*Pensando logicamente sobre una
sociedad futura* (Logical Thinking
About a Future Society)

Paper: \$3 ISBN 1-885357-12-5

Competición—Una actividad inhumana
(Competition—An Inhuman Activity)
por Perry Saidman

Paper: \$2 ISBN 1-885357-13-3

Introducción a Co-Escucha
(An Introduction to Co-Counseling)
por Dan Nickerson

Paper: \$1 ISBN 1-885357-17-6

*Trabajando sobre las memorias sexuales
tempranas* (Counseling on Early Sexual Memo-
ries) por Joan Karp

Paper: \$3 ISBN 1-885357-63-X

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

Renunciemos a falsas expectativas y "desilusiones" (Give Up False Expectations and Disappointment)

Paper: \$2 ISBN 1-58429-044-7

La impotencia es un fraude (Powerlessness is a Fraud)

Paper: \$2 ISBN 1-58429-048-X

El uso de las "afirmaciones sutiles (de la realidad)" (The Intensive Use of "Understatements")

Paper: \$2 ISBN 1-58429-060-9

Cómo escuchar eficazmente a niños y niñas (Listening Effectively to Children) por *Patty Wipfler*

Paper: \$7 ISBN 1-58429-074-9

Trabajar juntos y juntas para eliminar el racismo (Working Together to End Racism) por *Tim Jackins y otras personas*

Paper: \$2 ISBN 1-58429-123-0

La Lista (The List)

Hardback: \$25
ISBN 978-1-58429-148-0

El Varón (The Human Male) por *Harvey Jackins y otras personas*

Paper: \$3 ISBN 978-1-58429-123-7

SVENSKA (SWEDISH)

Det Mänskliga hos Människan (The Human Side of Human Beings)

Paper: \$4 ISBN 91-7810-654-0

Handbok I Omvärderande Parsamtal (Fundamentals Manual)

Paper: \$6 ISBN 91-88804-09-7

Människans Situation (The Human Situation)

Paper: \$7 ISBN 91-88804-0-4

Den uppåtsträvande tendensen (The Upward Trend)

Paper: \$10 ISBN 91-971405-0-3

Hur Man Ger Barn Ett Känsломässigt Försprång (How to Give Children an Emotional Head Start) by *Marjon Riekerk*

Paper: \$2 ISBN 0-913937-33-9

Hur Föräldrar Kan Parsamtala Sina Barn (How Parents Can Counsel Their Children) by *Tim Jackins*

Paper: \$4 ISBN 91-971405-62

En introduktion till omvärderande parsamtal (An Introduction to Co-Counseling) by *Dan Nickerson*

Paper: \$1 ISBN 91-88804-00-3

Införlivad rasism (Internalized Racism) by *Suzanne Lipsky*

Paper: \$2 ISBN 91-88804-01-1

Att parsamtala kring tidiga sexuella minnen (Counseling on Early Sexual Memories) by *Joan Karp*

Paper: \$3 ISBN 91-88804-02X

Hur man börjar parsamtala (How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 91-88804-11-9

தமிழ் (TAMIL)

The Human Side of Human Beings
Paper: \$4 ISBN 0-913937-30-4

Fundamentals Manual
Paper: \$6 ISBN 0-913937-16-9

TELUGU

Fundamentals Manual
Paper: \$6 ISBN 1-58429-070-6

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)



LINCOLN WOODS STATE PARK, LINCOLN, RHODE ISLAND, USA • MARJORIE SMITH

PAMPHLETS

ALL PRICES ARE \$2.00 (U.S.) EXCEPT WHERE INDICATED OTHERWISE. 20% OFF PRICE FOR 10 TO 19 COPIES; 40% OFF FOR 20 OR MORE COPIES (OF ONE TITLE). POSTAGE AND HANDLING COSTS WILL BE ADDED. ORDER FORM ON PAGE 110.

**ABORIGINAL AUSTRALIANS
HEALING THE HURTS OF RACISM**

by Kerrie Tim. A description of how Aboriginal people have used RC in eliminating racism and recovering from internalized racism.

ACCOMMODATING DISABILITY

by Marsha Saxton. An essay on meeting the challenges of including disabled people in the RC Communities.

ALL THE TIME IN THE WORLD

by Margery Larrabee. An account of an experience with RC.



THE ART OF LISTENING

by Harvey Jackins. A succinct review of the interactions involved in paying attention.

**CO-COUNSELING
FOR MARRIED COUPLES**

by Harvey Jackins. A guide to self-help for marriage problems.

**THE COMMUNICATION
OF IMPORTANT IDEAS**

by Harvey Jackins. An essay on interpersonal communication.

COMPETITION—AN INHUMAN ACTIVITY

by Perry Saidman. From a talk on competition.

THE COMPLETE APPRECIATION OF ONESELF

by Harvey Jackins. An essay on an important piece of RC theory.

COUNSELING ON EARLY SEXUAL MEMORIES

by Joan Karp. 2nd ed. A thorough description of techniques being used to discharge distresses connected in any way at all to sex. Price: \$3.00

CREATING A JUST WORLD:

LEADERSHIP FOR THE TWENTY-FIRST CENTURY

by Pamela Roby. A revised version of the Presidential Address given to the Society for the Study of Social Problems. Price: \$3.00

**THE DISTINCTIVE CHARACTERISTICS
OF RE-EVALUATION COUNSELING**

by Harvey Jackins. What differentiates Re-evaluation Counseling from humanistic psychologies.

THE ENJOYMENT OF LEADERSHIP

by Harvey Jackins. Price: \$3.00

FAMILY WORK

by P. Wipfler, D. Shisk, T. Jackins, L. Kenny, C. Esser, L. Garcia, E. Brown, W. Cooper, and J. Yoder. Many articles on building RC family work. Price: \$4.00

THE FLEXIBLE HUMAN IN THE RIGID SOCIETY

by Harvey Jackins. An essay on the rational relationship of the individual to society.

THE GOOD AND THE GREAT IN ART

by Harvey Jackins. Distress, attitudes, and transcendence in art.

**GUIDELINES FOR THE RE-EVALUATION
COUNSELING COMMUNITIES**

2009 edition. Price: \$3.00

HOW PARENTS CAN COUNSEL THEIR CHILDREN

by Tim Jackins. Price: \$4.00

HOW “RE-EVALUATION COUNSELING” BEGAN

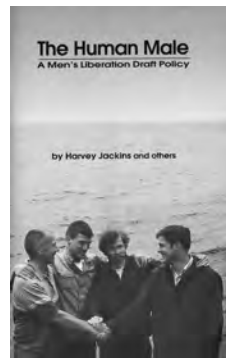
by Harvey Jackins. The story of how RC started.

HOW TO BEGIN “RE-EVALUATION COUNSELING”

A convenient pocket-size booklet with simple instructions. Price: \$1.00

HOW TO GIVE CHILDREN AN EMOTIONAL HEAD START

by Marjon Riekerk.



**THE HUMAN MALE: A MEN'S
LIBERATION DRAFT POLICY**

by Harvey Jackins and others. An overview of the nine institutions that oppress men and a program for liberation. Price: \$3.00

INTERNALIZED RACISM

by Suzanne Lipsky. An essay on the internalization of racist oppression.

**AN INTRODUCTION
TO CO-COUNSELING**

by Dan Nickerson. Price: \$1.00

IRISH LIBERATION POLICY

by Ann Brennan, Trish Glynn, Breda Kelly, Pascal McCulla, Keith McVeigh, Seán Ruth, Shalini Sinha, Brian Smeaton, and Mick Stuart.

IS DEATH NECESSARY?

by Harvey Jackins. Conjectures on the possibility of physical immortality.

LETTER TO A RESPECTED PSYCHIATRIST

by Harvey Jackins.

**THE LIBERATION OF ASIANS: THINKING ABOUT ASIAN
OPPRESSION AND LIBERATION FOR PEOPLE OF
ASIAN HERITAGE LIVING OUTSIDE OF ASIA**

by Cheng Imm Tan. Price: \$3.00

THE LIBERATION OF MEN

by John Irwin, Harvey Jackins, and Charlie Kreiner. “The Liberation of Males,” “It’s Time for Men to Organize,” and “Giving Up Sexism.” Price: \$3.00



LISTENING EFFECTIVELY TO CHILDREN

by Patty Wipfler. Essays on special time; playlistening; tantrums and indignation; children's crying, fears, and anger. Price: \$7.00

THE LOGIC OF BEING COMPLETELY LOGICAL

by Harvey Jackins. An essay on being rational.

LOGICAL THINKING ABOUT A FUTURE SOCIETY

by Harvey Jackins. Proposals for

rational attitudes and actions during the collapse of the current society. Price: \$3.00

THE NATURE OF THE LEARNING PROCESS

by Harvey Jackins. A guide to the solution of learning difficulties.

THE NECESSITY OF LONG RANGE GOALS

by Harvey Jackins. The role of farsighted goals in the achievement of immediate ones.

PERMIT THEIR FLOURISHING

by the staff of the Palo Alto Pre-School. First year of the pre-school. Price: \$3.00

THE POSTULATES OF RE-EVALUATION COUNSELING

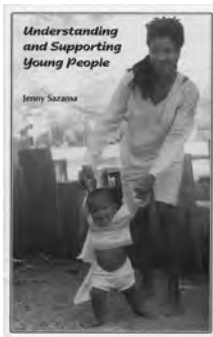
by Harvey Jackins. The axiomatic foundations of Re-evaluation Counseling theory.

A RATIONAL THEORY OF SEXUALITY

by Harvey Jackins. Common sense and good thinking in a turbulent area of human cultures.

RE-EVALUATION COUNSELING: A "CULTURALLY COMPETENT" MODEL FOR SOCIAL LIBERATION

by Eduardo Aguilar. A Chicano looks at Re-evaluation Counseling.



UNDERSTANDING AND SUPPORTING YOUNG PEOPLE

by Jenny Sazama. How adults can be allies to young people.

UNITED TO END RACISM AND THE UNITED NATIONS WORLD CONFERENCE AGAINST RACISM: DURBAN, SOUTH AFRICA, AUGUST 2001

Includes a description of United to End Racism's (UER's) work at the United Nations World Conference Against Racism, color photos, a list of

the UER workshops, a sample of UER flyers, and graphics of three UER posters. Price: \$3.00

THE USES OF BEAUTY AND ORDER

by Harvey Jackins. The importance of upgrading an individual's environment.

WE WHO WERE RAISED POOR: ENDING THE OPPRESSION OF CLASSISM

by Gwen Brown. An essay on the strengths and difficulties of being raised poor and how to fight classism.

WHAT'S WRONG WITH THE "MENTAL HEALTH" SYSTEM AND WHAT CAN BE DONE ABOUT IT

A Draft Policy prepared for the Re-evaluation Counseling Communities. Price: \$3.00

WHERE DID GOD COME FROM?

by Harvey Jackins. A seminal essay on rationality and religion.

WHO'S IN CHARGE?

by Harvey Jackins. An essay on responsibility.

WHY LEAD IN RC

by Gwen Brown. A personal account of the benefits of leading in RC.

WORKING TOGETHER TO END RACISM: HEALING FROM THE DAMAGE CAUSED BY RACISM

by Tim Jackins and others. A pamphlet written for the United Nations World Conference Against Racism about what we in RC have learned from our work to end racism.



CHEN PINGJUN

JOURNALS

Older issues contain important information not found in newer ones. We encourage you to read all issues.

journals • journals • journals • journals • journals

BLACK RE-EMERGENCE for people interested in black liberation. (Alysia Tate is the editor. Send articles and letters to Sondra McCurry, 22230 Euclid Ave., #511, Euclid, Ohio 44117, USA, or e-mail to <smccurry@ameritech.net>.) Issue No. 1 available, \$1.00 each; Issues No. 2, 3, and 4 available, \$2.00 each; Issues No. 5, 6, 7, 8, 9, 10, and 11 available, \$3.00 each.



THE CARING PARENT for people interested in parenting. (Send articles and letters to Hao-Li Tai Loh, 423 Brookway Road, Merion Station, Pennsylvania 19066, USA, or e-mail to <tai_loh@msn.com>.) Issues No. 1 and 2 available, \$2.00 each; Issues No. 3, 4, 5, and 6 available, \$3.00 each.

CATHOLIC JOURNAL for everyone interested in Catholic liberation. (Send articles and letters to Marian Fredal, 1410 Drake St., Madison, Wisconsin 53711, USA, or e-mail to <mhfredal@gmail.com>.) In preparation.

CLASSROOM, a journal of the theory and practice of learning and educational change. (Send articles and letters to Kimkya Nailah, 4-74 48th Ave., Apt. 15M, Long Island City, New York 11109, USA, or e-mail to <hithisisewe@msn.com>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3, 4, and 5 available, \$2.00 each; Issues No. 6, 7, 8, 9, and 10 available, \$3.00 each.

COLLEAGUE for communication among college and university faculty and other interested people. (Send articles and letters to *Colleague*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issue No. 3 available, \$2.00 each; Issues No. 4 and 5 available, \$3.00 each.

COMING HOME for communication among owning-class people and their allies. (Send articles and letters to Sally Oesterling, 9700 Cottrell Terrace, Silver Spring, Maryland 20903, USA, or e-mail to <sallyoes@verizon.net>.) Issue No. 1 available, \$3.00 each.

COMPLETE ELEGANCE for communication among disabled people and their allies. (Send articles and letters to Dan Simpson, 36 Elberon Ave., #2, Lansdowne, Pennsylvania 19050, USA, or e-mail to <dansimpson@

comcast.net>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issues No. 4 and 5 available, \$.50 each; Issues No. 6, 7, 8, and 9 available, \$2.00 each.

CREATIVITY, a journal about all kinds of art and artists and Re-evaluation Counseling. (Send articles and letters to Bill Horne, 2338 Bowman Crescent, Box 41, Wells, British Columbia V0K 2R0, Canada, or e-mail to <bill@claireart.ca>.) Issue No. 1 available, \$2.00 each; Issue No. 2 available, \$3.00 each.

HERITAGE for exchange of information on RC in Native cultures. (Send articles and letters to Alison Ehara-Brown, 1436 South 59th St., Richmond, California 94804, USA, or e-mail to <alison.eharabrown@gmail.com>.) Issue No. 2 available, \$2.00 each; Issues No. 3 and 4 available, \$3.00 each.

MEN for communication among men and their allies. (Send articles and letters to John Irwin, 1908 Kynwyd Road, Wilmington, Delaware 19810, USA, or e-mail to <johnirwin@comcast.net>.) Issue No. 1 available, \$2.00 each; Issue No. 2 available, \$3.00 each; Issue No. 3 available, \$2.00 each; Issue No. 4 available, \$3.00 each.

OLDER AND BOLDER for communication among older people and their allies. (Send articles and letters to Dreama Frisk, 2442 North Utah Street, Arlington, Virginia 22207, USA, or e-mail to <dreamawf@gmail.com>.) (Former titles: *Growing Older* and *The Elders Speak*.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issues No. 5 and 6 available, \$3.00 each.



OUR ASIAN INHERITANCE for exchange of information on RC in the Asian and Asian-American cultures. (Send articles and letters to *Our Asian Inheritance*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>. Editor for Chinese heritage: Jim Lin, 8239 Paseo Del Ocaso, La Jolla, California 92037, USA, or e-mail to <jimlin@math.ucsd.edu>. Editor for Japanese heritage: Dan Kwong, 1629 18th St., #10, Santa Monica, California 90404, USA, or e-mail to <dkbb12@aol.com>.) (Former title: *Asian-American Re-evaluation*.) Issue No. 1 available, \$1.00 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4 and 5 available, \$2.00 each; Issues No. 6 and 7 available, \$3.00 each.

OUR TRUE SELVES for communication among middle-class people and their allies. (Send articles

and letters to Caroline New, 10 Bathurst Parade, Merchants Landing, Redcliffe, Bristol BS1 6UB, England, or e-mail to <carolinethenew@gmail.com>.) Issues No. 1 and 2 available, \$3.00 each.

PEACE for peace and disarmament activists. (Send articles and letters to *Peace*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issue No. 1 available, \$3.00 each.

PENSAMIENTOS for exchange of information and ideas among people of Chicano/a ancestry. (Send articles and letters to Micaela Morse, 5215 Belvedere St., Oakland, California 94601, USA, or e-mail to <micaelamorse@mindspring.com>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issue No. 4 available, \$3.00 each; and Issue No. 5 available, \$4.00 each.

PRESENT TIME for everybody; all about Re-evaluation Counseling. (Send articles and letters to Lisa Kauffman, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or <publications@rc.org>.) Issued quarterly, January, April, July, and October. Yearly subscriptions are available. See page 110. Issues No. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, and 30 available, \$1.00 each; Issues No. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, and 61 available, \$2.00 each; Issues No. 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, and 99 available, \$2.50 each; Issues No. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, and 149 available, \$3.50 each; Issues No. 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, and 175 available, \$4.00 each.

It is possible to order all back issues of *Present Time* for only \$125, more than 120 issues from October 1970 to the present.

PRESENT TIME INDEX Vol. 1, 1977-1986, \$3.00; **INDEX TO PRESENT TIME** Vol. 2, January 1977-July 1992 (inclusive), \$6.00. (A complete index may also be found on the RC web site at <www.rc.org>.)

RAISED-POOR JOURNAL for communication among raised-poor people and their allies. (Send articles and letters to *Raised Poor Journal*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) In preparation.

THE RC TEACHER for people interested in the theory and practice of teaching Re-evaluation Counseling. (Send articles and letters to Diane Shisk, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 available, \$1.00 each; Issues No. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24 (Index), 25, 26, and 27 available, \$2.00 each; Issues No. 28 and 29 available, \$3.00 each; Issue No. 30 available, \$4.00 each.

RECOVERY AND RE-EMERGENCE for “mental health” system survivors and others interested in “mental health” issues. (Send articles to Anne Piche, 52 Colburn Road, Temple, New Hampshire 03084, USA, or e-mail to <annepiche@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

RUAH HADASHAH for everyone interested in Jewish liberation. (Send articles and letters to *Ruah Hadashah*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issues No. 5, 6, 7, 8, 9, and 10 available, \$3.00 each; Issue No. 11 available, \$4.00 each.

SEEDS AND CRYSTALS for poets and poetry lovers. (Send poems, articles, and letters to *Seeds and Crystals*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each.

SIDE BY SIDE for communication among people interested in Lesbian/Gay/Bisexual liberation. (Former title: *Proud Allies*.) Send articles and letters to “Miss Jane Marple,” c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issue No. 1 available, \$2.00 each; Issues No. 2 and 3 available, \$3.00 each.

SISTERS for communication among Co-Counselors who are interested in women’s liberation. (Send articles and letters to Barbara Harwood, 13^A Bridge Ave., Hammersmith, London W6 9JA, England, or e-mail to <barbaraharwood1944@gmail.com>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issue No. 4 available, \$2.00 each; Issues No. 5, 6, 7, 8, 9, 10, 11, and 12 available, \$3.00 each.

SONGS ON OUR WAY OUT, original songs with RC content. (Send songs and recordings to Betty Becker, 2306 Keystone Ct., Boulder, Colorado 80304, USA, or e-mail to <betty.becker@colorado.edu>.) Issue No. 1 available, \$1.00 each; Issue No. 2 available, \$2.00 each.

continued . . .

JOURNALS AND AUDIO CASSETTES

... continued

SUSTAINING ALL LIFE for people interested in care of the environment. (Send articles and letters to Beth Cruise, 389 Atkins Ave., Victoria, British Columbia V9B 3A1, Canada, or e-mail to <rc.bethcruise@gmail.com>.) Issue No. 1 available, \$4.00 each.

WELL-BEING for exchange of information and ideas about health. (Send articles and letters to Pam Geyer, 4515 Merrie Lane, Bellaire, Texas 77401, USA, or e-mail to <pgeyer@medcetera.com>.) Issue No. 1 available, \$1.00 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

WIDE WORLD CHANGING for people interested in social change. (Send articles and letters to Keith Osajima, 426 Alvarado St., Redlands, California 92373, USA, or e-mail to <keithosajima@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each.

WORKING FOR A LIVING for everyone interested in working-class issues. (Send articles and letters to *Working for a Living*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3, 4, and 5 available, \$2.00 each; Issues No. 6, 7, and 8 available, \$3.00 each.

YOUNG AND POWERFUL for young people and young adults and everyone interested in young people and young adults. (Former title: *Upcoming*.) (Send articles and letters from and about young people and young adults to *Young and Powerful*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) *Upcoming* Issues No. 1 and 2 available, \$1.00 each; *Young and Powerful* Issues No. 1, 2, 3, and 4 available, \$2.00 each; Issues No. 5, 6, and 7 available, \$3.00 each.

**20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one issue)
Order form on page 110**

AUDIO CASSETTES

\$10 EACH. ORDER BY NUMBER, FOR EXAMPLE, AUD 1.

- **An Introduction to Re-evaluation Counseling**
—a talk by Harvey Jackins AUD 1
- **Loneliness and Learning in San Luis Obispo**
—a talk by Harvey Jackins AUD 2
- **Social Change**
—a talk by Harvey Jackins AUD 3
- **Affection, Love, and Sex at the University of Maine**
—a talk by Harvey Jackins AUD 4
- **The Importance of Policy and Theory**
—a talk by Harvey Jackins AUD 5 (Side A)
A Tentative Policy on Anti-Semitism
—a talk by Harvey Jackins AUD 5 (Side B)
- **The Oppressive Society**
—a talk by Harvey Jackins AUD 6
- **How RC Started—**a talk by Harvey Jackins AUD 7 (Side A)
Radio Interview at Arlington, Virginia/ Discussion
with Dr. Morris Parloff & Staff at the National Institute
of Mental Health—Harvey Jackins AUD 7 (Side B)
- **The Basic Skills of Being a Counselor**
—a talk by Harvey Jackins AUD 8 (Side A)
The Inevitable Stages in the Development of
Co-Counseling—a talk by Harvey Jackins AUD 8 (Side B)
- **The Spectrum of Techniques**
—a talk by Harvey Jackins AUD 9
- **Leadership (from a Reference Persons' Workshop)**
—a talk by Harvey Jackins AUD 10
- **Being Effective Allies to the Very Young**
—a talk by Tim Jackins AUD 11
- **A Description of RC Work with Young People
and Their Families—**a talk by Tim Jackins AUD 12
- **Eliminating White Racism—**a talk by Tim Jackins AUD 13
(Side A)
Men's Liberation—a talk by Tim Jackins AUD 13 (Side B)
- **Talks by Harvey Jackins from the 1999 Worldwide
Conference** AUD 14
- **The Role of White People in Ending Racism**
—a talk by Tim Jackins AUD 15

Almost all RC literature in English (published before 2006) is available on audio cassette for the same price as the printed versions (or, on request, free) to persons with vision difficulties (blind, unsighted, etc.) and at ten dollars per cassette to sighted persons. Present Time, beginning with the January 2005 issue, and the most recent issues of other journals, are available in digital text versions rather than audio versions.

Order form on page 110

RC TEACHER UPDATE CDS

TALKS BY TIM JACKINS AT RECENT RC WORKSHOPS

\$25 PER ANNUAL SET OF FOUR; \$10 PER INDIVIDUAL CD (AND FOR DVD 236). ORDER BY NUMBER, FOR EXAMPLE, RCTU 1.

2004

- Perspectives on Ourselves and Our Communities
RCTU 1 (CD 1)

2005 set

- Together For Larger Lives
RCTU 2 (CD 2)
- Ourselves and Our Societies
RCTU 3 (CD 3)
- A Human Perspective
RCTU 4 (CD 4)
- Three Steps Forward
RCTU 5 (CD 5)

2006 set

- Oppression and Sex
RCTU 6 (CD 6)
- The Uses and Limitations of Reassurance
RCTU 7 (CD 7)
- Participating in the RC World Conference 2005
RCTU 8 (CD 8)
- Moving Forward Together: RC Pre-World Conferences 2005
RCTU 9 (CD 9)

2007 set

- White People Continuing to Move Against Racism
RCTU 10 (CD 10)
- Overcoming Early Distress
RCTU 11 (CD 11)
- Perspective and Decision
RCTU 12 (CD 12)
- RC Leaders, on Class Issues
Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies
RCTU 13 (DVD 236)

2008 set

- A Recent Introduction to RC
RCTU 14 (CD 13)
(specify regular speed or 25% slower)
- The Early Years of RC
RCTU 15 (CD 14)
- Fighting for Ourselves
RCTU 16 (CD 15)
- Overcoming Early Defeats
RCTU 17 (CD 16)

2009 set

- An Effective Way to Work Early
RCTU 18 (CD 17)
- Understanding Our Present Abilities and Challenging Past Confusions
RCTU 19 (CD 18)
- Deciding to Challenge the Effects of Early Distress
RCTU 20 (CD 19)
- Some Basics of RC Family Work
RCTU 21 (CD 20)

2010 set

- From the 2009 World Conference
RCTU 22 (CD 21)
- Deciding to Challenge Our Earliest Hurts
RCTU 23 (CD 22)
- Some Thoughts About Men
RCTU 24 (CD 23)
- Engaging Our Minds
RCTU 25 (CD 24)

2011 set

- Standing Against the Effects of Distress
RCTU 26 (CD 25)
- A Crucial Accomplishment in Ending Racism—a Talk to White People
RCTU 27 (CD 26)
- Further Steps in Family Work
RCTU 28 (CD 27)
- Finishing an Unfinished Battle
RCTU 29 (CD 28)

continued . . .



WATERCOLOR OF HAUTE ALPES, FRANCE • CATHERINE CARTER

CDS

... continued

2012 set

- Close Relationships and RC
RCTU 30 (CD 30)
- Affection
RCTU 31 (CD 31)
- Three Topics from Open Questions
RCTU 32 (CD 32)
- Sex and Relationships
RCTU 33 (CD 33)

2013 set

- Changing Your Mind
RCTU 34 (CD 34)
- Where We Are
RCTU 35 (CD 35)
- Building RC
RCTU 36 (CD 36)
- Further Thoughts on Relationships
RCTU 37 (CD 37)

2014

- Ending Racism Together
RCTU 38 (CD 38)
- You Can't Lose Now
RCTU 39 (CD 39)



If you are a **certified RC teacher**, the four CDs per year are available on a subscription basis, one calendar year at a time for up to three years (but mailed out quarterly as they are released), for \$25 per year. (Washington, USA, residents pay \$27.50 per year.)

Web special: The 12-CD set for 2006, 2007, and 2008, and the 12-CD set for 2009, 2010, and 2011, are each available for \$40 per set—if you order them on the RC website <<http://www.rc.org>>.



TOGO • MARION OUPHOUET

ADDITIONAL CDS

CD #1001

Affection, Love, and Sex

A talk by Harvey Jackins at the University of Maine (1977)

\$10.00

CD #1003

Challenging the Limits of Internalized Racism

A talk by Barbara Love, the International Liberation Reference Person for African-Heritage People (2010)

\$10.00

CD #1002

The Liberation of the Middle Class

A talk by Seán Ruth, the International Liberation Reference Person for Middle-Class People (2011)

\$10.00

CD #1004

(a 3-CD set in both French and English)

(Un jeu de 3 CD à la fois en français et en anglais)

Talks from the 2011 Ottawa Workshop
by Tim Jackins

Communications à l'atelier Ottawa 2011

par Tim Jackins

\$25.00

Transcripts of all CDs and DVDs are available, as a comprehension aid, for people for whom English is not their first language.

For all ordering information, see page 110.

RE-EVALUATION COUNSELING VIDEOCASSETTES AND DVDS

BLACK & WHITE VIDEOCASSETTES & DVDS	
DISCHARGING THE PATTERNS OF WHITE RACISM (1 hour, 20 minutes) with Harvey Jackins <i>Four demonstrations on discharging white racism.</i>	DVD 1 VHS 1
RECLAIMING OUR POWER (1 hour, 20 minutes) with Harvey Jackins <i>An early lecture and demonstrations on reclaiming one's power.</i>	DVD 2 VHS 2
CHALLENGING THE CHRONIC PATTERN (1 hour, 26 minutes) with Harvey Jackins <i>Lectures and demonstrations on discharging chronic patterns. (Excellent content, though visual and sound quality are uneven.)</i>	DVD 3 VHS 3
COUNSELING ON CLASSIST OPPRESSION (37 minutes) with Harvey Jackins <i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>	DVD 4 VHS 4
A YOUNG PERSON'S CHALLENGE TO YOUNG PEOPLE'S OPPRESSION (32 minutes) with Harvey Jackins <i>In a demonstration, a young person rejects, discharges on, and re-evaluates young people's oppression.</i>	DVD 5 VHS 5
COUNSELING ON SEXIST OPPRESSION (1 hour, 27 minutes) with Harvey Jackins <i>A brief lecture and five demonstrations on sexist oppression—four with women, one with a man.</i>	DVD 6 VHS 6
COUNSELING ON THE PATTERNS OF ANTI-SEMITISM (ANTI-JEWISH OPPRESSION) (2 hours) with Harvey Jackins <i>The theory for understanding and combating anti-Jewish oppression. Four demonstrations—two with Jews, two with non-Jews (one an Arab).</i>	DVD 8 VHS 8
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 9 VHS 9
THE ORIGINS OF CLASSIST OPPRESSION AND THE REMEDY (1 hour, 25 minutes) with Harvey Jackins <i>A lecture on the origins of and methods for dealing with classist oppression.</i>	DVD 10 VHS 10
COUNSELING ON THE PATTERNS OF HOMOSEXUAL OPPRESSION (25 minutes) with Harvey Jackins <i>Demonstrations with a person oppressed for being homosexual, and on homophobia.</i>	DVD 11 VHS 11
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 12 VHS 12

THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE (42 minutes) with Harvey Jackins <i>A person oppressed for being disabled discharges internalized oppression.</i>	DVD 13 VHS 13
JEWISH LIBERATION (1 hour, 12 minutes) with Harvey Jackins <i>Demonstrations on the beginnings of liberation from anti-Jewish oppression and on a firm commitment by a Gentile ally. Anti-Jewish oppression in world affairs.</i>	DVD 14 VHS 14
COLOR VIDEOCASSETTES & DVDS	
TAKING CHARGE No. 1 (1 hour, 30 minutes) with Harvey Jackins <i>Key issues facing the RC Communities in the 1980s. Also, counseling with attention outside distress, and on ageism.</i>	DVD 101 VHS 101
TAKING CHARGE No. 2 (1 hour, 30 minutes) with Harvey Jackins <i>The structure of the RC Communities. How we relate to each other in RC. Demonstrations on fear of nuclear holocaust and on using the women's commitment.</i>	DVD 102 VHS 102
TAKING CHARGE No. 3 (1 hour, 30 minutes) with Harvey Jackins <i>Three frontier areas: ending the pattern of paying attention to distress, counseling with attention away from distress, and the Wygelian leaders' group.</i>	DVD 103 VHS 103
TAKING CHARGE No. 4 (1 hour, 44 minutes) with Harvey Jackins <i>Building one's own Community. The frontier counseling of leaders. An activists' commitment.</i>	DVD 104 VHS 104
TAKING CHARGE No. 5 (1 hour, 15 minutes) with Harvey Jackins <i>A talk on addictions. Also, two demonstrations: A black woman counsels on "white" and attention away from distress; and someone promises to see that everything works well. Questions and answers about recovering from anesthesia and surgery.</i>	DVD 105 VHS 105
A JEWISH COMMITMENT AGAINST ISOLATION (45 minutes) with Harvey Jackins <i>A universal commitment for Jews, and two demonstrations—a good example of how theory and practice continually evolve in RC.</i>	DVD 201 VHS 201
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>	DVD 202 VHS 202
COUNSELING WITH THE USE OF COMMITMENTS (2 hours) with Harvey Jackins <i>Commitments, and their use for working-class people, Chicanos/as, men, women, parents, and United Statesers.</i>	DVD 203 VHS 203

continued . . .

VIDEOCASSETTES AND DVDS

... continued

THE HUMAN SIDE OF HUMAN BEINGS: AN INTRODUCTION TO RC (1 hour, 15 minutes) with Harvey Jackins <i>An introduction to the theory and practice of RC.</i>	DVD 204 VHS 204
THE WORLD OF WOMEN: THE NAIROBI WOMEN'S CONFERENCE (1 hour, 20 minutes) <i>Diane Balsler, Barbara Love, and others, on their taking RC to the United Nations Women's Conference in Nairobi, Kenya.</i>	DVD 205 VHS 205
HOW A RATIONAL ORGANIZATION CAN GROW AND FUNCTION: THE RC WORLD CONFERENCE IN MONTREAL (1 hour, 15 minutes) with Harvey Jackins <i>The worldwide RC Community deciding organizational and financial policy.</i>	DVD 206 VHS 206
SOUND FUNDAMENTALS AND ADVANCED PROGRESS IN RC THEORY (45 minutes) with Harvey Jackins <i>Advanced concepts in RC spring directly from the clarification of the fundamental concepts.</i>	DVD 207 VHS 207
DECISIVE COUNSELING (40 minutes) with Harvey Jackins <i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i>	DVD 208 VHS 208
THE WYGELIAN LEADERS' GROUP (40 minutes) with Harvey Jackins <i>A demonstration of the simple and effective functioning of the Wygelian type of leaders' organization.</i>	DVD 209 VHS 209
WHY WOMEN MUST EMPHASIZE WOMEN'S ISSUES (1 hour, 50 minutes) with Diane Balsler <i>A demonstration of the necessary prioritizing of women's issues and women reclaiming their power.</i>	DVD 210 VHS 210
WOMEN'S REPRODUCTIVE RIGHTS (1 hour, 5 minutes) with Diane Balsler <i>Women's reproductive rights. A talk, demonstrations, and questions-and-answers.</i>	DVD 211 VHS 211
HOW PARENTS CAN COUNSEL THEIR CHILDREN (1 hour, 50 minutes) with Tim Jackins <i>Questions and answers at a gather-in for parents and allies of parents.</i>	DVD 212 VHS 212
MEN'S LIVES: PANEL #1 (1 hour, 54 minutes) with Harvey Jackins <i>Five men share what it's been like growing up male, from infancy to the present, in U.S. society.</i>	DVD 213 VHS 213
NO ANCESTORS, NO DESCENDANTS (53 minutes) with Harvey Jackins <i>A short talk and several demonstrations. (The notion that we "descend" from each other can be dispensed with.)</i>	DVD 214 VHS 214

FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i>	DVD 215 VHS 215
COUNSELING THE VERY YOUNG (1 hour, 14 minutes) with Tim Jackins and others <i>Tim Jackins on counseling the very young. Patty Wipfler, Lenore Kenny, and Tim respond to questions.</i>	DVD 216 VHS 216
BREAKING FREE FROM RACISM (1 hour, 40 minutes) with Harvey Jackins <i>Methods for white people to discharge racism and reclaim their full humanity.</i>	DVD 217 VHS 217
PEOPLE OF COLOR AND BLACK PEOPLE: TWO PANELS (1 hour, 24 minutes) with Harvey Jackins <i>Twenty-one Co-Counselors targeted by racism answer questions and discharge. Black RCers answer questions about being black and about being black in Re-evaluation Counseling.</i>	DVD 218 VHS 218
SUPPORTING LEADERS AND HANDLING ATTACKS (1 hour, 20 minutes) with Tim Jackins <i>Why leaders get attacked and what to do about it. How to discharge our fears of handling such attacks.</i>	DVD 219 VHS 219
ADVANCED RE-EMERGENCE AND FRONTIER COUNSELING (1 hour, 55 minutes) with Harvey Jackins <i>Planning for steady re-emergence. How to keep thinking while counseling on chronic patterns, and how to use the frontier commitments.</i>	DVD 220 VHS 220
MEN AGAINST SEXISM (1 hour, 35 minutes) <i>Charlie Kreiner counsels a man and several women on sexism.</i>	DVD 221 VHS 221
BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i>	DVD 222 VHS 222
FOUNDATIONS OF FAMILY WORK (1 hour) with Tim Jackins and Chuck Esser <i>Talks on showing caring, common distresses that come up in family work, and moving things forward for children and their families.</i>	DVD 223 VHS 223
AN INTRODUCTION TO RE-EVALUATION COUNSELING AND FAMILY WORK (1 hour, 10 minutes) with Tim Jackins <i>An introduction to Co-Counseling with a focus on young children and how they heal from hurts. A description of RC family work. Questions and answers.</i>	DVD 224 VHS 224

VIDEOCASSETTES AND DVDS

COUNSELING WITH ATTENTION AWAY FROM DISTRESS (2 hours) with Harvey Jackins <i>The importance of counseling with attention away from distress. The Exchange of Roles, "Why Do You Love Me, Counselor?" the Understatement.</i>	DVD 225 VHS 225
ELIMINATING WHITE RACISM NOW (1 hour, 10 minutes) with Tim Jackins <i>A talk on the central importance of eliminating white racism, and a demonstration with an African-heritage woman, on racism.</i>	DVD 226 VHS 226
"PAIRED COMMITMENTS" (1 hour, 37 minutes) with Harvey Jackins <i>Forming "paired commitments" (in which two people make a lifelong commitment to each other and take responsibility for each other's re-emergence).</i>	DVD 227 VHS 227
"THE UNDERSTATEMENT" (55 minutes) with Harvey Jackins <i>A talk on Understatements and three demonstrations illustrating the use of them.</i>	DVD 228 VHS 228
UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i>	DVD 229 VHS 229
THE ENDING OF RACISM (1 hour, 33 minutes) <i>Video interviews with twenty Co-Counselors representing African-heritage, Asian-heritage, Chicano/a, Indigenous, Latino/a, Mizrachi, Palestinian, and mixed-heritage people, showing the effects of racism on their lives and the effectiveness of RC in ending racism. A project of United to End Racism.</i>	DVD 230 VHS 230
THE ROLE OF WHITE PEOPLE IN ENDING RACISM (1 hour) with Tim Jackins <i>A talk at a United to End Racism workshop at the NGO Forum of the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i>	DVD 231 VHS 231
UNITED TO END RACISM (1 hour, 24 minutes) <i>Undertakings and experiences of United to End Racism at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i>	DVD 232 VHS 232

REACHING NEW PEOPLE WITH OUR WORK TO END RACISM (1 hour, 51 minutes) <i>Ten- to fifteen-minute segments from ten of the United to End Racism workshops at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i>	DVD 233 VHS 233
WORKING FOR MEN'S LIBERATION (1 hour, 48 minutes) with Tim Jackins <i>Men's panels, two demonstrations, and several talks on applying RC theory to men's liberation.</i>	DVD 234 VHS 234
VIEWS OF RC 2005: TALKS FROM THE PRE-WORLD AND WORLD CONFERENCES (4 hours) with Tim Jackins <i>Two-DVD set of talks, for \$30.</i>	DVD 235 VHS 235
RC LEADERS, ON CLASS ISSUES (19 minutes) Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.	DVD 236 (RCTU 13)
SPECIAL PACKAGE: A FOUNDATION OF HARVEY JACKINS <i>A set of six DVDs of Harvey's talks and demonstrations: DVD numbers 2, 8, 9, 204, 225, and 228 (see descriptions under those numbers). \$100</i>	DVD set 1
A VIDEO INTRODUCTION TO THE WORK OF HARVEY JACKINS <i>Eight excerpts from the large collection of videos of Harvey doing lectures and demonstrations, spanning the decades of RC.</i>	DVD 237
MOVING TOWARD LIBERATION <i>Reports from the International Liberation Reference People and International Commonality Reference People in San Jose, California, USA, in September 2011. \$15</i>	DVD 238

All videocassettes are available in NTSC, PAL, or SECAM (L) format. Cost for videocassettes and DVDs is \$20.00 (U.S.) each, unless otherwise indicated, plus postage and handling.

Checks, Visa, or MasterCard accepted.
(See order form on the following page.)



NANCY LEMON

ORDERING INFORMATION

Ordering Information

You can order from Rational Island Publishers in any of the following ways:

- 1) Send the filled-out form (below) to Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA.
- 2) Fax the form to +1-206-284-8429.
- 3) Phone in your order to +1-206-284-0311.
- 4) E-mail your order to <litsales@rc.org>.
- 5) Order on the RC website <www.rationalisland.com>.

Order Form

Name: _____

Address: _____

Telephone: _____ E-mail: _____

Pick one payment option:

- Visa Mastercard Please bill me

Credit card #: _____

Expiration date: _____

Cardholder's signature: _____

Cardholder's address: _____

(as it appears on credit card statement, if different from above)

Postage and handling charges will be added to your order. Washington State residents will be charged sales tax.
20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title or issue of written literature)

TITLE	ISSUE #	QUANTITY

PRESENT TIME SUBSCRIPTIONS

Rational Island Publishers is offering one-year, two-year, and five-year subscriptions to **Present Time**. **Present Time** is published quarterly in January, April, July, and October. All subscriptions and renewals will begin with the next issue. Current and back issues may be ordered separately. (See pages 103 and 110.)

Make check or money order payable to Rational Island Publishers,
719 2nd Avenue North, Seattle, Washington 98109, USA.

You can also order with Visa/Mastercard information on the web at <www.rationalisland.com>.

20% off price for 10 to 19 subscriptions; 40% off for 20 or more subscriptions (when delivered to the same address)

Present Time Subscription

	Washington State (sales tax included)	USA	Other Countries
<input type="checkbox"/> 1 year	\$17.50	\$16.00	\$24.00
<input type="checkbox"/> 2 years	\$35.00	\$32.00	\$48.00
<input type="checkbox"/> 5 years	\$92.00	\$84.00	\$124.00

Name: _____

Complete mailing address, including postal code: _____

Telephone number: _____ E-mail address: _____

Check/Money order enclosed

Charge my credit card: Visa Mastercard Expiration Date: _____

Credit Card #: _____

Cardholder's name: _____

Cardholder's signature: _____

Cardholder's complete address, including postal code (as it appears on credit card statement): _____

Present Time Subscription

	Washington State (sales tax included)	USA	Other Countries
<input type="checkbox"/> 1 year	\$17.50	\$16.00	\$24.00
<input type="checkbox"/> 2 years	\$35.00	\$32.00	\$48.00
<input type="checkbox"/> 5 years	\$92.00	\$84.00	\$124.00

Name: _____

Complete mailing address, including postal code: _____

Telephone number: _____ E-mail address: _____

Check/Money order enclosed

Charge my credit card: Visa Mastercard Expiration Date: _____

Credit Card #: _____

Cardholder's name: _____

Cardholder's signature: _____

Cardholder's complete address, including postal code (as it appears on credit card statement): _____

Index to the April 2014 *Present Time*

- Africa:** listening project at Unizik, in Nigeria, 75
- African heritage:** young, male, and a feminist, 34-35
- Artists:** a support group for, 38; and scientists, 60
- Canadians:** and U.S. oppressor patterns, 25-26
- Capitalism:** handling system collapse, 48-49; transforming the economic system, 61-63; and war and the working class, 64
- Circumcision:** articles about, 30-33
- Classism:** challenging it, 61-62
- Closeness/contact/connection:** and dying, 5-7; counseling people who think about suicide, 10-13; and divorce, 15-16
- Community (RC):** and system collapse, 49; and assisting with an RC relationship, 78-79; and money, 83-84
- (Co-) Counseling:** relationships, 4; on dying, 5-7; the session, 7; story as an epic tale, 8; on violence, 9; men, and their children, 9; people who think about suicide, 10-13; and zip lining, 14-15; on divorce, 15-16; believable directions, 16; on death, 16-17; and a parent, 18; on oppressor patterns, 19-20; standing guard, 20; on racism, 21-22; on pornography, 27-28; and illusions, 29; re-evaluation (song), 72; RC is invaluable, 82
- Death:** counseling on, 5-7; about, 16-17
- Decision:** complete freedom of, 14
- Disabled people:** and working-class liberation, 44-45
- Discharge/discharging:** and playing the trumpet, 8; on violence, 9; on threats of suicide, 10-13; about U.S. patriotism, 25-26; humans always trying to heal, 76
- Distresses:** suicide recordings, 10-13; regaining perspective on, 18; related to racism, 21-22; and pornography, 27-28; about system collapse, 48-49; humans always trying to heal from, 76
- Divorce:** and older children, 15-16
- Elders:** and death and dying, 16-17
- Environment (care of):** listening projects about, 39-41; poem about, 50; science, RC, and, 60; discouraged feelings are old, 63; noticing it while sailing, 65; working on the new goal, 68-71
- Family work:** Native family workshop, 73-74; at a Community workshop, 81
- Gay (LGBTQ) people:** first LGBTQ parents' workshop, 24
- Health:** and living and dying, 5-6
- Indigenous people (see Native people)**
- Integrity:** and counseling people who think about suicide, 13
- Jackins, Harvey:** 7, 14, 16, 18, 20, 24, 29, 32, 42, 47, 50, 57, 59, 64, 67, 73, 76, 82
- Jackins, Tim:** 3-4, 21-22, 39-41, 48-49, 66
- Jews:** and circumcision, 31-33
- Language liberation:** across the monolingual divide, 23
- Leadership (RC):** needed by oppressed people, 32; personal, 47; in an RC relationship, 78-79; in Russia, 79; safe to learn in RC, 82
- Liberation (see Oppression/liberation)**
- Listening projects:** on the environment, 39-41; at Unizik, in Nigeria, 75
- Men:** and their children, 9; and pornography, 27-28; women, men, war, and sexism, 59
- Middle class:** bringing the working class into RC, 64, 67
- Money:** financial inequality and RC, 83-84
- Native people:** a Native family workshop, 73-74
- Nigeria:** listening project at Unizik, 75
- Oppression/liberation:** of elders, 16-17; oppressor patterns, 19-20; ending racism, 21-22; language, 23; and U.S. patriotism, 25-26; and pornography, 27-28; and circumcision, 31-33; the need for leadership, 32; young man of color, sexism, and feminism, 34-35; Contemporary Women's Issues Workshop, 36-37; of artists, 38; various constituencies leading working-class liberation, 42-46; of science students, 47
- Oppressor patterns:** working on, with a mutual commitment, 19-20; and U.S. patriotism, 25-26; and pornography, 27-28; and teaching science, 47; owning-class woman working in construction, 61-63
- Owning class:** and working in construction, 61-63
- Parents:** and divorce, 15-16; relationship with a parent, 18; and working-class liberation, 46; a Native family workshop, 73-74; family work at a Community workshop, 81
- Poems, songs:** 50, 72
- People targeted by racism:** and personal interactions with white people, 21-22; and feminism, 34-35
- Pornography:** articles on, 27-28
- Power (regaining):** and women zip lining, 14-15
- Racism (eliminating):** and interpersonal interactions, 21-22; and feminism, 34-35
- Relationships:** all about, 3-4; with a parent, 18; and racism, 21-22; and pornography, 27-28; taking initiative in, 78-79
- Religion:** Jews, and circumcision, 31-33
- Russia:** leading Russian RC, 79
- Science:** teaching it unoppressively, 47
- Sex:** and pornography, 27-28
- Sexism:** and pornography, 27-28; and women, men, and war, 59; and working in construction as a woman, 61-63
- Society:** system collapse, 48-49
- South (U.S.):** a correct definition of (correction), 65
- Spanish:** articles in, 26, 38
- Suicide:** counseling people who think about, 10-13
- Support group:** a useful organizational form, 57
- Teaching/communicating RC:** across the monolingual divide, 23; getting out basic RC ideas, 66; working on the new goal, 68-71; no limits for anyone, 73; benefits of, 74-75; listening project at Unizik, in Nigeria, 75; leading Russian RC, 79
- Theory (RC):** freedom of decision, 14; believable directions, 16; the feelings are old, 18; standing guard, 20; no limits for anyone, 73; always trying to heal, 76
- United States:** and patriotism, 25
- War:** healing from, 51-56; women, men, sexism, and, 59; and the working class, 64
- White people:** ending racism in interpersonal interactions, 21-22
- Wide world changing:** winning people's minds, 24; and U.S. patriotism, 25-26; how to struggle successfully, 32; listening about the environment, 39-41; working-class liberation in various constituencies, 42-46; encouragement and confidence, 42; and women, 43; and Native Americans, 43-44; and disabled people, 44-45; and parents, 46; personal leadership, 47; system collapse, 48-49; the permanent gains, 50; caring for mother earth, 50; healing from war, 51-56; RC is the way, 56; remembering Nelson Mandela, 57; and support groups, 57; war and sexism, 58-59; speaking logically and positively, 59; science, RC, and care of the environment, 60; trying to transform the economic system, 61-62; discouraged feelings always old, 63; war, the oppressive society, and the working class, 64; and getting out RC ideas, 66; noticing the environment, 66; wage workers and RC, 67; the new goal, 68-71; listening projects, 39-41, 75
- Women:** and pornography, 27-28; young man of color and feminism, 34-35; Contemporary Women's Issues Workshop, 36-37; "female first," 36-37; and working-class liberation, 43; men, war, and sexism, 59; working in construction, 61-63
- Working class:** liberation of, in various constituencies, 42-46; and women, 43; and Native Americans, 43-44; and disabled people, 44-45; and parents, 46; owning-class woman in construction, 61-63; and war, 64; wage workers and RC, 67
- Workshops/gather-ins/conferences:** first LGBTQ parents' workshop, 24; Contemporary Women's Issues Workshop, 36-37; healing from war, 54-55; Native family workshop, 73-74; young adult teachers' and leaders' workshop, 76-77; young leaders' workshop, 77; family work at a Community workshop, 81
- Young adults:** teachers' and leaders' workshop, 76-77
- Young people/children:** and their fathers, 9; and circumcision, 31-33; Native family workshop, 73-74; young leaders' workshop, 77

Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and of all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his/her interaction with other human beings and his/her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness, but that these qualities have become blocked and obscured in adults as the result of accumulated distress experiences (fear, hurt, loss, pain, anger, embarrassment, etc.) which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, etc.). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," etc.) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others, and will be more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out, and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

For more information, you can go to the web site: <http://www.rc.org/>.



Present Time
719 2nd Avenue North
Seattle, Washington 98109
USA



Printed on recycled paper using soy-based ink