



**Our experience in RC has shown that having people able to think about us
provides a security unmatched by anything else—
that we are the only source of real security for each other.**

Tim Jackins

This *Present Time* features groundbreaking work, beginning with the first weekend workshop in Korea. Women's liberation is flourishing—see reports from Africa and from the U.S. Single Women's Workshop. Co-Counselors continue to face and act on the seriousness of climate change. And, once again, the Tule Lake Pilgrimage sets a high standard for taking RC into the wide world. For the January *Present Time*, the deadline for articles and poetry is Monday, November 19, and for changes to the back-pages lists it's Monday, November 26.

Lisa Kauffman, editor

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



KK

CONTENTS

Can We Move Now? Tim Jackins, 3-4

Teaching, Leading, Community Building—5-25

최초로 한국에서 열린 주말 RC 워크숍 / *The First Weekend Workshop in Korea*, several people, 5-14

One Good Session, Harvey Jackins, 15

Looking at War and the Environment in Kenya, several people, 16

Disabled People Choose First, Al Head, 17-19

RC Will Be Okay, Jenny Sazama, 20

"It Will Become Their Own Precious Procedure," Harvey Jackins, 21

On Crete Long Ago and Far Away (poem), Sojourner Truth, 21



AR

Working on U.S. Issues, Diane Lobaugh, 22

Only During Sessions, Harvey Jackins, 22

Bringing a Child to an Adult Workshop, Marya Axner, 23

Working Consistently on Chronics, Together, Cornelia Cho, 24-25

Counseling Practice—27-40

Exactly What Is Co-Counseling? Harvey Jackins, 27-28

Let Discharge Come (poem), Glenn Johnson, 28

My Pregnancy and Delivery, S.J. Shashikala (Shashi), 29

Now I See My Dad and Love Him, David Rawlinson, 29

Weaning with Attention, Anonymous, Marya Axner, and "Miriam," 30-31

Fear of Death, Harvey Jackins, 31

When Restimulation Is Widely Shared, Pamela Haines, 32

"I Am a Mother Who Had Her Son Circumcised," Anonymous, 33-34

The Reality Agreement, Harvey Jackins, 34

Guidelines for Allies to Teens, Chuck Esser, 35-37

What We Know about Human Beings, Harvey Jackins, 37

Counseling My Way to a Tooth Extraction, Josh Feyen, 38-39

Distress Patterns and Illness, Harvey Jackins, 39

Getting Help with "ADHD" and "Autism," Anonymous, 40

Smartphones and Phone Sessions, Kate Insolia and Ken Sazama, 40

Liberation—41-67

Contemporary Women's Issues in Nigeria, Nez Ibekwe, 41-42

A Beautiful and Encouraging Workshop, Hauwa Musa, 42

Many Highlights, Janet Wambui Kabue, 43

A Women's Workshop in Eswatini, Petronella Muza, 43

Men and Women—Confusion, and Trying, Tim Jackins, 44-45

The Strengths of Poor People, Harvey Jackins, 45

An Evening on Black Liberation for Everyone, Randy Karr and Fela Barclift, 46-48

Raising Funds, Introducing RC, and Building Community, several people, 49-50

Every Oppression Is Based on Classist Oppression, Harvey Jackins, 50

Contradicting Young Adults' Internalized Oppression, Amy Calandrella, 51

"Hey, Young Adults!" Taylor Warinsky, 51

Black English, Barbara Love, 52

A Jewish Elders' Workshop, Miri Sager, 53

Confidence, Harvey Jackins, 53

Jewish Elders—Not Expendable, Eileen Nemzer, 54

Jewish Liberation in England, Louise Fox, 54

The Single Women's Workshop, Diane Balsler, 55-56

A Threat to Sexism and Male Domination, Tokumbo Bodunde, 56

Single, Female, and Native American, Kate Insolia, 57

A "Home" for Single Women, Alysia Tate, 57-58

Single Women Prioritizing Each Other, "Maria Puentes," 58

Single and Bisexual, Anonymous, 59

An Inspiring Picture of Single Womanhood, Claire Galpern, 60

Men Fighting for Themselves, Tim Jackins, 61-62



NL

Every Act Will Be Creative, Harvey Jackins, 63

A South, Central, and West Asian Workshop for Europe and North Africa, Azi Khalili, 63-64

Expressing Our Full Humanness, "Han Solo," 64

Middle-Class People and Ending Classism, several people, 65

Countering Christian Hegemony, Barbara Love and Juanma, 66

Tackling Sexism with My Husband, Anonymous, 67

Voluntary and Involuntary Immigration and Migration, Jackie Kane, 67

Wide World Changing—69-86

Facing the Seriousness of Climate Change, Diane Shisk, 69

A Draft Program on Climate Change, on the RC Website, Diane Shisk, 69

Standing Up to Fracking in the North of England, Sheena Mooney, 70

Enormous Opportunities, and Doing Everything at Once, Harvey Jackins, 70

Care-of-the-Environment Activists Ending All Oppression, Wytiske Visser, 71

Young Adult RCers at the Global Climate Action Summit, several people, 71

Sustaining All Life Handouts for the Global Climate Action Summit, 72-73

Communicating to RCers about Care of the Environment, Michael Levy, 74

Becoming Warriors for Climate and Economic Justice, Dave Ratzlow, 75

When Capitalism Replaced Feudalism, Harvey Jackins, 75

Resources for Increasing Our Awareness about Climate Change, Diane Shisk, 76

Climate Change and "Mental Health" Liberation, Russ Vernon-Jones, 77

The Situation Is Favorable, Harvey Jackins, 77

Tule Lake 2018, Keith Osajima, 78

Younger People at Tule Lake, several people, 79

A Personal Project, Keith Osajima and Betsy Hasegawa, 80

"Never Again Is Now", Keith Osajima, Becca Asaki, and Kenso Michisaki, 81

Sharing Visibly and Broadly, Alysia Tate, 82-83

Objective Conditions Are Right for a Classless Society, Harvey Jackins, 83

Planning What to Say about a Workshop, Russ Vernon-Jones, 84

Naturalizing RC at a Music Camp, Jennifer Kreger, 85-86

RC on the Internet—88-90

Information Coordinators—91-92

Publications—93-99, 101-104

Translation Coordinators—100

CDs—105-106

DVDs—107-109

Posters, Hankies, and Tank Tops—110

Ordering Information—111

Present Time and *RC Teacher Update* Subscriptions—112

Reference Persons for Organized Areas—113-116

International Reference Persons, International Liberation and Commonality Reference Persons, and the Re-evaluation Foundation—117

Teachers in Developing Communities—118-122

Re-evaluation Counseling Contacts—123-124

Workshops—125-126

Index—127

APPRECIATIONS

Layout: Anthony C. Robles, Katie Kauffman

Typesetting: Katie Kauffman, Valerie Jaworski

Editing: Lisa Kauffman, Katie Kauffman

Proofreading, shipping, and other help: Barbara Boring, Fiona Clark, Teresa Enrico, Hugh Geenen, Yuko Hibino, Mary Hodgson, Gordon Jackins, Tim Jackins, Truus Jansen, Valerie Jaworski, Katie Kauffman, Lisa Kauffman, Gabriel Keefe, Sooja Kelsey, Sandra McDonald, Marion Ouphouet, Gale Picker, Ellie Putnam, Anthony C. Robles, Rachel Wilson Rodriguez, Jayne Schauer, Diane Shisk, Dvora Slavin

Cover photo: Tribal canoes arriving at Alki Beach, in Seattle, Washington, USA, as part of the Canoe Journey, an annual Native American celebration; photo by Katie Kauffman

Art and photography: Claudia Allen, Steve Banbury, Lance Cablk, Fiona Clark, Caryn Davis, Ken Deveney, Stan Eichner, Alan Epstein, Chuck Esser, Maura Fallon, Louisa Flander, Terry Fletcher, Bill Garza, Chris Heidenrich, Bess Herbert, Yuko Hibino, Margo Hittleman, Tim Jackins, Kirsten Johnson, Holly Jorgenson, Yoni Kallai, Lyndall Katz, Katie Kauffman, Lisa Kauffman, Hyunju Kim, Jennifer Kreger, Nancy Lemon, Nik Leung, Amanda Martinez, Nicola Ossher, Marion Ouphouet, Monnie Paashuis, Jo Perry, Chen Pingjun, Ellie Putnam, Jaine Raine, Anthony C. Robles, Pam Roby, Diane Shisk, Rob Venderbos, Wytiske Visser, Lisa Voss, Matt Weatherford, Sky Yarbrough

PRESENT TIME (ISSN 0889-2490) is published quarterly in January, April, July, and October for \$20.00 for a one-year subscription, \$40.00 for a two-year subscription, and \$105.00 for a five-year subscription inside the USA; and \$30.00 for a one-year subscription, \$60.00 for a two-year subscription, and \$155.00 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.



NL



AM

Can We Move Now?

By Tim Jackins, International Reference Person
for the Re-evaluation Counseling Communities

Human beings have been a very successful species of animal. After early brushes with extinction, we have used our ability to think—and with it we have gathered an ever-increasing store of knowledge that we have passed on to each new generation and that each new generation has added to.

With this resource the old threats to our existence of dangerous animals, lack of food, and so on, have in many ways been handled. They could be a thing of the past for everyone, were it not for the undischarged distress that affects our ability to think.

A NEW DANGER

We are steadily gaining in our ability to use rationally the resources we have created and to free ourselves from the misleading, confusing effects of undischarged distress. There is, however, a danger to our survival that did not exist for our ancestors—a new danger for human individuals, for our species, and for other life forms: Our undischarged distresses and remaining lack of knowledge have led us to produce resources for ourselves without recognizing all the effects of that. This has poisoned the earth and the air and caused an accelerated warming of the planet—a warming that is causing great changes and damage.

For the survival of our species, we must stop the rapid degradation of the environment. This is something we are capable of. Much has already been lost. The sooner we take effective action, the fewer the future losses will be.

For the survival of our species, we must stop the rapid degradation of the environment. This is something we are capable of.

Profit-based economies and the large business structures that dominate them have shown themselves incapable of changing their functioning to end the environmental destruction. And the governments of countries dominated by the profit system have not had the power to stand against the business structures and adopt policies that would end it.

Stopping the buildup of carbon dioxide and other “greenhouse” gases is our most important challenge at this moment, and it requires a rapid, ongoing reduction in the use of fossil fuels. The efforts of individuals to conserve are helpful but are not sufficient. The large structures of our economies need to drastically and rapidly change their operations.

QUESTIONS WE MUST ANSWER

Below are some questions we must answer:

How do people outside the large economic structures make those structures change?

How do we insist that the changes occur rapidly?

How do enough of us, from across the world, unite in demanding change in ways that cannot be ignored?

How do we overcome the distresses that have left us feeling timid, ignorant, and small to the point where we are sometimes unable to move?

What stops us from thinking about the radical societal changes we must insist upon and from making such changes in our own lives?

NEXT STEPS

Here are next steps we can take:

We can talk. We can talk openly about the issues with the people around us. We can ask them about the environment and listen to them.

We can provide the resources they need to begin to think through the issues in spite of the defeat and

continued . . .



MAURA FALLON

... continued

discouragement installed on them. We can give information in thoughtful amounts, from thoughtful perspectives.

We can ask people what they think might be done, listen to them, and follow up with conversations that allow them to think further and feel less isolated.

We can learn to do this with everyone and do it repeatedly with the same individuals. We can work on the distresses we must challenge to do this.

Stopping the buildup of carbon dioxide and other "greenhouse" gases is our most important challenge at this moment.

We can move to openly protest the current situation and insist that the needed changes take place rapidly.

We can become part of groups that are already involved in this.

We can use what we've learned in RC to help individuals in these groups think more clearly and act more effectively.

We can use the discharge process to think more clearly about how to take on [face and do something about] the challenges. We may need to find new forms of struggle.

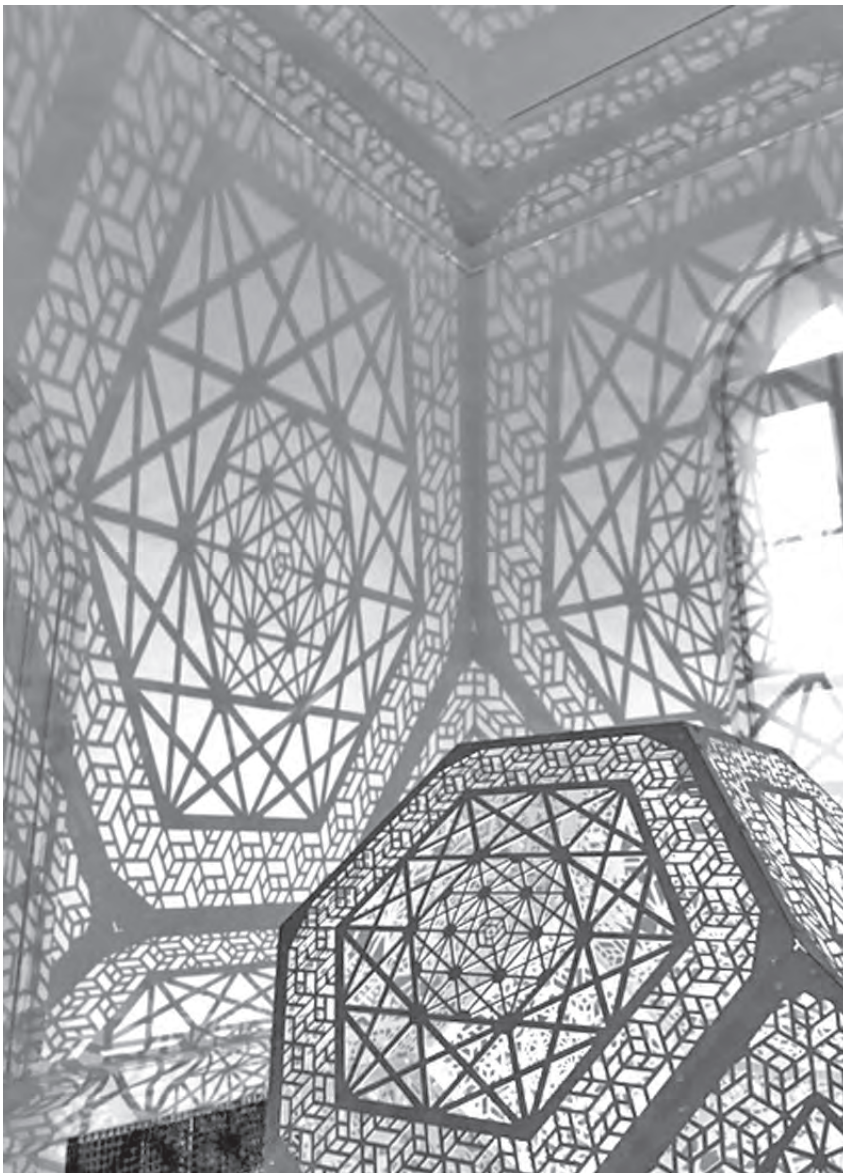
To do all of this, we will need to face and discharge the distresses that have restrained us.

It seems that these distresses are mostly the early ones that have driven nearly every child into isolation. We have found them difficult to work on. Indeed, we have only begun working on them consistently in the last few years. Now large numbers of us must work on them and decide to not be confused by the feelings of defeat and isolation. They are only recordings of past distress. They are not about who we are in the present. They do not have to restrain and confuse us in our efforts to handle present reality.

A MOTIVATION FOR OUR SESSIONS

Even though the distresses have left us mired in isolation and helplessness, it seems that every one of us has held on to a hope that we could move if some situation demanded it.

Can we use that hope and the threats in the present situation to challenge our difficulties in working on the early distresses? Can we decide to face our most damaging and confusing distresses because the world situation needs us to move forward together? Can we not let frozen distresses from the long-dead past disable us and keep us from facing the real dangers and challenges in the present?



FIONA CLARK

The following are reports on the recent RC Community Building Workshop in Korea. They have been written in both Korean and English and in one case also Japanese. Each report appears first in the language that it was originally written in.

Many thanks to the translators: Yuko Hibino, Uihyeon Jo, Jane Kim, Sangwoo Kwon, JeeYeun Lee, and Helen Shin.

최근 한국에서 열린 RC 공동체형성 워크샵에 대한 보고서입니다. 한국어와 영어로 작성되었으며 한 번만 일본어로 작성되었습니다. 각 보고서의 처음은 원래 작성되었던 언어로 표기됩니다.

번역가에게 많은 감사를 드립니다: 히비노 유코, 조의현, 제인 김, 권상우, 이지연, 그리고 헬렌 신입니다.

The First Weekend Workshop in Korea

최초로 한국에서 열린 주말 RC 워크샵

For a few years now, people have been building the RC Community in Korea. Sangwoo Kwon, the key leader there, has been teaching RC classes and leading a group of enthusiastic Co-Counselors. Also, other leaders have come to teach and offer resource to the Community.

At this point, most of the Korean RCers live outside of Korea, though many still have ties to family and friends there. All of them love being Korean. And they love other Koreans. And, as I found out, they all love being in Korea! Together!

To help move Korean liberation forward and build the Korean RC Community, we planned a workshop for May 2018 in Seoul, Korea, that would bring experienced Co-Counselors from outside Korea together with the Korean Community. My hope was to boost both groups as they reached for each other using RC. It worked!

The Korean Peninsula has suffered from incessant outside interference—colonization and imperialism—and the oppression and internalized oppression have been harsh. The division between the North and South was forced on the Korean people by the United States, Russia, and China. It was never something the Koreans wanted. Many families were split and pitted against each other in a process that was and still is heartbreaking for all. Koreans continue to hope for reunification of the Peninsula. For them, there are not two countries but one.

Recently South and North Korea have renewed their efforts to move in each other's direction. It's been refreshing to see the South Korean president reach un-

apologetically for his counterpart in the North, who has long been isolated in the international community. The two have met and discussed a number of issues. They have vowed to end the Korean War, left unresolved for decades, and are working toward replacing the DMZ (Demilitarized Zone) with a peace zone. They also supported a joint winter Olympics team and reinitiated family reunions.

This spring was a hopeful time to be in Korea. Getting to listen to people about the current events was important. But most significant to me was that a group of Koreans, along with Japanese (Japan occupied Korea for over fifty years) and U.S. allies, did work that would move Korean liberation forward in a solid, permanent way. We worked to be with each other, listen, and heal from the distresses that can get in the way of our being with one another. We contradicted the hurts from war, colonization, imperialism, racism, and early childhood experiences. We laughed, played, discharged, got closer, and learned so much from each other.

It was moving to be part of this as a Filipina ally. I got to be with people who in spite of their harsh mistreatment were kind, warm, and loving as they reached for each other.

All of us put our heart and "Seoul" into everything we did. It took all of our minds and moved us forward. It was so very hopeful.

Teresa Enrico
International Liberation Reference Person for
Pacific Islander and Pilipino/a-Heritage People
Seattle, Washington, USA

continued ... /계속 ...

... 계속/... continued

이제 몇년 째 한국에서 RC* 커뮤니티를 키우고 있는 사람들이 있다. 그 중에 주요 지도자 역할을 맡은 권상우 씨가 RC 수업을 가르치며 열정적인 코카운슬링 그룹을 지도하고 있다. 이 분 외에도 다른 리더들도 RC를 가르치고 커뮤니티에게 자원을 보냈다.

지금 이 시기에는 대부분의 한인 RC멤버들은 한국 밖에서 살고 있다. 허나 그들은 아직 한국에 친척과 친구들이 있는 경우가 많다. 그 모두들은 한국인 인것을 무척 좋아한다. 그리고 다른 한국인들도 사랑한다. 그리고, 내가 알아내기를, 모두가 한국에 있는 걸 정말로 좋아한다! 특히 같이 있는 것을!

한국인들의 해방을 위해 그리고 한국 RC커뮤니티를 키우기 위해 우리는 외국에 살고 있는 한인 코카운슬러들과 한인 커뮤니티를 합쳐 2018년도 5월에 서울에서 워크샵을 계획했다. 나의 희망은 한국에 사는 한국인들과 외국에 사는 한국인들이 RC를 통해 서로를 향해 움직임을 도우는 것이었다. 성공적이었다!

한반도는 바깥 방해로 끊임없이 받아왔다—식민지와 제국주의—그리고 그 업악과 내면화된 억압이 억세다고 말할수 있다. 미국과 러시아와 중국으로 인해 북한과 남한이 나누어진 것이고 한국인들은 선택권이 없었었다. 한국인들이 절대 원했던 일이 아니다. 많은 가족들은 한국이 나누어지면서 헤어지게 됐고, 서로 싸우게 됐다. 아직도 모두에게 매우 가슴 아픈 일이다. 한국인들은 계속해서 재통일을 희망한다. 그들에게는 두 나라가 아니라 한 나라이다.

최근에 와서 남한과 북한이 서로를 향해 움직임을 되살렸다. 남한 대통령이 국제사회에서 오랫동안 고립되어 있었던 북한 대응부를 망설임 없이 붙잡는게 아주 신선하게 느껴졌다. 그 둘은 만나 아주 많은 이슈들을 이야기 했다. 6.25 전쟁을 끝내기를 맹세했다, 몇 십년을 마무리 하지 못한 일이다. 그리고 DMZ를 평화의 지역으로 바꾸려하고 있다. 그 또한 겨울 올림픽에도 합동 팀을 지원했고, 가족상봉도 재시작했다.

봄은 한국에 있기에 희망이 가득찬 때였다. 시사의 대해 사람들이 이야기를 듣는 것은 중요했다. 그렇지만 내게 제일 뜻 깊었던 일은 한국인들이 일본인들과 그

* "RC"는 영어로 "Re-evaluation Counseling"의 약어다. Re-evaluation Counseling은 재평가 상담이란 의미다.

리고 미국 동지들과 합동으로 한국인들의 해방을 강하고 만고불변하게 앞으로 밀고 나갔다. 서로 말을 들어주고, 같이 있어주고, 서로 더 가까워지는데에 방해가 되는 상처들로 부터 치유를 했다. 전쟁, 식민지, 제국주의, 인종차별, 그리고 어렸을 적 어려웠던 경험들을 서로 반박해 주었다. 우리는 웃고, 놀고, 디스차지하고, 더욱더 가까워지고, 그리고 서로로부터 많은것을 깨달았다.

필리피나 동지로서 함께 할수 있었던 게 감동이었다. 비롯 거친 대접을 받은 민족인들이오나 동정심과 따뜻한 함과 사랑으로 서로를 대했다.

우리 한 모든 일에는 마음과 "서울"***이 가득했다. 우리의 모든 노력이 필요했고 우리는 진도를 냈다. 아주 희망적이었다.

테레사 엔리코
태평양 제도민과 필리핀 사람들을 위한 국제 대표인
미국 워싱턴주 시애틀시

***"서울"이란 단어가 영어로 영혼 이라는 단어와 비슷하게 들린다.



The first weekend RC Community Building Workshop in Korea* was a huge success. I was part of a small group of experienced Co-Counselors from North America and Japan who attended to support the Community there.

Before the workshop, several of us did phone sessions with Sangwoo Kwon, the organizer of the workshop and the leader of the RC Community in Korea, and shared our experiences with workshop organizing. In addition some of us did conference calls with Mike Markovits, the president of the Re-evaluation Foundation, to discharge and think about raising money among our non-RC friends and family for the RC Korean liberation fund.

* Until the early twentieth century, the name of the country was usually spelled "Corea" in languages using the Roman alphabet. During the Japanese occupation, it is believed that Japan pushed for it to be spelled "Korea," so it would appear after Japan in an alphabetical listing. It is still spelled with a "C" in some languages, like French and Spanish, and progressive activists and scholars have been advocating for that spelling in English as well.

Teresa Enrico, the International Liberation Reference Person for Pacific Islander and Pilipino/a-Heritage People, led the weekend workshop. Before it she led a twenty-four-hour pre-workshop for those of us from North America and Japan. And following it she led an introduction to RC for people's family and friends; then a playday with four parents, four young people, and several allies.

At the weekend workshop she invited people to ask one question they had about RC. One woman who hadn't been attending Sangwoo's class asked why it was important to be part of a Community and go to class if one was doing weekly sessions. In many ways the workshop itself was her answer. Teresa showed what's possible with her talks and demonstrations, including ones that got everyone laughing and understanding how to think about and back [support] leadership. At the end of the workshop the same woman had a huge session in her support group. She also came to the RC playday with her son. And I hear that since then she has been coming to class!

I think many of the participants came to understand that an RC class is for them rather than being an additional obligation. For Koreans obligation can get confusing. Messages of having to work hard all the time for survival have been passed down as a result of colonization and war. Having the tightness contradicted by connection and lightness was lovely.

As a North American person of Korean heritage, I found it moving to be with a community of people doing RC in the place where my parents were born and raised. The connections were genuine and warm and contradicted the harshness that had come at me as a young person (another result of colonization and war!). I had big sessions about how much I loved being in Korea and what it had been like not having many Korean people in my life as a young person.

The interpreting team interpreted into Korean, Japanese, and English, which took lots of coordination and thinking and was spectacular to witness. It was a visible and auditory reminder of what's possible when people care about each other and get a chance to think together.

Being an ally to people who share my cultural heritage was a huge treat and like all ally work a great opportunity to get attention out while moving something useful and meaningful forward.

Alma Soongi Beck
San Francisco, California, USA

최초로 한국*에서 열린 주말 RC 공동체 형성 워크숍은 대성공이었다. 미국과 일본에서 한국 커뮤니티를 지원하기 위해 온 경력있는 작은 코카운슬링 그룹 중 한명이었다.

워크숍이 시작되기 전에, 몇명은 워크숍 주최자이자 RC커뮤니티 리더인 권상우와 전화 세션들로 통해 워크숍 주최자로서 경험을 나누었다. 그 외로 몇명은 재평가 재단의 회장을 하고 계신 마이크 마코비츠와 디스차지를 하며 RC의 친구들과 가족들에게 RC 한인 해방 펀드를 위해 모금하는것에 대해 이야기 했다.

태평양 제도민과 필리핀 사람들을 위한 국제 대표인 테레사 엔리코가 주말 워크숍을 리드 했다. 그 바로 전에는 24시간동안 북미와 일본에서 온 우리를 위해 작은 워크숍을 리드했다. 그리고 그 바로 후에는 워크숍 참여자들의 친척과 친구들을 위해 RC를 소개하는 시간을 가졌다. 그리고선 아이를 갖은 부모 4명과, 아이 4명과, 여러 동지를 데리고 프레이 데이즈를 가졌다.

주말 워크숍에선 사람들에게 RC에 관한 질문 하나씩을 물으라 했다. 사우의 수업을 참석하지 않고 있었던 여자분 한명이 매주 세션을 하는데 왜 커뮤니티에 속하는게 중요하냐고 물었다. 많은 면에선 그 워크숍 자체가 그 답이었다. 테레사가 말과 데모로 가능성에 대해 보여줬다. 그중에 한 번은 리더를 지지하는것에 대해서였다. 모두가 웃으면서 이해심이 깊어졌다. 워크숍이 끝나갈 때 그 같은 여자분이 자기 서포트 그룹에서 아주 큰 세션을 가졌다. 그리고 아들과 RC 프레이 데이즈에도 참석했다. 그 이후로는 수업을 잘 참석하고 있다고 들었다!

참석한 사람들이 RC 수업은 또 하나의 의무가 아니라 본인을 위한 것 이란 걸 깨달은 것 같다. 한국인들은 의무가 헛갈릴 때가 있다. 식민지와 전쟁 때문에 생존적인 정신을 물려받은 결과, 쉽 없이 계속 일을 해야한다는 생각을 한다. 그 완고한 생각을 연결과 가벼움으로 반박 되는 것이 아름다웠다.

계속.../continued...

* 20세기 초기까지는 한국이란 단어가 로마자로 쓸때에 "Corea"라고 써졌었다. 허나 일제시대 때 일본 "Japan" 뒤로 순서가 바뀌도록 "Korea"로 바뀌었다. 현재에는 불어나 스페인어로는 "C"로 쓰여진다. 그리고 진도적인 운동자나 학자들은 본래대로 쓰여지는 것을 옹호한다.

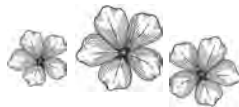
... 계속/... continued

북미에 사는 한국인 뿌리를 갖은 사람으로서, 우리 부모님이 태어나고 자란 곳에서 RC를 하는 사람들과 있는게 감동적이었다. 사람들과 접함은 진실되었고 따뜻했고 내가 어렸을 적에 받아온 엄격함을 (또한 식민지와 전쟁의 후유증!) 반박했다. 어렸을 적 주위에 한국 사람들이 많이 없었던 것에 관한 것과 한국에 있는게 얼마나 좋은지에 대해 큰 세션들을 가졌다.

통역팀은 한국어, 일본어, 그리고 영어로 통역을 했다. 그러기엔 많은 합동과 계획이 필요했다, 그리고 아주 굉장해 보였다. 서로를 생각하고, 같은 생각을 할땐 무엇이 가능한지를 눈과 귀로 다시 한번 깨닫게 됐다.

나와 같은 문화적인 뿌리를 갖은 사람들에게 동지가 되어 줄수 있었던게 아주 큰 즐거움이었고 모든 동지 활동과 같이 쓸모있고 뜻깊은 것들을 진도 내는데에 아주 좋은 기회였다.

알마 송기 백
미국 캘리포니아주 샌프란시스코시



The workshop was a stepping-stone [a way to move forward] to Korean liberation. All the seeds that had been scattered by many people, and the fertilizer from here and abroad, helped the RC tree in Korea bear the fruit of its first weekend workshop. As the wind blows and the pollen flies across the nation, we will witness more RC fruit on the Peninsula. We are proud to be a part of this big project of human liberation. Let's do it together forever!

Sangwoo Kwon
Seoul, South Korea

공동체 만들기 워크샵은 한국인 해방을 향한 중요한 디딤돌이었다. 많은 이들을 통해 뿌려진 씨들과 국내와 해외에서의 거름들이 한국에서의 RC 나무가 최초의 주말 워크샵이란 열매로 맺을 수 있도록 도왔다. 바람이 계속 불면 꽃가루가 국내 전체로 퍼지며 우리는 반도에 더 많은 RC 열매들을 볼 수 있을 것이다. 인간 해방이라는 큰 프로젝트에 함께 할 수 있어 매우 감개 무량하다. 우리 이 일을 영원히 함께 하자!

권상우
대한민국 서울특별시



YUKO HIBINO

멀리서부터 저희와 함께 하기 위해 오신 코카운슬러분들께 감사인사를 전합니다. 제가 역사적인 한국의 RC 기록에 동참할 수 있어 영광입니다.

워크샵 주최를 도우면서 제가 다시 자극을 받았습니다. 고층에 사로잡혀 포기 하지 않게 도와준 RC어들에게 너무나 감사합니다. 음식으로 통한 한국의 고전적 손님접대의 방식이 불편했습니다. 그러나 음식들이 풍부하고 다양해야지만 우리의 사랑을 표현할 수 있다는 제 감정을 내려 놓을 수 있었습니다.

테레사의 감동적인 리더십과 지연님의 지지와 도움에서 배울 점들이 많았습니다. RC어 들 한 분 한 분을 보면서 우리가 이 일을 같이 하는 것이 얼마나 쉽고 자연스러운지 알 수 있었습니다.

이옥순
대한민국 서울특별시

I want to express my gratitude and appreciation to the Co-Counselors who came from faraway places to join us, and I'm honored to have been part of the historic record of RC in Korea.

In helping to organize the workshop I got restimulated. I'm so thankful to the RCers who helped me to not get trapped in the distresses and give up. I was uncomfortable because of Korean cultural patterns about treating guests well by feeding them. But I was able to let go of my feeling that we can only show our love by offering an abundance and variety of delicious food.

There were many things to learn from Teresa's touching leadership and JeeYeun's support and assistance. Watching each RCer, I could see how easy and natural it is when we do this work together.

Lee Og-soon
Seoul, South Korea

미국에 있는 한국인 RC어들이 한국에 RC가 전해질 수 있도록 준비하는 모습을 보면서 “아, 내가 RC를 만나게 된 것이 그저 우연이 쉽게 된 것이 아니라 많은 사람들의 노력의 댓가이며 참 귀한 선물이구나” 라는 생각이 들었다. 우리와 함께 하기 위해 여기까지 온 모든 RC어들에게 감동스럽고 감사한 마음이다.

난 주최 담당 팀에 소속되어 있었고 워크샵 주최 일은 매 순간 혼자서 모든 일을 해야 한다고 생각했었다. 그보다는 적절히 일을 분배하여 일이 매끄럽게 진행 되도록 하는 일 이라는 것을 배웠다.

윤희옥
대한민국 경기도 광명시

Watching U.S. Koreans support RC in Korea, I thought, “Oh, that I encountered RC is not a coincidence or an easy thing. It’s the result of a lot of people making an effort. It’s a precious gift.” I am thankful to and touched by the RCers who came all this way to be with us.

I was part of the organizing team and thought that when you have a workshop job you must do it all yourself at every moment. I learned that it is about making sure that the work is shared appropriately and goes smoothly.

Yun Heeog
Gwangmyeong, Gyeonggi Province, South Korea



CHUCK ESSER

워크샵을 가기 전 직장을 옮긴 상태였어요. 새로운 일도 너무 많아 무언가 계획할수도 없고 가만히 생각할수도 없던 상태였죠. 처음에는 관둬야 할까 생각하기도 했고 어떤 때는 우울증인가 약을 먹어야 하나 생각하기도 했어요. 워크샵을 가는 건 너무 부담되었고 참석하라고 푸시하는 리더에게 가고 싶지 않다고 말

하고 싶은 마음이 굴뚝같았어요. 그러나 내 인생을 위해 꼭 참석해야 된다는 게 보였어요.

워크샵 문을 열자마자 제가 이방인이라고 느껴지지 않았어요. 환영 받는 느낌이었어요. 맘이 편해졌죠.

워크샵은 처음이라 이렇게 쉽없이 세션하는 줄 몰랐어요. 다른 상황이었다면 제 힘듦이나 화를 표현하기 힘들었을 거예요. 타인의 시선에는 징징대는 것으로 보이거나 제 말이 남을 상처 줄까봐서요.

워크샵을 하고 나서 부턴 덜 힘들어졌어요. 나를 흔드는 것들에 휘말리지 않고 내 판단과 내 기준 그리고 내 감정을 믿게 됐어요. 여전히 화나는 일은 생기지만 그 상처의 화살이 나를 향해 돌아오지 않기 때문에 내게 더 힘이 생기고 예전보다 더 여유로워 보인다는 이야기를 듣기도 합니다.

이서영
대한민국 서울특별시

Prior to the workshop I had changed jobs, which meant a lot of new work and no room to plan anything or be still and think. I wondered if I needed to quit or perhaps needed medication for depression. Attending the workshop felt like too much pressure, and I wanted to tell my leader, who was pushing me to attend, that I didn’t want to go. But then I was able to tell [see] that I needed it in my life right now.

At the workshop, the minute I opened the door I didn’t feel like a stranger. I felt welcomed. It made me relax.

It was my first workshop, so I had no idea it was going to be non-stop sessions. In other situations it would have been hard for me to show my struggles or express my anger. I would have been afraid that it would be received as whining or that my words would hurt others.

Things have felt less hard since the workshop. What I reaped from it is to not be shaken by the things that try to sway me but rather to trust my own judgment, my own standard, and my own feelings. Even though things still anger me, I do not allow the arrow of that hurt to be pointed toward me, and that has made me stronger. I have been told that I look like I have more slack now.

Seoyoung Lee
Seoul, South Korea

continued.../계속...



YOSEMITE NATIONAL PARK, CALIFORNIA, USA • LANCE CABLK

... 계속/... continued

재미 교포 2세로서 이 워크샵에 참석할 수 있어서 영광이었습니다. 모국에 대해 생각을 할 기회가 많았고, 한국인 이라는 사실이 엄청 자랑스러웠고, 고향으로 돌아온 기분이었습니다. 미국에서 하루하루를 살면서 느끼는 제도적 인종차별이나 “마이크로어그레션”이 없는 환경에서 내가 더 자유롭게 생활 할 수 있고 나의 생각을 더 쉽게 접근할 수가 있어서 너무 좋았습니다. 우리 한국에 사는 코카운슬러들과 보낸 시간이 너무나 뜻깊고, 편안하고, 감미로웠습니다.

제인 김
미국 일리노이주 글렌뷰시

As a second-generation Korean American, it was an honor to attend this workshop. It gave me ample opportunity to think about the motherland, feel proud of being Korean, and enjoy returning to my homeland. I was able to function more freely and better access my thinking in an environment free from institutional racism and microaggressions. The time I spent with Co-Counselors in Korea was meaningful, comfortable, and sweet.

Jane Kim
Glenview, Illinois, USA

I had the pleasure of helping to organize this event. I am a Korean American of mixed heritage who knows no Hangul [the Korean alphabet] and had never been to Korea before. What could possibly qualify me to be a part of this amazing endeavor? But in preparing for the workshop I learned that because of my access to the discharge process, I can think clearly and am an important member of the Community. My own Korean-ness is just right. I was able to get closer to Koreans, in both RC and the wide world, and to reclaim a little more of my Korean heritage.

Knowing that I had RC support, I brought my Korean mother on the trip. It was her first real visit to her homeland since emigrating to the United States after the Korean War. Highlights of the trip included reuniting her with her sister after sixty years apart, visiting their birthplace, and honoring my grandparents at our family gravesite. We also visited Odusan Reunification Tower, in the Demilitarized Zone, where the yearning of the Korean people to be reunited was palpable. Now I am *Nuna* (“older sister”) to folks previously unknown to me. Now I get to have my entire family forever.

Nahmi Jones
Lake Balboa, California, USA

제가 이 행사 준비일에 참여할 수 있어 아주 기뻐다. 저는 한국말 못하고 한국에도 한번 가본 적이 없는 한인 혼혈 (한미혼혈) 미국인이다. 제가 무슨 자격으로 이 위대한 노력에 참가 할 수 있겠습니까? 그러나 이 워크샵을 준비하면서 제가 디스차지를 어떻게 하는지 알기 때문에 제가 또렷하게 생각할 수 있고 이 커뮤니티의 중요한 일원이라고 알게 되었습니다. 제 한인 독자성은 완벽합니다. 제가 RC 하는 한국인들과 다른 한국인들도 더 가까워 질 수 있고 제 한인 뿌리도 더 되찾을 수 있었습니다.

RC 지원이 있는 것을 알았기에 우리 한인 어머니를 모시고 한국에 갔습니다. 우리 어머니는 6.25 전쟁 후 미국으로 이민간 후 첫 방문이었습니다. 여행의 하이라이트는 60년 동안 헤어졌던 어머니와 어머니의 여동생과의 재회와 출생지 방문과 조부모님의 산소에서 기린 차례였습니다. 남북 통일에 대한 한국인의 열망이 크게 느껴졌던 비무장지대에 있는 오두산 통일 전망대도 방문하였습니다. 이제는 저는 이전에 모르던 사람들에게 누나입니다. 이제 온 가족을 영원히 갖게 되었습니다.

나미 존스
미국 캘리포니아주레이크발보아시

I was on the interpreting team, and it was a big stretch for me. I had to discharge a lot and ask for a lot of help. I really, really love the Korean language, and doing this work helped me to have it in my mind even more.

I was also one of the allies at the playday. It was a big contradiction [to distress] for me to see Korean parents try so hard to follow the lead of their children. I loved that I could support them to do that.

I could see that our presence as experienced Co-Counselors made a big difference—that we added a lot of attention and helped the newer people understand the discharge process and understand more about the RC Community.

To see Korean people in Korea use RC was a big blow to my early discouragement that I can keep using in my sessions.

JeeYeun Lee
Chicago, Illinois, USA

저에게 좀 힘들긴 했지만 통역팀에 속했습니다. 디스차지를 많이 해야했고 도움을 많이 청해야 했습니다. 저는 한국말을 정말 사랑합니다. 이 일을 하면서 제 마음속에 한국말을 더 간직할 수 있었습니다.

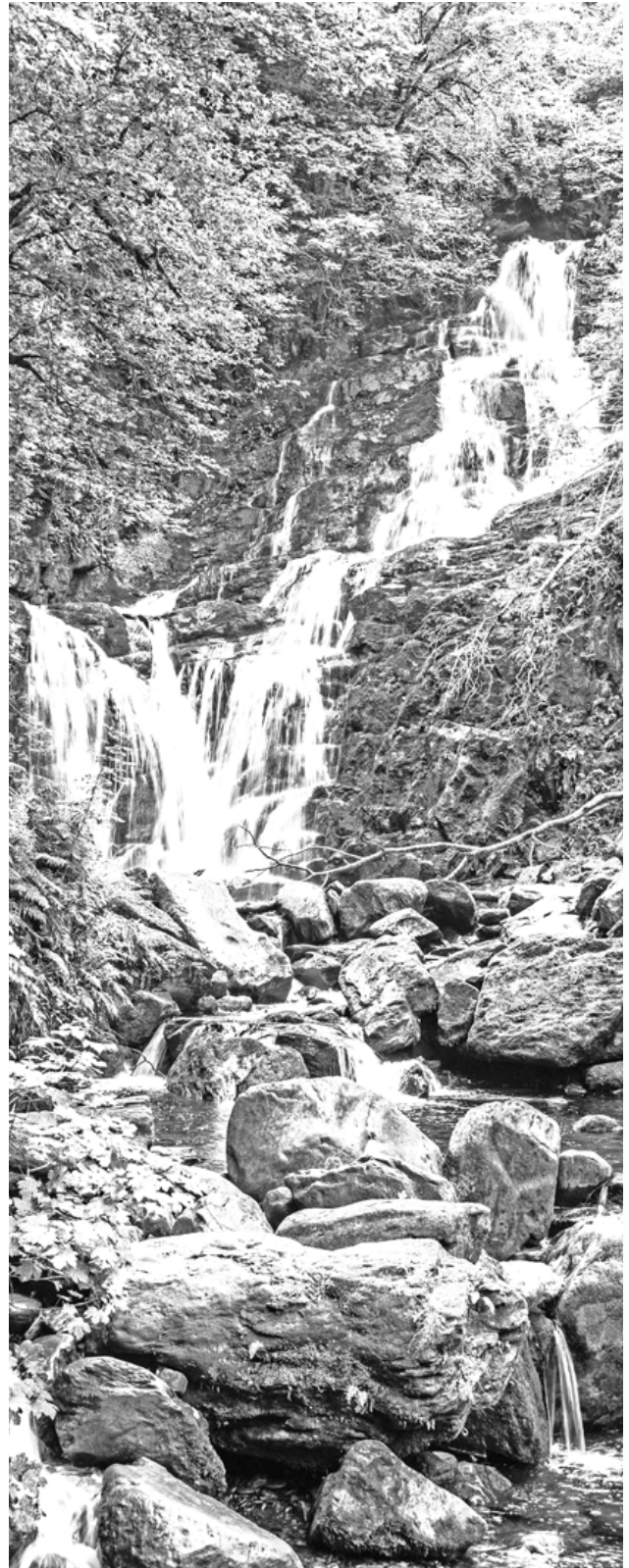
전 “플레이데이”때 어른 동지들 중 한명 이었습니다. 한국 부모님들이 자기 아이들의 지도를 따를려고 노력하는 모습들이 저한테는 디스트레스에 큰 상반된 모습 이었습니다. 부모님들이 그렇게 할 수 있도록 지원할 수 있어서 너무 좋았습니다.

경력이 있는 우리 코카운슬러들로 인해 더 큰 변화를 만들어 졌던 게 명확히 보였습니다. 저희가 더 많은 관심을 추가됐고 신입 코카운슬러들에게 디스차지 과정과 RC 커뮤니티에 대해 이해할 수 있게 도울 수 있었습니다.

한국에서 한국인들이 RC를 사용하는 모습을 보는 것이 아주 희망적이었습니다. 이 모습을 통해서 아주 오래된 제 실망의 덩어리들을 조금씩 깨뜨릴수 있었으므로, 저는 계속 이것을 세션에서 사용 할것입니다.

이지연
미국 일리노이주 시카고시

계속.../continued...



IRELAND • © STAN EICHNER

... 계속/... continued

새로운 직장을 찾는 중에 워크샵에 참석하게 되었어서 워크샵가면 직장 관련된 것만 세션을 해야지라고 결심했었습니다. 워크샵 첫날엔 그런 세션을 했지만 시간이 지날 수록 나의 어릴때 깊은 디스트레스에 대해 세션을 하게 되면서 내가 정말 뭐가 중요한가를 놓치고 있었다는 생각이 들었습니다.

빨리 돈을 벌어야 한다는 생각 그래서 여기저기 돈을 써야한다는 생각이 나를 지배해 버린것 같았습니다. 그리고 세션을 하면서 그런 생각들이 외부로 부터 가해진거란 것과 나를 더 힘들게 한다는 걸 알게 되었습니다.

세션중에 내가 세상에 대한 사람에 대한 깊은 불신이 있었다는 걸 알게 됐고 디스차지를 깊이 하고 난 뒤 갑갑함과 심장의 불안정함이 나에게서 사라져 있는게 느껴지고 편안하게 되었다는게 정말 신기했습니다. RC는 나를 사랑할 수 있는 좋은 도구라는 생각을 하게 됐고, 앞으로도 꾸준히 해야겠다는 결심을 하게 되었습니다. 리이멀전스에 대한 호기심과 소망도 갖게 되었구요. 워크샵이 지난 지금 저는 상우쌤이 진행하는 수업을 매주 참석하고 있습니다.

문정임
대한민국 경기도 의왕시

At the time of the workshop I was looking for a new job and thought that I should only have sessions on my job search. On the first day I did have that kind of session. But as time went on, I began discharging early distress and started thinking that maybe I had been missing what was most important. I had been ruled by the thought that one must quickly earn money to be able to spend it. As I did more sessions, it occurred to me that this thought had come from outside of me and was making things hard for me. In the middle of one session I realized that I had a deep distrust of the world and people. After I discharged deeply, the suffocation and anxiety disappeared and I started feeling safe. I came to think that RC is a good tool that I can love and resolved to steadily do it going forward. I have curiosity about and hope for re-emergence. Since the workshop, every week I attend the RC class taught by Sangwoo.

Moon Jeong Im
Uiwang, Gyeonggi Province, South Korea



STEVE BANBURY

워크샵에서 계속 스킨십을 하고 있었어요. 손이나 발이라도 옆사람과 대고 있었죠. 혼자가 아니고 같이 있다는 느낌이 들었거든요.

어렸을 때부터 주위로부터 혼자 있는 게 의젓하다고 잘하고 있는 거라고 생각했던 것 같아요. 혼자 있는 게 편안하다고 느껴지고 스킨십이 불편하게 느껴지죠. 다시 평상시에도 주변사람과 스킨십하고 있는 것이 자연스럽게 편안하게 느껴졌으면 좋겠어요. 이번 워크샵이 저의 본래의 모습을 알려준 것 같아요. 사람과 같이 있고 싶고 같이 살을 맞대고 있고 싶어 하는 걸요.

김현주
대한민국 서울특별시

At the workshop I always had physical contact. Whether it was a hand or a foot, I was always touching the person next to me. It made me feel like I wasn't alone.

Because of the environment I was in when I was young, I've thought that it was good and mature to be alone. I've felt more comfortable being alone and uncomfortable having physical contact. I would like to feel again that it's natural and comfortable to have physical contact with the people around me. This workshop revealed our original nature, that we want to be with others and have skin-to-skin contact.

Hyunju Kim
Seoul, South Korea

テレサの柔軟で愛に満ちたリーダーシップから多くを学びました。
コミュニティビルディングは、人と人がまずはRCを使って近づきあい、知りあうことからだと言うこと。

テレサは、常にどんな状況においても知性的でした。何より、遊びの天才だと思いました。立派な大人であること、真面目で勤勉なアジア人であることに対してのコントラディクションは遊ぶこと、歌うこと、身体に触れ合うこと。テレサの周りには常に笑いがありました。

コミュニティをつくることは、その国や地域の文化や歴史、言葉を知らないとなかなか難しいのでは??と思っていた私は大間違いでした。RCと言う道具を使って、私たちは繋がれるからです。

わこが私のアライとして一緒に参加し通訳に徹してくれたこと。皆がそのために「在日」について調べて準備してくれたこと。日本と韓国のRCコミュニティの架け橋になりたい夢がふくらみました。

ふあん きょんじゃ
日本、北海道

Teresa's leadership was flexible and full of love. I learned so much from her, especially about building a Community. I learned that it starts with individuals getting closer, getting to know each other, using RC.

Teresa was so intelligent in many different situations. She also was excellent at playing. The contradiction she offered to us serious and hard-working Asians who were raised to become respectable adults was to play, sing, and touch. There was always laughter around Teresa.

I was wrong to assume it would be hard for us to build community without really knowing each other's culture, history, or language. We were able to connect with each other, using the tool of RC.

Wako Ono devoted herself to interpreting between Japanese and English for me. And before the workshop others learned about

Japanese Koreans, so they could think about me. All of this made me want to be the bridge between the Japanese and the Korean RC Communities.

Kyongja Hwang
Hokkaido, Japan

테레사의 리더십은 유연하고 사랑이 가득했다. 그녀에게서 많은것을 배웠다, 특히 커뮤니티를 만드는 것에 대해. RC를 사용해 개개인이 가까워지고 서로를 알게되는 과정에서부터 시작이란 것을 배웠다.

테레사는 많은 상황에서 아주 똑똑했다. 그리고 그녀는 노는데에 아주 뛰어났다. 존경스러운 어른이 되기 위해서 심각하고 열심히 일하라고 배운 우리 아시아인들에게 그녀가 준 반박은 놀이, 노래, 그리고 스킨십이었다. 테레사 주변에는 항상 웃음이 있었다.

내 생각이 틀렸다. 나는 서로의 문화, 역사, 그리고 언어를 모른 채 커뮤니티를 만든다는 것은 어려운 것이라 생각했다. 허나 RC도구를 이용해 우리는 서로와 통할 수 있었다.

와코 오노는 나를 위해 일본어와 영어를 통역하는데 충실했다. 그리고 워크샵 전에 다른 사람들도 일본계 한국인들에 대해 배웠다, 나를 위하여. 이 모든것이 나를 일본과 한인 RC커뮤니티들 사이에 대교가 되고 싶게 만들었다.

황경자
일본 홋카이도
계속.../continued...



PARTICIPANTS IN THE KOREAN WORKSHOP • HYUNJU KIM

... continued/... 계속

Our North American group has had three debriefing calls since our return to the United States.

During the first call we looked at what was in our way of writing an article about the workshop for *Present Time*, as many of us were struggling with it. In my session I talked about all the things we had accomplished and said, "It went so well that most people wouldn't believe it, and I don't want to tell anyone anything about it." It sounded like a distress recording, and I realized it had come from how colonized Koreans had been treated during the Japanese occupation and subsequent war.

My parents wanted to instill in me every behavior that could possibly help me survive what they had survived. For colonized people, a vital skill is to know when to keep their mouth shut. If they have done something positive, they don't want to jeopardize it by telling anyone about it. If the colonizers find out, they will take it away, ruin it, or punish or even kill them for it. Discharging about this led to a number of re-evaluations.

I am grateful for having Teresa as our ally, for getting to attend the workshop in Seoul, for being a part of this Community, and for having access to discharge.

Cornelia Cho
Atlanta, Georgia, USA

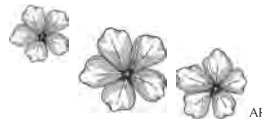
미국에 돌아온 후 북미에서 간 그룹은 보고를 위해 전화 회담을 세 번 했다.

첫번째 전화 회담에 우리 그룹중에 많은 사람들이 <현재의 시간>이라는 RC 잡지에 게재될 워크숍에 대한 글 쓰기가 힘들어서 그것에 대해 디스차지 했다. 나의 세션에 우리가 이루어낸 많은 것에 대해 얘기하면서 이렇게 말했다: "사람들이 믿지 않을 정도로 워크숍이 잘 됐다. 그리고 내가 그것에 대해 아무에게도 말해 주고 싶지 않다." 이 말은 디스트레스 녹음과 같이 비슷했다. 식민지 시대와 이후의 6.25때 한국 사람들이 어떻게 대우 받았는지 따라서 이런 말이 나왔던 것이라고 깨달았다.

우리 부모님은 본인들이 생존할 수 있게 했던 모든 행동을 나의 생존을 위해 주입시키고 싶어 하셨다. 식민지 당한 주민중에 언제 입 다물어야하는지 아는 것은 중요한 기술이다. 식민지를 당한 그룹이 어떤 긍정적인 일을 이뤘을때 그것을 위태롭게 하고 싶지 않아서 아무에게 말하지 않다. 식민지 개척자들이 알게 되면 그것을 빼앗거나 망치거나 처벌하거나 누구나 죽일 것이다. 이런 것에 대해 디스차지 하는 것은 많은 재평가를 불러 일으켰다.

테레사가 우리 동지인 것에, 내가 서울 워크숍에 참가할 수 있고 이 커뮤니티의 일원이 될 수 있던 점과 디스차지를 할 수 있는 것에 다 감사한다.

코넬리아 조
미국 조지아주 마리에타시



MARION OUPHOUET

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 literature. 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. You can e-mail address changes to <litsales@rc.org>.

Thank you!
Rational Island Publishers



LIVERPOOL, ENGLAND • ROB VENDERBOS

One Good Session

It is a truism that no person who has had one good session can ever forget that glimpse of the possibilities of re-emergence.

In the early years in Seattle [Washington, USA], I sometimes made mistakes with my clients. I often didn't know how to handle them. Some of them left, cursing me loudly and slandering me. I felt bad. I knew I must have failed in some way. I was very vulnerable to being disliked.

But I learned as the years went by to be somewhat confident, because after a few years the person who had hated me so loudly, and told awful lies about me, would reappear. A stranger would show up for an interview and ask about the use of counseling and then say, "So-and-so [the first person's name] sent me in." I would work with the new person, and the new person would have some success. Then one day this new client would say, "So-and-so is going to be in town and wonders if you have time to talk." And the previous client would come in and say, "I don't suppose you ever thought you would see me again, but I've got a problem I can't solve any other way," and we would resume counseling.

No one who has had one good session has ever been able to forget it. I could tell you many anecdotes about this.

*Harvey Jackins**
From page 258 of "Graduation Day," in *The Longer View*

* Harvey Jackins was the founder and first International Reference Person for the RC Communities.

Looking at War and the Environment in Kenya

In August 2017 I led a workshop attended by young people, young adults, and allies. The venue, outside the city, felt like an oasis of peace. Each of us was from an area that is undergoing conflict, and we got to discharge on how this conflict and other wars have affected our lives. We also focused on matters of the environment. Below are comments from some of the participants.

Janet Kabue
Nairobi, Kenya

Rosenell Nyakinyua: My highlight was sharing what we appreciate about our Kenyan environment. We all appreciate the serenity and good climate. My second highlight was people discharging on the political situation in our country. Many of the participants were from the Mathare Valley slum, the informal settlement in Nairobi County that is most affected by political instability.

Francis Gicheru Njororge: Working on healing from war helped me see the bigger picture in terms of national tension and the civil war in Kenya. I saw how our backgrounds often dictate political choices and affiliation. We can use what we learned to become independent in our thinking and decision-making.

Charles Kyualo: My highlights were healing from war and talking about gender equality and care of the environment. In general, the workshop prepared me to handle the responsibilities in my life.

Whitney Achieng: I learned that keeping my environment clean is my personal responsibility and that neither gender is superior to the other.

Kevin Ajode: I discharged a lot on what happened a few days after the general election and committed to being a responsible and caring citizen—despite tribal, religious, and political differences and different customs.

Daniel Otina: I discharged on my past experiences with law enforcement using excessive force, and on the lives lost.

Cecilia M. Jacobs: I now plan to conserve the environment by planting more trees and minimizing littering. I also plan to empower young people by working on how we have been oppressed by cultural rules.

Donald Wafula Barassa: I got to discharge my fears. My burden has been lessened; I can think more clearly. We youth work together, but our socialization instills competition amongst us. We need to stand up and fight for a better future for our generation and

those that follow. I look forward to sharing what I learned with my peers.

Peter Machira Ndirangu: I plan to use what we learned by conserving the environment in my area of residence, giving sessions to my friends who are affected by war, and appreciating other people's way of living.

Joseph Wambua: I reflected on our country's tribal wars and how to find solutions. About the challenges women face, we should stop female genital mutilation, and men should start sharing responsibilities equally.

Isaiah Ochieng Mboke: We learned that war is not just physical. It can be mental and emotional.

Kelvin Gitau Karanja: I learned a lot of ways of conserving the environment and was able to understand how we can prevent war. Having this information makes me a better person in the society. I will share it with my friends at home and try to make change in our society.

James Mwangi Mbugo: An efficient way to arrive at progressive solutions is by discharging what has accumulated in our minds. Women face domestic violence and early or forced marriages. Men are not allowed to cry. War has really affected the youth. We had sessions on advocating against tribalism and corruption; I'm looking ahead to practicing this in my family, community, and society.

Excerpted from *Black Re-emergence* No. 13



Disabled People Choose First

Making Mini-sessions at Workshops Accessible to All

I shared the following with Marsha Saxton, the International Liberation Reference Person for People with Disabilities, and she suggested I send it to *Present Time*.

Over the last fifteen years, alongside others (some of whom have been working on this for decades), I've been experimenting with ways to make RC workshops more accessible to disabled people. One of the times disabled people are often excluded from full participation is when the workshop leader calls for a mini-session.

At these moments, especially in large workshops and when people are tackling restimulating topics, something irrational happens. The participants rush to find someone for a mini before the "people run out" [everyone is chosen] or because there is someone they especially want. People catch each other's eyes [make eye contact with each other] across the room before the word mini has even been completed. If that doesn't work, they wave, shout, or move rapidly across the room to get to each other.

Leaving aside the question of whether this is based on distress, it excludes many people who are not able to engage in it. For example, a chronically ill person or someone with a damaged back may be lying on a mattress at the front of the work-



shop, unseen by those near the back and unable to get up quickly if at all. A person who uses a wheelchair may not be able to stand up to see who's available or be able to reach them because people are crowding the aisles. I myself am visually impaired and often can't see where the people I'd like to have a mini with are sitting, and I certainly can't catch anybody's eye or notice if someone is trying to catch mine. Thus we disabled people are often left to counsel with each other at the front (it's not that we don't like counselling with each other, but we like choice and variety as much as anyone), or we miss having a mini altogether.

Few people rush to where we are sitting or lying. Perhaps that's because they are not aware of where we are (often at the front, for access reasons) or it's easier to find someone nearer to where they are sitting. But it's also because of disability oppres-

sion: they unconsciously believe we are not as important as others or not as good counsellors, or they haven't got as close to us as they have to non-disabled people.

At times I have left a room rather than face the exclusion and restimulation of this. And when I have found someone to have a mini-session with, I have often had to spend it discharging on the experience of finding them rather than on the topic of the workshop.

It's worth clearly stating that excluding disabled people from any part of a workshop—whether it's a mini-session, playtime, or meal table—is oppression and causes hurt in the present. Also, especially for those of us who have had impairments or illnesses since childhood, it restimulates the hundreds of other times we've been excluded or otherwise not thought well about. (Indeed, most people have old feelings of exclusion that would be restimulated by this situation.)

The first time I became aware of my difficulty finding mini-sessions, I tentatively approached the workshop access team to seek support only to be told that the problem was my distress and the team only dealt with practical issues! Things are better for me now, but only because I worked to get clear about my needs and insisted that they be thought about.

continued . . .

Excluding disabled people from any part of a workshop—whether it's a mini-session, playtime, or meal table—is oppression and causes hurt in the present.

TEACHING, LEADING, COMMUNITY BUILDING

... continued

Over the next few years I did what I had been doing all my life: I used my good brain to work out how to make things more accessible for myself. I started “booking” mini-sessions in advance of classes, which worked to some extent but was not a perfect system. Workshops are so full of events that finding free time to make the bookings was often a problem, and I still had to find the people I wanted to book! Having an ally helped, but she or he often didn't have the time either, or didn't know the people I was looking for. Also, after I had made the booking, the people I had booked would often forget and I wouldn't know where they were to remind them!

In workshops and classes I led, and with leaders who were open to experimenting, I tried other solutions. The fairest and easiest system I've found is one I call “disabled people choose first.” In this system no one chooses someone for a mini-session until the leader has asked the disabled people, individually, whom they would like to counsel with (and got the agreement of the person they have chosen). This has often been expanded to include young people, who are also often at the front of workshops and excluded from full participation by people's oppressor distress.

In small classes and workshops I, and others, have sometimes used this choosing method for everyone, varying the groups that get to choose first. While this means that we disabled people often do not choose first, it is still inclusive, as we're having the same experience as everyone else.

In larger workshops the “individual choice” method takes too long if applied to everybody, so it works best to have only disabled people (and often young people) choose first.



OREGON COAST, OREGON, USA • KIRSTEN JOHNSON

Everyone needs to know that the system doesn't apply to all disabled people but only to those who need it. And people in other oppressed groups need to understand that the disabled people aren't choosing first because their oppression is considered worse or more important but rather because they are in danger of being excluded.

At some workshops people from a particular oppressed group, such as People of the Global Majority, are given a “general space” to find their mini-sessions first. This is a different system and is used for a different reason. When it's used, the disabled people in the oppressed group could, individually, choose their partners first. Then the other people in the group could find their partners. Then the disabled people not in the group could choose, individually.

Disabled people aren't choosing first because their oppression is considered worse or more important but rather because they are in danger of being excluded.

After that the space could be opened for everyone else.

Giving us disabled people a “general space” to choose does not meet our access needs, and giving us longer to “find someone” does not address the reasons for our exclusion. To make the situation accessible, we need to be asked individually whom we would like to counsel with.

“Disabled people choose first” is not an invitation to everyone who identifies as a disabled person. The access team should identify beforehand who actually needs the support and give that information to the workshop leader. During the workshop, a member of the access team should be near the front to remind the leader of anyone she or he forgets.

Before the workshop, someone on the access team needs to ask the leader if she or he agrees to using the system and carefully explain how it works and why it is needed. If the leader is not able or willing to use it, the disabled people affected need to know this before the workshop, so that they have time to work out another solution.

Organisers, access team members, and so on, should never seek a solution without involving the people

concerned. To “think for” disabled people is present-day oppression. It also restimulates the many times non-disabled people have thought they know better than we do what is good for us. The truth is that nobody, however good their thinking is, knows better than we do what is best for us. We are the ones who live with our impairments and illnesses and have to think each day about how to access the world. We know what’s been tried and what has happened when it’s been tried. We are the experts on our own lives. This is not to say that we don’t get confused by past distresses. We are human, too! But however confused we seem, allies should resist the temptation to think “for” us. Instead they should let us discharge, and trust that our good thinking will come out.

If the leader agrees to use the “disabled people choose first” system, it is still important to remember that she or he is leading a workshop, has many other things to think about, and may need reminding. A member of

the access team can sit near the front with a sign “disabled people choose first” and be prepared to speak up if the sign does not work or the leader forgets certain people.

Someone—the leader of the workshop, a member of the access team, or a disabled person—needs to explain the system to the workshop and why it is being used. It will work much better if everybody is behind it [supportive of it]. People need to know that they should wait patiently and pay attention to the disabled people (not covertly catch each other’s eyes) while the disabled people are choosing. If they can look encouraging and eager to be picked, so much the better. This will help the disabled people pick quickly instead of being restimulated into embarrassment and silence.

The disabled people can also help to make the process smooth and fast. They can still “book” a person for a mini-session before the class starts, and when their name is called they

can say “done” or something similar. Or they can have two or three people in mind (in case one gets chosen by someone else). If they are unable to speak loudly, they can have an ally “amplify.”

Some workshop participants may fear that this system will “take up too much time”—a response that is part of the oppression of disabled people. But what better use of time than to ensure that everyone gets to participate on an equal footing? In fact, the system won’t take more than a few minutes, if it’s set up well beforehand and follows the guidelines I’ve suggested. And taking those minutes will make a big difference—perhaps not only to the people who need the access support. It could move the whole workshop from a place of urgency to one of relaxed confidence that everyone’s needs are being met and all are being thought about well.

Al Head
Tavistock, Devon, England



DOMASI RIVER, MALAWI • JAINE RAINE



WILDER RANCH STATE PARK, CALIFORNIA, USA • PAM ROBY

RC Will Be Okay

Dear Tim [Jackins],

I'm just home from the raised-in-RC family workshop. It was incredibly reassuring to me and I think to many others. I know this might sound funny [strange], but it sort of felt like we could do this without the grown-ups. I know I am definitely a grown-up (Gill Turner and I are the two oldest people raised in RC) and that many of the others there were also, but it was an incredible event. We are a well-oiled machine [a group that works very effectively together]. Many of us had been together for years at the family work leaders' family workshops you lead. Others were new to that particular group but had close relationships with many people.

There's lots to keep figuring out about racism and accessibility, but I think we have a completely solid base that is not breakable. We know that closeness, big sessions, and understanding early material [distress] are the key issue for all humans. That is solid and ingrained in all of us. We did not have to try to remember that the young people were real people. They were just part of all of us and how we thought about the workshop and the world. We weren't making an effort to be good people or good allies; it was just how things were ingrained in our minds.

I wish you could've been there. You would have been very pleased. And we have our children and the rest of our families with us. I am reassured that RC will be okay as things get tighter [more difficult] in society. I know you say that, and that you know it best because of your travels and your bigger perspective, but I now understand it in a different way for myself.

David Pechie and Micaela Morse did a fantastic job leading the workshop, and Tamara Damon organized it thoughtfully and thoroughly. The world looks a little different tonight.

Thank you for all that you've done to build family work and keep our attention on the early material and staying close to each other. You were there with us. And we did it without you.

*Jenny Sazama
International Liberation Reference
Person for Allies to Young People
Jamaica Plain, Massachusetts, USA*

It always seems impossible until it's done.

Nelson Mandela

“It Will Become Their Own Precious Procedure”

When you are with two or more people, you will arrange time (using your counseling skills) so that each of them gets a turn being listened to without interruption.

If you're in a carpool on the way to work, when the fourth person in the carpool arrives you say, "Did you have any dreams last night, Ann?" She may say, "That's strange you should ask," and begin to tell. If Tony in the front seat interrupts and says something sarcastic, you say, "Shush [be quiet], Tony, I want to hear this." You move to see that she gets attention without interruption. As she tells her dream, Tony may come up with [think of] three more interruptions, and you may have to say, "Keep quiet, my friend. I want to hear this. You'll get your turn," or whatever is appropriate to say to Tony. When Ann is through, you say, "All right, Tony, what was your dream?" He may not tell a dream, but he'll hand out [share] something that he wants to be listened to about.

After three or four times like this, your intervention will not be necessary. They will have experienced the tremendous worth of being listened to without inter-

ruption and they will enforce it themselves; but you will have to start.

Whenever you're with a person, you will be fully human, will be interested in the person, act as a model, and give the person attention to the extent that the situation permits.

Whenever you're with two or more people and you're not having to keep an assembly line at Chrysler [an automobile manufacturer] going or something pre-occupying like that, you will be organizing a support-group atmosphere. You will do this at the coffee break, in the carpool, on any social occasion. Why do people go out on a social occasion? In the extreme hope that somebody will organize a situation in which they can be paid attention to without interruption. That's what it's all about. If you'll manage things so this happens a few times, it will become their own precious procedure.

Harvey Jackins

From pages 266 to 267 of
"Graduation Day," in *The Longer View*

On Crete Long Ago and Far Away

Slowly a full moon rises,
Shimmering in the eastern sky,
Lighting the way of the evening gatherer.
Her six million year old footprints
Linger on the island path.

Sojourner Truth
Seattle, Washington, USA



PFEIFFER STATE PARK, CALIFORNIA, USA • PAM ROBY

Working on U.S. Issues



I have been working on U.S. issues since I was first introduced to U.S. distress recordings by my dear Co-Counselors in the British Columbia, Canada, RC Community. I am grateful to Bill Horne, Samantha Sanderson, Bill Moore, and many others there, as well as to Jo Saunders, in England, for lovingly putting a wedge between me and my U.S. distress. I also send appreciation to Julian Weissglass (the International Commonality Reference Person for Wide World Change), who has supported me to continue to speak, write, and lead on USer liberation.

Once I started discharging on U.S. distress, about twenty years ago, I started leading gather-ins for the RC Communities in the Seattle (Washington, USA) area. Being from the United States affects everything I've learned about people, my country, and the wider world, so it was tricky to know where to start.

My solution was to hold the gather-ins on or near U.S. holidays. In January, for the Dr. Martin Luther King, Jr. holiday, we learned about Dr. King's work and discharged on racism and slavery. For Presidents' Day, in February, we worked on leading and leaders in the United States. On March 8 we celebrated International Women's Day. In May, for Memorial Day, we thought about the United States and war. For the Fourth of July, we discharged on early memories of the holiday and read the Declaration of Independence. On Labor Day, in September, we worked on the United States and work. For Veterans' Day, in November, we thought about the veterans in our lives and history. For Thanksgiving, also in November, we learned and discharged about the Indigenous people of what we call the United States.

I also led a day on the United States and "mental health" oppression, including on how everybody we go to war with is made to look "crazy," and a full weekend workshop on USer liberation.

I continue to work on U.S. distress and always remember that the RC Communities I am the Regional Reference Person for are in the United States. At a recent Regional workshop I got us to agree that, with our varied backgrounds, we all live in the United States. We then worked on how our people had come here, in recent and not-so-recent history.

At every RC gathering in the Region I ask that we learn about and acknowledge the First People of that place. I am honored to live in the homeland of the Duwamish and Coast Salish peoples.



Diane Lobaugh
Shoreline, Washington, USA
Reprinted from the RC e-mail
discussion list for USA political issues



Only During Sessions

Act like a client during sessions and *only* during sessions.

Harvey Jackins
From page 152 of "The Art of Being a Client,"
in *The Human Situation*



Bringing a Child to an Adult Workshop

The following is an answer from Marya Axner, the International Liberation Reference Person for Parents, to a question on the RC e-mail discussion list for leaders of parents.

Our policy is that we generally don't have children over two years old at adult RC workshops. This is because we don't want to act out young people's oppression by having young people at a workshop without the program being built around them—something that is very much like how the rest of the world is.

This is why we invented family work as a way to offer RC to young people. We've designed special time, playdays, and family workshops to fit young people's needs. These formats help us think about young people and put them at the center. They are also re-emergent for adults, and they move the whole Community forward.

At adult workshops we sometimes make an exception and allow children under two years old to attend, so that they can be close to their parents when they're at an age when they need close, regular contact with them. It also allows parents to come to a workshop during a child's first two years.

To have a child under two at a workshop a parent needs to bring a caregiver who already has a relationship with the child and who is also not someone the parent met through Co-Counseling. This person could be another parent, a relative, a friend of the family, or a paid caregiver. She or he should be familiar enough with RC to not be restimulated by hearing the discharge process.

The parent needs to spend a good part of the workshop with the child. This keeps the child from getting confused and having hurt feelings, and it lets the caregiver take breaks. Because the parent spends time with the child, being at the workshop is not the same as being there without the child. It might be good for parents to discharge on this ahead of time.

The workshop site has to allow for the child to have a room or space away from where people are having sessions—as it can be scary for young people to hear loud yelling or heavy fear discharge. Also, since the child may need to discharge in the middle of night, she or he needs a sleeping room away from the rooms of other workshop participants. If these spaces aren't available, it may not work for the parent to bring the child to the workshop.

You said something about possibly having two children at a workshop. That would be challenging and most likely not workable. The child under two would need to be with you for a chunk of time. Then the other child would also want to be with you. It would be hard to participate in the workshop in that situation.

We need to counsel parents on the feelings that come up as they figure out childcare. It would be good if someone had a workshop

job of giving parents time, well before the workshop, to discharge and think about childcare options. (Parents also need help thinking about childcare so that they can have Co-Counseling sessions and go to RC classes. It might be a Community job to listen, and get others to listen, to parents so they can discharge and think about that.)

At the workshop, a participant can have the job of being an ally to the parent who has a child there. She or he can act as a liaison between the family and the workshop, communicating to the workshop what it should know about the family and communicating to the parent what she or he should know about the workshop.

The ally can also help the parent think about problems that arise, but he or she is a limited resource for the parent and is not a counselor for the child. If it makes sense to the workshop leader and organizer, the ally can invite other workshop participants to be with the parent and child during meals or breaks, but no one is obligated to do this, and the parent gets final say as to who spends time with the family.

The oppression of parents is rough, and I realize things are especially hard for single parents. I'm glad you've been able to go to some workshops and been able to participate in the Community.



Working Consistently on Chronics, Together

While counseling me at an Asian leaders' workshop, Dan Kwong [the Regional Reference Person for Los Angeles, California, USA] asked gently, "What's the session you needed before this chronic pattern got set in?" Wow. I discharged just hearing the question. Then I thought of an answer, discharged hard, and continued thinking about the question.

I loved the assumptions built into the question: (1) There was a time when I wasn't hurt in this way. (2) There was a "me" before the chronic pattern seemed to become a part of me. (3) If I had gotten the session I needed, I wouldn't have this chronic pattern. (4) Years later I can still have the session and get back the person I would have been without the hurt.

YAY! TERROR!

I was discharging terror. It's taken me many years to have access to terror discharge, so when it happens I pay close attention. I also get excited, because there's a direct connection between the release of terror and the appearance of creative ideas and new thinking.



PHOTO OF A MURAL IN XELA, GUATEMALA • CARYN DAVIS

After staying with this direction for a full month, I could tell [perceive] that deep-seated distresses were shifting. I was becoming calmer about things that had previously triggered my "alert system."

Prior to the workshop I had been discharging on my early relationship with my mother. After my brother's difficult birth, she had directed her feelings at the only other person at home during the day: me, a toddler. I had been afraid she was going to forget who I was and kill me. I had stayed vigilant about her moods and hidden under furniture when she'd get angry. My sessions on this had been about going away, or getting my counselors to intervene on my behalf.

After Dan's question, and Tim Jackins's direction to work on our most unbearable place, I decided to change tactics, come out from under the furniture, and face my angry mom directly, telling her, "I stay with you!" My immediate thought was, "Death, death. I'm gonna [going to] die, I'm gonna die, I'm gonna die!" One Co-Counselor said, "I can one hundred percent guarantee that you survive this." Ha, ha ha. Eventually I had a session in which dying wasn't my first thought, and I kept on discharging. I kept working on this for two more months and continued to see more changes in myself.

TAKING THE DIRECTIONS TO OUR TEACHERS' AND LEADERS' CLASS

Then I decided to take Dan's and Tim's directions to our teachers' and leaders' class. I described my experience with the directions and told them about the changes I could see from facing down my chronic distress. I gathered [assumed] from the puzzled looks that some members of our Community had not experienced "cracking a chronic"—meaning that they hadn't picked a chronic pattern, discharged steadily on it, and then been able to see that it was really, truly gone. I told the class that I wanted everyone to know the triumph of cracking a chronic and that I wanted us to work on our chronics together as a Community.

IDENTIFYING CHRONICS AND CHOOSING ONE TO WORK ON

People found it helpful to define a chronic pattern. One definition is that it's a pattern that plays all the time so you think it is "just who you are." For example, before doing RC I thought I was inherently shy. But after I'd discharged on being a child of immigrants

and on growing up surrounded by white people and my parents' distress recordings from living through Japanese colonial rule and the war, no one, including me, would pick the word *shy* out of a list of descriptors. I have discharged my way from being afraid of public speaking to being someone who relishes it. (I have dubbed [called] that project my "RC School of Public Speaking.")

How do you identify your chronics? (1) Just ask any family member; they will be glad to point them out to you. (2) Notice your relationship dynamics. Do you keep ending up with the same kind of boss, no matter where you work? Or the same kind of partner, over and over again, no matter how many times you rewrite your online profile or try to date somebody different? (3) Is there somewhere you consistently, repeatedly feel bad, beat yourself up [criticize yourself], sabotage yourself? (4) Are you struggling to take care of your health or finances; struggling with addictions or other self-destructive behaviors? (5) Is there a way that you continue to position yourself as a victim?

In the class we did mini-sessions on which chronic pattern we each would choose for the project. Then we did another round of minis to figure out the session we had needed before the chronic got set in. Then we went around the circle and each person shared in the group. I wanted everyone to hear one another's chronic of choice and the session needed because (1) many people were each other's regular Co-Counselors, (2) people can instantaneously forget directions against chronic material, (3) accountability (a good kind of peer pressure) can be useful, and (4) sharing with others helps contradict hopelessness recordings.

STRATEGIES

People also found it helpful to hear strategies for working on a chronic consistently. Some are (1) devoting a certain percentage of every session to the chronic, (2) deciding to work only on the chronic in all of one's sessions (my personal favorite, as I get more "traction" and can tell I am making progress), (3) designating certain Co-Counselors to work on the chronic with.

I have also noticed that with good directions against chronic material, it's "in one ear and out the other," meaning they slip away unless we have some way of keeping track of [staying aware of] them. We can write them down somewhere where we can find them before our next session. Or our counselor can write them down and e-mail or text them to us later. (I love using current technology to fight the tendency to forget effective directions.)

RESULTS

It's been two years since our class embarked on this journey together, and our Community has been galvanized by the project. The contradiction [to distress] of doing it together as a group has helped bring newer Co-Counselors along. And people now *jump* at the chance [are eager] to lead, organize, and teach. As Area Reference Person, I sometimes find that my head is spinning from hearing about all the leading, organizing, and planning.

I'm so glad to be in this together!

Cornelia Cho

Atlanta, Georgia, USA

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

Treasure Conscious Life

Repeatedly in the history of Earth, intelligent life might have come to a dead end. . . . It is a miracle we survived. We can also conclude that although life may exist on other planets, conscious life may exist on only a tiny fraction of them. So we should treasure the consciousness that is found on Earth. It is the highest form of complexity known in the universe, and probably also the rarest.

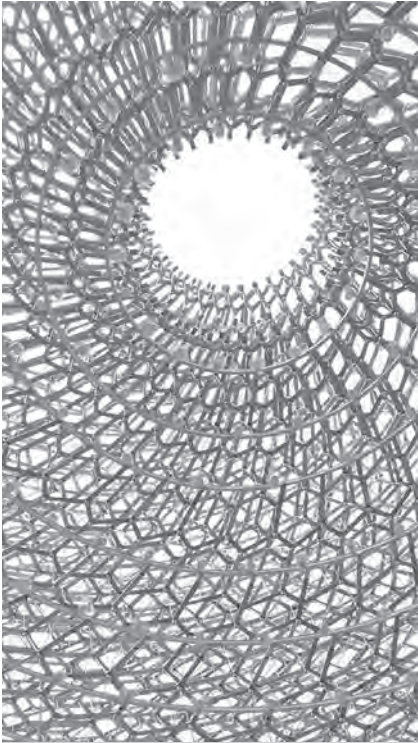
. . . We take for granted that we are conscious, but we don't understand the long, tortuous sequence of biological events that have transpired to make this possible. Psychologist Steven Pinker writes, "I would argue that nothing gives life more purpose than the realization that every moment of consciousness is a precious and fragile gift."

Theoretical physicist Michio Kaku



SKY YARBROUGH

From Rational Island Publishers



For the complete liberation of my beautiful, wise, strong, and courageous Black people, I solemnly promise I will always remember our/my own goodness and strength. I will fight against every division that tends to separate us from each other and from other people. I will settle for nothing less than complete liberation, complete equality, complete opportunity, and complete respect for everyone.

(The Black Person's Commitment)

Black Re-emergence No. 13

Don't miss the latest issue! Read how RC Black liberation is growing and moving forward—in depth, breadth, leadership, and influence.

\$4.00, plus postage and handling



The Digital Edition of *Present Time*

Rational Island Publishers is now offering subscriptions to an electronic version of *Present Time*.

Subscriptions include access to two versions of digital content:

- 1) a downloadable PDF version, and
- 2) the online (RC website) version.

Also included is access on the RC website to the last four years of *Present Time*.

The cost for a digital subscription is \$20 USD per year (\$10 per year if purchased in addition to a print subscription).

For more information, go to www.rc.org/publication/present_time/contents on the RC website.

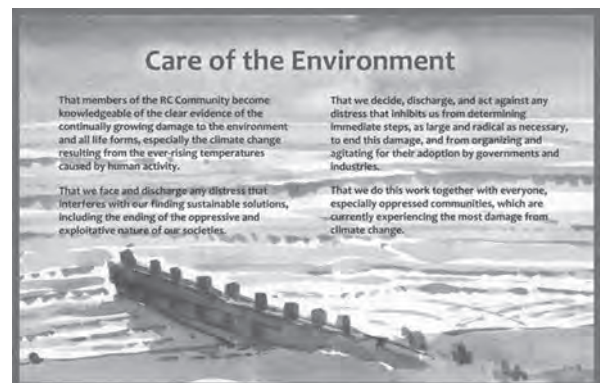


A 2017 Care of the Environment Goal Poster

Our new goal for care of the environment is now available on the beautiful poster shown to the right. The poster is also a new size: 11 inches by 17 inches (28 centimeters by 43.25 centimeters).

We all need an ongoing reminder to become knowledgeable about and take action against climate change. Buy many of these posters and make them available in your classes and workshops!

\$3.00, plus postage and handling
(20% off price for 10 to 19 posters; 40% off for 20 or more)



Ordering information on page 111 and at www.rationalisland.com



Exactly What Is Co-Counseling?



By Harvey Jackins (February 1988), from pages 52 to 55
of "Open Question Evening in Copenhagen," in *Start Over Every Morning*

Question: I might be the only one here who doesn't know, but I'd still like to know exactly what is Co-Counseling. What is the theory? What is it all about?

Harvey Jackins: Well, I have written several long books trying to tell people what RC is. So it will be a little hard to tell it all in three minutes.

It is a continually changing and growing theory. It is a better and better approximation of the real nature of human beings and how they can really be helpful to each other.

It is a set of assumptions about human beings. One is that almost every human being is enormously intelligent, even though he or she may not be acting like it. Another is that every human being is good, basically very good. When humans do evil things, it's only because the scars of old hurts are forcing them to do that.

Every human being has complete freedom of decision, even though most of them no longer believe it because they've been told so many millions of times that they don't. Every human being has complete power, if by power we mean the ability to have the Universe respond to you in the way you want it to. Hardly any humans believe that anymore, because they've been told so many millions of times by the society that they have no power, that they must do as they're told.

The flexible intelligence, the genius-sized intelligence that humans start out with, can be temporarily frozen into rigid, unintelligent behavior by the accumulation of hurt



JENNIFER KREGER

experiences. If a human being has been hurt in an area where she was formerly very wise and skillful and flexible, and not been allowed to get rid of the hurt, she will, from then on, be compulsive, unintelligent, and often destructive.

If a human being has been hurt this way and can find another human being who will listen to her, support her, and help her contradict the hurt, she will spontaneously do one or more of a series of processes that we

call discharge, which are outwardly indicated by tears, trembling, laughter, angry storming, yawns, and talk. If she and her listener can follow this through sufficiently, the rigid hurt pattern will disappear. She will again be intelligent, powerful, flexible, successful, and happy, where she had been unhappy, rigid, and unsuccessful.

In the long-ago past, these hurt patterns were imposed on people by accident and by contagion. If I crawled over to the edge of the porch and fell off accidentally, that could leave a hurt on me. . . . The child who is beaten by his father, and grows up, will tend to beat his own child when his child's presence restimulates the old hurt. . . . Hurts were and still are acquired by accident and by this kind of contagion.

At some time in the past (partly because of the hurts and because of greed, which undoubtedly arose out of hurts) human beings allowed themselves to be organized into oppressive societies. In the first place, it was always slave-owner-slave societies. Later these gave way [yielded] to noble-serf societies, or feudal societies, and later these gave way to owning-class-working-class societies, usually called capitalist societies.

These oppressive societies impose hurts deliberately and wholesale, in order to condition people to fulfill the rigid roles that the society assigns them. The slave-owner-slave

continued . . .

COUNSELING PRACTICE

. . . continued

societies and the noble-serf societies . . . collapsed in the past from their own internal contradictions, killing off large numbers of their members in the process. The present societies are in the last stages of their collapse (from their internal contradictions) and are in danger of killing off all the members of the present societies through their possession of atomic weapons.

The principal reason why people are not taking charge of this situation and eliminating the patterns and the oppression and the danger of nuclear holocaust is the existence of large numbers of patterns on everyone. There is also a tremendous amount of misinformation, which is perpetuated by the oppressive society, and

a lack of communication between people and a lack of leadership for them.

If people can just begin taking turns to listen to each other, the recovery process can begin, and if persisted in will accelerate, and all people of the world in all their different groups can come to a common agreement, eliminate the oppression and the danger of war, and have a world that modern technology would allow us to convert and restore to a Garden of Eden very quickly.

We have a very real choice between a future Garden of Eden for our children on the one hand, and on the other hand the complete destruction of all complex life. . . .

Taking turns listening to each other, and the rest of what we call Re-evaluation Counseling, is the most hopeful way we've found so far for helping to make that choice in a good direction.

These are some of the assumptions that are part of Re-evaluation Counseling.

Re-evaluation Counseling is also an international movement. It began in Seattle thirty-seven years ago, acquired knowledge slowly but persistently for about twenty years, began to spread outside Seattle seventeen years ago, and in the time since has spread to most of the cities of the United States and Canada and to fifty-six other countries.



TIM JACKINS

Let Discharge Come

Inspired by the poem "Let Evening Come," by Jane Kenyon

Let me, knocking on your door,
come in and sit by you.

Let me set a timer and arrange
a box of tissue. Let discharge come.

Let me listen to your day, what was good
and what was hard. Let me catch your eye
and surprise you with my care.

Let's go back to early times—to your childhood,
to your birth. Let's resolve it. For once.
For all. Let discharge come.

Let it come—and it will—and feel my hand
in yours. The terrible things
are over. So, let discharge come.

Glenn Johnson
Greenfield, Massachusetts, USA

My Pregnancy and Delivery

It's been an amazing experience to be pregnant and give birth to a baby.

Pregnancy gave me an opportunity to pay attention to my body, which I could never do before. Discharging helped me trust my body and feel proud of it. I enjoyed the changes it was going through. What a wonderful thing a female body is! It's so powerful in how it accommodates the many changes to develop a new life in the womb.

Trusting that the baby in the womb was a complete human and respecting it was possible only because of Co-Counselling sessions. Developing a connection with the baby and deciding to be its ally was the best thing I have ever done in my life. I enjoyed my husband's and my talking to the baby in the womb every day.

I chose to trust my own thinking more than the doctors'. I trusted that my placenta could provide my baby with the necessary nourishment and didn't take medicines prescribed by doctors (which could have had side effects). I initially had placenta previa [a placenta that covers the cervix], but it became normal. I chose to be active throughout the pregnancy and did all of my routine work up until the day before the delivery.

My friends made predictions about the sex of the baby, but I kept myself open to either sex. I worked

to keep myself free from the pressure to have a male baby.

I developed a stronger connection with the females around me. It's been lovely and safe to have my own support system.

People said that delivery was the second birth of a woman. It was associated with fear of pain and helplessness. But I decided to have an empowered delivery and chose to be optimistic about it. I worked on it and was in charge of the process. I was confident that it would go well, and it did.

I went to the labour ward with a smile and courage and returned after delivery with a smile and pride. I felt the meaning of bliss when the nurse held the baby's cheek to mine.

I gave birth to a baby, and she gave birth to a mother. What mutual connection and cooperation! The baby disconnected from my womb so that she could develop connection with the entire universe. The most pleasant feeling in my life is feeding the baby.

I am moving ahead with this journey of motherhood, looking forward to a great time with my baby and me.



KATIE KAUFFMAN

S.J. Shashikala (Shashi)
Bangalore, India

Now I See My Dad and Love Him

I didn't leave RC but was inactive for a long time. Now I'm trying to reverse the situation. Outside of sessions I no longer give myself the harsh messages I used to. The feelings of terror that go with being a child of violence are still there, but I'm working on them.

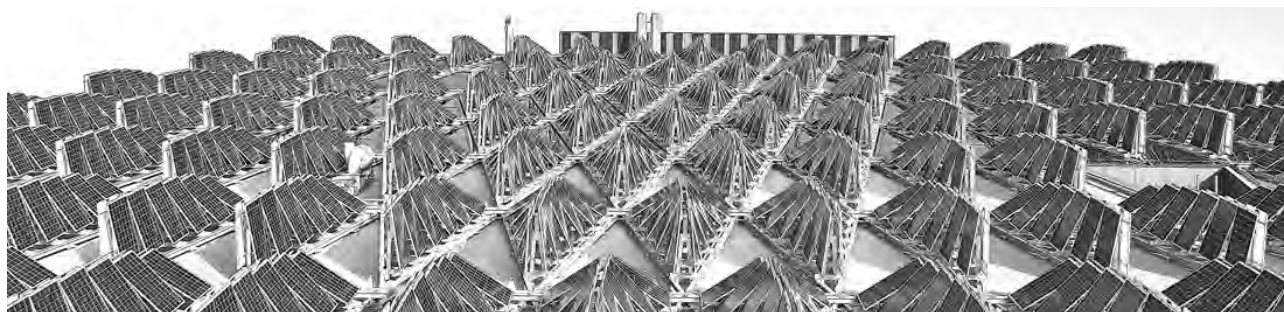
Realising that the perpetrator (my dad) was also a child of violence gives the work a more benign perspective. Not being allowed to discharge on the violence was seriously damaging for both of us.

Dad died at the age of forty-six of a major heart attack. That alone speaks volumes for working-class men's oppression.

Now I see my dad as a staunch ally and love him to bits [love him very much].

It's good to be back.

David Rawlinson
Southampton, Hampshire, England



ENERGY ACADEMY EUROPE, GRONINGEN, THE NETHERLANDS • ROB VENDERBOS

Weaning with Attention

The following was taken from a discussion on the RC e-mail discussion list for leaders of parents.

Hi dear parents,

I am hoping to hear from those of you who have weaned a child. My daughter is almost two, and we are still nursing two to four times a day.

Nursing is one of many ways that she and I are close to one another, but I can tell [perceive] that for her it is sometimes also a way to escape hard feelings—maybe about being separated from me or about her birth.

I have enjoyed this time of nursing, but I'd like to make room for her to discharge more. I would also like to be finished with this piece of the labor of mothering and find even more ways to connect with her.

I have two older children. The first was unable to nurse, which was a big disappointment. The second seemed to lose interest in it after her dad and I separated and we regularly spent two to three days apart. This last child and I have had the longest opportunity to enjoy nursing, and I have treasured it. I cry as I write this, so I guess I know where to discharge!

I would love to hear about how nursing has gone for you. People

talk and offer strong opinions about so many “methods”—a huge part of parents’ oppression, no doubt! How did you set it up? What worked for you?

Anonymous
USA

Thanks for writing with your question about weaning. It sounds like you have already figured out that we moms need to discharge our separation feelings when we stop nursing. That’s great! The discharging helps us to notice what our child is going through when we’re weaning and to have the attention to give sessions, particularly about separation.

I would suggest that you wean slowly and allow your daughter to discharge as you go. You could start by cutting down by one nursing time a day. You could talk with her about how you are cutting back because she can eat other food now, and how you both still get to be close, and ask her what she thinks about it. Even if she is agreeable, you will need to pay attention to the feelings that might come up for her.

As you know, nursing is a lovely way to be close. Also, heavy feelings—of separation, for example—can get mixed up with it, so weaning is an opportunity for your

daughter to discharge anything she might have put aside during the period when she was nursing. Spend a lot of time with her during the times she had expected to nurse and see if she misses it. She may cry. Or you can play games with her about not nursing and see if she laughs. Or you can just play and laugh with her about anything.

Doing more special time is also a good idea, to give her the security to be able to show you her distress.

Probably the last time of day to stop nursing is bedtime, when all the feelings from the day tend to come up. I would play and be close to her at bedtime, as much as you can. You can eventually say, “We’re not going to nurse right now,” and see if there’s a session there. If she has a good cry, you can also nurse after that.

Stretch the process out for as long as you can and see what your daughter can tell you. You can get closer in the process.

Marya Axner
International Liberation
Reference Person for Parents
Somerville, Massachusetts, USA

It has been great to read the posts about nursing and weaning and remember my days of nursing my son, who is now eleven. I want to add

another element to this discussion, from the perspective of a USer.

U.S. society separates and divides us every step of the way and puts a premium on [values highly] a particular picture of independence. People started asking me if I had weaned my son when he was six months old. The underlying message was that he needed to be independent and start separating from me and that it was “good” for him and “good” for me to stop nursing.

In general I would let my son nurse for as long as he wanted. At times I would tell him that we were not going to nurse at that moment and that we could be close in other ways or he could have a session about wanting to nurse. I needed lots of sessions about closeness and separation to be able to counsel him. There were also probably plenty of times when he nursed primarily for comfort and closeness. It’s true that feelings about closeness and separation get mixed in with nursing, but it’s also a wonderful, human way to be close.

When my son was about two and a half, he gradually stopped asking to nurse, and I stopped offering.

Now he is eleven and is still welcome to sleep with my partner and me in the same bed. I have had to stand my ground on this [persist with this in the face of opposition] with my male partner. My son has chosen to stay in bed with us and snuggle every night and most mornings. Lately he’s been experimenting with sleeping on a separate mattress in the same room. I get to have my own sessions about separation and loss and then marvel at how smart he is in finding his way.

The pressure to be separate from others is so fierce and persistent in U.S. society. Both my nursing and

sleeping decisions have been based on fighting for closeness with my son in the face of what the society deems is “acceptable” and “good” for families. I have a different understanding: that self-confidence and independence come from having a solid base and home and that my job as a parent is to nurture and preserve that.

Different things are possible in each family. I think it’s useful to think about how, given what our lives are like, we can preserve and fight for closeness with our children while at the same time giving them (and ourselves) opportunities to work on the feelings about separation and closeness.

“Miriam”

Fear of Death

When we scorn fears we repeatedly come up against the fear of death; and we have many practical examples of people who have faced death many times who no longer fear it. They may still feel some patterns pull at them, inviting them to death, but we only need to help each other a little bit to get rid of those recordings of long-ago times when death seemed like a way out from distress.

. . . What’s so terrible about death? I felt I was plunging into it just two or three years ago, as you know. I made earnest efforts to try to shore up [strengthen] my theoretical legacy so it wouldn’t be all dissipated by patterns disturbing it after I was gone. Yet I wasn’t very afraid of death. I was afraid of patterns taking over my work, of my work being made somewhat meaningless, and of humanity as a whole not making it [not surviving] because I hadn’t accomplished enough, because I hadn’t hung my hook high enough on the wall [hadn’t set big enough goals]. That was my fear at the time.

We’ve learned that people who have faced death, who have never heard anything about Co-Counseling . . . manage to discharge the fear of death. They never learn to like it (liking death is always a patterned thing), but they don’t fear or respect it. They could look it in the eye with fairly relaxed confidence.

Harvey Jackins

From pages 7 to 8 of “The Totally Benign Reality,” in *The Benign Reality*

When Restimulation Is Widely Shared

In my last teachers' and leaders' class we put attention to the feelings that come up for us living in a world full of irrationality and injustice. Nobody was eager to do it, but after we'd each had a turn in front of the group, it was clear that we all needed more discharge on this and it got me thinking:

I was struck by a similarity to what I had witnessed in Northern Uganda in 2007, at the end of a twenty-year brutal civil war. Since everybody had had similar experiences of the atrocities, they hadn't seen much point in telling their own story to each other. On the one hand, they'd desperately needed opportunities to tell their story. On the other hand, it had been part of the same story everybody already knew. I had noticed how useful it was to come in as an outsider and offer the perspective that the stories were important to share.

When we're having common distress experiences in the present, it may take extra effort to set up the conditions for good discharge. (In the class we did a lot of laughing in between people's sessions.)

People in the class had so many feelings on top that they found it hard to work on the early distress. But it helped to remind them that the feelings were not all about the present. It's true that bad things are happening that we don't have the power to change by ourselves and they restimulate early experiences of powerlessness and

defeat, but we are always able to choose our perspective in the present. Surviving hard times in the grip of constant restimulation is not our only option.

Several people noted that those who have gotten our societies and economies into the messes they're in are mostly men. Coincidentally I'd just been reading about a group of women in Zimbabwe who had decided that their nation needed some tough mother love. They had gone into the streets to speak about what needed to change, from the perspective of clear-eyed, loving mothers and in the face of guys in power who had lost their way and were not behaving well.

I was reminded that our ally work is seriously underdeveloped in the area of being allies to men. Male training is heavy, and our beloved brothers need all the help they can get to become free from its damaging effects. If they don't get free, they can easily respond to it by unwarily wielding damaging power over others.

I hadn't expected that a round of discharge on restimulations about current events would yield so many insights. Everyone ended up finding it very helpful.

Pamela Haines

Philadelphia, Pennsylvania, USA
Reprinted from the RC e-mail discussion
list for leaders of wide world change

Copyright Information

All Rational Island Publishers publications are copyrighted.

If you wish to copy all or part of a publication, you need permission from the International Reference Person, Tim Jackins. If permission is granted, you must pay to Rational Island Publishers a fee of ten cents (U.S.) for each copy you make of an article. (See Guideline J.2. of the 2017 *Guidelines for the Re-evaluation Counseling Communities*, in print or at <www.rc.org/publication/guidelines_2017/j02>.)

In the case of RC literature on the RC website, you may print or download one copy of any article for personal use without charge. If you want to print or electronically distribute multiple copies, you must request permission from the International Reference Person and pay ten cents per copy (see paragraph above).

“I Am a Mother Who Had Her Son Circumcised”

First of all, I am not an advocate of circumcision. I would throw my weight behind [fully support] eliminating it as a practice. It is traumatic for the mother as well as the boy. The more people who stand against it being a “good” medical practice, the easier it will be to decide to not circumcise.

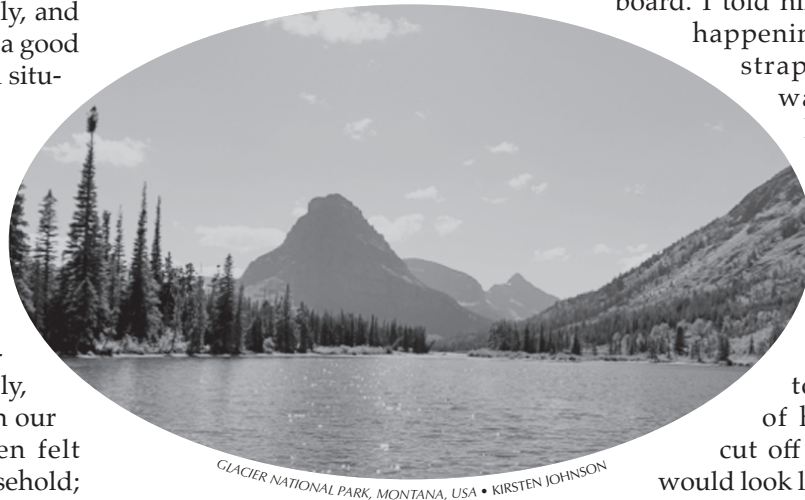
However, I am a mother who had her son circumcised. I discharged extensively, consulted widely, and did the best I could to make a good decision in a complex social situation.

I am a raised-Catholic USer married to a man who is Arab, raised Muslim, from a Middle Eastern/West Asian country. When we decided to get married, I decided to raise our family with our extended family, from both sides, included in our lives. Our house has often felt like a Middle Eastern household; relatives have come and stayed for months at a time. My husband’s mother lived with us for the first six months of my son’s life.

As an experienced RCer, I was well aware of the trauma of circumcisions, having counseled with men who had worked full-out [without restraint] on their own circumcisions. I also knew that some Jewish RC women were not circumcising their sons, and that was my initial plan: to have no circumcision.

I discussed the issue with my husband, interviewed members of his family, did many sessions, wept and wept, and consulted with people in the RC Community whom I felt would help me with a perspective. Finally I decided to proceed with the circumcision and to make it as un-traumatic as possible.

Why did I proceed? I knew there was a tremendous amount of anti-Muslim oppression and sentiment in the United States, I had given my son an Arab/Muslim name, and I felt that I had to make a decision on his behalf. And if he were not circumcised, it would be a dominant fact about him on the Arabic side of his family, and I did not want that to be how people identified him.



GLACIER NATIONAL PARK, MONTANA, USA • KIRSTEN JOHNSON

Also, I talked to one of his cousins who had been born in Kuwait and hadn’t been circumcised near the time of his birth. He told me that when he was in Syria, at the age of twelve, his relatives had brought the person who would perform the procedure to his house, and he had been circumcised then and there. He told me that it was the most horrible experience of his life.

I wanted to delay the circumcision long enough to build a solid foundation of safety and connection for my newborn son but to do it before it would be more traumatic at a later age. I talked with a pediatric urologist. He told me that after six weeks it would have to be done surgically, with a general anesthetic. I decided to do it at six

weeks. Then—local anesthetic or none? The men I asked blanched and said “local.”

The doctor who had delivered my son agreed to do the procedure and explain it to him, go slowly, encourage and permit discharge, and cut as little as possible.

We went into his office. My son was strapped down on a little board. I told him what was happening, strap by strap, and what was going to happen, and I held him tenderly as much as possible. I told him that he was going to have part of his foreskin cut off and that he would look like his father

and other relatives. I said that it was the best I could think of and that I would hold him, stay close, tell him what was happening and why, and let him discharge. I told him that he would be someone who had been circumcised with a lot of attention and discharge, which would put him in an interesting position.

As the doctor gave him a shot of anesthetic, I told my son that it would tingle and feel numb for a while but that later he would be able to feel everything. The foreskin was stretched with some silver contraption, then it was cut, then it was over. The doctor appreciated my son, including his penis, and reassured him.

As we left, I held my son, and he cried and cried. We got in the back

continued . . .

COUNSELING PRACTICE

... continued

seat of the car and he cried more, wanted to nurse, burrowed in, and then slept deeply, as close as he could get. A few hours later one of my male Co-Counselors, who had worked extensively on his own circumcision, came over to counsel my son with me. We were on the bed. He said something loving like, "So something happened to you today?" and my son cried for well over an hour. My Co-Counselor put light pressure on my son's toe. Every time he stopped crying, that

touch started him all over again. After the crying, we kept going—through playing, yawning, and so on.

That was it. [That's what happened.] My son and I stayed very close, and we still are. He did RC family work through high school and is now thirty-one and wonderful.

I feel that the actual decision was less important than that I stepped up to the plate [took responsibility]

and made the decision, as a female and as a mother. I used it to get closer to my son and more committed to him.

I look forward to a world without circumcision in which there is full respect and safety for Jews and Muslims, males and females—however we get there.

Anonymous

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

The Reality Agreement

The approach to (or technique of) counseling that we have called the "Reality Agreement" makes it possible for the time being spent in session to be almost totally contradictory to the client's distress pattern and almost completely lacking in any "rehearsal" of it.

In this kind of counseling the client and the counselor reach a binding agreement with each other. The two formally agree to not allow the irrational, patterned pseudo-reality to intrude into their communication or their attentions and agree that, if it does intrude, it will be rejected and their attentions will be returned to actual reality.

(The counselor first seeks and secures the client's agreement that the actual reality of the universe is completely distinct from the pseudo-reality interpretation of the universe that has been presented to us and continues to be presented to us by misinformation, by the operations of oppression, by the client's patterns, by other people's patterns, and by the oppressive societies in which we live.) . . .

With this agreement secured, the counselor proceeds to ask some very simple questions that the client has agreed he or she will answer only from the position of the actual reality of the universe and the actual reality of himself or herself. . . .

A beginning question might be, "How good are you?" The profundity of the client realizing that he or she is completely good, and the efficiency of the discharge process in converting any distress that would try to oppose or interfere with that realization, is very impressive and satisfying.

Harvey Jackins

From page 69 of *The List*

Guidelines for Allies to Teens

By Chuck Esser, *International Commonality Reference Person for Family Work*

Teens in Co-Counseling need allies of all ages to help make RC work well for them. We adults who are building relationships with teens, particularly two-way Co-Counseling relationships, need to remember that we are doing it in societies in which young people are oppressed, with adults acting as the agents of the oppression, and that many young people have few experiences of being taken seriously, listened to, and respected by adults.

Here are a few guidelines for adult allies to teens:

1. To have relaxed, aware attention, we need many deep sessions on our own “growing up,” particularly on our preteen and teen years. We need to do the bulk of these sessions with other adults. But some of them we can do, thoughtfully, with our teen Co-Counselors.

2. When being client with a teen, we need to remember the joy as well as the struggles of our teen years. As adults we often focus on how terrible these years felt and how we are still haunted by the feelings. This may be useful some of the time for discharge, but our teen counselors are currently teenagers. They aren't in our position of having “survived” the teen years and looking back and discharging. They are dealing with the bizarre oppressions teen face in this historical period. So they may need to hear what we loved about our teen years. For many of us they were a time of friendships, new thoughts, new independence. For example, we may have gotten our driver's license.

3. We need to appreciate thoughtfully. Often after a young person has shared her or his thinking or led an event, adults say something like how “amazing” it was to see someone so young be so smart.



KATIE KAUFFMAN

While these comments are well intentioned, they are pretty [quite] weird, because they are based on the assumption that young people aren't as smart, and so on, as adults. Appreciations not focused on age are usually more helpful.

4. We need to be good counselors on addictions. This is a tricky arena. We need to have worked enough on our own addictions (past and present) to have some sense of how challenging it is to stop an addiction. We need to be relaxed yet willing to take a stand on behalf of the person (versus the patterns and addiction). We have to stay clear that with enough discharge a person can make her or his own good decisions about her or his life. And we need to be willing to work openly and honestly on our own struggles with addictions.

It can be hard to stay counselor, especially since many of the ses-

sions don't happen as agreed-upon sessions. (For example, they may come late at night at a workshop.) It isn't helpful, as counselor or client, to tell wild stories about our own past drug use, as this can communicate that we think it's okay or cool [fashionable] for young people to take drugs.

It helps to remember what makes drugs, alcohol, and so on, appealing:

- They can make bad feelings “go away”; numb a person to the rage, powerlessness, and other effects of oppression.
- They can make it appear that one can step over embarrassment, shyness, and awkwardness, be more confident and closer to others, without having to go through the feelings that getting close brings up.

We can model discharging addictions. This is much more helpful than the storytelling that is often an attempt to feel cool or belong with teens. We can also hold out that real allies—unlike the pseudo-allies, drugs—can provide long-term closeness and relief from bad feelings.

5. We need to be good counselors on sex. This is also a challenge. Of course the more we discharge on our own early sexual memories and know our own “lay of the land” [where our own distress is], the more slack we will have to be counselors on sex. For most of us, sexual feelings, and maybe sex, were a big part of our teen years and we didn't get much help with them. So the feelings are sitting there, waiting for an excuse to come up.

continued . . .

... continued

We may feel attracted to teen guys and girls, experience the kinds of crushes we had as teenagers. Sexual feelings from our own early years may come up at teen family workshops or in other RC settings. We can welcome these feelings for discharge. But it's very unhelpful to share them with the teen we've attached them to or to make other teens listen to us about them. We need to take them to each other and help each other discharge them.

The freer we can be of sexual restimulation, the better counselors we will be on anything related to sex. We can get to where we are eager to hear about sexual distress because we care about the person, not the topic. We can develop a sense of humor and be relaxed.

If we get confused by our feelings, a good policy is to go back to our earliest sexual memories and discharge there. Our teen counselors will have an easier time listening, and we will have an easier time keeping perspective.

We also need to be aware of the jokes we make during games. Adults are generally much more obsessed about sex than most young people are. We need to be thoughtful, be more counselor than client, during games.

Finally, we can learn as much as we can. We can be curious about and listen to what life is really like now for teens. For example, we live in a period in which Internet sex is a reality and Internet and other pornography are being constantly pushed at young people.

6. We need to like ourselves. When we're around teens, we may feel all the ways we felt uncool, not



cool enough, not good enough, not popular enough, popular but unsure of how long it would last, and so on—all the hard feelings from the oppression that comes down on people in their teen years. We may suddenly feel awkward or worry about the way we are dressed—all sorts of funny [strange] feelings.

When we are clienting with teens, it helps to work on these feelings with our attention off distress. We can notice how likeable and fun and good we are rather than make the teens counsel us on how unlovable and uncool we feel, hoping desperately that they will approve of us.

The more we clean up our old feelings of unlikability, the more we'll be able to exude how wonderful we actually are, the more fun we will be, and the better our lives will go.

7. We need to work on our feelings about bodies and disability. Teens are under constant scrutiny in terms of their bodies, looks, and what they wear. Disability and appearance oppression have come down, solidly and confusingly, on

all of us. If we can work on what came at us (rather than on how we think things are for the teens), our clienting will be cleaner and we will be better counselors.

8. Many of us have feelings about RC, from how our distresses have intertwined with our experiences in the Co-Counseling Community. In sessions and groups with teens, we need to be thoughtful about how we discharge about RC, including about other Co-Counselors. Teens are building their own unique relationship with the RC Community, figuring it out on their own terms, and we need to keep our struggles from contaminating and confusing that process. If we're in a class that's covering a topic or policy that is hard for us, we can say that parts of it restimulate us and model discharging on the early things it reminds us of. We are trying to model clienting in an honest and open but thoughtful way. (This is a wonderful thing to do in our lives in general.)

9. We need to understand and welcome the feelings teens have about their parents without forgetting that their parents are human, have fought hard for them, and deserve respect and caring. Young people live in families most of the time, or have families that they have feelings about and need to figure out their relationships with. Most teens still need their parents (or guardians), need help working on their feelings about them, and need allies who can be their strong advocates without forgetting that they love and need their parents.

Most of us had parents and haven't cleaned up our feelings about them. The more we can do that, and can actually think about

teens in the context of their families, the better allies we will be. Allies come and go, but teens have a life-long relationship with their parents. If we can lend a hand [provide some help], it can change the very structure of their lives and the support they get for the long haul [over a long period of time].

We live in a society in which parents are legally liable for the well-being of their children. Parents of teens are generally excluded from their children's lives and then blamed for their problems. We need to operate as flexibly as possible in this oppressive society and not set ourselves up for legal battles that will make everyone's life harder.

10. We can ask teens for their thinking. Because of young people's oppression, they have not often been asked for it, or been listened to when they've shared it. For many of them, embarrassment, confusion, and self-doubt surround trying to share their thinking. Allies can help by asking questions about things that are important to them and listening to their thinking; by

starting conversations and then not taking them over [dominating them].

11. We need to think well and flexibly about confidentiality. It is a key part of RC. We all agree to uphold it. We also try to think in a big context about each person and his or her well-being and re-emergence.

In some situations, like when teens are victims of rape or other violent crimes, or are in danger of killing or harming themselves, we may need to counsel them "non-permissively" in the direction of getting away from danger, trusting and telling their parents, and pulling their parents in as allies. We may even need to say something like, "I need to let your mom or dad know what happened to you. I will stay and counsel them and you and make sure that it goes well, but they do have to know."

One of the few situations, in U.S. society, in which teens have a protected right to complete confidentiality is with pregnancy and abor-

tion. But even here it makes sense to counsel teens in the direction of bringing their parents (or guardian, older sibling, grandparent) in as allies. We can also be willing (or get other people) to counsel the parents or their equivalents. Our job as allies is to help families work better, not compete with parents or counsel young people away from seeing their parents as allies.

Finally, we need to know, and let teens know, that there is help. If something worries us or a teen Co-Counselor, if we or the teen have trouble thinking about a client, if someone discharged with or counseled us in a way that left confusion, we get to go to our RC teacher, the Area Reference Person, or a family work leader and get help thinking about it and moving things in a re-emergent direction.

Confidentiality doesn't mean handling things in isolation. It means being thoughtful about people. We need to create a place where we can show our struggles, while also keeping people safe.

What We Know about Human Beings

The nature of reality is beautiful. We know by now "with complete confidence" (I'll use that phrase instead of "scientifically-proven" because that is so cluttered with patterns that one can't tell [perceive] what it means) . . . that human beings are good; that they do no evil, destructive deeds except in the grip of distress patterns that were put on them from outside.

We know by now, from glimpses and from logic, that human beings are powerful; that each human being has full power to remake the whole "sorry scheme of things entire," because other humans will come to that one's support the minute that one makes the correct, powerful move.

We know by now that human beings are intelligent, that the brightest intelligences that we have seen operate were only samplings of the intelligence that each one of us and each other human possesses, were only holes poked in the grey blanket covering individuals.

We know by now that humans are cooperative, that the competition and the conflict are all imposed patterns. We know this is true of us.

Harvey Jackins

From pages 11 to 12 of "The Totally Benign Reality," in *The Benign Reality*



MOUNT LASSEN, MINERAL, CALIFORNIA, USA • TERRY FLETCHER

Counseling My Way to a Tooth Extraction

After more than ten years of working with dentists to keep the root of a tooth and two crowns, I recently discovered that the whole thing was infected. It was time to start over. So my dentist, two specialists, and I made a plan to remove the entire tooth, let the bone heal, and then install a metal screw and a permanent crown.

During my first consultation with the oral surgeon I expressed my interest in not having sedation. He looked surprised, said he would do whatever I wanted, and then went into the gory details of what he'd need to do during the procedure. (Because of the infection, it wouldn't be a typical extraction.) He said he'd be happy to do it without sedation but he wanted me to be prepared for what it would be like. "There will be some white-knuckle [scary] moments."

I said my first thought: "Could we do sedation without Versed?" [Versed is a sedative that keeps memories from forming.] He said the other parts of the sedation wouldn't do much without the Versed and that I'd do better with no sedation at all.

I decided that until the surgery I would work in all my sessions on the sedation decision and any feelings about the impending oral surgery.

Week 1: During the first week I started to think outside the binary sedation-no sedation option. I called the clinic and asked if I could start with a local anesthetic and then, if things became too difficult, switch to sedation. I was told that the clinic had local anesthesia appointments in one part of the day and appointments with sedation in another, so I would need to decide which I wanted before making an appointment.

Week 2: I went into the second week thinking I would opt for the sedation. The white-knuckle mo-

ments sounded gruesome, and I wasn't sure I wanted to remember any of it. This brought up heaps [lots] of feelings about being a "bad Co-Counselor." I wondered what my Co-Counselors and Area Reference Person would think if I opted for sedation. My counselors said they were confident that with discharge I'd make the best decision for me. My thinking started to move toward a local anesthetic only.

Week 3: My counselors encouraged me to explore what I was still afraid of if we assumed that I could discharge any distress from the procedure. I discovered that I was afraid that if I were awake I might flinch at a sound or a movement and cause a mishap during the surgery. After counseling on that, I talked with my dentist. He said that with the local anesthetic and a headrest, he wasn't at all concerned about my moving and that he trusted the surgeon he'd referred me to.

Week 4: I decided not to have sedation and made an appointment. The receptionist told me that since I wasn't going to have sedation, I could drive myself home.

My plan was to bring headphones to the surgery and do my best to check out of [mentally leave] the world—essentially provide my own sedation. I thought that if I did it right, I wouldn't remember anything. Then in my sessions I started to explore this idea. If I was going to check out, why had I gone through the deliberations and sessions of the earlier weeks in an attempt to not use sedation? The purpose of sedation was to not be present—and I was proposing doing the same thing, just without chemicals.

One counselor told me how Diane Shisk (the Alternate International Reference Person for the RC Communities) had had major surgery with a local anesthetic and no sedation and that she'd approached

the situation with great curiosity. That was an angle I hadn't thought of.

Week 5: During one of my sessions my counselor and I were talking about how the day of the surgery would go. I said that I was going to drive myself, and she stopped me: "You're going to what?" With my persistent "do it myself" pattern, as soon as sedation was out of the picture and I didn't need someone to drive me home, I hadn't thought of anyone coming with me. I texted my partner and asked for a ride and got an immediate "yes."

Week 6: A week before the surgery, fear of the actual procedure took over [dominated] my imagination. Another counselor asked how I would like the morning to go, and I thought back to Diane Shisk's curiosity. I said that if I wasn't going to mentally check out, I would like the surgeon to narrate the entire thing for me. (My fear was about not knowing what was happening and my imagination running wild.) I thought it would help if he said, "And now I'm going to do this," or "In a moment you'll hear a noise, and it will be me doing that." By the end of the session I had concluded that I'd ask the doctor for what I wanted and had practiced doing that several times.

A few days before my surgery I got a reminder call from the clinic. I told the caller that I wanted to know how long the procedure would take because I wanted to tell the person who'd be driving me. The caller said, "You're not having sedation, so you can drive yourself home." I said I knew that and that I wanted someone to be there with me. "But you don't have to have anyone drive you," the person repeated. It reminded me how our society encourages us to not seek help when it isn't "necessary."

Surgery day: My partner gave me one-way time to discharge before we left the house and more time while we drove to the clinic. We sat in the waiting room together, and then someone called my name. I told the person that I wanted to listen to some music on my phone but with just one earbud [one small speaker in one ear]. I then asked the doctor to tell me throughout the procedure what he was going to do. He said he was happy to do it.

At one point in the procedure, I asked the doctor what he was doing and he remarked, "Oh, you want to know *everything* I'm doing?" "Yes," I replied, and he got even more detailed in his narration. By that point, curiosity had replaced fear and I wished there was a camera on his head and a video monitor in front of me so I could see what he was doing.

After he had finished and explained the aftercare, I reflected on how easy the extraction with local anesthetic had been. But it was only because of all the discharging I had done in anticipation.

Josh Feyen

Madison, Wisconsin, USA

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



Whoever has cried enough, laughs.

Heinrich Mann

Distress Patterns and Illness

We see the operation of *distress patterns* leading to illness in at least two ways. One is the restimulation of a recording of a previous injury or illness, making the individual ill once more. The other is the interference with the body's inherent ability to recover from injury or illness by distress recordings that block or hinder the operation of the immune systems, the circulation, or other bodily functions.

Harvey Jackins

From page 292 of "Draft Policy for RC Physicians," in *The Reclaiming of Power*

Getting Help with “ADHD” and “Autism”

Our son has been diagnosed with “ADHD” and “autism” and has an individualized education plan (IEP). I have found this useful in several ways:

He has adults with him every day who understand that his struggles are not “bad behavior.” Regardless of their framework, he is spared a punitive approach. (The alternative would have been punishment-and-reward “behavior modification,” which we knew would be confusing and unhelpful.)

It has meant more resources and less targeting by other children. For example, he was getting bullied for being “retarded,” but now he is on a “special education” bus that is much more relaxed and has an additional adult attending to the young people.



It would be great if he could discharge all his chronic distress, but that may not happen before he can get his shoes on at 7:45 on a Tuesday morning. So I like seeing what other people have figured out with children who have similar struggles. It helps me

feel like I can make mistakes, change my mind, and try new things, so we don’t just have the same fight over and over, laying in more hurt in the same spot.

It is clear to me that these diagnoses don’t mean that he is not fully intact or intelligent or doesn’t have full access to discharge. We still do RC family work and special time and give him sessions at home. But they have helped me accept him the way he is and discharge on not “fixing” or “saving” him.

Things are loosening up around “neurological difference.” People are pushing against using medical intervention to “cure” those who are diagnosed. While their perspective doesn’t align perfectly with RC theory, it is more human than many others.

Our son’s behavior can be very challenging, and we’re glad to have a team of people helping him navigate the public school system as it gets tighter [less tolerant] and demands more conformity. It’s a contradiction [to distress] to break out of the isolation and shame and know that we have a team who loves him as he is.

Anonymous

Smartphones and Phone Sessions

Smartphones are designed to help us look up information, communicate quickly, and multi-task, and those of us with smartphones often do this most of the day. It can be hard during a phone session to stop using our smartphones for other things.

The two of us have been able to be honest and laugh with each other about using our smartphones while doing phone sessions with each other. We first talked about it because it was sometimes clear that the other person was texting while being counselor. Their directions were disconnected and less useful.

We have also discussed the topic with other Co-Counselors and know that many of us struggle

here. People sometimes look up the current news, text with friends, respond to work e-mails, and so on, while listening.

Capitalism makes all of us scared and pushes us to get more and more done each moment, each day. We have noticed that we are less tempted to multi-task while counseling when we have gotten good discharge and feel less scared or “bored.”

We have also tried using a land phone, or Skype or another video call service so the other person can

see our expressions, see that we are present. Asking each other before we counsel not to use our smartphones has been a good reminder and has had us laughing about it before the session.

We would love to hear how you have struggled here and what has worked for you.

Kate Insolia
Urbana, Illinois, USA
and *Ken Szama*

Jamaica Plain, Massachusetts, USA
Reprinted from the e-mail discussion list for RC Community members



YONI KALLAI

Contemporary Women's Issues in Nigeria

It was a privilege to attend the Contemporary Women's Issues Workshop led by Diane Balser, the International Liberation Reference Person for Women, in Lagos, Nigeria, this August. I learnt so much and left feeling lighter than I have in years, emotionally and mentally empowered, and awake to the need for women to work together for our liberation—irrespective of nomenclature, status, or age.

Two of Diane's opening remarks set the tone for the whole workshop for me:

1. No matter our age or body type, or whether we have married or reproduced or not, we are each fully human and absolutely perfect just the way we are.

2. Women do two-thirds of the world's work but own only one-tenth of the world's wealth. Women's unpaid reproductive and nurturing labour is the most important work for the human race, but instead of being rewarded for it women are denigrated and oppressed.

We are socialized to believe that we are less and must put men first. Boys and men are taught that we exist to please them. They carry a strong sense of entitlement. I discharged feelings of inferiority from when, as a child, I couldn't get my father's attention, not even to look at my school report card with my excellent grades. Meanwhile my brothers' report cards were scrutinized and their education was taken seriously.

It is often observed that we women are our own worst enemies, but this is because of internalized oppression.

Our mothers usually gave us our first taste of male preference and sexism. At the workshop, woman after woman wept over early hurts from her mother. My mother questioned and criticized my every choice, the same way she questioned and doubted herself. It was exhausting to work on those memories, to rage against that treatment, to cry hard over those hurts. But afterward I felt light, like a sunbeam peeping out from behind the clouds. I couldn't stop hugging people!

Internalized sexism makes us put our relationships with men above those with our fellow women. Even when our relationships with men cause us pain, we still prioritize them and "dumb ourselves down" [suppress our intelligence] and "tush ourselves up" [make ourselves "attractive"] to be in them. Society tells us that without a man we are failures. Our mothers served our fathers and put up with [tolerated] every sort of abuse and belittlement. Now many of us are locked in the same cycle. We render the same thankless service and wait for annual Mother's Day celebrations for a crumb of appreciation.



NANCY LEMON

It's high time [long overdue] that we women prioritise ourselves and appreciate our intelligence, so we can rationally challenge every manifestation of sexism. This is a hard teaching for African women. It goes against our cultures, religions, and home training and threatens our marriages and other relationships. Diane was extremely tactful in presenting it. I love her for it. She noted that no culture is better than another and that marriages, and other male-female relationships, in the Western world are fraught with violence, oppression, and other results of sexism. The point is not to become Westernised but to be liberated.

My own husband, wonderfully that he is, was a tad [a little] uncomfortable when he heard what we had learnt. I think it's scary for everybody—men and women alike—to change from long-internalized patterns of oppression. It can feel overwhelming to think and live outside the agenda of society, to have different values. It's extremely important for us to raise our children (male and female) with equity and respect so that they don't fall into our ugly patterns. And liberation need not come by direct confrontation. It can come by continuous enlightenment and cooperation.

We looked at the sexual exploitation of women in domestic, social, employment, and commercial settings. Near-naked women are used to advertise virtually every commodity, even toothpaste and engine oil. Objectifying women's bodies for men's sexual gratification is extremely sexist, and many women suffer trauma from not looking "good enough." We shouldn't give

continued . . .

LIBERATION

... continued

men's libidos power over our self esteem!

The beautification industry sets standards of beauty that make us strive to look sexually enticing and youthful and pumps billions of dollars into making us believe that we are not good enough until we fix something about ourselves. There is also a very racial component. Women of the Global Majority are not regarded as beautiful until they "fix" themselves to look more Caucasian—by using bleaching creams, hair relaxers, wigs, weaves, and so on—and all this means money in the bank for the industry. The truth is that every woman is beautiful, regardless of race.

It was an impactful workshop. Diane Balser—skillful teacher, real wonder woman—I am grateful to you for challenging me to claim my intelligence. Marion [Marion Ouphouet, an RC leader in Seattle, Washington, USA]—thank you for supporting Diane so thoughtfully and for your insightful counseling. Janet [Janet Wambui Kabue, Area Reference Person for Nairobi, Kenya]—I loved your concise history of colonialism in Africa. Chioma [Chioma Okonkwo, Area Reference Person for Lagos, Nigeria]—a big thanks to you and your team for putting together such a wonderful workshop. My sisters from all over Nigeria, Kenya, Ghana, Sierra Leone, Benin, Togo, and Cameroun—it was great meeting and reconnecting with you. To my sisters the world over—I love you all.

Nez Ibekwe

Awka, Anambra State, Nigeria

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

A Beautiful and Encouraging Workshop

At the Contemporary Women's Issues Workshop in Nigeria [see previous article], it was refreshing to see us beautiful African women coming together and discharging on issues affecting us. Being in a group solely of women gave me the confidence and courage to express myself freely on issues I had thought were unique to me. I realized that as women we share a bond, no matter what our race or age. We share similar struggles.

Diane Balser led us on the topics of health (Caesarian section, fibroids, infertility, miscarriage, menstrual periods, and so on), sexism, male dominance, internalized oppression, equality (or lack thereof), colonialism, the beautification industries, and nuptial-related issues (dowry, marriage, polygamy, divorce, single mothers, widows).

Women face some level of discrimination nearly everywhere—at home and in workplaces, schools, restaurants, and so on. Religion, traditional values, family dynamics, and the society support sexist behavior. The male child is measured against the concept of an ideal man—strong and assertive. This jeopardizes his humanity. It forces him to become rigid and directly or indirectly dominate females. The female is groomed to be the caregiver and support person, not the front-runner. She is told that it's "natural" for the man to lead and for her to follow.

Women are enormously oppressed by marriage. For example, in the northern part of Nigeria, religion is misinterpreted and misapplied such that women are sometimes not allowed to move freely beyond nearby houses. Once married, a woman is under her husband's control and expected to be completely submissive to him.

We talked about dowry and bride price. Dowry is money or property brought into the marriage by the bride. Bride price (practiced in Islam) is the opposite of dowry. The groom pays it to the bride's parents at the time of marriage, and it is later given to the bride. Either way it is oppressive to the woman.

Exposing or speaking about our body parts is seen as morally impure. Women alter their body parts to look appealing to and be accepted by men. The beautification industries make millions at the expense of women. It was fun and interesting to appreciate my body and talk openly about it at the workshop.

I am glad I got to be part of something so beautiful and encouraging. Thank you very much.

Hauwa Musa

Bauchi, Northern Nigeria

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





MONNIE PAASHUIS

Many Highlights

I participated in the women's workshops led by Diane Balser, the International Liberation Reference Person for Women, in Eswatini, Nigeria, and Kenya. I was on the team supporting Diane, together with Olivia Vincenti, Marion Ouphouet, and the organizers of each workshop—all of whom worked hard to make the workshops go well. Thanks also to Chioma Okonkwo, Area Reference Person for Lagos, Nigeria; Wanjiku Kironyo, Regional Reference Person for Northern Africa and East Africa; and Bafana Matsebula, Regional Reference Person for Southern Africa, for their support of the workshops.

I have many highlights. One is how Diane extended love and sisterhood to each of us at the workshops. She noted that every woman has had hard things happen to her and that we can discharge the distress. It can't take away the wonderful things about being women.

She encouraged us to go back and look at what had happened to us as young girls. We get to fight for ourselves, together. To do this we need to build strong relationships, strong sisterhoods, with each other.

Societal hurts cause us to not think well, to act out distress patterns, and to repeat the same distressed behavior over and over again. Diane reminded us that the goal of Co-Counseling is to retain our humanness and intelligence and be able to think anew.

I gave talks on colonialism, racism, and the beautification industry. I reached out to, and built the foundations of Co-Counseling relationships with, several women from each of the countries.

Things are going well.

Janet Wambui Kabue
Area Reference Person for the
Nairobi, Kenya, RC Community
Nairobi, Kenya

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

A Women's Workshop in Eswatini

This summer we had a women's workshop in Eswatini (formerly Swaziland), led by Diane Balser, the International Liberation Reference Person for Women. Women came from Zambia, Zimbabwe, South Africa, Namibia, and Swaziland. What a wonderful, well-planned workshop. Diane took us through sexism, internalised oppression, and the beautification industry, with precision.

We were asked to appreciate our bodies. (It's amazing how we don't want to say the word *vagina* in public or even to ourselves.) We have been oppressed based on our biology to the extent that we always do things to satisfy men.

The beautification industry takes advantage of us and makes money out of it. Women now have artificial hair, artificial nails, artificial eyelashes, artificial breasts and hips, to name a few. Women—especially African women—bleach their skin. And all this is to please men. The workshop was an eye opener for most of us. We realized we do not have to do all this to ourselves to please anyone. Natural is *laker* (good).

Change is possible. It starts with you and me. Let's work together to change the mindset of all women, for a better tomorrow.

Petronella Muza

Bulawayo, Zimbabwe

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

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

Men and Women—Confusion, and Trying

*From a talk by Tim Jackins at the Women and Men Leaders'
Workshop, in Washington, D.C., USA, October 2017*



We're in this interesting struggle—all of us, men and women—because of the way society has inflicted damage on all of us and pushed us apart and confused us about each other. And we are confused. We men are confused about women.

We have been forced into the role of supporting the exploitation, manipulation, and disempowerment of women. We don't need to blame ourselves for that. We're not to blame for the distresses that have been inflicted on us. But they are ours now; they don't belong to anyone else. We get to take responsibility and not let them play themselves out [be acted out], not pass them on the way they were passed on to us. Part of that is to not act them out—but that is not enough. We have to also begin doing the human things the distresses have kept us from doing.

There are big ways the oppression shows up and gets acted out, and thousands of small ways. We grew up around them and often don't even notice them. We have memories of our sisters, our mothers, our grandmothers, and the children at school—the boys and the girls and their interaction with each other. In my elementary school there was a line down the middle of the playground. Girls were on one side, boys were on the other, and if you went near the line there was a big reaction. It was harsher for the boys, but it wasn't good for the girls either. Now is that big and horribly oppressive? Well, it had—and probably still has—its effect.

Women want you men in their lives, whether or not you can tell [notice] that they do. They do want you in their lives, and they don't fully understand the way that you've been hurt. For many women the harshness, brutality, and isolation we are so used to is inconceivable. Most women still have much discharging to do to be able to look at the ways we are hurt as males and stay thinking about us.

We men have largely given up on each other. We hope that women will act like they like us, but we have to give up that frozen hope. It's not their job. It's quite difficult at this point for most of them to actually look at how we've been hurt, understand it, and come close.

They have been hurt by men acting out the same things that we carry. (We don't like to think that, but it's true.) So there's a real, solid reason it's difficult.

We think that we have our version of that material under control and that it doesn't show. We are wrong. We don't act it out fully. We're all to be congratulated on that. That's a victory. But women know the distress is there.

When someone has a heavy distress, people notice it—even though the person hides it enough that other people don't quite know what it is. There's uneasiness in not knowing what the battle is that's being held down.

Many women can't yet look at male distresses directly. And it's not their job. So our frozen hope that somebody will look, understand, and accept us anyway—as bad and as damaged as we feel, and without our moving to heal the hurts—isn't going to lead us in good directions. We have to stand with each other and work on the distresses.

There is a way to show ourselves and not pretend that we weren't hurt but not client about it all the time and not act like it's the basis of our lives. I don't think I can tell you exactly how to do that. I think a way exists. We already find ways to let our humanness be in the forefront; to not act out other things.

Women are hoping that men can play a good and equal role in their lives. Some of that is frozen in distress, and we get confused. We get confused if anybody looks like they want us or need us. We get confused into making thoughtless and valiant efforts to fix things, when in fact people's frozen expectations, behaviors, and perspectives can only be discharged.

What's the clearest picture you have of your interaction with women? Sometimes I notice myself going to make contact without having thought about it. I just go there.

What is the relationship we are trying to have as a group of Co-Counseling men with a group of Co-Counseling women? What do you want it to be? How do you want to be able to think about the women?

There are things to have in mind [be thinking about] so that we are trying something, not just going and seeing what happens. We can try to make something happen on purpose. Many of us have given up on having any effect on relationships. We're just waiting for something to happen that we can make use of. Instead, we get to decide, as best we can, what the relationship is to be.

We can try to show enough of ourselves that someone can think of building some kind of relationship with us, can see that someone is there to build with. You get to figure out your version of this. What we are trying to do will be done by your individual mind. Working on it collectively helps, but it's your mind that can put something into practice.

The Strengths of Poor People

By Harvey Jackins, from page 539 of "Draft Program for Poor and Raised-Poor Liberation," in *The Benign Reality*

[There is a current RC Draft Liberation Policy for People Raised Poor. You can find it on the RC website at <www.rc.org/publication/theory/liberationpolicy/raised_poor_gb>.]

Capitalistic society encourages poor people to believe that we either deserve or are to blame for our condition. Poor people, damaged by such widespread invalidation and lacking correct information, often accept and internalize these ideas and attitudes. Some characteristics of the internalized oppression include feeling that we must be of little or no worth, that we are inadequate, that we are not welcome, that we are powerless and invisible. We often feel isolated, blame ourselves for the oppression, blame each other, and treat the employed working class as if they were our oppressors. The employed and better-off [wealthier] members of the working class can sometimes be manipulated against us politically.

None of the invalidation or self-invalidation of poor people is justified. Each person presently poor or from a raised-poor background deserves to think of herself or himself with great pride as an intelligent, competent, . . . powerful, self-respecting, loveable human being.

Poverty is not our fault, even if we have been told repeatedly that it is. We don't deserve poverty, we don't have to accept it or be ashamed of it. We can assist each other to discharge any feelings of discouragement or helplessness that may have come with poverty. The poor will not "always be with us."

The strengths of poor people are numerous. People who have experienced poverty have much to take pride in. For any person surviving poverty, the depth and scope of physical and emotional hurts have frequently been such that simply to have survived is a testimony to the resiliency and capacity of our intelligence, skill, and courage. Some of our strengths are

we model the efficient use of natural resources;

we are not wasteful;

we have a keen understanding of all oppression;

we have a sense of responsibility;

we know how to survive;

we are persistent;

we have a sense of our self-strength;

we can count on [rely on] one another in times of crisis.



An Evening on Black Liberation for Everyone

Last month New York City (New York, USA) Co-Counselors held an event to raise money for scholarships to the Black Liberation and Community Development Workshop (BLCD). Fela Barclift, the Regional Reference Person for Brooklyn North, led the event and I organized it.

We advertised it as “An Evening on Black Liberation for Everyone” and invited New York City Co-Counselors to bring friends, family members, and colleagues. Many of them did, and some came alone.

Fela did a fabulous job of talking about the mission of BLCD, the stark awfulness of racism, and the need to keep our attention balanced. She beautifully naturalized RC. (See her talk below.) There was also a panel with Azadeh Khalili, speaking as a South and Central Asian person; Nelson Simon, speaking as a Latino person; and K Webster, speaking as an Irish-heritage person. They each spoke eloquently about how racism had affected their lives and those of their people. And we did mini-sessions between all the speakers.

Fela was determined to have a good balance of attention, so we had a song committee that led us in several Stevie Wonder songs, a Nina Simone song, and a Bill Withers song. We ended the evening on a high note, getting people up for three dances—one led by African Heritage women, one by Latina women, and one by Jewish women.

At least a hundred people attended—about half RCers and half not—and we raised close to \$5,000. We had a silent auction and “garage sale” that people donated to very generously. We made almost \$1,000 just on that.

It was a wonderful evening that brought the tools and perspective of RC to many of our acquaintances and helped bring many African Heritage New Yorkers to BLCD.

Randy Karr

Brooklyn, New York, USA

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

Fela Barclift’s Talk at the New York City BLCD Fundraiser

Good evening, everyone.

It is absolutely terrifying to be here.

I don’t know about you, but every time and any time the word racism is brought up, it sends a little shiver down my spine, my ears prick up, my defenses go up, and I’m ready for a fight.

It’s so uncomfortable to talk about.

The words “race” and “racism” bring up images, thoughts, feelings, and reactions nearly always unbidden and never good or welcome.

But here we are—gamely, courageously present together and willing to take a look, to think about this, to try to talk about it, to make some effort to deepen our understandings of what we can do individually and in community to challenge, to end,



KK

to dismantle the false construction that is racism that is unfailingly and successfully used to keep us separated and unable to think well about ourselves or each other.

But before we take our dive into this very touchy [sensitive] subject, let’s get to know each other a little bit.

We are going to do introductions, and in a little nod to [with a little acknowledgement of] how things are actually done in our society, we’ll start by introducing ourselves in our racial groups. So if you’re African heritage, please circle up to the right; if you’re a person of color but not African heritage, please circle up in the middle; if you’re white, please circle up to the left.

Once you’ve made it into [successfully gotten into] your circle, please choose a partner, someone you don’t know, and we’ll do paired-listening introductions. (*Explains paired listening*)

These are the things to share in introducing yourself to the person you’ve chosen:

My name is _____.

I’m here because _____.

One thing I do or have done to challenge racism, racist beliefs, implicit bias, racist practices, anything like that, is _____.

Each of you will get two minutes to talk about these things with your partner. Then once introductions are finished, we’ll have a song. Please do sing with me.

(*Paired introductions*)

Many of you may be wondering what this BLCD—that your friends have convinced you deserves your fundraising dollars—is. So first let me share with you a little about BLCD.

The acronym stands for Black Liberation and Community Development, which is a part of the peer counseling network known as Re-evaluation Counseling and is specifically organized for Black people so that we have a big, open, safe space to think, discuss, strategize, and do something we've named "discharge." Discharge is the physical expression of emotions using the natural, inborn tension-relief mechanisms of crying, shaking, sweating, laughing, yawning, and angry noises and movements. These are the ways to relieve ourselves of the unhealed trauma from living with the strictures of racism over our entire lives and the trauma of racism passed down through the generations. This trauma has left Black people writhing in pain while we try to navigate the challenges of daily life in a difficult class-based society in which it's every man for himself and only "God" for us all.

Larger and larger groups of us African-heritage people are making our way to Black Liberation and Community Development, to access the healing that comes with being listened to and taking an honest look, with guidance, at the self-hatred that has been ground soul-deep into every Black person whose ancestors were enslaved in this country or colonized in their own countries. At Black Liberation and Community Development events, African-heritage people get the chance to reveal the running scabs and open sores left by generations of mistreatment. We reveal to each other where it really hurts, and in the process (like going to the best doctor) we heal and then see the true humanity and possibil-



JO PERRY

ity in each person, especially each Black person. We get to experience the humanity that can remain hidden underneath what we call distress—the unhealed trauma that stops us from thinking clearly and having the lives we dream of instead of just settling for what we can get.

Thank you so much for coming out to support Black people who want to access this transformative process but who face the institutionalized racism that typically means that Black people are economically disadvantaged and unable to afford those things that would benefit them. We are here to challenge that uneven economic balance and make sure that every Black person who wants to can access this wonderful Black Liberation and Community Development healing process.

That includes me. I have used this process to wake up and find myself.

Given where I came from, I truly can't believe that I'm standing here in front of this auditorium talking to you and sharing myself.

I'm a fortunate survivor and one who has what people call "resilience." I don't know how I survived, but I sometimes feel that the reason why must have something to do with my being here with you right now.

Like many if not most Black people, especially dark-skinned Blacks like me, I've been treated badly from day one.

Roseanne's recent tweet about Valerie Jarrett [a racist tweet by U.S. actress Roseanne Barr about Valerie Jarrett, a senior advisor to former U.S. President Barack Obama] is nothing at all compared to the N words, violence, disrespect, neglect, and more that have been heaped on my head since I was a very small child.

Right from the beginning of my life, I was told not to look at people in their eyes, and to keep my head down, and to stay in the back, and to not make any noise, and to not bother people, and that I wasn't very smart and was definitely not important, and that I couldn't expect much out of life, and that I better not [should be careful not to] ask for anything, and that I was okay as long as I had clothes, a roof over my head, and some food. Fortunately, those messages aren't given so literally to little Black children anymore, but they still are right out there—implicit and nuanced, but there.

Even with all of this, somehow I became a leader in early childhood education. I remember being at a conference once where all the Black people were sitting in the back, and none of us were speaking. A tall, well-dressed blond white woman stood up and began talking about early childhood education in the Black community. She said (I'll never forget it), "We don't have to worry about the disenfranchised (code word for Black people); they never say anything."

continued . . .

LIBERATION

... continued

The reason I felt the stab through my heart at those words was because I fully recognized the truth in them. Black people don't speak, except for the precious few like an Oprah or Al Sharpton! [Oprah is Oprah Winfrey, a famous U.S. media executive, talk show host, actress, producer, and philanthropist. Al Sharpton is a U.S. civil rights activist, Baptist minister, television and radio talk show host, and former White House adviser to President Barack Obama.]

Here's a very important thing to remember: Many times when Black people spoke, our tongues were cut out or worse. It's not surprising that a legacy of silence has been passed down to me through the generations. But what I'm realizing and understanding by using the process of Black liberation is that every old cycle can be broken.

I came from a family of extremely hurt and distressed survivors of ancestral enslavement in the Southern United States. The psychic marks from that devastating experience were passed down to me, and I felt I would never be able to rise above them.

But I have begun, slowly then more quickly, to understand that it's possible to transform myself as a Black woman and from that platform to transform my people; to set myself free and to set us free from generations of self-destruction; to heal myself from the trauma of so much death and destruction until I can truly smile, think about my health and family, and fight for peace and justice for all humans.

I speak for us, as so many of my people and ancestors have spoken. I realize that every voice fighting for me and us is critically important. That's why I can no longer sit in silence out of fear and lack of confidence. I can no longer not share my truth with you or anyone who will listen. I have to speak, just as I hope every Black person will, here and at BLCD.

Racism wounds and has wounded me. I have to cry out that truth at every opportunity, even if it's so hard to hear and hard to speak!

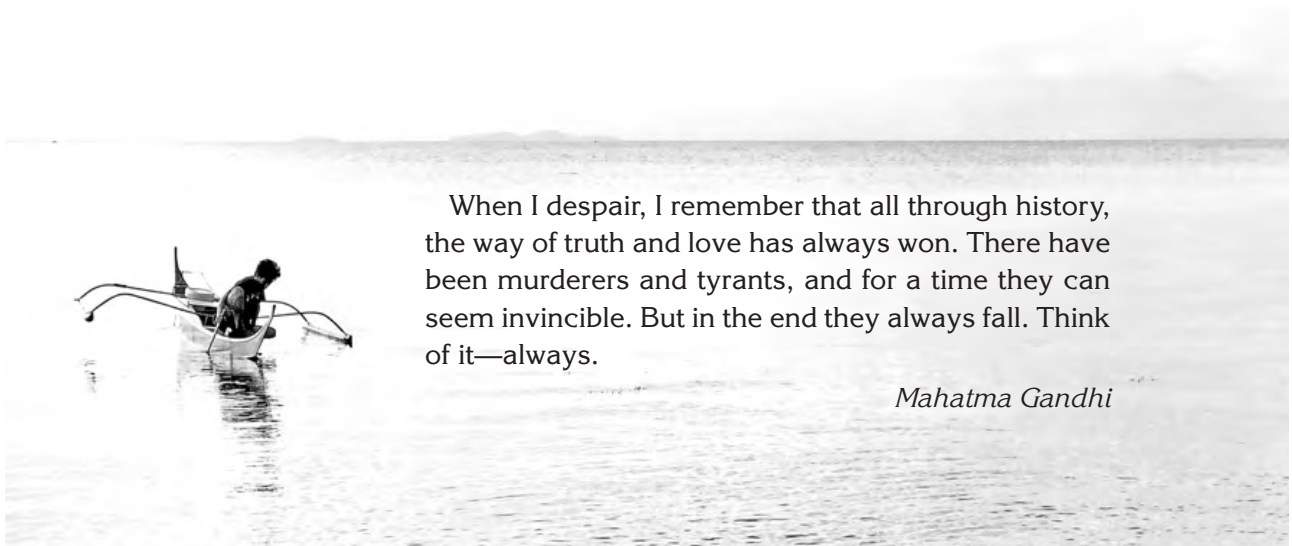
No one wants to hear that they are hurting another, but unless we

take courage and listen to each other's pain, we'll never emerge from this vortex of separation, loss, and human destruction that we're all lost in.

I'll end my piece here by reminding all of us that racism, while directed at Black-skinned people and all people of color, actually hurts all people. No one is free while one person is enslaved, and we're all enslaved to this fabricated concept that's been used for several hundred years to cement in place a system that works well for only a very, very few.

I have some friends here with me who have agreed to share some specifics about how racism impacts each of them and their communities.

But before they speak, we'll do some more paired listening to give you a chance to digest what's been said so far. Choose a partner from the same group you were in for introductions and listen to each other for five minutes each about any thoughts or feelings you've had about things I've said.



When I despair, I remember that all through history, the way of truth and love has always won. There have been murderers and tyrants, and for a time they can seem invincible. But in the end they always fall. Think of it—always.

Mahatma Gandhi

OLO-OLO, LOBO, BATANGAS, PHILIPPINES • NIK LEUNG



Raising Funds, Introducing RC, and Building Community



In Chicago (Illinois, USA) we hosted our second annual BLCD (Black Liberation and Community Development Workshop) Garage Sale Fundraiser.

Last year we raised over \$550 and enjoyed ourselves so much that we decided to do it again. This year was even better! We collected twice as many items to sell and raised over \$1,100. Much of the money came from people who wanted to make donations after hearing what we said about BLCD and RC's goal to eliminate white racism. All the Co-Counselors from Chicago who wanted to go to BLCD were able to because of the money we raised.

We had at least four volunteers at the sale at all times. People signed up for two-hour shifts but many stayed longer. Co-Counselors spoke to immigrant "customers" in Tagalog and Spanish. Our Area Reference Person, Njoki Kamau, talked with four "shoppers" for thirty minutes and gave them a mini-introduction to RC. We added baked goods this year, a sweet way to attract more people and get conversations started. *We had a lot of fun together!* Co-Counselors danced in the street with garage-sale signs.

This year I was much more outgoing with my neighbors and friends and more comfortable explaining BLCD and talking about the goals of RC. I was surprised at how interested people were. One of my friends even worked a long shift at the sale.

At the end of the day a woman came and filled a truck with our unsold items to send them to Puerto Rico for hurricane relief.

People have been telling me they would like to participate in the sale again next year, and I'm looking forward to it already.



Cindy Dimmitt
Chicago, Illinois, USA

I came by close to the end of the sale and could tell [see] that a lot of work had gone into the project. Everyone seemed so upbeat—even in the heat wave. Thanks to everyone. There is no question that we have great allies.



Njoki Kamau
Evanston, Illinois, USA

African-heritage Co-Counselors (of which I am one) and our allies in the Chicago Area collected donations, sorted and priced the items, and made signs explaining the fundraising effort. At the sale Co-Counselors and their volunteering friends danced in the street, waved signs, hawked [called attention to] the great bargains, and talked about RC, Black Liberation and Community Development, and white people working to eliminate racism.



Yvor Stoakley
Wheaton, Illinois, USA

I was pleasantly surprised at the positive response when I told people we were raising money for Black Liberation and Community Development. It was all really pleasant. I remembered that people care more than we might give them credit for.



Jane Kim
Glenview, Illinois, USA

Wow! It was so cool [excellent] and amazing what we did. I enjoyed telling people that this was not your usual yard sale, that we were helping people who were African heritage attend a workshop on healing the effects of racism. Everyone was curious and pleased. I kept the tone friendly and light and planted a little seed for another time.



Barbara Becker
Chicago, Illinois, USA

Customers were much more likely to spend money if I told them that we were raising funds for our friends to attend a Black liberation workshop. Some said, "What's that?" which was great because it gave me a chance to explain that folks are working to heal from racism so that they can fight it even harder. Then I added that we have support groups for us white folks as well to work on ending racism. White people loved to hear about that and headed right over to the sale to find something to purchase or just to donate.

Madeline Talbott
Chicago, Illinois, USA

continued . . .



LIBERATION

. . . continued

The sale was a way to be with Co-Counselors as allies in a liberation movement. It felt different from how we are in Co-Counseling sessions, classes, or workshops. I thought about my Co-Counselors in a bigger way.

When people wanted more information about what we were raising money for, I told them about Black Liberation and Community Development and United to End Racism. They listened with great attention. It reminded me that many people care about ending racism, even if old undischarged hurts get in their way of showing it all the time.

Patrick Zylka
Chicago, Illinois, USA

The sale was a chance for Cindy, the host of the event, to build connections with her neighbors and learn a little about what was happening in their lives and with their families. It was a beautiful thing to watch. Also beautiful was using the mission of the sale to start conversations with people about how we in RC work toward ending racism, and believe we can do it.

Lynnea Domienik
Chicago, Illinois, USA

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



SKY YARBROUGH

Every Oppression Is Based on Classist Oppression

Every particular oppression needs to be revealed to the liberation movements that are organized against it as based on and connected to the overall classist oppression on which present societies operate.

Harvey Jackins
From page 248 of "Prospects for RC,"
in *The Kind, Friendly Universe*

Contradicting Young Adults' Internalized Oppression

At the East Coast North America Pre-World Conference, Emily Bloch, the International Liberation Reference Person for Young Adults, asked all of us young adults to lead or organize a one-day workshop for young adults in our Region before the end of the year. Three of us decided to work on ours together. It was awesome!

At our workshop, which Malana Rogers-Bursen led, we spent a lot of time building connections and getting to know one another. Malana was right on target [exactly right] about how we can't really rush that part—our relationships are the foundation for contradicting our distresses.

For the afternoon break we went outside and played and walked in the snow. Initially almost nobody wanted to get up and go outside, but we had a good time. It reminded me again what a contradiction [to distress] it is to play—including when it doesn't feel like something I want to do.

We also had discharge groups on racism. When I work on racism with other young adults, there's an expectation that we will be bold in setting up our lives to contradict white oppressor material [distress].

Open questions were another highlight. Young adults think-

ing smartly about Co-Counseling theory and providing each other with information contradicts young adults' internalized oppression.

I had neglected to inform the rest of the Region about the workshop, and I realized that was young adults' internalized oppression. I feel so isolated and marginal as a member of this constituency that it hadn't occurred to me to inform the Region that we were having a workshop. Like, who really cares what young adults are doing, you know?

Amy Calandrella

Holyoke, Massachusetts, USA

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

"Hey, Young Adults!"

Hey, young adults!

I attended Malana Rogers-Bursen's workshop for young adults [see previous article]. It was a good contradiction to isolation to see that many young adult RCers live close to me, even if we are not in the same Region.

I enjoyed the time Malana allowed for hanging out [spending relaxed, unstructured time] and playing. It is hugely important for us young adults to figure out how to be with each other during unstructured time. I enjoyed the struggle of trying to connect with others and reach for our humanness together. Having a chance to be playful reminded me of the humanness I am trying to keep as I get older.

I was asked to lead the group of men, and being with them was one of my highlights. We were able to show that we cared about each other and to support one another's discharge as we worked on our white male oppressor material [distress]. We also made up [created] some pretty [quite] great songs.

My favorite part of the workshop was how Malana led it in a way that was her own. When she presented RC theory, she was truly presenting her own thinking. It was a big contradiction [to distress] for me to see my friend leading powerfully and confidently as herself.

Taylor Warinsky

Hartford, Connecticut, USA

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

The best way out is always through.

Robert Frost

Black English

U.S. Black English speakers are “po,” poor, and rising working class. “Po” people are those who do not have enough resources to qualify as poor. Rising working-class people are those who are trying desperately to get away from their origins as poor people and make it into [succeed in entering] the working class.

By the time Black people in the United States make it solidly into the working class, they have shed their Black English and try to hide all traces of it. Middle-class Black people do not speak Black English in public except when, like myself, they are deeply and irrevocably rooted in their families and communities of origin. To earn a doctorate degree and teach at a university for forty years, I had to be fluent in academic English. For my academic survival, I had to place academic English at the forefront of my mind and thinking. I am so far removed from my Black English origins that I only speak the language when in the presence of other Black English speakers.

Black English is a contextual language. It often depends on the listeners and speakers for its nuances and meaning. For me to speak Black English at the RC World Conference requires no small amount of courage and concentration. When interpreting into Black English, I slip back and forth between Black English and academic English, comforted only by the fact that only a few people in the room will know the difference.

The reaction to my speaking Black English at the World Conference has been mixed. Some people feel that I should not speak it at all, some have expressed shame, some have expressed outrage, and in the past some Black people have felt betrayed

that I would shame them by speaking this (almost forbidden) language.

Many white U.S. people laugh when I interpret into Black English. (Some people have suggested that I ask people to not laugh.) I think they laugh for a variety of reasons—shame, surprise, disbelief. My interpreting into Black English is a profound contradiction to the racism and white supremacy they have been taught all their lives. This contradiction encourages discharge. Laughter is the discharge available to them.

At an RC workshop, a Black Co-Counselor started to speak Black English during a demonstration and was interrupted by the leader and told, “I am going to teach you how to talk.”

White people in the United States have been taught that Black English is not a legitimate language, that it shouldn’t be spoken in public spaces, and that speaking it is a sign of illiteracy or stupidity.

Children are punished for speaking Black English in schools.

No one speaking Black English can expect to get a job above that of common laborer. Black English speakers cannot get hired for any civic, governmental, or corporate position. Any Black person who gets such a position and makes the mistake of speaking Black English on the job can expect to be fired.

Black English is variously declared “not a language,” “broken English,” and “bad English.” Most Black people who have a choice don’t speak it.

Not only is Black English considered bad (undesirable), but people who speak it are judged to be bad.

THE ORIGINS OF BLACK ENGLISH

The languages spoken by African Heritage people in North, Central, and South America are survival languages. Africans who were stolen by Europeans and sold into slavery were forbidden (upon pain of dismemberment and death) to speak any African language. They were forced to learn the languages of their enslavers—the English, Dutch, Frisians (many words and phrases in Black English are similar to Frisian), Spanish, French, and Portuguese. The languages they developed, including words, pronunciations, intonations, and inflections, became a mixture of the enslavers’ language and their native language.

Haitian Creole, for instance, is a mixture of French and African languages. Jamaican patois is a mixture of English and African languages. The patois of Curacao is a mixture of Dutch and African languages. Black English is a mixture of English, Dutch, and African languages. That it is a distinct, authentic language is a hard-fought-for concept in the United States. In most of the U.S. mainstream, Black English has no legitimacy.

When I insist on interpreting into Black English at the World Conference, it is my one small effort to stand against racism and white supremacy.

Barbara Love

*International Liberation Reference
Person for African Heritage People*

Amherst, Massachusetts, USA

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



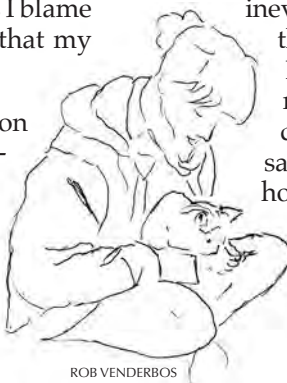
A Jewish Elders' Workshop

I attended the Jewish Elders' Workshop, in Auburndale, Massachusetts, USA, in May of this year. It was led by Cherie Brown, the International Liberation Reference Person for Jews, and Pam Geyer, the International Liberation Reference Person for Elders, and was a joyful and powerful experience. The following are a few of my many takeaways [things I learned].

1) Our bodies and pain: Pam encouraged us to work consistently on chronic pain, especially on the early related distresses. We can discharge on all that was happening when the pain started and on the victimization and "giving up" patterns that may have become associated with it. We often compromise our lives in order to alleviate pain. I work on pain only when it is in my face [impossible to ignore], so I decided to dedicate one of my weekly sessions to working on it.

2) Blame: When an oppression is not recognized as systemic, we often blame ourselves and believe that something is wrong with us. This is particularly true of anti-Semitism, in which blaming Jews is a key feature. Since the workshop I've laughed with relief as I blame the Nazis for my struggles, including those that my parents passed down to me.

3) Facing anti-Semitism: For years I'd held on tenaciously to our beautiful RC Jewish commitment: *For the long-range survival of my people, I solemnly promise that, from this moment on, I will treat every person I meet as if she or he were eager to be my warm, close, dependable friend and ally, under all conditions. This will mean that _____.* However, I hadn't been able to actually discharge or move much in its direction.



ROB VENDERBOS

Recently I'd been feeling resentful and pulling back from co-activists and people at work, unable to think about them as humans and potential allies. With Cherie's permission and encouragement to have sessions screaming, "You're an anti-Semite!" I finally started discharging toward making the commitment.

4) Safety as a decision: I loved hearing safety described as a decision. During the first Intifada, in Jerusalem (Israel), I'd decided that I wouldn't live in constant fear and limit my life. In sessions I'd given myself the direction that I was inherently safe, just as I was, and good, intelligent, and powerful. In fact, it had been a *decision* not to believe my age-old chronic terror.

5) That there's room for error on either side of facing reality: On the one hand is accepting the messages of oppression and of our chronic distress. On the other hand is ignoring and rigidly denying real problems that we need to face and handle. For example, we might accept pain and slowing down as being inevitable with aging, or we might deny that there is an oppression or a physical problem. There is no one obvious answer; we may need to both discharge and see a doctor. Similarly, for Jews, "I am already safe" is a contradiction to feeling terrified; however, anti-Semitism is real, and there are dangerous situations that require thoughtful action.

Miri Sager

Hamilton, Ontario, Canada

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

Confidence

What are people short on [lacking]? They are short on confidence, aren't they? Where are they going to learn confidence? Well, all of us came equipped with a full store of it, but most of us, battered with distress when very young, have put it down in the third sub-basement where we decided to keep it out of sight until the situation is favorable. Since the appearance of confidence is what is needed to make the situation more favorable, we need to go against some of our fears, take out a few boxes of our confidence, spread it around in the open air.

Harvey Jackins

From page 147 of "The Uncovering of Reality," in *The Benign Reality*

Jewish Elders— Not Expendable

I recently attended the Jewish Elders' Workshop led by Cherie Brown and Pam Geyer [see article on page 53]. It was transformative for me.

Cherie pointed out that the oppression of Jews and the oppression of elders have devastating messages in common: "You are expendable." "You are no longer valued or wanted." "If you are lucky, and careful to not be too big, you may be tolerated." "You are the problem. We, in fact the world, would be better off [in a better state] if we were free of you."

We got a glimpse of how much we have internalized the oppression. We were asked to look around the room and notice our feelings as we looked at each other. Many of us struggled to want to spend the weekend together. On the last morning we were asked to look around again. After a weekend of discharge, everyone had become so much more attractive and interesting.

Cherie stressed that ours is a liberation movement that must be grounded in love, honesty, and *no one* being expendable. Pam reminded us to bring issues of health and aging to our sessions and to work on them persistently.

Many of us who are white Ashkenazi Jews feel that our survival depends on thinking and communicating very fast, and we are terrified that aging might affect how quickly and accurately we can think and communicate. One of my highlights was watching Cherie and Pam value everyone and make the conditions right for each of us to bring forth ourselves and our thinking.

I think we are on the brink of turning an important corner in battling the oppression of elders in RC.

Eileen Nemzer
Toronto, Ontario, Canada
Reprinted from the RC e-mail
discussion list for leaders of Jews

Jewish Liberation in England

In June I attended a Jewish Liberation Workshop in London, England, led by Cherie Brown, the International Liberation Reference Person for Jews.

Cherie reminded us that anti-Semitism is cyclical and we are now living through a period of overt discrimination—though it is often being denied or ignored. She encouraged us to discharge on the places we don't look.

In England, assimilated middle-class Jews are taught not to look at anti-Semitism, as to acknowledge it is to be "more Jewish." Working-class Jews know that it's there but don't speak up about it.

Jews recently came into the streets to voice their concerns about anti-Semitism. It was the first time in my lifetime (I am sixty-seven) that I had seen Jews visibly and openly speaking out against anti-Semitism. The mainstream Jewish community, led mainly by owning-class Jews, keeps its head down and tries to deal with issues in isolation and behind the scenes [out of public view]. Cherie had us all scream, "You are an anti-Semite! You are a Nazi!" as we worked in pairs to contradict our silence.

The presence of Israelis and the interpretation into Hebrew were beautiful and made the workshop a Jewish home.

The early-morning group for Ashkenazis discharging on racism aimed at Mizrachis was a reminder of how little we Ashkenazis know about the racism we act out at our Jewish brothers and sisters of color. I look forward to more work on this.

I led a group on Israel. I publicised it as a group for those who love Israel, those who hate Israel, and those who are confused about Israel. I learned that discharging on Israel is no different than working on anything else.

Thank you, Cherie, for being you, for being gutsy, for being our model of a visible Jewish leader, and for expecting us to join you out front.

Louise Fox
London, England
Reprinted from the RC e-mail
discussion list for leaders of Jews



The following seven articles are about the Single Women's Workshop, held in September 2017, near Boston, Massachusetts, USA.



The Single Women's Workshop

I am proud of what we accomplished at the Single Women's Workshop. It shifted the assumed reality of single women's lives.

I led the workshop, Tokumbo Bونده assisted me, and Jeannette Armentano organized. Over a hundred women attended, including a number who participated using Zoom [a kind of video conferencing].

Here is some of what formed the basis of our work:

- Single women are an oppressed group, and our oppression has a negative effect on all women.

Throughout the world there is a long history of women who have not married or had an "acceptable" primary relationship with a man. They haven't been seen as "legitimate" or having any economic viability. In the United States single women have been viewed as "the undesirable" and assumed to live lonely lives. Because of racism, the message of undesirability has been magnified for women of color, particularly Black women.

This oppression leaves us single women believing that something is "wrong" with us, which could be "cured" by getting a man and accepting sexism. Of course this is not true. We are fine.

- Our existence has been a threat to male domination and sexism and has sometimes felt like a threat to married women and the institution of marriage.

- Our numbers are growing, particularly in the United States and the Western world.

- Single women have voted more progressively than married women, including in the recent U.S. presidential election in which there was a twenty-six-point marriage gap. This surpassed the twenty-four-point gender gap found in the CNN exit poll.



DIANE SHISK

- Women are defined by their relationship to marriage. Men are not. Often when signing official papers, women are asked to identify as Ms., Miss, or Mrs., while men identify only as Mr. (Master).

Women who don't have some kind of marriage-like relationship are treated as if they lack legitimacy. This is internalized by all women and is accepted and perpetuated by men. Of course women do not need a man to be a real person (a real woman).

- Humans can have many kinds of relationships and commitments—with men, women, and young people. It makes sense to question whether we need *one* relationship that is primary in our lives. Single women can take the lead in changing the "norm."

- Women who are independent and autonomous need to be celebrated. It is great to be single.

Throughout the workshop women kept saying, "I am proud of being single." Being single is not a passing phase we want to get out of. It can give us an important platform (especially in current times) from which to fight sexism and male domination.

- A strength of single women is having a life that can be removed from everyday sexism.

- There have been many great single women. Single women have led big lives and made important contributions to humanity.

- Single women represent all oppressed groups except men. We need to find each other and unite. Together we can make much personal and large-scale change. We, more than any other group of women, have been expected to take full responsibility for our lives.

- In RC we need to build a permanent home for single women. This is an important contradiction to the oppression.

- The society continually offers quick fixes [superficial "solutions"]

continued . . .

LIBERATION

... continued

for the struggles of people in general and single women in particular. Oppressive Internet dating sites are an example. The beautification industry, the sex industries, and the media continually make women, in particular women without men, feel bad about themselves, and these institutions thrive during this stage of capitalism.

- We get to work on the struggles we have as single women by discharging on our early lives as females. We need to work on our relationships with other women, our relationships with men, our histories as females, and our battles against sexism, racism, Gay oppression, and sexual exploitation. We can do this from the perspective of our rightness as females, our brilliance, and our power.

- Having a base of support groups, Co-Counseling relationships, and workshops is powerful. This was evident at the workshop. There, and afterward, I was able to discharge better than I ever have on my earliest incidents of victimization.

- Single women can and should take the lead in societal transformation. We have revolutionary potential.

Great thanks to all the women who played a role in making this workshop such a success.

Diane Balsler
International Liberation
Reference Person for Women
Jamaica Plain, Massachusetts, USA
Reprinted from the RC e-mail
discussion list for leaders of women



A Threat to Sexism and Male Domination



Many of us were moved by how validating the Single Women's Workshop was. Sexism tells us that our lives are not meaningful "right now," that we are "on hold" until we can have a romantic partnership. The sheer numbers of us—more than a hundred—created the conditions for reality to be more visible, for us to notice how good our lives are, including all that we have figured out.

Diane worked with us from the perspective that our goal is not to "fix" something about ourselves. This made it safe to work on the details of our lives as single women and on our relationship to marriage as an institution. It can be difficult to work on "institutions." I had discharged about my parents as individuals for years. At the workshop I worked on them as a married couple, which let me discharge my early distress from a different angle and gave me a context for how my parents' individual distresses had shown.

I led the workshop in a class on racism. I said how, in the United States, a disproportionate percentage of African-heritage women have never married (a significantly higher percentage than for women of other racial groups). There have been regular reminders of this in the news and social media. It gets framed to restimulate us. And it communicates to other groups of women, "At least you're not like this group," or "Don't end up like them." Single women who are not African heritage can look at this and challenge where they're pulled not to notice and face what happens to Black women.

I left the workshop interested in and hopeful about my life in a different way. We got a sense of ourselves not as isolated women who "weren't chosen" but as a group of women uniquely positioned to pose a threat to sexism and male domination.

Tokumbo Bodunde
Brooklyn, New York, USA
Reprinted from the RC e-mail
discussion list for leaders of women



CLAUDIA ALLEN

Single, Female, and Native American

When I think about why I am single, my first thought is still, "Because I am Native American."

I am Native raised white. My mother is first-generation raised off the Lakota reservation, but she was raised on Lakota territory. I am first-generation raised off Lakota territory. I grew up hiding my Lakota identity. My mother worked hard and frantically to help me "fit in" to white culture.

Being single is attached to the isolation of having been raised white off of Lakota territory. Violence, sexual abuse, and disabilities have gone along with it. For most of my years in RC, I was barely able to identify as female. I felt that women's workshops were not for me. They always felt like a liberation project for white people.

After twenty-two years in RC, at a women's workshop led by Tokumbo Bodunde, I finally was able to feel the terror of identifying as female and claim a home in women's liberation. Being female and Native means you are at great risk of being murdered. Since that workshop I've been able to more honestly face being female. This has allowed me to move mountains in my own life and in the lives of Native women around me.

My life as a Native female has, in part, been about "saving" the lives of and caring for the women around me. Being single has given me the space and time to discharge each day, when I wake up and before I go to

bed, so that I can think about the liberation of Native peoples, as well as all people.

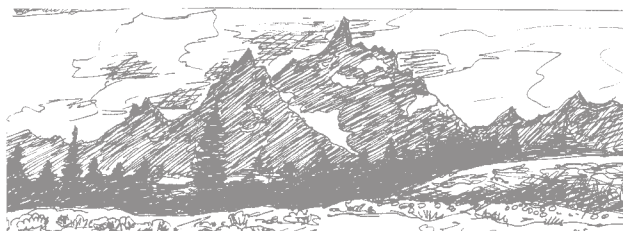
I have spent most of my life wanting a man—to save me, protect me, hold me, and love me. I have found that many Native women, like most other women, have similar longings. I think for Native females it's a deep longing for protection and not being forgotten. The more I discharge, the less I want a man to save me and the more I build my life around the unity of women. This has been powerful.

Being single has protected me from my patterns and the oppression that would have had me put my own life at risk in order to respond to male "needs" and "wants."

Kate Insolia

Urbana, Illinois, USA

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



KATIE KAUFFMAN

A "Home" for Single Women

I want to appreciate Diane and Tokumbo for making a home for us single women. This is important—for us, for the RC Communities, and for society as a whole. Single women play a big role in making all kinds of institutions (including RC) work well for everyone. I especially appreciate that attention was put on the oppression of Black single women.

I love the perspective that single women can be a revolutionary force, especially in this moment in history. Right now, for the first

time, there are more unmarried women than married women in the United States, and single women often have time and space in to think about and do big things.

This workshop reminded me of the discharging we must do—and make space for all single women to do—so that we can always remember and act from our power and goodness. I realized what a challenge this has been, even for those of us who are very experienced in RC.

I started Co-Counseling when I was nineteen years old. I am now forty-five. I have lived mostly as a single woman. And for most of this time I have been actively looking for a partner—always thinking that if I just "tried harder" I would find one.

It is hard for us women—single or not—to show how much of our lives, starting at a young age, we spend trying to find a man. (This aspect of sexism affects us even if we identify as LBQT.) The message is, "This is what your life is about.

continued . . .

LIBERATION

... continued

Every decision you make should help create the conditions for this to happen. You should be willing to change everything about how you look, eat, dress, talk—really everything about how you live—if it helps you achieve this goal.” Even though I have done many other things in my life, in the back of my mind this has always been a goal.

It feels humiliating to admit this to my Co-Counselors. It feels terrible to share all the things I have stopped doing or started doing because I thought it would

help me get a man. I don’t want to admit the ways I have undermined other women or treated them as a lower priority in order to be chosen by a man. And I don’t want anyone to know that I still feel like I would give up everything in my life if the “right” guy asked me to marry him. (I don’t think I would actually do it, but the feeling is that strong.)

Even though my life is good and successful by almost every measure, I need to be able to show my counselor that I feel like a failure because my life doesn’t look

the way I had planned; I didn’t end up with a husband and a baby.

After twenty-five years in RC, I feel like I am just starting to see that maybe the actual life I have built is better than the life I thought I should have. Finally, most mornings, I don’t start out feeling lonely or sad—something I never thought would change.

Alysia Tate

Chicago, Illinois, USA

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



Single Women Prioritizing Each Other

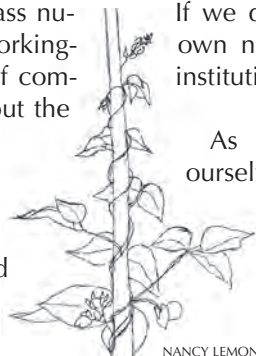


The workshop for single women was the groundbreaking Co-Counseling workshop for which my heart has been yearning for the last fifteen years. My life as a single Latina Catholic woman made more sense after spending the weekend led by Diane and Tokumbo in the company of over a hundred single women.

One of the toughest aspects of being single is that often we are no one’s priority. I have lots of friends, but their cancellation rate on our planned activities is about thirty to fifty percent. I’m an easy cancel when they get a phone call from a husband, child, or grandchild in need of something. Society is organized around the marriage relationship and the nuclear family. If you are a single woman without children, you are often excluded from this societal construct.

After a particularly bad experience with the above, I decided to move out of a mostly middle-class nuclear-family neighborhood into a poor and working-class Latino/a neighborhood with a history of community activism. People here think more about the well-being of their neighbors.

I enjoy having good neighbors. And I am regarded as a thoughtful and committed community member, godmother, friend, and co-worker. I’ll work overtime to cover for a co-worker mom who’s juggling family



NANCY LEMON

responsibilities. I add resource in a number of ways to the lives of overburdened wives and moms. But it is challenging to think about my needs as a single woman.

Diane reminded us repeatedly to take charge of our lives. It’s easy as single women to feel powerless in the face of a society and culture not set up for us. Diane encouraged us to build relationships with other single women and decide to be one another’s priority.

My immigrant Latina Catholic mother often seemed overwhelmed and burdened as she cared for five children and tried to handle the sexism in her marriage. My father is a good man, but he never changed a diaper. I made an early decision to not need or ask for much, to be as self-sufficient as possible. I’m discovering other single women who made a similar decision—one that can make it hard to be in a relationship with a man.

If we don’t have a clear, strong voice about our own needs, it’s hard to challenge sexism in the institution of marriage.

As we build our capacity to think about ourselves, I think we will take on [undertake] eliminating societal sexism in bolder and more powerful ways.

“Maria Puentes”

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



Single and Bisexual



I'm a fifty-four-year-old Bisexual woman who attended the groundbreaking Single Women's Workshop. I have been single all my life, except for a few three-year relationships. My last romantic relationship was seventeen years ago, and I've been solidly single since. Although it feels right for me to live this way, I have a confusing negative judgment about it. All to say, this was the workshop I've been waiting for!

The workshop brought me to think about the changes in the Queer community since I first "came out" in 1990. When I came out, I was living in a place with a thriving LBQ (Lesbian, Bisexual, Queer) women's community. I was also working at a women's crisis center that was based on feminist philosophy, collectively run, and included many LBQ members. My life was full of individual female friendships, and groups of females who rejected patriarchy. We strongly valued women's community and prioritizing each other and rejected the mainstream society's valuing of the family unit. We were creating something new.

Of course there were romantic partnerships and romantic love (and "drama"), but most valuable was the group, our "family of choice." We had potlucks and dances, but most of all we supported each other through the big things in our lives (illness, the homophobia of families of origin, and so on). We got together regularly. The women who partnered did not retreat from or drop the group. We were much more than simply a group of women who were Queer. We created an alternative way of doing "family"—it was with friends. (I knew whom to choose for an emergency contact, because we prioritized each other.)

Then came the movement for Gay marriage. I had also moved to another state, so my former community was, sadly, no longer part of my life. I now have friends, both Gay and straight, but most of them are in partnerships. The LBQ women, at least where I live and in my age group, have prioritized their private primary romantic partnerships, just like in the dominant culture.



CHEN PINGJUN

This has been a huge loss for me. For example, a dear straight best friend got into a new relationship, and our friendship suddenly went from being a priority to taking the backseat. I was confused and hurt and the friendship didn't survive. (As "Maria" said [see previous article], one of the toughest aspects of being single is that often we are no one's priority.) I blamed myself for wishing it were different, since it seemed like everyone else was fine with it.

I have caught myself saying self-deprecating things like, "My emotional development must be arrested in the teenage years because all I want is the friendship gang; I've never grown out of it into wanting a committed partnership."

Well, the Single Women's Workshop changed that negative perception of myself. Diane Balser put things in the context of oppression—the cultural push to put the institution of marriage first and how this hurts friendships. It suddenly was no longer so personal to me. I could see single women's lives, including my own, as full and beautiful, centered on work and friendship—lives in which we were true to ourselves. (A big contradiction to the oppression is the many well-loved RC single women who have full and amazing lives.) I left the workshop feeling that my desires for community and the primacy of friendship were *valid*. Diane used that term many times, and it keeps going around in my head. Our lives as single women are *valid*.

Since the workshop my self-criticism has eased. I feel quite pleased with my single life and inspired to make it even more the way I wish, including having relationships in which the people prioritize each other.

Driving home on a hot, humid Sunday, with no one expecting me to return at a certain time (a common single woman's experience), I stopped at my favorite swimming hole to cool off. Then I drove past a free outdoor concert in a small town and spontaneously decided to sit and listen to a few songs. Before the workshop I probably would have done these things but would have felt lonesome and negative about myself. Instead, after being at the workshop, I felt incredible appreciation for the freedom in my single life and the beauty it allows me to experience.

Anonymous

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

An Inspiring Picture of Single Womanhood

Being mainly single as a young and young adult woman has given me so much space to prioritize close female friends, wide world leadership, teaching RC, and my re-emergence. And single women have played a major role in my life.

My older sister, Emily Galpern, learned RC when she was an older young person and I was little, and she made backing [supporting] me a priority. Being single gave her the space to do that and to stick close to me as I became a teenager and a young adult. Our conversations, special times, and sessions, and birthday cards from her, were my reference points on reality. She held out that I was a powerful girl with a powerful mind and that the discharge process was good. Her commitment to me changed my life and what I was able to do. I am thankful for her role in my life and for the life she has lived as a single woman.

I've lived with my close friend, also a single young adult female, for seven years. We got close when we were sixteen in a wide world youth group. We are committed to building our lives together, seeing each other as primary, and backing each other's wide world and RC leadership—whether we have romantic partnerships or not. Having RC as young people made a big difference in our getting and staying close. We started trading time [taking turns listening to each other] in high school, and that helped us fight for our relationship.

I also have two other female friends whom I met when we were young and am committed to. They are now RC teachers and a big part of my life. I also trade time weekly with my close friend from third grade who is about to join a fundamentals class. And I have a close "central" relationship with my younger brother, who is in my RC class.

At the same time, restimulation about being a single young adult woman takes up a lot of my attention. It would be incredible to have slack around this and get to enjoy the amazing life I have built, to not be preoccupied with having a male partner and organizing my life around him.

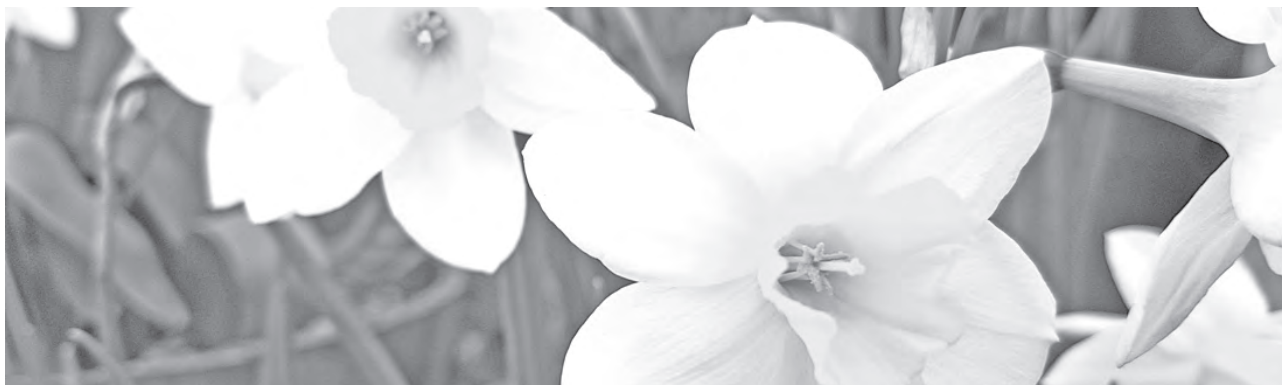
It's been a challenge to stay close to longtime female friends as they move away to live with partners, get married, and so on. They are often eager to stay close, but my attention for them dries up. I am restimulated by their decisions and lives and am much less available to connect with them.

Single women are one of the groups that U.S. progressive strategists call the "Rising American Electorate." The idea is that young people, people of color, and single women can shift U.S. politics to the left.

I am a union and community organizer and have found it striking how many husbands discourage their wives from being active, taking risks, and becoming leaders and how many single women (moms and not) have more space to do that. What would it be like for us single women to take ourselves seriously as a political force?

I love the idea of a single womanhood based on sisterhood, political power, not believing bad feelings about myself, and being pleased with my life—while also being open to a romantic partnership. Maybe my mind is powerful enough, alongside all of yours, to fight for this perspective.

Claire Galpern
Philadelphia, Pennsylvania, USA
Reprinted from the RC e-mail
discussion list for leaders of women



BESS HERBERT

Men Fighting for Themselves

From a talk by Tim Jackins at the Women and Men Leaders' Workshop, in Washington, D.C., USA, October 2017

One of our goals is to figure out what being an ally really means. In my mind it means being committed to someone's liberation to the extent that I do not forget that they are of central importance to me, no matter what my, or their, restimulations are. I get to decide to do that and throw in my life with them [commit my whole self to them], consider the work of liberating them to be just as important as the work I do to liberate myself.

Being allies means that we have to give up catering to restimulations—ours, first of all, and theirs, second. I don't think there's any choice about this, and I don't think we can wait a long time to do it.

In RC we've always said that groups need to do their liberation work separately at the beginning and then come together at some point. We aren't yet fully able to come together as men and women. It isn't that we haven't tried. We just haven't known how to do it. We'll see if we can figure out something more.



LK

HOW SEXISM LIMITS MEN'S LIVES

This morning I want us to look at what male domination and sexism—not just the massive things but also those that affect our everyday lives—have done to us as men.

I want us to first look at what sexism didn't let us have in our lives, what it didn't let us be. All of us were told in a thousand different ways that we were male and that therefore there was a whole collection of ways that we should be, things that we should aspire to or avoid, and so on. We were described by the distresses of the society. Our path was laid out in front of us—what and who we could care about, how much we could show we cared, what we could think about, what we would get to try in our lives. We either tried hard to succeed in the dictated directions, and only secretly rebelled, or we gave up on that and struck off [began to go] in an openly rebellious direction, trying to figure things out.

Who have you been? What has your life been like? Things were a little different for each of us. We come from different ethnic groups, countries, sub-cultures, classes, family histories, and so on. For example, how many boys were in your family? That made a difference. Lots of things set us up to experience life a little differently from one another.

But male domination and sexism weren't cancelled out by any of our conditions. Our societies used the oppression to inflict distress on us in slightly different ways, but none of our conditions saved us from being vulnerable to it.

I want us to look at what we didn't get a chance to be. We can try to remember what we wanted early on and how it got taken from us. We can put our minds back there and think about what it must have been like, including all the strange rigidities people acted out.

Now, you are men. Ah. *(laughter)* I'm not sure what tone to use. It ran thorough my mind to say that I am pleased that you are here. I thought about using the word "delighted." Naw [No] . . . *(laughter)* How long has it been since you were delighted? Well, it's been a while for me. *(laughter)* Delighted. *(laughter)* I couldn't say it in the way I would like to say it to you. I couldn't—and that is part of what happened to us. A certain part of being alive and showing it got ripped away very early from almost all boys. So I couldn't use that word. I couldn't use it and have it ring the way I wanted it to. I don't like the fact that part of being alive got taken away. I don't like that it got taken away from you.

COMING ALIVE AGAIN

We are pretty [quite] bad clients, especially when we're working on this distress. *(laughter)* We do it with—you know—tongs. It's "out there." In my mini-session I thought of those old pictures of people working with

continued . . .

LIBERATION

... continued

radioactive materials through lead glass. (*laughter*) That's like our distress. It's set up so we can't quite be there. We can distantly describe it. But can we show what it was really like back there? Can we dare to even remember and feel alive in that place? That's what we have to fight for.

We have to fight. We are trying to be a fully alive human again. That's part of our work, and Co-Counseling is our tool. As with many distresses, we have to try things before it feels safe, before we feel like we want to, even before it feels possible.

I heard that the physical counseling went well. In physical counseling we can exert ourselves, be forceful, and show ourselves more. Part of what happens to us is that we are made to give up trying and to hide how much things matter to us. Many of our feelings are still hidden. Anything that gives us a chance to show and notice the long-hidden feelings reminds us of what it is like to be alive and what we could still do.

We have to challenge the things that have stopped us—in spite of not wanting to; in spite of feeling that it won't work, that it's impossible. A growing segment of this group feels like it's too late: "I'll be fine—you go on. I've done what I could. Just let me stand here and not suffer more than I already do."

Of course almost all of the suffering we endure comes from the distress recordings we carry, and the only way out is to take them on [confront and work on them]. It feels bad and impossible because it was impossible back then. All of us fought as hard as we could, for as long as we could, and there wasn't enough resource. It wasn't a personal failure. It happened to all of us. You have no grounds for blaming yourself.

We have to decide to feel and show the things that have been out of our reach, that have seemed impossible. Physical counseling can help us not stay passive. We were forced to act calm and reasonable and be willing to compromise: "Yes, yes, you are right. I was being unreasonable."

In sessions we don't have to be reasonable. We get to fight for what we want against the distresses that have stopped us. We are fighting against irrationality. We don't have to make any accommodation or compromise there. In sessions we get to demand what we want and fight for it. We need to be able to say, "I don't care. I don't care what the consequences are. I don't care what anybody else thinks. This is about me. This is what I want—and it matters. I may be dead wrong [completely wrong], but it still matters. It matters that I get the chance to fight for my mind so that I can figure out for myself if I'm right or wrong and not have society, with all its rigidities, label my thinking as mistaken. If it's mistaken, I can figure that out."

So here in your sessions I want you to be unreasonable. Your counselor gets to stand in for [represent] the people in your past that you had to be reasonable with, the ones who dominated you so that you had to shut up [be quiet], who forced you to give up your mind and be left compromised and defeated. I don't know all the things you went through. But I do know that you didn't have a chance to fully keep your mind. Now you have to fight to get it back and fully grieve over what was taken from you.

These things happen to everyone. However, a particular version of them comes at men because of the role we are supposed to play in society. Like all of society's rigid expectations, it doesn't work uniformly well on all of us. And on some of us it works too well. I lost friends because it worked so well on them. They bravely led their squad in Vietnam and were blown up [destroyed in an explosion] and are gone. They were fulfilling their role. They were the "perfect" males.

A PART OF WORKING ON SEXISM AND MALE DOMINATION

So part of why we are here this weekend is to fight for ourselves. This fight is also part of other struggles. The work on men's oppression and the work on sexism and male domination should not be done separately; they have to be done together.

Let's do a six-minute-each-way mini-session on where you fight for yourself.



KK

Every Act Will Be Creative

With more understanding, the day can come when every act at our hand will be a creative one, in the finest sense, and men and women will rejoice in each other's accomplishments from minute to minute.

Harvey Jackins
From page 199 of "Creativity,"
in *The Human Situation*

A South, Central, and West Asian Workshop for Europe and North Africa

A South, Central, and West Asian Workshop for Europe and North Africa took place in June of this year. Forty-two people attended, including people from Europe, Morocco, Algeria, Syria, and Israel. There were two Palestinian women from Israel and twelve new RCers from Morocco and Algeria.

More than half of us were raised poor or working class. The youngest was sixteen, and the oldest was in his late fifties. We were Bahai, Christians, Hindus, Jews, and Muslims.

There was Arabic interpretation in the front of the workshop and whisper Hebrew interpretation for the Israelis.

All of us or our ancestors are or were from colonized nations, and the colonization still has its claws on our minds. We struggle to know that we are just right, not inferior to the colonizers, and to remember that we are powerful, smart, beautiful, and creative. We often feel alone, numb, furious, grief-stricken, or terrified. We struggle to imagine that we could win against the internalized oppression and the oppressive forces in the world.

Over and over again, we've been set up against one another—Hindus against Muslims, Indians against Pakistanis, Moroccans against Algerians, Israelis against Palestinians, Syrians against Iranians, Arabs against Amazigh (the Indigenous people of Algeria and Morocco). The oppressive forces use a divide-and-conquer strategy to keep us fighting each other instead of focusing on eliminating all oppressions and working toward unification.

Many of our nations are still occupied by imperialist forces. War and sanctions, which starve our people, have been a reality. We've felt devastated and wondered why humanity stands by and watches the mass killings and utter destruction in our lands.

For the workshop, we stayed at a hotel and traveled in minibuses to the free government office space where we met. (In Morocco, group assemblies are allowed only if they're connected to an NGO [non-governmental organization] that is approved by the government.)

The practicing Muslims, who needed to pray five times a day, had

a section in the back of the meeting room where they could pray and not have to leave the meeting. On Friday night a Palestinian woman spoke about the significance to Muslims of the Friday prayer, and we took a break for the practicing Muslims to pray and the rest of us to discharge on being allies to Muslims.

On Saturday night we held Havdalah, the end of Shabbat, on the rooftop of the hotel. By then we had done enough work that the Christians, Muslims, and Hindus were ready to pay attention to the elimination of anti-Semitism.

Each morning we broke into two groups: Nazish Riaz, a Pakistani woman, led a class for the new RCers, and I led an ongoing class. The morning and afternoon topic groups were on Muslim, Hindu, Jewish, or Christian liberation. We also met by sex and class backgrounds.

Doing RC in a Muslim nation was a highlight for me. The people were gems, the sunrises and sunsets on the rooftop were gorgeous, and I enjoyed the calls to prayer.

continued . . .

LIBERATION

... continued

I also enjoyed exposing capitalism and global wealth inequality.

On Saturday afternoon I had one percent of the workshop play the role of the owning class and the other ninety-nine percent play the working class. I gave fifty percent of the chairs to the owning class and then asked, "How is this unfair economic system maintained? Why do we agree to the unequal ownership of capital?" People brought up [mentioned] the role of the military, war, the prison system, police, the media, and schools, finally getting to the strategy of divide and conquer and how internalized oppression holds the system in place.

Occasionally I would move a few more chairs from the working class to the owning class to demonstrate how capital is increasingly concentrating in the hands of the owning class. And I shared how by 2030 the richest one percent will own two-thirds of global wealth.

At one point I divided the working class into Jews, Hindus, and Muslims and then into groups based on national origin, skin color, and sex. We talked about the role RC can play in uniting the working class and *all* humans.

On Sunday morning I did a relationship session with an Israeli and a Palestinian, demonstrating how we can use RC theory and the discharge process to move in each other's direction. It left us hopeful about the possibilities.

Azi Khalili

*International Liberation Reference
Person for South, Central, and
West Asian-Heritage People
Brooklyn, New York, USA*

Reprinted from the RC e-mail
discussion list for leaders of South,
Central, and West Asian-heritage people

Expressing Our Full Humanness

The following is a response to the article "Mothering My Gender-Bender Daughter" in the April 2018 Present Time.

I appreciate you sharing your and M—'s story of navigating gender during M—'s childhood. M—'s story reminded me in some ways of my own childhood and teenage years (I am thirty). However, in reading your account it was clear how much more rigid U.S. society has become around gender.

Many Transgender or gender-nonconforming (GNC) people adopt Transgender or GNC identities in an attempt to escape the harsh oppression that comes with deviating from society's expectations of womanhood or manhood.

In your story the physician and the school counselor appeared to have had good intentions in suggesting that M— was Trans. But their urgency to categorize her as something other than fully female shows U.S. society's collapsing window of acceptable womanly behavior. You did well to slow things down and challenge the idea that M—'s behavior warranted bodily changes.

I think our ultimate goal—that a woman can be any kind of woman she wants to be and a man can be any kind of man he wants to be—is shared, at least in essence if not in choice of words, by many Trans and GNC people. We are all looking to express our full humanness, and we will all benefit from a world free of sexism and male domination. But to do and have these things, we will need to work on how we still get hooked by "feminine" and "masculine" behaviors.

For a few years as a young adult I wore my hair very short. During that time several experienced RCers gave me sessions in which they suggested that I wanted to be a man. Nothing I'd said had given any indication that I was anything but completely pleased about being female, but somehow my appearance led my counselors to assume I had a particular set of distresses. I happily discharged on memories of my early life as a tomboy [a girl who behaves in ways usually considered boyish] but noticed that people were less anxious to give me those sessions once I grew my hair out.

The oppressive society has trained us to believe that non-conforming behavior is always rigid. In fact, it can sometimes demonstrate flexibility in the face of rigid expectation and oppression. Of course the rigorous RCer will not take anything for granted [assume anything automatically] and will hold everything "under the microscope" of discharge [will discharge on everything and examine it closely].

"Han Solo"

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

Middle-Class People and Ending Classism

Below are some comments on the workshop Ending Classism for Middle-Class People led by Seán Ruth, the International Liberation Reference Person for Middle-Class People, near Seattle, Washington, USA, in June 2017.

One of my highlights from the workshop was hearing Seán's perspective on being allies. He encouraged us to "just be with people and not get weird." How I heard this was to be ourselves, to bring who we are to people, and not use our chronic distress to build relationships. I'm learning that it's enough to just be with people—instead of letting urgency or desperation take charge of my connection with people.

I also appreciated Seán's awareness of how middle-class oppression comes in differently for people from different class backgrounds. For people raised middle class, it comes in "drip by drip"; and for those raised poor or working class, it comes in "all at once." People raised middle class don't get to be "shocked" by the effects of the oppression the way that people from other class backgrounds do.



Lori Joubert
Shoreline, Washington, USA

I was fortunate to have a three-way mini-session with Seán in which I ended up ranting about everything I do in my working-class job to end classism and how it's still not enough. Seán said that it was enough. That has made such a difference in my connection with everyone and in being pleased with myself.



Lois Yoshishige
Eugene, Oregon, USA

I was able to connect with other middle-class people who were raised poor or working class. Since the workshop, I've been able to notice how middle-class oppression has impacted both people raised middle class and those raised in other classes. At work I can see what managers have to go through with little support and how frontline workers are pitted against each other and managers.

I especially loved how Seán explained that class is not about how we feel; it is about our role in society.

Karen Wosilait
Seattle, Washington, USA

Throughout the weekend we met in many different kinds of constituency groups. That made it easier to see our part in keeping class oppression in place. We entered the work of ending classism from the safety of understanding how it had affected each of us in different ways.



Deborah Bell
Seattle, Washington, USA

Seán challenged us to organize our lives around liberation rather than comfort and security. He said that we don't need to figure out in advance what this will look like; we can just decide and discharge and see where it leads.



Emily Galpern
Berkeley, California, USA

I got a deeper understanding of the roles that middle-class people play in the current society and how these roles help keep classism in place. Also, middle-class liberation gets much bigger for me when I include in it all people who currently have middle-class jobs.

Seán talked about putting aside our feelings about being middle class so that we can do the work of understanding how we perpetuate the class system. Middle-class liberation involves more than looking at our internalized oppression and how we want to be allies to the working class. We need to discharge on ending the class system, and what we think that means.

Sarah Christensen
Seattle, Washington, USA



WYTSKE VISSER

Countering Christian Hegemony

In the coming months in the United States and many other parts of the world, people will be engaged in what is often called “The Holiday Season.”

This is a euphemism for an outward manifestation of Christian hegemony and domination. During “The Holidays,” the pretense that we live in a secular society is dropped, and the belief that Christianity is right and everyone must be made to follow its traditions and practices is openly demonstrated in public places and in everyday discourse. This is fully visible in the common greetings that will soon overtake almost everyone: “Happy Holidays” and “Season’s Greetings.”

In recent years in U.S. society, we’ve started to pretend that we’re including in “Season’s Greetings” the Hanukkah and even the Kwanza celebrations. In reality, banks, public schools, government buildings, and most other public institutions are closed for Christmas and the Christian New Year—not for Hanukkah or Kwanza or the Chinese, Jewish, Thai, or other New Year celebrations.

The problem is not that any group celebrates its religion. The problem is that one religion takes over public life to the exclusion of all others and requires that the rules and practices that govern public life be based on it; that people of all religions, or no religion, organize their lives (time off from work, children home from school, banking, shopping, civic meetings) on the basis of that dominant religion.

To highlight, interrupt, and possibly contradict the almost mandatory, unquestioned acceptance of Christian dominance in daily public life, I have encouraged people to experiment with a counter-oppression greeting. I have suggested that when someone says, “Happy Holidays,” or “Season’s Greetings,” or “Merry Christmas,” they respond with something like, “And a world without oppression to you.”

You can experiment until you find the sequence of words that rolls off your tongue in just the right way.

Happy Discharge.

Barbara Love
International Liberation Reference
Person for African Heritage People
Amherst, Massachusetts, USA

Eskerrik asko, gracias [“thank you” in Basque and Spanish], Barbara. What you write reflects what happens also in Spain and Euskal Herria, the Basque Country.

In these two countries we have Catholic churches in all corners, small and large. It is difficult to be in a natural space—for example, a mountaintop or cave—and not find a small church or a cross or a figure of a virgin. A large number of these are built in places that were, or still are, sacred to the Indigenous communities of the territory. Often underneath them one can find traces of the original Native culture.

All churches in urban spaces, and some in natural spaces, have bells that can be heard over long distances. If you live in a city or town, you’ll be obliged to listen to them every hour or every fifteen minutes. On a Sunday or a date with meaning for the Catholic Church, you will hear them with intensity for a long time. There is no way to escape it.

During the Easter festivities in the spring, the streets of every town and city are filled with religious celebrations. They interrupt traffic for hours, especially at night, and include the beating of drums that produces a deafening sound.

The Christian church has chosen for many of its festivities moments in the natural cycle of the Earth that for the original communities meant a special relationship with the Universe. So instead of Christian greetings during certain festivities, some of us say, “Happy Winter Solstice,” “Happy Summer Solstice,” or “Happy Spring Equinox.” With these expressions we try to remember our Native roots and not accept the hegemony and dominance of Christianity and its belief system—that there is a superior God who judges us, is outside of and away from us, and sees human beings as separate from Mother Earth and superior to other beings.

It would be interesting to hear about this topic from Indigenous communities in other places.

Juanma
Bilbao, Bizkaia,
Euskal Herria (Basque Country)

Reprinted from the RC e-mail
discussion list for leaders of
wide world change





Tackling Sexism with My Husband

Four things from a recent women's workshop were powerful for me:

1. Being strategic in working on sexism—not waiting for upsets to work on it
2. Showing how sexual exploitation has shaped us—not just telling the stories of what happened
3. Partnering with the imperfect
4. The “big ask” of number three—meaning it's a big thing to ask the oppressed to partner with the oppressor; we women cannot jump over our feelings, and men have to be able to listen to us.

The workshop gave me firmer footing to take on [do something about] sex with my husband.

A few years ago he and I made a tradition of taking time during the days of awe (between Rosh

Hashanah and Yom Kippur) to reflect on our relationship. Each year we appreciate what has gone well, think about what we want to do differently, and share what we wish for the new year.

This year I talked about wanting to bring our full humanness to our sexual relationship. While I liked our sex life, after twelve years our patterns had been guiding us more than I liked to admit. It could have continued but I knew there was more for us. I had some specific suggestions, including both of us having regular Co-Counseling sessions on our early sexual memories and our current sexual relationship.

After I got home from the workshop, deep discharge erupted in my sessions. I was able to have a truly pitched battle for myself. I could put my mind in the past and

decide to work. I understood that it was me, my body, that had gone through hell when I was young.

Showing how sexual exploitation had shaped my sexuality was something I hadn't wanted to do. So even though I had set the direction for my husband and me to look at sex, it was hard to move on it. Also, sexism and anti-Semitism have made me feel like I'm the problem, like my distress is worse and harder to get through. And in the past my partner's oppressor numbness has made it hard for him to remember to work on his end of things.

But now we are both dedicating one session a week, with other people, to working on sexism. It is not easy, but the triumph is that we are moving toward being strategic about handling sexism in general, and sex in particular.

Anonymous

Voluntary and Involuntary Immigration and Migration

I am an African American USER raised middle class by raised-poor parents who were grandchildren of people enslaved in the U.S. South during its slavery era. I want to make a distinction between voluntary and involuntary immigration and migration. I think this distinction is important, in particular when establishing discharge groups at workshops.

I define *voluntary immigration and migration* as leaving one's country of origin without physical constraints. Remaining may be difficult or impossible, but the immigrants or migrants do leave their homes of their own volition and power. And in spite of the pressure to assimilate, they can

often maintain their cultural and ethnic identities.

I define *involuntary immigration and migration* as being removed from one's country of origin bound and imprisoned. African-heritage people who came to the United States during the slavery era were brought in chains. And they were physically abused and deliberately separated from their cultural and ethnic identities. They had no home with which to identify other than what they were allowed to create during their enslavement. Their experiences were brutally painful, they had few if any opportunities to heal, and their unhealed hurts were

passed on from one generation to the next.

Indigenous people have had similar experiences with involuntary migrations and attempts to eliminate their cultural identities.

I believe that when establishing discharge groups, at least for middle-class People of the Racial Global Majority, we should consider not only race and class but also immigration and migration status.

Jackie Kane

Albany, New York, USA

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

Sustaining All Life

Sustaining All Life Tank Top

Help support Sustaining All Life by buying and wearing the attractive San Francisco 2018 Global Climate Action Summit tank top shown below. The Sustaining All Life logo consists of images of hands placed in a flowering pattern.



Available in X-Small, Small, Medium, Large, and X-Large.

\$16.00, plus postage and handling
(no quantity discount)

A Sustaining All Life Hankie

To raise money for Sustaining All Life, we are selling the beautiful handkerchief shown below. It measures 14 inches by 14 inches (35.5 centimeters by 35.5 centimeters) and is printed on natural-color cotton fabric. It has the Sustaining All Life logo in one corner, so it will be prominent when the hankie is folded into quarters.



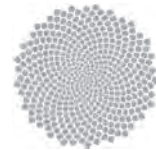
\$5.00, plus postage and handling
(no quantity discount)



A pamphlet

Sustaining All Life

Overcoming the Destructive Policies of the Past



The RC Communities sent delegations to the United Nations climate conferences in Paris, France, in 2015; in Marrakech, Morocco, in 2016; and in Bonn, Germany, in 2017. A pamphlet, *Sustaining All Life*, was created for these conferences and has been translated into Arabic, Chinese, Dutch, Farsi, Finnish, French, German, Hebrew, Hindi, Japanese, Norwegian, Spanish, and Swedish.

\$3.00, plus postage and handling



JERVIS BAY, NEW SOUTH WALES, AUSTRALIA • LYNDALL KATZ

Ordering information on page 111 and at <www.rationalisland.com>

Facing the Seriousness of Climate Change

It's been very hard for most of us in RC (and almost everyone else) to face how serious the situation is for the people of this planet given our rapidly warming climate, and to take action to address the problem.

It is true that for decades, to protect the profits of the fossil fuel industry, there has been a deliberate hiding of the reality that consuming fossil fuels causes climate change. There has also been a refusal by politicians to take up [pursue] the cause because it has not been popular with their funders.

But I think most of us in RC know that burning fossil fuels is causing climate change, that it is getting worse, and that more serious consequences will result if we don't act quickly. Most of us have little confidence in the political processes of our countries. We know that the system cannot act much in the interest of humans if such would threaten the profits of large businesses. And we at least intellectually understand that big enough changes are likely to come only from radical organizing along with discharge and re-evaluation.

Yet it seems that only a few of us have prioritized addressing climate change.

I think one big reason is our common early material [distress]. I suspect that a lot of us have early distresses similar to mine and probably haven't discharged much on them. I have been Co-Counseling for forty years and have had access to a lot of resource as an RC leader. In the last six months, after years of discharging on early unbearable feelings, I've hit what I think is the key early distress impacting my work on climate change.

I was born into a world in which hard things were happening all around me. That was upsetting to me—very upsetting—and no one seemed to be noticing what a mess things were or be

doing anything to set things right. And when I tried to get their attention and tell them about the bad situation, no one listened to me. Eventually I stopped trying to engage with them about it. (Discouragement!) I tried everything I could to address the difficulties myself, but nothing worked. At some point, I stopped trying and focused instead on living my life without paying attention to the big mess.

When I look out at the world and see the effects of climate change, it can seem to me like the early mess I was born into, and I feel all the old feelings. And the lack of response by the majority of the population restimulates my distress recordings of working hard in isolation.

How many of us have early material similar to this? Could it be a big part of what is holding us back (and playing a role in other major issues as well)? We don't want our response to climate

change to be shaped by our distresses, but it often is, when much of our early material is occluded and the feelings are so believable.

I am very active on climate change, and I discharge a lot about it—hours every week—including on the connection between my feelings and my early life. I'm so glad for our work on discouragement. I recognize the feelings as old and work there, so I'm not stuck very often in the feelings that led me to give up when I was young.

I know there are other common distresses that people run into when they look at climate change, but working on these early hurts has been fruitful for me. If they seem familiar, you might try taking this article to a session.

Diane Shisk

*Alternate International Reference
Person for the Re-evaluation
Counseling Communities
Seattle, Washington, USA*

A Draft Program on Climate Change, on the RC Website

A Draft Program on Climate Change is posted on the RC website for your reading and comments. You can find it at <www.rc.org/climate-changedraft>. Please send comments to <dshisk@earthlink.net>.

At a recent workshop on climate change, people enjoyed reading and discussing the program in small groups. It would be good if existing classes and support groups worked with it, even for a short time, to help give people the confidence to think about this issue.

Most people who want to digest it or comment on it will probably need to do that in small groups. Climate change is a scary topic for us, and the feelings of isolation can be hard.

Diane Shisk

*Alternate International Reference Person
for the Re-evaluation Counseling Communities
Seattle, Washington, USA*

Standing Up to Fracking in the North of England

I work with Reclaim the Power (RtP), including supporting the community in Lancashire, in the north of England, in their fight against fracking (hydraulic fracturing).

As “Rolling Resistance,” we successfully blockaded a fracking site every working day in July 2017.

In April, May, and June of 2018 the local community followed up with “United Resistance.” There was a different theme for each week: women, unions, Greens, health, faith groups, and more. Reclaim the Power organised a mass action camp, “Block Around the Clock,” and enough people participated that the fracking company was unable to get vehicles in or out of the site for fifty-five hours. We danced, sang, held workshops, and slept out on the busy road. With a bike-powered projector we screened the inspiring Australian film, *The Bentley Effect*, about community resistance to fracking: <www.thebentleyeffect.com>.

Here is a short video clip of “Block Around the Clock”: <www.facebook.com/ReclaimThePower/videos/1407953125971120>.

For a fuller picture of fracking in the United Kingdom, including footage of RtP actions last year, check out *Power Trip: Fracking in the UK*, an hour-long film by Undercurrents. It is free to download at <www.undercurrents.org/powertrip-fracking.html>.

Ireland, Scotland, and Wales have rejected fracking, as have all political parties in England except the ruling Conservatives. The Conservatives want to bypass local democracy and make fracking exempt from planning law, treating it the same as putting up a shed in your garden! 350.org and Friends of the Earth are mobilising to take action on this.

Climate activism makes me confront and discharge a lot of fear. It moves my “mental health” liberation forward.



Sheena Mooney

Cambridge, Cambridgeshire, England
Reprinted from the RC e-mail discussion list
for leaders of “mental health” liberation

Enormous Opportunities, and Doing Everything at Once

The economic crisis is creating enormous opportunities. Everybody is in trouble. (*laughter*) Everybody. The collapsing society is collapsing on the necks of a large number of people, not just the hopelessly discouraged permanent poor, who are supposedly trained to just die quietly. The damage is reaching all sections of the population. Peace activists, I think, starting from their key issues, must tie peace into all the . . . places people are hurting. Many of you obviously are. . . . I think all peace activists must be encouraged to challenge a broad range of issues.

We’re out to change [we intend to change] the world in every possible way that makes it safer for people

to live. I don’t think we’ll have any trouble if we move boldly and confidently, using the tools that we’ve had a chance to learn—even though we’ve only learned them partially up to now. I don’t think we’ll have any serious problem at all achieving all this.

The internalized oppressive patterns will try to drag us down, but so what [why does that matter]? We know the tools to use against them.

We have to take the boldest, sharpest, broadest outlook and at the same time keep wiping the mud off our trousers, getting the distress off ourselves, making firm decisions against it so that we go ahead. We have to discharge. We can get that efficient.

We have to do everything at once, but there’s nothing contradictory about that. We have to do everything at once, but that’s exactly what we’ll enjoy doing.

The cleaning up of our acts [the improving of our functioning], as clients, as counselors, as peace activists, as leaders of the world, is overdue. We know enough now to do it right. Let’s land a mighty blow [make a powerful and successful strike] . . . against the confusion that up to now has kept us from doing that well.

Harvey Jackins

From pages 115 to 116 of
“A Favorable Situation for Reaching
Out,” in *Start Over Every Morning*

Care-of-the-Environment Activists Ending All Oppression

A group of international RC care-of-the-environment leaders met on Skype. I asked them to answer a question that could be useful for any group. The question goes like this: If we are going to end all oppression, then what can be the role of _____ (in this case, care-of-the-environment activists)?

Here is a summary of people's answers:

Care-of-the-environment activists can play a huge role in ending all oppression. Their minds are already open to change. They are not sleeping, not living in their own little bubble. They see capitalism clearly. They are good at getting the attention of large groups of people. They are passionate. Their role is like that of the canary in the coal mine*—they are keeping an eye on things all the time.

We can support them to

- discharge and get access to RC tools;
- communicate without urgency or pressure;
- not do it alone;
- build relationships, especially with People of the Global Majority;
- engage more people;
- have fun, be creative, enjoy what they are doing.

Wyske Visser

*Former International Commonality Reference
Person for the Care of the Environment
Fryslân, the Netherlands*

Reprinted from the RC e-mail discussion list
for leaders in the care of the environment

* Miners used to carry caged canaries down into the mine tunnels with them. If dangerous gases had collected in the mine, the gases would kill the canaries, warning the miners to exit the tunnels immediately.

Young Adult RCers at the Global Climate Action Summit

In September of this year, a delegation representing Sustaining All Life and United to End Racism went to Ramaytush Ohlone territory (San Francisco, California, USA) to host a series of events in connection with the Global Climate Action Summit (GCAS) and related grassroots climate justice actions. Here are excerpts from reports written by three of the young adults in the delegation. (More reports, from others in the delegation, will appear in the January *Present Time*.)



Diane Shisk
Seattle, Washington, USA

What stands out was being able to face big feelings about the realities in the world with open minds and with hearts full of hope that we can become better stewards of our planet while being able to have fun and smile.



Kenso Michisaki
San Jose, California, USA

Malinali Castañeda Romero, from Mexico City, Mexico, led beautifully by insisting that we include up-front interpreting whenever possible. She reminded us and the people who attended our events that English is not, by far, the only or most important language in the world. She explained language liberation beautifully. One participant, from Mexico, could not stop talking about how much he loved our practices regarding language liberation.



Maddy Shaw
Occupied Dakota land and Anishinaabe territory
aka Minneapolis, Minnesota, USA

We decided to cancel a Sustaining All Life youth workshop so that we could attend a Youth in the Movement workshop led by a different organization. That proved to be a great plan because we connected with and learned from many amazing young activists we otherwise wouldn't have met and then continued to build on our connection with them throughout the week. Most of them were Indigenous, from reservations in the Dakotas, and had a lot of experience with activism in youth communities. They'd taken part in the Standing Rock encampment and protests, including the relay run from Standing Rock to Washington, D.C. Meeting them showed me it is more possible than I thought to connect with and organize youth and how powerful we can be within the larger movement.



Fiona Clark
Seattle, Washington, USA

The following are two of the Sustaining All Life handouts that the SAL delegation gave out at the Global Climate Action Summit in September 2018 in San Francisco, California, USA.

Working Together for Unity Among Unions, the Environmental Movements, and All People

Our goal is to broaden and strengthen both labor and environmental organizations in our efforts to ensure a sustainable future.

As union activists we know that workers, labor leaders, and climate justice activists share common goals and face common obstacles to achieving them. We want to work together with climate justice activists to overcome the obstacles and understand and improve the connections between workers' issues and stopping climate change.

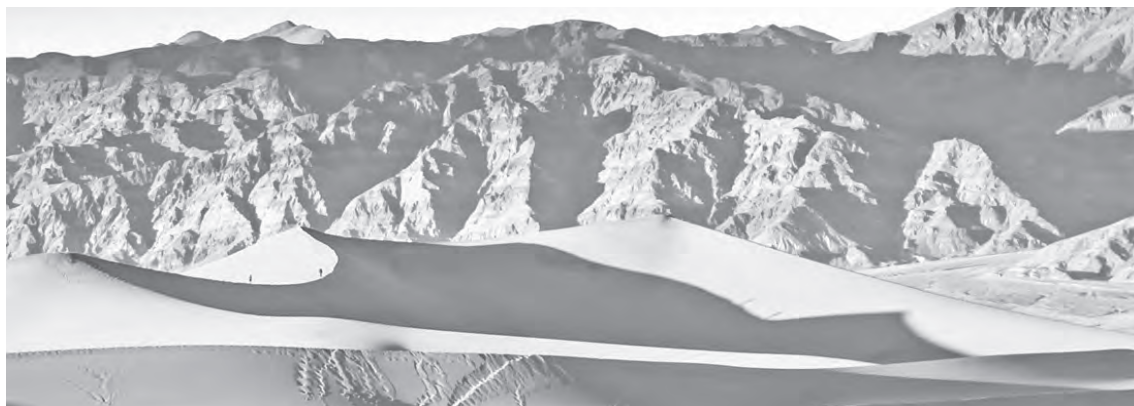
To build the broadest possible unity, the work on climate change must not exclude or be at the expense of workers in the impacted industries. We have to support and engage workers and communities whose income depends on the extraction of fossil fuels. A tactic used to divide our movements is to tell workers to "choose" between good jobs and a healthy environment. In reality we all need meaningful and life-supporting work as well as a sustainable planet for ourselves and future generations.

Unions around the world are using the concept of "just transition" to organize, educate, and form alliances to create systemic change for a sustainable future. To make a "just transition," workers will have to participate in all decisions that affect their ability to provide for themselves and their families. Many environmental groups are backing union efforts to support workers during the transition from fossil fuels.

Divisions abound and can be difficult to overcome. Underlying them is a system of oppression that uses classism, racism, sexism, and many other forms of oppression to confuse people, including working people and social justice activists, and distract them from their true connection and power. Heads of governments are exacerbating the divisions as they pursue policies that increase inequality.

In *Sustaining All Life/United to End Racism*, we've learned that we can heal from how we've been hurt by oppression and that doing so strengthens our work. We know that we have to handle the internalized oppression—the negative messages about ourselves and other oppressed people that we sometimes believe and act out. By healing ourselves we can think better about how classism, racism, sexism, and other oppressions affect our movements and the broader society and can heal the divisions in our relationships, organizations, and movements. Healing from oppression is not a substitute for taking action against it, but it is a vital part of the work to end all forms of oppression.

By releasing, in a supportive network, the distressed feelings caused by oppression, we can become more hopeful, flexible, and committed and better connected to all people. This will enable us to build mightier, more united movements that sustain all life and provide for everyone.



© STAN EICHNER

Re-evaluation Counseling Tools

News and Goods: Each person in a group says what is going well—in their personal life, in the projects they are working on, and so on. News and Goods at the beginning of a group interaction pull people's attention away from upsets, discouragement, and other preoccupations that make it difficult for them to think about the topic at hand and help them feel connected to each other.

Appreciations: Everyone appreciates another person in a go-round in the group. No one is left out. Appreciations help people realize that others know they have something positive to contribute to the group's efforts. They help people participate more fully in discussions. Collective work goes better when people feel included, and appreciations are one way to ensure that they do.

It is easier for people to make changes, create new ideas, and correct mistakes when they are pleased with themselves, and people are pleased with them. Self-appreciation and appreciating each other help establish this inclusive environment.

Speaking order: In this format people from oppressed groups speak first, before members of groups that play oppressor roles speak. This makes possible meaningful communication between people in oppressed groups and people assigned by society to oppressor roles.

Sessions: Two (or sometimes three) people taking turns listening to each other without interruption. (Sessions can be as short as a few minutes each or as long as the two people agree upon.) Each person gets an equal amount of time. The first person talks about whatever they want to talk about. The listener just pays attention. They don't interrupt to give advice or comment or tell how they feel. After the agreed-upon time, the talker becomes the listener, and the one who listened first talks about anything they want to talk about.

Sessions can make discussions more effective. They give people a chance to process and absorb new information and to find and formulate their thoughts. They drain off emotions that can interfere with people's ability to think together and discuss controversial matters respectfully.

Think-and-listens: Three to six people take equal turns speaking their thoughts without response or comment from the others in the group. Those not talking listen with alert, aware, and interested attention. Listeners do not indicate agreement or disagreement with what is said and do not refer to what was said. This allows people to think creatively without having to worry about criticism or arguments.

Support groups: Three to eight people take equal turns listening to one another and encouraging each other to talk openly. Participants are encouraged to release (discharge) any emotional distress that comes up. The group can be based on a specific constituency (for example, African-heritage people, women, young people) or on issues (climate change, educational change, and so on). A support group can also consist of a diverse collection of people.

Discussion format: (1) There is a facilitator. (2) People discuss the topic rather than the personalities or characteristics of the people in the discussion. (3) No one speaks twice until everyone has spoken once (no matter how much patience or encouragement it takes for people who do not speak up easily to participate). (4) No one speaks four times before everyone has spoken twice. Everyone is heard—especially those who don't tend to speak up. If time is an issue or some people dominate, each speaking turn can be timed.

Panels: People from an oppressed group communicate about the reality of their life experiences to people who are conditioned to take on an oppressor role. On a panel, in front of a meeting, they share details about their lives. One useful set of questions is (1) What is very positive about being a member of the group that you belong to? (2) What has been hard about being a member of the group that you belong to? (3) What do you wish people understood about your life as a member of this group? (4) What do you wish people would never do or say again to you or any other member of your group?

Re-evaluation Counseling is a process whereby people of all ages and backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past hurtful experiences. The theory assumes that everyone is born with tremendous intellectual potential, natural enthusiasm for life, and caring, but that these qualities have become blocked and obscured as the result of accumulated distress experiences, 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, and so on). This process is usually interfered with by well-meaning people 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 behavior and feeling left by the hurt. Then their basic loving, cooperative, intelligent, and enthusiastic nature can operate more effectively in looking out for their own interests and the interests of others, and they are more capable of acting successfully against injustice.

Communicating to RCers about Care of the Environment

As a longtime white USer environmentalist, I am aware that for many people care of the environment does not seem like their battle. Care-of-the-environment events in our RC Community are still not well attended.

I wrote the following to my Community, and I'm sharing it here in case it is useful to anyone else.

(Note: some of us in the Community were part of or assisted the Sustaining All Life delegation to the Global Climate Action Summit in San Francisco, California, USA, in September.)

Michael Levy
Area Reference Person for the Santa Cruz, California, USA, RC Community
Santa Cruz, California, USA

Hello all,

Care of the environment is now a major focus of the RC Communities. Yet many of us still find it hard or a bit irrelevant to focus on it. That is partly because for many years "environmentalism" has looked like privileged white people trying to protect the parts of nature they like and telling people that they should be better about recycling or are wrong for driving.

Fortunately, environmental activism in the world is moving far beyond that. The climate movement in particular includes many working-class, poor, and Global Majority people and recognizes that the destruction of our climate is a social justice issue. Poor people are hurt first and worst by climate change and many other environmental problems.

Here is a video, less than two minutes long, that gives a good picture of the climate movement and what will be happening in San Francisco on September 8:

www.youtube.com/watch?v=loYSkTRu5cA

I encourage everyone to have sessions on joining the Sustaining All Life delegation in the march on September 8. And you can learn and discharge more about it at our local gather-in on Sustaining All Life, on Wednesday, August 1.

With love,
Michael



Reprinted from the RC e-mail discussion list for leaders in the care of the environment

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION (REQUIRED BY 39 U.S.C. 3685)
1. Title of publication: Present Time. 2. Publication number: 889-2490. 3. Date of filing: September 19, 2018. 4. Frequency of issue: Quarterly. 5. Number of issues published annually: 4. 6. Annual subscription price: \$20/year. 7. Complete mailing address of known office of publication: 719 2nd Avenue North, Seattle, Washington 98109-4102, USA. Contact person: Barbara Boring. Telephone: 206-284-0311. 8. Complete mailing address of the headquarters of general business offices of the publishers: Same as above. 9. Full names and complete addresses of publisher, editor, and managing editor: Publisher: Rational Island Publishers, Inc., 719 2nd Avenue North, Seattle, Washington 98109-4102, USA; Editor: Lisa Kauffman, Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109-4102, USA; Managing Editor: Same. 10. Owner: Rational Island Publishers, Inc., 719 2nd Avenue North, Seattle, Washington 98109-4102, USA; Gordon Jackins, 719 2nd Avenue North, Seattle, Washington 98109-4102, USA. 11. Known bondholders, mortgagees, or other securities (if there are none, so state): None. 12. The purpose, function, and non-profit status of this organization and the exempt status for federal income tax purposes have not changed during the 12 preceding months. 13. Publication title: Present Time. 14. Issue date for circulation data below: October 2018. 15. Extent and nature of circulation (followed by actual number of copies of single issue published nearest to filing date): a. Total number of copies (*net press*

run) 2,600 (2,400). b. Paid circulation: (1) Paid outside-county mail subscriptions: 1,376 (1,883). (2) Paid in-county mail subscriptions: 64 (60). (3) Sales through dealers and carriers, street vendors, counter sales, and other non-USPS paid distribution: 450 (120). (4) Other classes mailed through USPS: 83 (60). c. Total paid distribution [*sum of 15b (1), (2), (3), and (4)*]: 1,973 (2,123). d. Free distribution by mail: (1) Outside-county: 0 (0). (2) In-county: 23 (23). (3) Other classes mailed through the USPS: 0 (0). (4) Free distribution outside the mail: 0 (0). e. Total free distribution [*sum of 15d (1), (2), (3), and (4)*]: 23 (23). f. Total distribution (*sum of 15c and 15e*): 1,996 (2,146). g. Copies not distributed: 604 (254). h. Total (*sum of 15f and g*): 2,600 (2,400). i. Percent paid circulation (15c divided by 15f times 100): 99.0% (99.1%). 16. Electronic copy circulation (followed by actual number of copies of single issue published nearest to filing date): a. Paid electronic copies: 408 (408). b. Total paid print copies plus paid electronic copies 2,381 (2,531). c. Total print distribution plus paid electronic copies: 2,404 (2,554). d. Percent paid (both print and electronic copies): 99.0% (99.1%). I certify that 50% of all my distributed copies (electronic and print) are paid above a nominal price. Barbara Boring, Business Manager. 17. Publication of statement of ownership: Publication required. Will be printed in the October 2018 issue of this publication. 18. I certify that all information furnished on this form is true and complete. Barbara Boring, Business Manager. Date: September 14, 2018.

Becoming Warriors for Climate and Economic Justice

Diane Shisk (the Alternate International Reference Person for the RC Communities) led a Care of the Environment and Eliminating Classism Workshop this May in Warwick, New York, USA. It was a spirited workshop, inspiring us to overcome what gets in our way of being warriors for climate and economic justice.

Diane began by inviting us to identify the places where we can reliably discharge about the environment, even if they're not the most profound. "Don't worry tonight about your earliest unbearable memory connected to the environment. We'll get there soon enough." Many of us shared specific places on Earth that we love. Some of us mentioned the frustrations of our activism work. I, myself, have been angry about all the plastic waste at my office.

We recognized the history of the land surrounding the workshop site and the Indigenous people, the Leni Lenape, who once flourished there. We noticed some of the ways we continue to benefit from Indigenous knowledge of the environment, for example, in using the water reservoirs they created and eating the apples they cultivated.

Diane talked about how, because we have been desperate to survive and thrive, we humans have paid less and less attention to how our actions and social structures hurt others and the Earth. The irony is that the oppressive systems we've created to ensure our survival have greatly damaged our environment and brought us to the brink of extinction as a species. We should certainly do something!

Diane kept reminding us that the most oppressed people—People of the Global Majority, poor people, Indigenous people, people in countries that have been colonized, and so on—are experiencing the worst impacts of climate change and environmental degradation and that the greed inherent in capitalism is the driving force behind this.

At the same time, a tremendous amount of learning and ally-building is going on [happening], which is difficult to notice if we only pay attention to the media and our feelings. We have to stay connected to people to notice the amazing things they are doing.

Diane also summarized some of her latest thinking—which you can read in her article, "Bringing Our

Strengths as RCers to the Movement to Stop Climate Change," on pages 10 to 13 of the July 2018 *Present Time*.

I've realized that I must do my work intimately with other people, not just online or anonymously. Also, since there isn't a lot of time to solve the crisis, we all have to take up much more space. And there is plenty of space to take up. For example, a climate justice organization I'm involved with has lost its momentum. It may be time for me to step into leadership.

We left the workshop feeling hopeful and energized.

Dave Ratzlow

Brooklyn, New York, USA

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

When Capitalism Replaced Feudalism

When capitalism replaced feudalism, it tended to replace all previous standards of judgment and human activities by the standard of profitability.

Harvey Jackins

From page 291 of "Draft Policy for RC Physicians," in *The Reclaiming of Power*

KENYA • TIM JACKINS

Resources for Increasing Our Awareness about Climate Change

We are in a period when we can have a big influence on the future. The impacts of climate change are showing more intensely, widely, and rapidly than many people had expected. Having some knowledge of how populations around the world, and some of our local communities, are experiencing these changes will help us take action.

What we do or don't do about climate change matters—and the sooner we act, the more effective our actions will be. While the damage is already happening, we have time to avoid much worse consequences, if we act now.

Below is a summary of some resources on climate change on the RC website. There is information for “beginners” and also for those who want to know more. Discharging about the information is more important than understanding it, so please have sessions on it.

AN INTRODUCTION TO CLIMATE CHANGE

An Introduction to Climate Change in 60 Seconds—a brief video from the Royal Society and the U.S. National Academy of Sciences: <www.youtube.com/watch?v=n4e5UPu1co0>.

An article “**An Introduction to Climate Change**,” by Diane Shisk: <www.rc.org/introtocc>.

Temperature anomalies arranged by country, from 1900 to 2016: <www.youtube.com/watch?v=K4Ra2HR27pQ>. (This video shows the rhythm of global warming for countries around the world, from Afghanistan to Zimbabwe—making it clear that temperatures for more than a hundred countries are climbing ever higher on the back of increasing carbon pollution.)

Our Stories of Climate Change—stories by RCers about the effects of climate change we are seeing in our own communities: <www.rc.org/climatechangestories>.

BEYOND THE BASICS OF CLIMATE CHANGE

Climate Change, How Do We Know? <climate.nasa.gov/evidence/>. (This is from the NASA website, an excellent resource for basic and more detailed informa-

tion that has many videos and graphics on different aspects of climate change.)

Draft Policy on Care of the Environment—the RC Communities’ draft policy on care of the environment, including climate change: <www.rc.org/draftpolicycoe>.

Multi-media presentation on climate change—Diane Shisk’s summary of the science and key issues, with videos and graphics: <www.rc.org/multimedia>.

Stories of Hope and Courage—excerpts from writings by RCers and from the news showing hopeful ways that people are organizing: <www.rc.org/climatehope>.

The article “**Why We Prioritize Addressing Climate Change**,” by Diane Shisk and Tim Jackins: <www.rc.org/climatepriority>. (This is a summary, updated every few months, of the basic science of climate change, with citations for more resources and a summary of what we can do.)

ADVANCED INFORMATION ABOUT CLIMATE CHANGE

A Summary of the Current Science of Climate Change and why immediate action is needed: <www.rc.org/sciencesummary>. (This is a detailed survey and summary of current peer-reviewed articles on the science of climate change, with citations, that is updated every couple of months.)

A proposed **Draft Program for the RC Communities on Climate Change** that includes an overall program and specific action steps: <www.rc.org/climatechangedraft>. (We expect to update this frequently as more information becomes available about the steps we can and should take now. The program was drafted with a global perspective, but people from every country are encouraged to write an addendum about their specific circumstances, since the situation varies so much from country to country.)

*Diane Shisk
Alternate International Reference Person for
the Re-evaluation Counseling Communities
Seattle, Washington, USA*

For easy access to the links, you can find this article at <www.rc.org/resourcessummary>.

Climate Change and “Mental Health” Liberation

I was an ally at the recent Ex-psychiatric Inmates and Allies Workshop led by Janet Foner, the International Liberation Reference Person for “Mental Health” Liberation, and Rachel Noble, the Regional Reference Person for Oregon, USA. At the workshop I called a topic table on “Climate Change and ‘Mental Health’ Liberation.” The following are some of the perspectives and insights from the group:

- We are in a climate emergency. It requires prompt, large, radical action.

- “Mental health” oppression tells us that we should not get too upset. It encourages us to numb ourselves and be “normal” rather than take radical action. It threatens to label us as “crazy” and lock us up if we make too big a fuss [express too much excitement or anger].

- We can’t “turn away.” We have to face and become knowledgeable

about how much climate change is damaging the planet—and how little time we have to address it before it becomes irreversible.

- Most of us can’t look at these realities very often or for very long—we feel too much grief, fear, or rage. (The present situation is intrinsically upsetting. It also re-stimulates early hurts—from being overwhelmed, other people not understanding, being powerless to change things, and so on.) We may even feel that looking steadily at climate change will make us “go ‘crazy.’”

- Like most people, we may find it difficult to feel and discharge big feelings about the climate because “mental health” oppression tells us that it is wrong, unwise, and dangerous to feel “too much.”

- We need to feel our feelings about the climate catastrophe, be able to tell people about them, and

discharge. This is true for everyone; not just RCers.

- Climate change gives us an opportunity to help everyone understand the importance of discharging feelings, and how that is necessary in order to address the climate crisis.

- It also gives us an opportunity to realize that we are all “in this together”—that all humans share a common interest in reversing climate change and ending the oppressions that divide us from each other.

Russ Vernon-Jones

Amherst, Massachusetts, USA

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



CLAUDIA ALLEN

The Situation Is Favorable

The world situation is very difficult for large numbers of people in every country in the world. The increasing collapse of the society is imposing intense hardships upon them.

At the same time, the situation is favorable for action and for rational progress on the widest scale. People are ripe for change, starved for leadership, and ready to abandon much of the oppressive conditioning that they have been subjected to *if alternatives are offered to them*. The oppressive society’s “solutions” to the problems of the people are being exposed as unworkable at a rapid rate

It is becoming plain that building a real non-oppressive society will require . . . the insights and practice of RC to remove the old society’s patterns from people who take leadership in the new society.

Harvey Jackins

From pages 258 to 259 of “The July 1992 International Leaders’ Conference,” in *The Kind, Friendly Universe*

Tule Lake 2018

This summer a United to End Racism (UER) team participated, with hundreds of other Japanese Americans (and non-Japanese American family members and friends), in the 2018 Tule Lake Pilgrimage in Klamath Falls, Oregon, and Tule Lake, California (USA). This biennial pilgrimage commemorates the unique experience of over 18,000 people of Japanese ancestry who were imprisoned in the Tule Lake Segregation Center during World War II. Many of those in Tule Lake were deemed disloyal by the U.S. government and deliberately segregated from the other 100,000 people of Japanese ancestry imprisoned in other concentration camps.

It was the sixth time a UER team had gone on the pilgrimage. For more than a decade we have added resource to the project. We have helped to open space within it for people to tell what happened to them during the war and its effects on their families, to laugh and cry together, to ask questions, and to tell and hear stories about the incarceration that they have never had the chance to tell, hear, or take in [absorb] before.

Our contributions have grown as our work has been recognized and fully appreciated. This year Jan Yoshiwara, the leader of our team, wrote to us, "We are all over the pilgrimage program this year, more than ever before. We have built such a strong reputation that the Tule Lake committee is asking us to handle additional things that they want to go well."

This year our line-up [what we did] included the following:

- Organizing Intergenerational Dialogue groups, including contacting elders to serve as resource people and training discussion facilitators
- Leading Intergenerational Dialogue groups and a debriefing session
- Leading two UER workshops: Healing from Racism and the Effects of Incarceration at Tule Lake and a workshop for young people and young adults
- Holding evening support groups or "listening spaces" for anyone wanting to process the day's events
- Supporting a workshop led by representatives of the Modoc tribe
- Supporting an activists' workshop
- Leading a protest action

The team was led again by Jan Yoshiwara. The others of us were Lois Yoshishige, Betsy Hasegawa, Sue Yoshiwara, Karen Young, Ashley Uyeda, Mike Ishii, Becca Asaki, Kenso Michisaki, Carolyn Kameya, and me. On the team but not at the pilgrimage was Alix Mariko Webb. A special thank you to Hisami Yoshida, Scot Barg, Tom Tan, and many other allies extraordinaire across the country.

Keith Osajima

Redlands, California, USA

Reprinted from the RC e-mail discussion lists for RC Community members, for leaders of wide world change, and for RC Community members involved in eliminating racism



DIANE SHISK

Younger People at Tule Lake

This year at the Tule Lake Pilgrimage [see previous article], the United to End Racism (UER) team put together a subgroup to focus on young people and young adults. The group was comprised of Becca Asaki, Kenso Michisaki, Avery Osajima, and Ashley Uyeda.

On the night we arrived, we led a UER gathering for the young people and young adults. Prior to the pilgrimage we had e-mailed all the participants under age thirty to welcome them and invite them to our gathering. Out of four hundred pilgrimage participants, about forty were under thirty years old. We wanted them to get together at the beginning to connect and see each other as a constituency.

Seventeen people came to our gathering. The youngest was twelve. (Other younger folks would have come if it hadn't been past their bedtime.) We wanted to create a relaxed space in which people could hang out [spend relaxed, unstructured time], so we played some games and had snacks and music. Here are a few highlights from the gathering:

- Starting with the opening circle, people were ready to show themselves and take charge of what happened in the group.
- We had a good gender balance, and the young men felt safe enough to talk about their feelings.
- Folks had a sophisticated analysis of oppression, intergenerational dynamics, and activism, which made them receptive to and interested in what UER was doing.

Many of the young people and young adults were eager to connect with each other. So Kenso started a WhatsApp group [an application on a phone that lets people text within a group]. This instantly became the way we all communicated, coordinated, and organized. We also found opportunities to gather during mealtimes and other pilgrimage activities.

The impact of the young people and young adults was felt. In the Intergenerational Dialogue Groups (facilitated by UER team members), they shared how racism and Japanese incarceration had affected them. They asked the elders who had been incarcerated pivotal questions that made discharge possible. In a workshop on activism they pushed the conversations toward what we need to do currently as a Japanese American community, raising issues related to Black Lives Matter, the Indigenous community, and direct action.

We organized the younger people to sit together at the Cultural Performance on the final evening. One of the young adults spoke powerfully about the Yonsei generation (fourth-generation Japanese Americans). In the call-and-response part of his poem, when everyone was asked to shout, "Yonsei," the younger people's extra loud and proud voices let everyone know of our presence.

After the performances we held an epic dance party and got many of the Sansei (third-generation Japanese Americans) out on the floor late into the night. The Yonsei lead-

ing the way marked an important transition; the next generation must step to the front as the Sansei get older. The younger people showing themselves fully and seizing the space to be big and powerful showed how fun and amazing that transition might be.

Our group filled people with hope. The Sansei and Nisei (second-generation Japanese Americans) kept telling us how happy they were that the Yonsei were there. They thanked us whenever we shared our minds.

The next morning, after everyone had boarded buses to head home, we younger people continued to show how good we are at connecting with and thinking about each other. WhatsApp conversations continued long after the last bus had departed. Our UER team had helped to build what may be lifelong connections. Some of the younger people are already thinking about what they want to see happen at the next pilgrimage, in 2020.

Becca Asaki
Brooklyn, New York, USA

Kenso Michisaki
San Jose, California, USA

Avery Osajima
Seattle, Washington, USA

Ashley Uyeda
Los Angeles, California, USA

Keith Osajima
Redlands, California, USA

Reprinted from the e-mail discussion list for RC Community members involved in eliminating racism



DOLOMITES, ITALY • LYNDALL KATZ

A Personal Project

Tule Lake [see previous two articles] is a personal project for the members of the United to End Racism team. All of us have family members who were incarcerated—parents, grandparents, uncles, aunts, cousins. Participating in the pilgrimage is about healing ourselves, our families, our community—and fighting for the healing and liberation of all people.

Betsy Hasegawa wrote the following to the team about her uncle.

Keith Osajima
Redlands, California, USA

My uncle Osamu passed [died] recently. He was the last of my father’s brothers and was a No-No Boy and Hoshi-dan* at Tule Lake. Coming to Tule Lake and telling his stories, having people cheer for him as a No-No and renunciant, was a huge contradiction to so many of the ways he felt bad or apologetic about himself.

My uncle changed after starting to come to Tule Lake. He became much more vocal with his stories, telling them to our family and especially to his grandchildren. He always brought his photo albums with him to family events, often crying unapologetically as he spoke.

He also told stories at his Buddhist church and became very “out” [visible] as a No-No. Others came to him to tell their stories, too, and young people often interviewed him for their papers.

I could see that he felt much better about himself and had grown to see himself as a resource about World War II and the effects of war on our people. We helped him to find these parts of himself, and that made the last part of his life much more meaningful for him.

* In 1943 the U.S. government issued a questionnaire to the interned men who were over age seventeen. Question 27 was “Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?” Question 28 was “Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?” Some men answered no to both questions. One reason was they believed that forswearing allegiance implied that they had previously had allegiance. These men were often referred to as “No-No-Boys.” The Japanese American Citizens League condemned them, criticizing their character and saying it was they who were making Japanese Americans look bad. Not only were these men forced into horrible conditions and stripped of their property, they were also denounced for resisting.

The Hoshi-dan was a pro-Japan faction in the camp that resisted and harassed the camp administration.

I know that calling elders to make contact before the pilgrimage can kick up [bring up] feelings of duty and obligation, but please do know that the difference we are making has ripple effects through generations—healing the elders, their families, and all of our surrounding communities.

Thank you! Thank you! Thank you for doing this! It is such an honor to be doing it with all of you and to be our fully Japanese-heritage selves as we do it. We are deeply good people—each and every one of us—and we *are* changing the world, one phone call to elders at a time.

Betsy Hasegawa
Bellingham, Washington, USA

Reprinted from the e-mail discussion lists for RC Community members, for leaders of wide world change, and for RC Community members involved in eliminating racism



MARGO HITTLEMAN

All print subscriptions to *Present Time* begin with the next issue published. (Digital subscriptions begin with the current issue.) 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, or go to <www.rationalisland.com>).

“Never Again Is Now”

The United to End Racism (UER) team at the Tule Lake Pilgrimage [see previous three articles] led a protest in solidarity with families separated at the U.S. border by the unjust “zero tolerance” policy.

At each pilgrimage on Saturday morning, the participants travel to the site of the former Segregation Center for a memorial service. We remember and honor those who died in Tule Lake and all of the people whose lives were forever altered by their imprisonment there. The service inspires us to remember, so that it never happens again.

This year the memorial carried special meaning. It took place on a “national day of action” in the United States. Thousands of people were taking to the streets [going into the streets] to protest the “zero tolerance” border policy that has separated families and threatens to detain them for extended periods in makeshift concentration camps.

The parallels between the incarceration of Japanese people during World War II and the border situation had not been lost on us [missed by us]. In the weeks prior to the pilgrimage, members of our team (mainly Mike Ishii) had planned a protest.

On Saturday morning we helped the Japanese elders who had been incarcerated at Tule Lake sit in two rows at the front. Behind them stood the rest of the pilgrimage, nearly four

hundred people, including allies from the Modoc tribe on whose land the Tule Lake Segregation Center had been built. In the background was Castle Rock, the iconic geographic landmark of Tule Lake.

The elders held banners that read, “No More U.S. Concentration Camps” and “Never Again Is Now.” Each slogan was underscored by an image of barbed wire. Mike Ishii, Ashley Uyeda, and other UER members led the group in the chants “No No! No No! Concentration camps have got to go!” and “No ban. No wall. Sanctuary for all!”

In a last chant we incorporated a Japanese phrase familiar to the elders: *Kodomo no tame ni* (“For the sake of the children”). The whole chant was “Kodomo no tame ni. They’re our children. Set them free!”

Before we started the chant, Mike spoke about how we are the perfect people to speak to the issue. Our elders know directly the devastating impact of racism. Their lives were disrupted, many families were divided, and the hurts of incarceration are still felt today. It is time to let the world know of our outrage at what is happening at the U.S. border.

Then we chanted. The power of four hundred Japanese American voices and the sight of our elders raising their fists were a huge contradiction to the ways that racism has tried to silence us and make us invisible. Tears flowed freely.

At the end Mike read a statement, which everyone repeated and amplified. It ended with “No ban. No wall. No camps. No-No!” The last words refer to the Japanese Americans who in 1943 answered, “No-No,” to the divisive loyalty questionnaire and who were then labeled disloyal and imprisoned in the Tule Lake Segregation Center.

We felt proud of helping our Japanese American elders, brothers, and sisters claim their voices.

Keith Osajima
Redlands, California, USA

Becca Asaki
Brooklyn, New York, USA

Kenso Michisaki
San Jose, California, USA

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

Where the cattle stand together, the lion lies down hungry.

African proverb



OTAGO PENINSULA, AOTEAROA/NEW ZEALAND • LANCE CABLK

Sharing Visibly and Broadly



Recent events offer us many opportunities to share what we know more visibly and broadly. Below is my attempt to communicate some of our RC ideas to a non-RC audience. With the visibility of racism in the United States, I wanted to communicate a few things, including

1) anti-Black racism continues and remains a vicious force, despite the successes of individual Black people;

2) it is incorrect for white people to blame Black people for the economic collapse we face;

3) we must not let oppressive forces divide us in any way; all for one, and one for all;

4) Black women experience vicious economic oppression from racism and sexism, despite the incredible gains we have made.

What I wrote appeared in a local newspaper. I have received mostly very positive feedback. People have seemed relieved to hear someone else express points they agree with. They've also appreciated that I was willing to share some of my personal story and that of my family—it made it all seem more human and real.

I would love to hear what others of you are learning as you communicate our ideas more widely.

Alysia Tate

Chicago, Illinois, USA

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



MAURA FALLON

From the *Chicago Sun-Times*, August 18, 2017:

Take it from me—and my father— anti-white bias is not the problem

My dad had a love-hate relationship with the University of Virginia, where white nationalists marched by the hundreds last weekend.

He took me there whenever we visited his nearby childhood home, to marvel at the Jeffersonian architecture and pristine grounds.

But Jim Crow laws banned my father—who eventually earned his doctorate—from taking even one class at UVA in the 1940s. Instead, he literally took the Chattanooga Choo-Choo [a train that passed through Chattanooga, Tennessee, USA, about which a popular U.S. song, “Chattanooga Choo-Choo,” was written] past the school of his choice to the now-shuttered Morristown College.

OPINION

In the 1990s, when I got accepted to Northwestern University, a white classmate told me it was because I was black, not because of my 4.3 GPA [grade point average]. Today, many of my younger relatives struggle to even attend—or afford—any college at all, scraping by [barely surviving] on jobs that pay less than \$15 an hour.

Yet people inside the U.S. Department of Justice are suggesting the real problem is anti-white bias in affirmative action, one of our nation’s most comprehensive efforts to dismantle systematic, historic and ongoing discrimination against marginalized groups. Forces behind anti-affirmative action lawsuits have begun to position Asian students as the latest group being hurt, rather than helped.

Our government’s plans to investigate discrimination against white students at our nation’s colleges and universities remind me of a familiar narrative: Black people game [manipulate] the system and get an unfair advantage. It’s the latest version of the grossly inaccurate “welfare queen” figure popularized by Ronald Reagan [U.S. president from 1981 to 1989] as a justification for slashing federal safety nets and driving families into poverty. (Linda Taylor identified as white, mixed race, or other heritages but was described as unambiguously black when she was labeled the welfare queen.)

Reality is far more complex.

It's true that black women represent one of the largest-growing groups of bachelor's degree recipients, according to the Status of Black Women in the United States report released in June by the Institute for Women's Policy Research and the National Domestic Workers Alliance.

And the number of businesses owned by black women increased 178 percent between 2002 and 2012, the largest increase among women or men.

But even with these gains, black women still experience poverty at higher rates than any other racial or ethnic group. On most every economic indicator, race matters. Businesses owned by black women had the lowest average sales per firm among all racial and ethnic groups of women and men, at just under \$28,000. And black women's median annual earnings (\$34,000 for full-time, year-round work) lag behind most other women's and men's.

As a successful middle-class black professional, I have financially supported relatives to attend college, paid friends' mortgages, sent care packages to jail, and paid more car notes and phone bills for friends and family members than I can count. I have yet to hear one white friend or colleague share stories like this.

I'm glad to work at an organization that understands this, by investing about 40 percent of its grantmaking dollars last year in organizations supporting black women and girls.



JO PERRY

When one group's educational and economic life improves, we all benefit. Let's reject the false narrative that pits any group against another.

As Black Philanthropy Month winds down [ends], let us recommit our resources to breaking down barriers that limit opportunities for any group—for the long haul [the long-term future]—so that no one is denied the chance to achieve their full potential.

Objective Conditions Are Right for a Classless Society

For a long time, objective conditions have been right for a new classless, non-exploitative, cooperative society to emerge in which the people who work *are also the owners* of the means of production.

It is the subjective conditions that have held back such a new society, have delayed its emergence. The subjective conditions are simply that oppression continues. [And] it continues only because of the rigidity of distress patterns.

Only the distress patterns that have been installed on working-class people permit them to continue to tolerate oppression, promote their disunity, condition them to cooperate in the oppression of each other. Only these patterns of submission permit the tottering, collapsing oppressive society to continue to function at all.

Harvey Jackins

From page 475 of "The Working Class, the World, and RC," in *The Benign Reality*



SIERRA NATIONAL FOREST, CALIFORNIA, USA • LISA VOSS

Planning What to Say about a Workshop

At a summer Educational Change Workshop I led in the northeast United States, we talked about sharing RC perspectives and tools with non-RCers.

I noted that each of us would likely be asked multiple times how our summer or our weekend had been, and I proposed that we plan ahead for how to include in our answer a few sentences about the workshop. We could carefully craft the sentences to communicate an RC idea or perspective that might be useful to non-RCers and then write them down and memorize them.

In RC we are committed to thinking freshly in the moment, and we want to choose what we say to fit our listener. But I think there is also a role for carefully crafted language that will best communicate important ideas.

I offered two draft examples of my own:

1) “One of the highlights of my summer was attending a four-day workshop. All of us there were committed to treating each other with respect and appreciation, and that let us look at tough issues—like racism and how bad climate change really is—that we so often want to turn away from. We found that if we could let ourselves be openly

heartbroken, outraged, or scared, we ended up more connected to each other. It was remarkable how close we got, and we ended up feeling more hopeful.”

2) “I got to spend four days at a small conference that included people of high school age to people in their seventies; Black, Asian, Latinx, and white people; people of different religious and class backgrounds; people of different sexual identities; teachers, administrators, students, and parents. Because we shared a vision of creating a society that works well for everyone and in which no one is left out, we were able to get really connected and have fun with each other.”

AN EXPERIENCE AFTER THE WORKSHOP

Three days after the workshop I was meeting with three non-RCers to talk about the connections between racism and climate change and how we could help the rest of our climate organization be more aware about racism. We did a brief go-around on our recent experiences, and when it was my turn I used example number one above, which I had taken the time to memorize. The response was remarkable.

After asking a few quick questions about the workshop, each of the

other people spontaneously, without being asked, shared how many feelings they had about racism and climate change and how these feelings had slowed down or stopped their activism when they hadn’t faced them and shared them openly. One woman said that we should use part of each of our meetings to share feelings like these. Someone else suggested that we create opportunities for the members of our larger organization to talk about their feelings about racism and climate change.

Russ Vernon-Jones

Amherst, Massachusetts, USA

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



When nothing is sure,
everything is possible.

Margaret Drabble



🦅 Naturalizing RC at a Music Camp 🦅

I love to share information that improves people's lives and shifts our culture in a positive direction. So it was exciting for me to teach naturalized RC at a music camp this year.

People could choose among a few dozen workshops. About two percent of the campers participated in mine, and many others asked me about it over meals. I initially called it "Listening Tools for Healing and Leadership," but as the camp grew closer I called it "Vent with Consent." At the workshop I shared eleven tips:

Vent with Consent—the Basics

1. Consent

We ask, "Will you stay with me while I clean out my (mental) closet?" and "How much time can you spare?"

2. Taking turns

We clean out one person's mental closet at a time.

3. Equal time

We are each important. We each get the same number of minutes for our turn.



DIANE SHISK

4. Beginning and ending with love

We start our turns with saying what is good and new in our lives. We end by changing the subject and thanking our listeners.

5. Letting it flow

If yawns, tears, sobs, laughter, shivers, growls, shouts, stamps, or pillow-pounding come out, we don't try to block them. They are signs that the mental closet is being cleared out.

6. No new damage

We hit Puffy Pirate,* not people. We don't name names.

7. Staying clean and sober

We stay clean and sober for twelve hours (or more) before the workshop, so our minds can re-organize our mental closets after we pull things out.

8. No blame

We are good people who do stupid stuff when our mental closets are messy. It is no one's fault, but we can make it better.

* Puffy Pirate is an inflatable pirate doll with a heavy base. People can hit him hard and knock him over, and he bounces back up and they can hit him again, without any hand pain or broken furniture. He wears a nametag saying, "Hello. My name is racism, sexism, exploitation, cruelty, temptation, religious intolerance, imperialism, colonialism, out-of-tune music . . ." We also had a dartboard labeled "Everything I can't stand [tolerate]," and cotton balls to throw at it, and a couple of rubbery pads to stamp on or squeeze.

continued . . .

WIDE WORLD CHANGING

... continued

9. Delight

We're glad that the closet is getting cleaned out, even if it means seeing and smelling some yucky stuff.

10. No advice

When it's their turn, we encourage people to open the door, peek into the closet, and pull something out and show us. We don't need to tell them which old shoes still fit or whether or not to keep the

mouse poop [feces]. Once they take stuff out and examine it, they will know what to do with it, better than we do!

11. Confidentiality

We don't tell anyone what was in someone else's closet. We don't even discuss it with that person unless they ask us to. After all, what they said in their turn is not the same as what they will believe after they re-organize!

Thanks to Dan Nickerson (the International Liberation Reference Person for Working-Class People) for challenging us to think of short, snappy [lively] slogans and other ways of making RC more accessible to working-class people, and to Tim Jackins for reminding us that we need to lead hundreds of people and can teach at least some RC tools everywhere we go.

Jennifer Kreger
Fort Bragg, California, USA



STEHEKIN, WASHINGTON, USA • ELLIE PUTNAM

Two Important Pamphlets

Understanding and Healing the Effects of Internalized Racism: Strategies for Black Liberation

a pamphlet by Barbara Love

"This pamphlet focuses on the effects of internalized racism on the lives of African Heritage people in the United States, with applications to the people of Africa and the African diaspora." (from page 2)

CONTENTS

Internalized Racism: Learning and Enacting the Ideas of White Superiority—	2
Ideas of White Superiority in the United States—	3
Re-evaluation Counseling Theory and Healing the Damage of Internalized Racism—	5
The Damage of Internalized Racism—	6
Sense of Identity—	7
Victim Identity—	9
Self Image—	12
Loss of Self Knowledge—	13
Imitation of White People and Emulation of Whiteness—	15
Wanting to Be Like White People/Wanting to Be White—	16
Standards of Beauty—	17
Beliefs about Our Intelligence—	18
Black Culture—	20
Violence and the Threat of Violence in Black Communities—	22
Domestic Abuse and Violence in Family Relationships—	23
Verbal Violence and Playing the Dozens—	24
Behavior Patterns of Self Destruction—	25
Drug Use and Abuse—	25
Healing Internalized Racism—	26
A Table with Two Legs—	27
Re-evaluation Counseling and the Process of Healing—	27
Guidelines for Counselors Working with African Heritage People—	29
Chronic Hurts among African Heritage People—	31
Healing Strategies for African Heritage People—	33
Telling the Story of Your People—	35
Focusing on Early Memories about Race—	36
Discharging Early Hurts—	37
Sharing the Theory and Tools of Re-evaluation Counseling with African Heritage People—	37

\$3.00, plus postage and handling

Ending Class Oppression: A Draft Liberation Policy for Middle-Class People

a pamphlet by Seán Ruth and Caroline New

"As we shall see, the only liberation that makes sense for middle-class people requires the ending of class oppression itself." (from page 1)

CONTENTS

How the Class System Operates—	1
Dividing the Working Class—	2
Racism—	3
Sexism—	3
Anti-Jewish Oppression—	4
Creating a Middle Class—	5
Who Are the Middle Class?—	6
Five Mechanisms of Middle-Class Oppression—	7
Bribes—	8
Threats—	8
Separation—	8
Misinformation—	9
Denial of Reality—	10
The Oppressed Aspect of Our Role—	10
The Oppressor Aspect of Our Role—	11
Role Expectations—	11
Alternatives to These Roles—	13
The Oppressive Impact of Middle-Class Roles—	14
The Challenge—	15
Strategies—	16
Three Aspects of the Work—	17
Implications for Our Roles—	18
Leadership—	20
Conclusion—	21

\$3.00, plus postage and handling



TIM JACKINS

Ordering information on page 111 and at <www.rationalisland.com>

The Community RC Website

There is a website for the Re-evaluation Counseling (RC) Community at <www.rc.org>. At this site you will have easy access to a large amount of information about RC, including the following:

- RC theory (basic theory, including an introduction to RC, a glossary, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (*How to Begin RC*, including what to do in a session and how to lead support groups), counseling techniques and commitments, and a description of RC classes and the Community
- *The Guidelines for the Re-evaluation Counseling Communities*, 2017 edition, RC Goals, and forms
- Translations of articles into many languages, and language liberation information
- Articles from recent journals, including *Present Time*, and online publications
- Resources for workshop organizers
- Articles about teaching RC and outlines for teaching fundamentals classes, in Spanish
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 2013)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- Recent Draft Liberation Policy Statements
- Care of the Environment materials and information
- Resources for Human Liberation

New Website for People New to RC

A new RC website for people new to RC can be found at <www.cocounseling.org>. It contains solid introductory information about RC that is easy to access.

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 the Internet 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. For more information, please see the RC website at <www.rc.org/onlineclass>.

How to Contact Us Online

- The International RC Community: ircc@rc.org
- United to End Racism: uer@rc.org
- Rational Island Publishers: litsales@rc.org, for orders and billing questions (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

We now have websites for three of our ongoing projects for taking the work of RC into the broader society: *United to End Racism*, *No Limits for Women*, and *Sustaining All Life*. You can refer people interested in these projects to the following websites. They have information geared to people who are not yet a part of RC.

United to End Racism

United to End Racism (UER) is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling. You can find valuable resources and a description of UER's projects at <www.united-toendracism.org>. The e-mail address for UER is <uer@rc.org>.

No Limits for Women

No Limits for Women (No Limits) is an international organization of women (and men who are allies to women) dedicated to eliminating sexism and male domination throughout the world. No Limits is on the web at <www.nolimitsforwomen.net>. The website features the No Limits Draft Liberation Policy Statement for Women and a video of a No Limits workshop, *Women and Men in Partnership to End Sexism*.

Sustaining All Life

Sustaining All Life (SAL) has been attending the United Nations Climate Change Conferences of the Parties (COPs) and presenting workshops, public forums, caucuses, support groups, fundamentals classes, and listening projects as part of the work of taking the tools of RC to climate change activists. For reports on our activities and for more information, go to <www.sustainingalllife.org>. E-mail us at <sal@rc.org>.

Electronic Mailing Lists

The RC Community maintains a number of electronic mailing lists for particular categories of RCers. These lists are for active members of the RC Community, and most of them are for active leaders only. (If English is your first language, part of being an active member of the Community is subscribing to *Present Time*.) If you would like to subscribe to a list, first e-mail the person in charge of the list, then forward that person's approval, your request, your contact information (phone number, mailing address, city, state, postal code, country), and whether or not you have a subscription to *Present Time*, directly to the International Reference Person at <ircc@rc.org>. Read the information below for the various lists and whom you need to contact for approval to subscribe to them.

RC Community Members: <rc@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person.

RC Community Members Involved in Eliminating Racism: <uer@mail.rc.org>. Contact any Area, Regional, or Liberation Reference Person. (This list is for trading information on the theory and practice of using RC in the fight to eliminate racism, both inside and outside of the RC Community.)

Regional Reference Persons: <rrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Area Reference Persons: <arp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

International Liberation and Commonality Reference Persons: <ilrp@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

RC Teachers: <teachers@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Editors of RC or non-RC publications: <editors@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Translators of RC Literature:

<translators@mail.rc.org>. Contact Truus Jansen, Rational Island Publishers Translation Coordinator, at <ircc@rc.org>.

Leaders of **African Heritage People:**

<black@mail.rc.org>. Contact Barbara Love, International Liberation Reference Person for African Heritage People, at <bjlove.rc@gmail.com>.

Leaders of **Artists:** <artists@mail.rc.org>.

Contact Emily Feinstein, International Liberation Reference Person for Visual Artists, at <emfein@verizon.net>.

Leaders of **Atheists:** <atheists@mail.rc.org>.

Contact Allan Hansen at <hansen@rc.org>.

Leaders in the **Care of the Environment:**

<environment@mail.rc.org>. Contact Jack Manno at <jpmanno@esf.edu>.

Leaders of **Catholics:** <catholic@mail.rc.org>.

Contact Joanne Bray, International Liberation Reference Person for Catholics, at <jmbray@aol.com>.

Leaders of **College and University Faculty:**

<colleagues@mail.rc.org>. Contact Ellie Brown, International Liberation Reference Person for College and University Faculty, at <ebrown@wcupa.edu>.

Leaders on **Disability, Chronic Illness, and Health:**

<health-disability@mail.rc.org>. Contact Marsha Saxton, International Liberation Reference Person for People with Disabilities, at <marsax@wid.org>.

Leaders of **East and Southeast Asian- and Pacific Islander-Heritage People:** <asian@mail.rc.org>.

Contact Francie Chew, International Liberation Reference Person for Chinese-Heritage People, at <franciechew@gmail.com>.

Leaders of **Educational Change:**

<education@mail.rc.org>. Contact Marilyn Robb, International Commonality Reference Person for Educational Change, at <joyfulplace@yahoo.com>.

Leaders of **Elders:** <elders@mail.rc.org>.

Contact Pam Geyer, International Liberation Reference Person for Elders, at <pgeyer@medcetera.com>.

Leaders of **Family Work:** <family-work@mail.rc.org>.

Contact Chuck Esser, International Commonality Reference Person for Family Work, at <ckesser1@gmail.com>.

continued . . .

RC ON THE INTERNET

...continued

RC Community Members Interested in **Fundraising for RC:** <fundraising@mail.rc.org>.

Contact Mike Markovits, President, Re-evaluation Foundation, at <mjmarkovits@gmail.com>.

Leaders of **Irish-Heritage People:**

<irish@mail.rc.org>. Contact Sheila Fairon, Regional Reference Person for Northern Ireland, at <fairon@fastmail.fm>.

Leaders of **Jews:** <jewish@mail.rc.org>.

Contact Cherie Brown, International Liberation Reference Person for Jews, at <nbiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:**

<latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <garcialore51@gmail.com>.

Leaders of **Lawyers:** <lawyers@mail.rc.org>.

Contact Marsha Hunter, International Liberation Reference Person for Lawyers, at <m-hunter@comcast.net>.

Leaders of **Men:** <men@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Leaders of **"Mental Health" Liberation:**

<mental-health@mail.rc.org>. Contact Janet Foner, International Liberation Reference Person for "Mental Health" Liberation, at <jbfoner@verizon.net>.

Leaders of **Middle-Class People:**

<middle-class@mail.rc.org>. Contact Seán Ruth, International Liberation Reference Person for Middle-Class People, at <seangruth@gmail.com>.

Leaders of **Muslim Liberation:** <group@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Native Americans:** <natives@mail.rc.org>.

Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>.

Contact Jo Saunders, International Liberation Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

Leaders of **Parents:** <parents@mail.rc.org>.

Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>.

Contact Barbara Boring at <blboring@rc.org>.

Leaders of **Raised-Poor People:**

<raised-poor@mail.rc.org>. Contact Gwen Brown, International Liberation Reference Person for Raised-Poor People, at <gbbrown@udel.edu>.

Leaders of **South, Central, and West Asian-Heritage People:** <scw-asians@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Union Activists:** <unions@mail.rc.org>.

Contact Joanie Parker, International Liberation Reference Person for Union Activists, at <Joanieparker7@gmail.com>.

USA Political Issues: <usa-issues@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Wide World Change:** <wwc@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Women:** <women@mail.rc.org>.

Contact Diane Balsler, International Liberation Reference Person for Women, at <dibalsler@comcast.net>.

Leaders of **Working-Class People:**

<working-class@mail.rc.org>. Contact Dan Nickerson, International Liberation Reference Person for Working-Class People, at <dnickerson122@comcast.net>.

Leaders of **Young Adults:** <young-adults@mail.rc.org>.

Contact Emily Bloch, International Liberation Reference Person for Young Adults, at <bloch.emily@gmail.com>.

Leaders of **Young People:** <young@mail.rc.org>.

Contact Mari Piggott, International Liberation Reference Person for Young People, at <marikathleenp@yahoo.ca>.

INFORMATION COORDINATORS

FOR RCers IN PARTICULAR TRADES OR OCCUPATIONS OR SHARING PARTICULAR INTERESTS OR BACKGROUNDS

Many large categories of RCers have an International Liberation Reference Person (ILRP) or an International Commonality Reference Person (ICRP). These ILRPs and ICRPs are listed in *Present Time*. Below is a listing of "Information Coordinators" of other particular groups of Co-Counselors. The "Information Coordinator" is an RCer who has agreed to keep an up-to-date list of RCers in her or his category, occasionally circulate an informal newsletter (compiled and distributed via e-mail—one copy to *Present Time* always, please), and help plan any special workshops, policy statements, or classes. The informal newsletter is circulated only to the people who make a written contribution to it.

If you belong in one of these categories that has an "Information Coordinator" already, please write to her or to him, giving your full name, address, e-mail address, and phone number and sharing yourself and your ideas.

If you would like to be an "Information Coordinator," please write to me and tell me why (and include your full name, address, e-mail address, and phone number). Feel free to suggest new categories. If you have someone else to suggest, I would like to hear that also.

Tim Jackins

TRADES OR OCCUPATIONS

BIRTH WORKERS (MIDWIVES, DOCTORS, NURSES, DOULAS, LACTATION CONSULTANTS, SOCIAL WORKERS, & OTHERS WHO WORK WITH FAMILIES DURING THE MONTHS BEFORE & AFTER BIRTH AS WELL AS DURING THE BIRTHS):

CATHERINE FISCHER
ANN ARBOR, MI USA
Tel. +1-734-395-5244 e-mail: catherinedfischer@gmail.com

CLERGYPERSONS:

BRIAN SMEATON
LETTERKENNY, COUNTY DONEGAL, IRELAND
Tel. +353-74-91 37917 e-mail: smeatonbrian@gmail.com

CONSTRUCTION WORKERS:

ELIZABETH SKIDMORE
ROXBURY, MA USA
Tel. +1-617-780-6792 e-mail: eskidmore2@aol.com

EDUCATIONAL ADMINISTRATORS:

DAN CORLEY
PROVIDENCE, RI USA
Tel. +1-401-467-9709 e-mail: dcorley@communityprep.org

ELECTED OFFICIALS, CURRENT AND FORMER:

RUTH ATKIN
PACIFIC TIME ZONE, USA
Tel. +1-510-653-6003, +1-510-915-0167 e-mail: ratkin1@aol.com

FUNDRAISERS:

ROEWEN WISHART
SILVERWATER, NSW AUSTRALIA
Tel. +61 449 659 769 e-mail: roewen.wishart@gmail.com

MANAGERS, ADMINISTRATORS, AND EXECUTIVES:

MIKE MARKOVITS
STAMFORD, CT USA Tel. +1-203-536-5413
e-mail: mjmrkvt@aol.com, mjmarkovits@gmail.com

OCCUPATIONAL THERAPISTS:

JAN FROELICH
FALMOUTH, ME USA
Tel. +1-207-781-5793 e-mail: jfroehlich1@me.com

PHYSICAL SCIENTISTS:

JEFFREY HINKLEY
YORKTOWN, VA USA
Tel. +1-757-867-7909 e-mail: polymers1@aol.com

PHYSICIANS:

STEVE BROMER
OAKLAND, CA USA
Tel. +1-415-309-8912 e-mail: sbromer@mac.com

BACKGROUNDS AND AVOCATIONS

ADULT CHILDREN OF ALCOHOLICS:

WENDE WOOD
SEATTLE, WA USA
Tel. +1-206-783-7253 e-mail: wendej.wood@gmail.com

ARAB-HERITAGE PEOPLE:

BETSY NAJJAR
ALBUQUERQUE, NM USA
Tel. +1-505-242-4646 e-mail: betsynajjar@gmail.com

ASIAN-HERITAGE PEOPLE IN AUSTRALIA:

RIE SHIRAIISHI
ANNANDALE, NSW AUSTRALIA
Tel. +61-2-9692-9628 e-mail: deanrie@ozemail.com.au

BLACK "MENTAL HEALTH" LIBERATION ACTIVISTS IN ENGLAND:

JENNY MARTIN
BIRMINGHAM, ENGLAND
Tel. +44 121 240 0998 e-mail: families52@hotmail.com

BLIND AND VISUALLY IMPAIRED PEOPLE:

DAN SIMPSON
LANSDOWNE, PA USA
Tel. +1-610-622-3212, +1-267-767-3689 (cell)
e-mail: dansimpson@comcast.net

BUILDERS OF RURAL/SMALL-TOWN RC:

MARGO HITTLEMAN
GROTON, NY USA
Tel. +1-607-533-7501 e-mail: mjh17@cornell.edu

CAJUNS:

ELAINE CLEMENT
SAINT MARTINVILLE, LA USA
Tel. +1-337-257-1592 e-mail: cadienne@gmail.com

CORNISH LIBERATION:

CLIVE MARTIN
CALSTOCK, CORNWALL
Tel. +44-1822 833680 e-mail: gurumayi.om@virgin.net

continued . . .

INFORMATION COORDINATORS

... continued

DIVORCED PEOPLE:

MARILYN ROBB
ST AUGUSTINE, TRINIDAD & TOBAGO
Tel. +1-868-735-6377, +1-301-202-9960
e-mail: joyfulplace@yahoo.com

ESPERANTO SPEAKERS:

GEORGE PARTLOW
DOUGLAS, AK AND YUMA, AZ USA
Tel. +1-907-364-3309, +1-928-581-8146
e-mail: pricerbumanto@hotmail.com

GENTILE ALLIES OF JEWS:

DORANN VAN HEESWIJK
LONDON, ENGLAND
Tel. +44-207-622-6493 e-mail: dorannvh@easynet.co.uk

HEALTH AND WELL BEING:

PAM GEYER
BELLAIRE, TX USA
Tel. +1-713-666-7300 e-mail: pgeyer@medcetera.com

HIV+/AIDS ACTIVISTS:

"HENRY CHURCH"
e-mail: lhenry2church@gmail.com

INTERSECTION OF SCIENCE AND RC:

ALLAN HANSEN
CYPRESS, CA USA
Tel. +1-714-875-8870 e-mail: hansen@rc.org

INTERSEX PEOPLE & PARENTS OF INTERSEX CHILDREN:

"PRSANK"
e-mail: prsank@mail.com

IRISH-HERITAGE US'ERS:

RITA DAVERN
SAINT PAUL, MN USA
Tel. +1-651-698-8498 e-mail: ritadavern@yahoo.com

MAORI:

HEMAIMA CARKEEK WIREMU
OTAKI, AOTEAROA/NEW ZEALAND
Tel. +64-6-364-6512, +64-21 100 41 20
e-mail: hcwiremu@gmail.com

"MENTAL HEALTH" LIBERATION IN AUSTRALIA:

CATHY PICONE
HOVE, SA AUSTRALIA
Tel. +61-8-8296-4357 e-mail: cpicone@westnet.com.au

MIDDLE-CLASS JEWS:

AMY LEOS-URBEL
NORTHAMPTON, MA USA
Tel. +1-413-584-2515 e-mail: aleos-urbel@comcast.net

MULTIPLE SCLEROSIS, PEOPLE WITH:

KEITH GLASSMAN
COSTA MESA, CA USA
Tel. +1-714-444-2618 e-mail: kgrc2012@gmail.com

ORPHANAGE SURVIVORS:

LEAH BLACKBURN
PORTLAND, OR USA
Tel. +1-503-320-9563 e-mail: lvblack@comcast.net

PEOPLE COUNSELING ON MALE CIRCUMCISION:

RAMI BEN-MOSHE
KFAR-SABA, ISRAEL
Tel. +972-9-7651-343 e-mail: ram_benm@netvision.net.il

PEOPLE RAISED MILITARY:

KATHLEEN HAMILTON
AUSTIN, TX USA
Tel. +1-512-659-4447 e-mail: zenhamk@aol.com

RAISED RURAL RCERS:

BETH BANNISTER
ITHACA, NY USA
Tel. +1-607-227-9532 e-mail: beth.bannister@yahoo.com

RC LITERATURE ENTHUSIASTS:

NICOLE LEIFER
JERUSALEM, ISRAEL
Tel. +972-2582-0252 e-mail: nicoleleifer@gmail.com

RCERS LIVING OUTSIDE THEIR ORIGINAL CULTURES:

MAURA FALLON
SEATTLE, WA USA
Tel. +1-206-257-5984 e-mail: maurafallon@falloninternational.net

TURKISH-HERITAGE PEOPLE:

SAIME GOKSU TIMMS
BRIGHTON, SUSSEX ENGLAND
Tel. +44-127-368-5629 e-mail: saimegoksu@gmail.com

VETERANS:

JIM DRISCOLL
BETHESDA, MD USA
Tel. +1-520-250-0509 e-mail: jimdriscoll@nipspeersupport.org

WHITE DESCENDANTS OF ENSLAVERS:

ELLEN DEACON
PHILADELPHIA, PA USA
Tel. +1-215-247-0670 e-mail: ellen.deacon@gmail.com

WHITE PEOPLE WORKING TO ELIMINATE RACISM:

JENNIFER WEXLER
CANTON, MA USA
Tel. +1-617-910-7848 e-mail: jenwexshayndle@gmail.com

WOMEN WHO HAVE OR HAVE HAD BREAST CANCER:

AMY KALISHER
CHAPLIN, CT USA
Tel. +1-860-455-0087 e-mail: amy@amykstudio.com

INFORMATION COORDINATORS FOR PARENTS

GAY, LESBIAN, AND BISEXUAL PARENTS:

"LAURA SECORD"
e-mail: laurasecord2@yahoo.ca

PARENTS OF CHILDREN LABELLED AS AUTISTIC:

ANNEKE GROOT
DEVENTER, OV THE NETHERLANDS
Tel. +31-570-769170 e-mail: anneke@amao.nl



DIANE SHISK

RATIONAL ISLAND PUBLISHERS

719 2ND AVENUE NORTH, SEATTLE, WASHINGTON 98109, USA

TELEPHONE: +1-206-284-0311 E-MAIL: <litsales@rc.org> WEBSITE: <www.rationalisland.com>

(ORDER FORM ON PAGE 111)


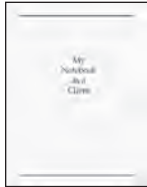
BOOKS • BOOKS • BOOKS • BOOKS • BOOKS

THE HUMAN SIDE OF HUMAN BEINGS The Theory of Re-evaluation Counseling	<i>By Harvey Jackins</i>	An introduction to a completely new theory of human behavior	Paper: \$4 (ISBN 1-885357-07-9)
AN UNBOUNDED FUTURE 	<i>By Harvey Jackins</i>	The ideas and developments in counseling, 1995-1999	Paper: \$13 (ISBN 978-1-584-29-150-3)
THE KIND, FRIENDLY UNIVERSE	<i>By Harvey Jackins</i>	Counseling theory, 1992-1995	Paper: \$13 (ISBN 0-885357-10-9) Hardcover: \$16 (ISBN 0-885357-09-5)
A BETTER WORLD	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1989-1992	Paper: \$13 (ISBN 0-913937-64-9) Hardcover: \$16 (ISBN 0-913937-63-0)
START OVER EVERY MORNING	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1987-1989	Paper: \$13 (ISBN 0-913937-35-5) Hardcover: \$16 (ISBN 0-913937-36-3)
THE LONGER VIEW	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1985-1987	Paper: \$13 (ISBN 0-913937-18-5) Hardcover: \$16 (ISBN 0-913937-17-7)
THE REST OF OUR LIVES	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1983-1985	Paper: \$13 (ISBN 0-913937-06-1) Hardcover: \$16 (ISBN 0-913937-05-3)
THE RECLAIMING OF POWER	<i>By Harvey Jackins</i>	Theoretical and organizational advances from 1981 to 1983	Paper: \$13 (ISBN 0-911214-87-9)
THE BENIGN REALITY	<i>By Harvey Jackins</i>	Important breakthroughs in human perception of the Universe and the empowerment of the individual against oppression, discouragement, and powerlessness	Paper: \$16 (ISBN 978-1-58429-163-3)
THE UPWARD TREND	<i>By Harvey Jackins</i>	Collected writings on Re-evaluation Counseling, 1973-1977	Paper: \$10 (ISBN 0-911214-63-1) Hardcover: \$13 (ISBN 0-91121463-1)
THE HUMAN SITUATION 	<i>By Harvey Jackins</i>	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>	Paper: \$7 (ISBN 0-913937-47-9) Hardcover: \$9 (ISBN 1-58429-106-0)

continued . . .

BOOKS

... continued

"QUOTES"		<i>By Harvey Jackins</i>	Memorable, pungent, pithy comments	Paper: \$6 (ISBN 0-913937-75-4)
HARVEY JACKINS MEMORIAL			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	Paper: \$6 (ISBN 1-8429-067-6)
THE LIST		<i>By Harvey Jackins</i>	Revised edition: "Everything I know about Re-evaluation Counseling (and the world) until now"	Hardcover: \$50 (ISBN 1-885357-48-6) (no quantity discount)
FUNDAMENTALS OF CO-COUNSELING MANUAL		<i>By Harvey Jackins</i>	For beginning classes in Re-evaluation Counseling	Paper: \$8 (ISBN 1-58429-073-0)
A NEW KIND OF COMMUNICATOR		<i>By Harvey Jackins and others</i>	Sixth revision: a Re-evaluation Counseling teacher's manual	Paper: \$5 (ISBN 978-1-58429-160-2)
ROUGH NOTES FROM CALVINWOOD I		<i>By Harvey Jackins and others</i>	Second revised edition: the transcript of the first Re-evaluation Counseling Classroom Teachers' Workshop	Paper: \$7 (ISBN 0-913937-71-1)
ROUGH NOTES FROM BUCK CREEK I		<i>By Harvey Jackins and others</i>	Transcript of the first Re-evaluation Counseling Workshop	Paper: \$15 (ISBN 0-911214-52-6)
ROUGH NOTES FROM LIBERATION I & II		<i>By Harvey Jackins and others</i>	Transcript of a workshop for Co-Counselors interested in liberation movements	Paper: \$10 (ISBN 0-911214-42-9) Hardcover: \$15 (ISBN 0-911214-46-1)
MY NOTEBOOK AS A COUNSELOR AND MY NOTEBOOK AS A CLIENT			Pre-fabricated pairs of notebooks with standard outlines for filling in individual material	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)
ZEST IS BEST		<i>By Harvey Jackins</i>	Poems	Hardcover: \$7 (ISBN 0-911214-06-2)
THE MEANINGFUL HOLIDAY		<i>By Harvey Jackins</i>	Poems	Hardcover: \$5 (ISBN 0-911214-05-4)
FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE—PART I (REVISED 2015)			Outlines and suggested readings for twenty-eight fundamentals classes	Paper: \$25 (ISBN 978-1-58429-140-4) (no quantity discount)
FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE (LIBERATION)—PART II			How to teach the liberation theory of forty-one different constituencies	Paper: \$15 (ISBN 978-1-58429-167-1) (no quantity discount)

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.

Translations of some materials are also available online at <www.rc.org/translations>, at no charge.

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 100 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

Sustaining All Life
by Diane Shisk and others
Paper: \$3

EUSKARA (BASQUE)

Nire koadernoia partaide naizenerako
Nire koadernoia 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

竞争——非人性之行为
(Competition—An Inhuman Activity)
by Perry Saidman

Paper: \$2 ISBN 978-1-58429-178-7

维护 所有的 生命
(Sustaining All Life)
by Diane Shisk and others

Paper: \$3 ISBN 978-1-58429-184-8

HRVATSKI JEZIK (CROATIAN)

The Human Side of Human Beings
Paper: \$4 ISBN 0-913937-56-8

Fundamentals Manual
Paper: \$8 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: \$8 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

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

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: \$8 ISBN 0-911214-31-3
- De situatie van de mens*
(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 rationele 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
- Behoud van al het leven*
(Sustaining All Life)
by Diane Shisk and others
Paper: \$3 ISBN 978-1-58429-182-4
- Ondersteunen van tieners*
(Supporting Adolescents)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-104-6

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: \$8 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
- Sustaining All Life
by Diane Shisk and others
Paper: \$3

FILIPINO/TAGALOG

- 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
- Ang Panimulang Paglalahad sa Pakikinigang Magkapwa*
(An Introduction to Co-Counseling)
by Dan Nickerson
Paper: \$1 ISBN 978-1-58429-210-4

SUOMEA (FINNISH)

- Parikeskustelun Perusteet*
(Fundamentals Manual)
Paper: \$8 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
- Kaiken elämänylläpitäminen*
(Sustaining All Life)
by Diane Shisk and others
Paper: \$3 ISBN 978-1-58429-191-6

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: \$8 ISBN 978-1-58429-095-7
- 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)
par Marjon Riekerk
Paper: \$2 ISBN 0-913937-33-9
- Comment débiter "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)
par Patty Wipfler
Paper: \$7 ISBN 1-58429-126-5
- Travailler ensemble pour éliminer le racisme* (Working Together to End Racism)
par 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

- Un nouveau type de communicateur*
(A New Kind of Communicator)
Paper: \$5 ISBN 978-1-58429-163-3
- Une introduction à la Co-écoute*
(An Introduction to Co-Counseling)
par 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)
par Harvey Jackins et d'autres
Paper: \$3 ISBN 978-1-58429-141-1
- La Compétition—une activité inhumaine*
(Competition—An Inhuman Activity)
par Perry Savidan
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
- Préserver la vie sous toutes ses formes*
(Sustaining All Life)
par Diane Shisk et d'autres
Paper: \$3 ISBN 978-1-58429-188-6

- La situation humaine*
(The Human Situation)
Paper: \$7 ISBN 978-1-58429-206-7

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: \$8 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)
von 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

Alles Leben Bewahren
(Sustaining All Life)
von Diane Shisk und andere
Paper: \$3 ISBN 978-1-58429-185-5

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: \$8 ISBN 0-911214-71-2

*Αξιώματα 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

*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

Ειχωριστή ώρα
(Special Time)
by Patty Wipfler
Paper: \$3 ISBN 158429-135-4

Παιγνιδοάκουσμα
(Playlistening)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-165-7

Ξεσπάσματα και αγανάκτηση
(Tantrums and Indignation)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-174-9

עברית (HEBREW)

הפן האנושי בבני האדם
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-58429-113-3

Fundamentals Manual
Paper: \$8 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 "יעוץ 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

נוסח עברי להנחיות 2013
(Guidelines for the Re-evaluation Counseling
Communities, 2013)
Paper: \$7 US/NIS 30
ISBN 978-1-58429-179-4

Sustaining All Life
by Diane Shisk and others
Paper: \$3

HINDI

संपूर्ण जीव सूट्टी की शाश्वतता
अतीत की विनाशकारी नीतियाँ पर काबू पाना
(Sustaining All Life)
by Diane Shisk and others
Paper: \$3 ISBN 978-1-58429-181-7

MAGYAR (HUNGARIAN)

Az emberi lények emberi oldala
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-885357-22-2

*Bevezetés a kölcsönös támogatásba: alap-
fokú támogató kézikönyv*
(Fundamentals Manual)
Paper: \$8 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 kezdünk támogatni
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-885357-62-1

BAHASA INDONESIA (INDONESIAN)

Fundamentals Manual
Paper: \$8 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: \$8 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)
di Marjon Riekerk
Paper: \$2 ISBN 1-885357-25-7

Lo Sfogo dei Primi Ricordi Sessuali
(Counseling on Early Sexual Memories)
di 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

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

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: \$8 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 Sazama
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

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 Kaip
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 2013年版
(Guidelines for the Re-evaluation Counseling Communities, 2013)
Paper: \$3 ISBN: 978-1-58429-173-2

Sustaining All Life
by Diane Shisk and others
Paper: \$3

KANNADA

Fundamentals Manual
Paper: \$8 ISBN 0-911214-79-8

KISWAHILI

Mwongozo Wa Misingi Katika Mashauriano
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-79-7

Jinsi ya Kuanza Hisia Ya Kinsingi
(*Mashauriano*)
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-080-3

LIETUVIŲ KALBA (LITHUANIAN)

Pagrind vadov lis (Fundamentals Manual)
Paper: \$8 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 1-885357-4F-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 Emotional 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

Ta vare på Alt Liv
(Sustaining All Life)
by Diane Shisk and others
Paper: \$3 ISBN 978-1-58429-190-9

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 Babatilor
(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: \$8 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: \$8 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: \$8 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 mental" 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 lógicamente 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 Memories) *por Joan Karp*

Paper: \$3 ISBN 1-885357-63-X

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 niñas y niños (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

Compromiso con todas las formas de vida (Sustaining All Life)

por Diane Shisk y otras personas

Paper: \$3 ISBN 978-1-58429-186-2

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: \$8 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 känslomässigt 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 91-88804-02-X

Hur man börjar parsamtal
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 91-88804-11-9

Vårda Ochbevara Allt Liv
(Sustaining All Life)

by Diane Shisk and others

Paper: \$3 ISBN 978-91-58429-187-9

தமிழ் (TAMIL)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-30-4

Fundamentals Manual

Paper: \$8 ISBN 0-913937-16-9

TELUGU

Fundamentals Manual

Paper: \$8 ISBN 1-58429-070-6

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)

You can order on page 111 or at <www.rationalisland.com>.

Translation Coordinators

*The following people have agreed to be Translation Coordinators
for the translation of RC literature into their languages.*

Acholi:

Charles Owona
Gulu, Uganda
+256-782742361
alfredoryem@gmail.com

Amharic:

Mesfin Taye Woldegiorgis
Addis Ababa, Ethiopia
+251-91 099 2565
mtayewg@gmail.com

Arabic:

Iman Awadh
London, England
+44 207284262
iawadh@gmail.com

Basque:

Juan Gabriel Urriategi
Antzuola, Gipuzkoa,
Basque Country
(between France & Spain)
+34-943-766020
j.g.urrio@gmail.com

Chinese:

Chen Pingjun
Beijing, P.R. China
+86-10-84648277
chenpj@hotmail.com

Danish:

Susanne Langer
København NV, Denmark
+45-24647311
susanne@susannelanger.dk

Dutch:

Marijke Wilmans
Groningen, The Netherlands
+31-50-3122338
marijkewilmans@hetnet.nl

Farsi:

Vida Mozafarieh
Tehran, Iran
+98-21-22604145
vida5978@yahoo.com

Filipino:

Melanie Catalan Jimenez
+971-562598809,
+971-508724726
melanie010700@gmail.com

Finnish:

Kaisli Syrjänen
Finland
+358-400-711206
kaisli@hotmail.com

French:

Régis Courtin
Villiers St. Frederic, France
+33-155198386
regis.courtin@obspm.fr

Fries:

Adalgard Willemsma
Bitgum, Fryslan,
The Netherlands
+31-58-2163474
adalgard.willemsma@gmail.com

Galician:

Maria Isabel Flores Seijas
Moaña, Pontevedra, Spain
+34-986-313996
ifdm61@gmail.com

German:

Matthias Wentzlaff-Eggebert
Mainz, Germany
+49 6131 86456,
+49 160 9017 1477
m.wentzlaffeggebert@gmail.com

Greek:

Vivi Katou
Athens, Greece
+30-210-64-54-326
vivikatou@yahoo.gr

Hausa:

Chioma Okonkwo
Lagos, Nigeria
+234-8023-108-536
chioks4@yahoo.com

Hebrew:

Tami Shamir
Shefayim, Israel
+972-9-9584447
tamisb@netvision.net.il

Hungarian:

Molnár Gabriella
1537 Budapest PF 453/354,
Hungary

Igbo:

Chioma Okonkwo
Lagos, Nigeria
+234-8023-108-536
chioks4@yahoo.com

Italian:

Nuccia Zanesi Foulkes
Bristol, England
+44-117-9466712
nzanesi@gmail.com

Japanese:

Emma Parker
Itoigawa-shi,
Niigata-ken, Japan
+81-90-6543-7591
threadfish.river@gmail.com

Kiswahili:

Wanjiku Kironyo
Nairobi, Kenya
+254-72 4 787 115 (mobile),
+254-72-24-66-971
rc@sedsmmc.org

Lithuanian:

Taraseviciute Zana
Vilnius, Lithuania
+370-45-39-76-69-70
zatara24@hotmail.com

Norwegian:

Anne Helgedagsrud
Oslo, Norway
+47-55-13-28-60
helgedagsrud@gmail.com

Polish:

Yvonne Odrowaz-Pieniazek
Jonkowo, Poland
+48 502 594 833,
+48 89 512 93 56
yvoodr@gmail.com

Romanian:

Ileana Vajda
Timisoara, Romania
+40-56-130604

Russian:

Skvortsova Anna
St. Petersburg,
Russian Federation
+7-812-2737698
anna.skvortsova@icloud.com

Spanish:

Pamela Shepard Garcia
Whittier, California, USA
+1-562-308-8588
pluisa@mac.com

Swedish:

Sören Holm
Vaxholm, Sweden
+46 708-94 24 06
soren@sorenholm.se

Tamil:

Mahendiran Periyasamy
Herndon, Virginia, USA
+1-502-386-1673
mahendiranp@gmail.com

Yoruba:

Chioma Okonkwo
Lagos, Nigeria
+234-8023-108-536
chioks4@yahoo.com

Rational Island Publishers
Translation Coordinator:

Truus Jansen
c/o Re-evaluation Counseling
Community Resources,
719 2nd Ave. North,
Seattle, WA 98109, USA
+1-206-284-0311
ircc@rc.org



MATT WEATHERFORD

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.
YOU CAN ORDER ON PAGE 111 OR AT <WWW.RATIONALISLAND.COM>.

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 people with disabilities in the RC Communities.

ALL THE TIME IN THE WORLD

by Margery Larrabee. An account of an experience with RC.

ANTI-SEMITISM: WHY IS IT EVERYONE'S CONCERN?

by Cherie R. Brown and Amy Leos-Urbel. An explanation of what anti-Semitism is, how it divides groups from each other, and suggested action steps to eliminate it.
Price: \$3.00



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.

ENDING CLASS OPPRESSION: A DRAFT LIBERATION POLICY FOR MIDDLE-CLASS PEOPLE

by Seán Ruth and Caroline New. Price: \$3.00

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

2017 edition. Price: \$4.00

INTRODUCTION TO THE GUIDELINES FOR THE RE-EVALUATION COUNSELING COMMUNITIES

2017 edition. Price: \$3.00

HOW PARENTS CAN COUNSEL THEIR CHILDREN

by Tim Jackins. Price: \$4.00

HOW "RE-EVALUATION COUNSELING" BEGAN

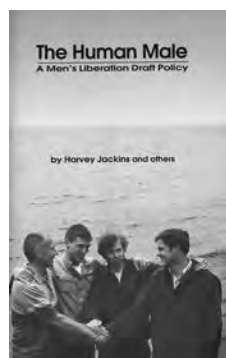
by Harvey Jackins. The story of how RC started.

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

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

continued . . .

PAMPHLETS

... continued

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; and 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.

NO LIMITS: THE LIBERATION OF WOMEN

by Diane Balser. Basic understandings from the work on women's liberation and how to do this work. Price: \$3.00

THE OWNING CLASS

by Jo Saunders. A description of the owning class (their origins, hurts, and recovery) from a Re-evaluation Counseling perspective. Price: \$3.00

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

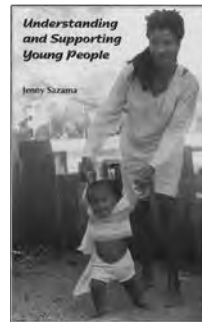
by Eduardo Aguilar. A Chicano looks at Re-evaluation Counseling.

SUSTAINING ALL LIFE: OVERCOMING THE DESTRUCTIVE POLICIES OF THE PAST

by Diane Shisk and others. Outlining the current situation with care of the environment and ways forward. Price: \$3.00

UNDERSTANDING AND HEALING THE EFFECTS OF INTERNALIZED RACISM: STRATEGIES FOR BLACK LIBERATION

by Barbara Love. Price: \$3.00



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.



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. (Send articles and letters to Sondra McCurry at <smccurry@ameritech.net>.) Issue No. 1 available, \$1.00 each; Issues No. 2 to 4 available, \$2.00 each; Issues No. 5 to 11 available, \$3.00 each; Issues No. 12 and 13 available, \$4.00 each.



THE CARING PARENT for people interested in parenting. (Send articles and letters to Lydia Vernon-Jones at <lvernonjones@gmail.com>.) Issues No. 1 and 2 available, \$2.00 each; Issues No. 3 to 6 available, \$3.00 each.

CATHOLIC JOURNAL for everyone interested in Catholic liberation. (Send articles and letters to Marian Fredal at <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 at <hithisisewe@msn.com>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 to 5 available, \$2.00 each; Issues No. 6 to 10 available, \$3.00 each.

COLLEAGUE for communication among college and university faculty and other interested people. (Send articles and letters to *Colleague* at <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 at <sallyoes@verizon.net>.) Issue No. 1 available, \$3.00 each.

COMPLETE ELEGANCE for communication among people with disabilities and their allies. (Send articles and letters to Dan Simpson at <dansimpson@comcast.net>.) Issues No. 1 to 3 available, \$.10 each; Issues No. 4 and 5 available, \$.50 each; Issues No. 6 to 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 at <bhorne@netbistro.com>.) 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 at <tsitsho@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 at <john.h.irwin@gmail.com>.) 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 at <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; Issue No. 5 available, \$3.00 each; Issues No. 6 and 7 available, \$4.00 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* at <publications@rc.org>. Editor for Chinese heritage: Francie Chew at <franciechew@gmail.com>. Editor for Japanese heritage: Dan Kwong at <dkbb12@aol.com>.) (Former title: *Asian-American Re-evaluation*.) Issue No. 1 available, \$.10 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 at <carolinethenew@gmail.com>.) Issues No. 1 and 2 available, \$3.00 each.

PEACE for peace and disarmament activists. (Send articles and letters to *Peace* at <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 at <micaelamorse@mindspring.com>.) Issues No. 1 to 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 at <publications@rc.org>.) Issued quarterly, January, April, July, and October. Yearly subscriptions are available. See page 110. Issues 1 to 5, 7 to 9, and 11 to 30 available, \$1.00 each; Issues No. 31 to 61 available, \$2.00 each; Issues No. 62 to 99 available, \$2.50 each; Issues No. 100 to 149 available, \$3.50 each; Issues No. 150 to 182 available, \$4.00 each. Issues No. 183 to 193 available, \$5.00 each.

continued . . .

JOURNALS

. . . continued

It is possible to order all back issues of *Present Time*—more than 120 issues from October 1970 to the present—for only \$125.

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 website at <www.rc.org>.)

RAISED-POOR JOURNAL for communication among raised-poor people and their allies. (Send articles and letters to Gary Hollander at <garyhollander@wi.rr.com>.) In preparation.

THE RC TEACHER for people interested in the theory and practice of teaching Re-evaluation Counseling. (Send articles and letters to Margo Hittleman at <mjh17@cornell.edu>.) Issues No. 1 to 10 available, \$1.00 each; Issues No. 11 to 24 (Index), 25 to 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 at <annepiche@gmail.com>.) Issues No. 1 to 3 available, \$2.00 each; Issues No. 4 to 6 available, \$3.00 each; Issue No. 7 available, \$4.00 each.

RUAH HADASHAH for everyone interested in Jewish liberation. (Send articles and letters to Amy Leos-Urbel at <aleos-urbel@comcast.net>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issues No. 5 to 10 available, \$3.00 each; Issue No. 11 available, \$4.00 each.

SIDE BY SIDE for communication among people interested in Lesbian/Gay/Bisexual/Queer/Transgender liberation. (Former title: *Proud Allies*.) Send articles and letters to “J S Chardin” at <gmorandi7614@gmail.com>.) Issue No. 1 available, \$2.00 each; Issues No. 2 to 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 at <barbaraharwood1944@gmail.com>.) Issues No. 1 to 3 available, \$1.00 each; Issue No. 4 available, \$2.00 each; Issues No. 5 to 12 available, \$3.00 each.

SUSTAINING ALL LIFE for people interested in care of the environment. (Send articles and letters to Beth Cruise at <rc.bethcruise@gmail.com>.) Issues No. 1 and 2 available, \$4.00 each.

WELL-BEING for exchange of information and ideas about health. (Send articles and letters to Pam Geyer at <pgeyer@medcetera.com>.) Issue No. 1 available, \$1.10 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4 to 6 available, \$3.00 each.

WIDE WORLD CHANGING for people interested in social change. (Send articles and letters to Keith Osajima at <keithosajima@gmail.com>.) Issues No. 1 to 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* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 to 5 available, \$2.00 each; Issues No. 6 to 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 Alana Eichner at <alanaeichner@gmail.com>.) *Upcoming* Issues No. 1 and 2 available, \$1.00 each; *Young and Powerful* Issues No. 1 to 4 available, \$2.00 each; Issues No. 5 to 7 available, \$3.00 each.

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one issue)

You can order on page 111 or at <www.rationalisland.com>.

Present Time, beginning with the January 2005 issue, and the most recent issues of other journals are available to visually impaired persons, at no cost, in digital text versions. Almost all RC literature in English published before 2006 is available on audio cassette, also at no cost, to persons with vision difficulties.



RC TEACHER UPDATE CDS

TALKS BY TIM JACKINS AT RECENT RC WORKSHOPS

\$25 (FOR RC TEACHERS) AND \$35 (FOR OTHERS) PER ANNUAL SET OF FOUR; \$10 PER INDIVIDUAL CD (AND FOR DVD 236)

ORDER BY CD OR DVD NUMBER, FOR EXAMPLE, CD 1 OR DVD 236.

ORDER FORMS ON PAGES 111 AND 112

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 in Counseling
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)



BILL GARZA

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)

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 set

- Ending Racism Together
RCTU 38 (CD 38)
- You Can't Lose Now
RCTU 39 (CD 39)
- Developing Forever as Leaders
RCTU 40 (CD 40)
- Toward a Society Without Class
RCTU 41 (CD 41)

continued . . .

... continued

2015 set

- **Two Questions: Pornography and Distress in Relationships**
RCTU 42 (CD 42)
- **Challenging Our Limitations**
RCTU 43 (CD 43)
- **An Interesting Time to Be Alive**
RCTU 44 (CD 44)
- **Strengthening Connections to Resolve Early Hurts**
RCTU 45 (CD 45)

2016 set

- **Men Healing the Hurts of Male Domination**
RCTU 46 (CD 46)
- **Preparing to Move**
RCTU 47 (CD 47)
- **The Beginnings of RC**
RCTU 48 (CD 48)
- **Racism, Genocide, and the RC Communities**
RCTU 49 (CD 49)

2017

- **Committing to Each Other as We Challenge Chronic Material**
RCTU 50 (CD 50)
- **Near the Edge of Happiness**
RCTU 51 (CD 51)
- **Looking at Class**
RCTU 52 (CD 52)
- **Life Guided by Thought and Decision**
RCTU 53 (CD 53)

2018

- **Let Go and Jump**
RCTU 54 (CD 54)
- **Together in Disagreement: Guidance Toward Consensus at the 2017 World Conference**
RCTU 55 (CD 55)
- **Pushing for Change**
RCTU 56 (CD 56)
- **Using Connection to Grow Our Communities**
RTCU 57 (CD57)



BUCK CREEK TRAIL, WASHINGTON, USA • KEN DEVENY

The four CDs per year are available on a subscription basis, one calendar year at a time, for up to three years. They are mailed out quarterly as they are released. The price is \$25 per year for certified RC teachers (\$27.50 for Washington, USA, residents) and \$35 per year for all others (\$38.50 for Washington, USA, residents).

The 12-CD sets for 2006, 2007 (includes a DVD), and 2008; for 2009, 2010, and 2011; for 2012, 2013, and 2014; and for 2015, 2016, and 2017 are each available for \$40 per set.

ADDITIONAL CDS

CD #1001

Affection, Love, and Sex

A talk by Harvey Jackins at the University of Maine (1977)

\$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 #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 #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

CD #1005

The Importance of Harvey Jackins

by Tim Jackins, Diane Balsler, Lorenzo Garcia, Barbara Love, Steve Thompson, Jenny Sazama, and Mike Ishii

\$10.00

Transcripts of all CDs and DVDs are available as a comprehension aid, at no cost, for people for whom English is not their first language.

RE-EVALUATION COUNSELING 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	
RECLAIMING OUR POWER (1 hour, 20 minutes) with Harvey Jackins <i>An early lecture and demonstrations on reclaiming one's power.</i>	DVD 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	
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	
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	
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	
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	
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 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	
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	
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 12	
THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE (42 minutes) with Harvey Jackins <i>A person oppressed for having disabilities discharges internalized oppression.</i>		DVD 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
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
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
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
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
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
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
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>		DVD 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

continued . . .

DVDS

... continued

<p>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></p>	<p>DVD 204</p>	<p>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></p>	<p>DVD 216</p>
<p>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></p>	<p>DVD 205</p>	<p>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></p>	<p>DVD 217</p>
<p>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></p>	<p>DVD 206</p>	<p>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></p>	<p>DVD 218</p>
<p>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></p>	<p>DVD 207</p>	<p>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></p>	<p>DVD 219</p>
<p>DECISIVE COUNSELING (40 minutes) with Harvey Jackins <i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i></p>	<p>DVD 208</p>	<p>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></p>	<p>DVD 220</p>
<p>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></p>	<p>DVD 209</p>	<p>MEN AGAINST SEXISM (1 hour, 35 minutes) <i>Charlie Kreiner counsels a man and several women on sexism.</i></p>	<p>DVD 221</p>
<p>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></p>	<p>DVD 210</p>	<p>BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i></p>	<p>DVD 222</p>
<p>WOMEN'S REPRODUCTIVE RIGHTS (1 hour, 5 minutes) with Diane Balsler <i>Women's reproductive rights. A talk, demonstrations, and questions and answers.</i></p>	<p>DVD 211</p>	<p>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></p>	<p>DVD 223</p>
<p>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></p>	<p>DVD 212</p>	<p>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></p>	<p>DVD 224</p>
<p>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></p>	<p>DVD 213</p>	<p>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></p>	<p>DVD 225</p>
<p>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></p>	<p>DVD 214</p>	<p>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></p>	<p>DVD 226</p>
<p>FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i></p>	<p>DVD 215</p>		

"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
"THE UNDERSTATEMENT" (55 minutes) with Harvey Jackins <i>A talk on Understatements and three demonstrations illustrating the use of them.</i>	DVD 228
UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i>	DVD 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, Mizrahi, 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
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
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
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
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
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
RC LEADERS, ON CLASS ISSUES (19 minutes) <i>Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.</i>	DVD 236 (RCTU 13)
HARVEY JACKINS FOUNDATION SET 1 <i>A set of three DVDs of Harvey's talks and demonstrations: DVD numbers 2, 8, and 9 (see descriptions under those numbers). \$25</i>	DVD SET 1

HARVEY JACKINS FOUNDATION SET 2 <i>A set of three DVDs of Harvey's talks and demonstrations: DVD numbers 204, 225, and 228 (see descriptions under those numbers). \$25</i>	DVD SET 2
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 Persons and International Commonality Reference Persons in San Jose, California, USA, in September 2011. \$15</i>	DVD 238
NO LIMITS FOR WOMEN— PLUS 20 (2 hours, 37 minutes) <i>A 2-DVD set with excerpts from seven workshops led by No Limits for Women at the UN Commission on the Status of Women Beijing Plus 20 NGO Forum, in March 2015. \$25</i>	DVD 239

Cost for DVDs is \$20.00 (U.S.) each, unless otherwise indicated, plus postage and handling.

(Videocassettes are no longer available.)

Checks, Visa, or MasterCard accepted.
To order, see page 111 or go to <www.rationalisland.com>.



WESTPORT, IRELAND • ALAN EPSTEIN

POSTERS, HANKIES, AND TANK TOPS



2017 Care of the Environment Goal Poster

The poster to the left has on it the 2017 RC goal for care of the environment.

Size: 11 inches by 17 inches (28 centimeters by 43.25 centimeters)

\$3.00, plus postage and handling
(20% off price for 10 to 19 posters; 40% off for 20 or more)

2013 Environmental Goal Posters—ON SALE!



The poster to the left has on it the 2013 RC goal on the environment restated for the wide world, in English.

The price is ~~\$8.00~~ \$2.00, plus postage and handling (no quantity discounts).



There are two versions of the poster to the left:

- With the 2013 RC goal on the environment, in English
- Con la 2013 meta de RC sobre el medio ambiente, en español

The price is ~~\$8.00~~ \$2.00, plus postage and handling (no quantity discounts).



There are two versions of the poster to the left:

- With the 2013 RC goal on the environment, in English
- With the 2013 RC goal on the environment restated for the wide world, in English

Each is ~~\$8.00~~ \$2.00, plus postage and handling (no quantity discounts).

- To read the text of the goals, in English and Spanish, go to <www.rc.org/SALposters> on the RC website.

- These posters measure 20 inches by 27 inches (51 centimeters by 68.5 centimeters).

Sustaining All Life Hankies



14 inches by 14 inches
(35.5 centimeters by 35.5 centimeters)
\$5.00, plus postage and handling
(no quantity discounts)

Sustaining All Life Tank Tops



This San Francisco 2018 Global Climate Action Summit tank top is available in X-Small, Small, Medium, Large, and X-Large.

\$16.00, plus postage and handling
(no quantity discounts)

To order, see page 111 or go to <www.rationalisland.com>.

Refer to <www.rationalisland.com> or to the current *Present Time* for the latest pricing.

Ordering Information

You can order from Rational Island Publishers in any of the following ways:

1) Order on the Rational Island Publishers website < www.rationalisland.com >.	4) Send the filled-out form (below) to Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA.
2) E-mail your order to < litsales@rc.org >.	
3) Phone in your order to +1-206-284-0311.	

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



KENYA • TIM JACKINS

PRESENT TIME AND RC TEACHER UPDATE SUBSCRIPTIONS

Refer to <www.rationalisland.com> or to the current *Present Time* for the latest pricing.

You can subscribe, or renew your subscription, to *Present Time* and/or the *RC Teacher Update* CD series by mailing this form together with payment to the address at the bottom of the page. You can also subscribe, with credit card information, at <www.rationalisland.com>.

Present Time print subscriptions begin with the next issue published; digital subscriptions begin with the current issue. Quantity discounts for print subscriptions apply only if all copies are delivered to the same address.

Print or Digital *Present Time* Subscription

Note: Subscribers outside the United States pay the U.S. price for a digital-only subscription.

	USA	<i>Washington State</i> <i>(sales tax included)</i>	<i>Outside USA</i> <i>(print edition only)</i>
<input type="checkbox"/> 1 year	\$20	\$22	\$30
<input type="checkbox"/> 2 years	\$40	\$44	\$60
<input type="checkbox"/> 5 years	\$105	\$115	\$155

Combination Print and Digital *Present Time* Subscription

	USA	<i>Washington State</i>	<i>Outside USA</i>	
<input type="checkbox"/> 1 year	\$30	\$33	\$40	If you add a digital subscription to an existing print subscription, the cost is \$2.50 per issue, with a one-year minimum. (You may customize your digital subscription so your print and digital subscription expiration dates match.)
<input type="checkbox"/> 2 years	\$60	\$66	\$80	
<input type="checkbox"/> 5 years	\$155	\$170	\$205	

Check this box if you would like us to match the expiration dates of your print and digital subscriptions.

RC Teacher Update (RCTU) CDs Subscription

Subscriptions to the *RC Teacher Update (RCTU) CDs* are now available to everyone. A subscription consists of the four CDs produced in a calendar year and includes postage. You can subscribe for one, two, or three years, at any time during the year. You will receive the CDs already produced that year and then the others as they become available. Certified RC teachers pay a reduced rate (see below).

	U.S. and non-U.S.	<i>Washington State</i> <i>(sales tax included)</i>
<input type="checkbox"/> 1 year	\$35	\$38.50
<input type="checkbox"/> 2 years	\$65	\$71
<input type="checkbox"/> 3 years	\$95	\$104

Check this box if you are a certified RC Teacher. Your price is \$25 per year, including postage.

Name: _____

Mailing Address: _____

City: _____

State/Province: _____

Postal Code: _____

Country: _____

Phone: _____

E-mail: _____

Visa/Mastercard number: _____ / _____ / _____ / _____

Expiration Date: (Month) _____ (Year) _____

3-digit security code: _____

Signature: _____

Name as it appears on your card: _____

Billing address, if different from address in opposite column: _____

City: _____

State/Province: _____

Postal Code: _____

Country: _____

- Check or money order enclosed, payable to Rational Island Publishers
- Paying by credit card (Visa or Mastercard only)
Please complete the form in the opposite column.

Mail payment and completed form to
Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA

How to Find RC in a Particular Geographical Location

If you are looking for information about Re-evaluation Counseling in a particular geographical location, we suggest that you first look in the section "Reference Persons for Organized Areas" to see if there is an Area Reference Person for that location. If there isn't, check to see if there is an RC teacher, by looking under the section "Authorized Teachers of Re-evaluation Counseling in Developing Communities." If there is no Area Reference Person and no teacher, check the following section, "Re-evaluation Counseling Contacts," to learn whether there is someone (who is not an RC teacher) who has expressed an interest in meeting others who might join with him or her in getting Co-Counseling started. If there are none of the above, you can contact Re-evaluation Counseling Community Resources at 719 Second Avenue North, Seattle, Washington 98109, USA, Tel. +1-206-284-0311, e-mail: <irc@rc.org>, for information on how to get RC started.



REFERENCE PERSONS FOR ORGANIZED AREAS



AUSTRALIA AUSTRALIAN CAPITAL TERRITORY

Canberra
INGRID MCKENZIE
LYNEHAM, ACT
Tel. +61-2-6249-6684
e-mail: ingrid@
newlives.com.au

NEW SOUTH WALES

Sydney Inner West & East
(Acting ARP)
LYNDA WIGHTMAN
RYDE, NSW
Tel. +61-2-9802-2230
e-mail: lyndawightman@
optusnet.com.au

Harbour to Hunter

LYNDA WIGHTMAN
RYDE, NSW
Tel. +61-2-9802-2230
e-mail: lyndawightman@
optusnet.com.au

SOUTH AUSTRALIA

South & East of Adelaide
ANNE THOMPSON
ADELAIDE, SA
Tel. +61-408-806-573
e-mail: anne.thompson@
finders.edu.au

North & West of Adelaide

CYNTHIA LAWSON
WEST CROYDON, SA
Tel. +61-423-775-527
e-mail: cynthia.lawson@
mail.com

VICTORIA

Melbourne
LOUISA FLANDER
MELBOURNE, VIC
Tel. +61-407-831-676
e-mail: louisa@netspace.net.au

WESTERN AUSTRALIA

Perth Coastal
BARBARA FREEMAN
PERTH, WA
Tel. +61-8-9337-8818
e-mail: barbfree53@gmail.com

Perth Eastern

DEE PARRY
PERTH, WA
Tel. +61-8-9274-3129
e-mail: dparrysmith@
optusnet.com.au

BASQUE COUNTRY (EUSKAL HERRIA)

(between France & Spain)
Basque Country II
JOSEBA INAKI MATA HOZ
ANTZUOLA
GIPUZKOA
Tel. +34 943 766567
e-mail: i-mata-hoz@
outlook.com

CANADA BRITISH COLUMBIA

North Shore/Bowen Island
MARY KLAUSEN
NORTH VANCOUVER, BC
Tel. +1-604-255-9884
e-mail: mary.klausen@
gmail.com

Vancouver

ELAINE SHEARER
VANCOUVER, BC
Tel. +1-604-653-1115
e-mail: aomi@telus.net

Okanagan/Shuswap

MARTHA WICKETT
SALMON ARM, BC
Tel. +1-250-463-5315
e-mail: mfw@shaw.ca

MANITOBA

Winnipeg
DARLENE DANIELS
WINNIPEG, MB
Tel. +1-204-783-7723
e-mail: ddaniels76@
hotmail.com

ONTARIO

Toronto
PHILIP REES
TORONTO, ON
Tel. +1-416-910-7584
e-mail: toronto.rc.
community@gmail.com

CHINESE MAINLAND

BEIJING

MUNICIPALITY
Beijing
MA LIHONG
BEIJING
Tel. +86-130-5115-2890
e-mail: rcmalihong@163.com

CONGO, DEMOCRATIC REPUBLIC OF

Congo
WILLY TUKUYI LUKANGA
LUBUMBASHI
Tel. +243 972373193
e-mail: lukangawilli2016@
gmail.com

DENMARK

København
TRINE MARIBO
CARSTENSEN
KØBENHAVN N
Tel. +45- 35-35-79-86
e-mail: trinemc@msn.com

ENGLAND

NORTH EAST

Northumbria
RALPH DOMINIC
PETTINGILL
NEWCASTLE UPON TYNE
Tel. +44-79 0515 8658
e-mail: ralphpettingill@
gmail.com

NORTH WEST

Manchester & Neighbours
SUE COOPER
HIGH PEAK, DERBYSHIRE
Tel. +44 16 6374 6621
e-mail: suecoopernewmills@
hotmail.com

Merseyside

LINDA BOYNE
LIVERPOOL, MERSEYSIDE
Tel. +44 151 722 2937
e-mail: linda_boyne@
hotmail.com

YORKSHIRE & THE HUMBER

North Yorkshire
(Acting ARP)
ADAM MYERS
YORK
Tel. +44-1904 636055
e-mail: adammyers31@
hotmail.com

Leeds

RUTH STEINBERG
LEEDS, YORKSHIRE
Tel. +44-11-3268-9994
e-mail: ruthsteinberg.
steinberg@gmail.com

EAST MIDLANDS

Nottingham
ANICA GAVRILOVIC
NOTTINGHAM
Tel. +44-115-922-4389
e-mail: anica.gavrilovic@
ntlworld.com

Leicester

CEE MARTIN
LEICESTER
Tel. +44-11-6259-3563
e-mail: ceemartin1@aol.com

LONDON

Islington to Barnet

(London)
OLIVIA VINCENTI
LONDON
Tel. +44 20 8883 9230
e-mail: olivia.vincenti@
btinternet.com

Camden & Holloway

(London)
TRICIA CLARKE
LONDON
Tel. +44 78 0390 9058
e-mail: tricia.clarke@
btinternet.com

Northwest London

ELIZABETH MARTINDALE
LONDON
Tel. +44-20-8960-5393
e-mail: ms.elizabeth.
martindale@gmail.com

West London

BARBARA HARWOOD
LONDON
Tel. +44 78 9038 6854
e-mail: barbaraharwood1944@
gmail.com

Southwark & South Lewisham (London)

GALE BURNS
LONDON
Tel. +44-208-291-4108
e-mail: josgale@
jgdburns.org.uk

SOUTH EAST

Oxford City
ROMILLY GREGORY
OXFORD
Tel. +44-18 6551 0037
e-mail: romilly.gregory@
btopenworld.com

Bucks

(Acting ARP)
CHRISTINE DIAMAN-
DOPOULOS
MILTON KEYNES
Tel. +44-14 9486 8299
e-mail: sparklingmind@
hotmail.com

SOUTH WEST

Bristol
BILLY FORSYTHE
SOUTHVILLE, BRISTOL
Tel. +44-11-79393517
e-mail: wjforsythe@
hotmail.com

Wessex

PAMELA JEFFERIES
POOLE, DORSET
Tel. +44-12 0260 1395
e-mail: pamelajefferies@
googlemail.com

ESWATINI

Madonsa Township
BAFANA MATSEBULA
MBABANE
Tel. +268-7-602-5295 (c),
+268-2347-2029 (h)
e-mail: mngani7@gmail.com

Manzini Central

NTOMBENKULU MARITHA
MHLANGA
MBABANE
Tel. +268-7-612-6442 (c),
+268-505-2172
e-mail: ntekati@gmail.com

ETHIOPIA

Addis Ababa
MESFIN TAYE
WOLDEGIORGIS
ADDIS ABABA
Tel. +251-91 099 2565
e-mail: mtayewg@
gmail.com

FINLAND

Helsinki
ELINA MALKAKI
HELSINKI
Tel. +358-407-549-491
e-mail: hannaelinamalkakami
@gmail.com

GHANA

Accra
BAMANA-YANGOU
(URBAIN BAMANA)
ACCRA
Tel. +233-244-381-060
e-mail: urbainbamana@
yahoo.com

Laterbiokorshie-Accra

YVONNE NAA DEDEI
AMMAH
ACCRA-NORTH
Tel. +233-243-156880
e-mail: royalnaa@yahoo.com

GREECE

Athens
MARGIE DOYLE
PAPADOPOULOU
KANTZA
Tel. +30-210-665-8985
e-mail: margiedp@otenet.gr

INDIA

MAHARASHTRA

Mumbai
HOMI BILIMORIA
MUMBAI
Tel. +91-22-2517-2581
e-mail: hominbilimoria@
gmail.com

Pune

SUJATA RAJARSHI
PUNE
MAHARASHTRA
Tel. +91-20-65224887
e-mail: sujata_rajarshi@
hotmail.com

IRELAND

Dublin
CAROLINE CONROY
KEELEY
DUBLIN
Tel. +353-86-811 7553
e-mail: cconroylatouche
training@gmail.com

ISRAEL

Jerusalem
NAOMI RAZ
JERUSALEM
Tel. +972-2-6439696
e-mail: naomi@
razei-habriut.com

Ha Sharon

NAOMI BARELI
HOD HASHOARON
Tel. +972-9-742-7073
e-mail: barelin55@gmail.com

Misgav-Maalot

(Acting ARP)
MERCHI SHUKRUN-LIOR
TUVAL
Tel. +972-4-9907995
e-mail: merchisl@walla.co.il

REFERENCE PERSONS FOR ORGANIZED AREAS

Tel Aviv
ISHAI SHLAIN
TEL AVIV
Tel. +972-3-516-7389,
+972-54-8165354
e-mail: ishai.shlain@gmail.com



JAPAN HOKKAIDO

Hokkaido East Side
KYONJA HWANG
SAPPORO-CITY
HOKKAIDO
Tel. +81-70-5012-2453
e-mail: green810kyon@yahoo.co.jp

Hokkaido West Side
KAZUKO MATSUHASHI
SAPPORO-CITY
HOKKAIDO
Tel. +81-11-695-2477
e-mail: kazuko1524@yahoo.co.jp

HONSHU

Tohoku
HIROSHI (HIROPY) SATO
YAMAGATA-CITY
YAMAGATA-PREF
Tel. +81-50-2012-7534
e-mail: hiro_peacefull@yahoo.co.jp

Kitakanto (North Side Tokyo)

MAKO HIRAHARA
TOKYO
e-mail: ameame634@yahoo.co.jp

Kanto Tamatama (South Side Tokyo)

ULALA SAKAIYA
KUNITACHI-SHI, TOKYO
Tel. +81-42-573-8363

Kanagawa & Machida

JUNKO HASHIMOTO
KAWASAKI-SHI
Tel. +81-44-945-8108
e-mail: shuji010_0911@yahoo.co.jp

Kansai

YOKO (HIRO) HOSHIBA
OSAKA
Tel. +81-6-6180-4484
e-mail: hirohigashiosaka@yahoo.co.jp

KYUSHU

Kyushu
YUKKO MIYASAKI
FUKUOKA
Tel. +81-942-75-0483
e-mail: yukkotakaaki@yahoo.co.jp



KENYA

Nairobi
JANET WAMBUI KABUE
THIKA
Tel. +254-722-842-095
e-mail: janet2ke@yahoo.com



MEXICO

Mexico City
ILIRIA HERNANDEZ
UNZUETA
DISTRITO FEDERAL
Tel. +52-55-5850-6092
e-mail: i_unzueta@hotmail.com

THE NETHERLANDS

Groningen
MARIJKE WILMANS
GRONINGEN
Tel. +31-50-3122338
e-mail: marijkewilms@hetnet.nl

Amsterdam
GITKA HAMBURGER
AMSTERDAM
Tel. +31-20-6261003
e-mail: neeltje_ams@hotmail.com

Utrecht
FRANK VAN DEN HEUVEL
NIEUWEGEIN
Tel. +31-30-602-2441
e-mail: frank@heувeltop.nl

Zuid-Nederland
ERNA RAIJMAKERS
VUGHT, NOORD BRABANT
Tel. +31 6 525 60 600,
+31 411 78 50 38
e-mail: erna@raij.nl

OVERIJSEL

Zwolle
WENDY WESSELINK-TEN
THIJE
ZWOLLE, OVERIJSEL
Tel. +31 38 4525393
e-mail: wendy.wesselink@zonnet.nl

NIGERIA

Abia
Umuhia-Abia
PAMELA EZINWA UKAKU
UMUAHIA
ABIA-STATE
Tel. +234-8033063814
e-mail: pamukaku@yahoo.com

ANAMBRA

Onitsha
JOY OGCHEKWU
IKEBAKU
IDEMILI NORTH L.G.A
ANAMBRA STATE
Tel. +234-8033703421
e-mail: joyikebaku@yahoo.com

University Awka
ANAYO NKAMNEBE
AWKA
ANAMBRA STATE
Tel. +234-8036675771
e-mail: ad.nkamebe@unizik.edu.ng

Awka
NWANKWO CHINEDU
ODIDIKA
AWKA
ANAMBRA STATE
Tel. +234 8037670446
e-mail: eduodidika@gmail.com

ENUGU

Enugu Main
KINGSLEY CHIMEDU
IBEKWE
NEW HAVEN, ENUGU
Tel. +234-803-781-9293
e-mail: kicbekwe@hotmail.com

GRA Enugu
MARSHALL IFEANYI
ABAKPA, ENUGU
Tel. +234-8034359625
e-mail: ifeanymarshall@yahoo.com

FEDERAL CAPITOL TERRITORY

Abuja
(MRS.) UGO OGWU
ABUJA-FCT
Tel. +234 8033435373
e-mail: ugomerc@yahoo.com

LAGOS

Lagos
CHIOMA OKONKWO
LAGOS
Tel. +234-8023-108-536
e-mail: chioks4@yahoo.com

North Central Lagos
ONII NWANGWU-
STEVENS
MASHA-SURULERE, LAGOS
Tel. +234-805-6009068
e-mail: oniinwangwu@yahoo.com

Agor-Okota Lagos
OMODELE IBITOYE EJEH
AGOR OKOTA, LAGOS
Tel. +234-8020750826
e-mail: talk2modele@yahoo.com

RIVERS

Port Harcourt
CHRIS AKUBUIRO
RUMUOGBA-PORT HAR-
COURT, RIVERS
Tel. +234-7066988252
e-mail: Chris1akubuiro@gmail.com

PALESTINE

Palestinian Territories
NOHA HIJAB
KFAR MAKER
Tel. +972-52-8337311
e-mail: noha11968@gmail.com

RUSSIAN FEDERATION

Ufa
YAMIDANOVA VENERA
UFA
BASHKORTOSTAN
Tel. +7-9874886177
e-mail: ven_yamid@mail.ru

St. Petersburg I
SKOVRONSKAYA LIDIA
ST. PETERSBURG
RUSSIA
Tel. +7-812-351-5781
e-mail: li-skovronskaya@yandex.ru

St. Petersburg III
SKVORTSOVA ANNA
ST. PETERSBURG
Tel. +7-812-2737698
e-mail: anna.skvortsova@icloud.com

Cherepovets
ALEXANDER VIKULOV
CHEREPOVETS
Tel. +7-8202-24-80-86

RWANDA

Kigali
JEAN CLAUDE (JUNIOR)
SHEMA
KIGALI
Tel. +250 781072868
e-mail: juniorschema@yahoo.com

SWEDEN

Göteborg Väst
(Acting ARP)
HELEN JANSSON
GÖTEBORG
Tel. +46-739-314366
e-mail: helenjansson@hotmail.se

Göteborg Centrum
CHRISTINA (TINA)
TENGBERG
GÖTEBORG
Tel. +46-737148640
e-mail: christina.tengberg@gmail.com

Skåne
FREDRIK EKLÖF
MALMO
Tel. +46-708859171
e-mail: parsamtal@fredrikeklolf.se

Stockholm Nord (North)
BRITT ARBELIUS
SOLNA
Tel. +46 72-933 82 03
e-mail: barbelius@gmail.com

Stockholm Sydväst (South-west)
MIRIAM ANDERSSON SISE
STOCKHOLM
Tel. +46 72-044 63 02
e-mail: miriammandinka@hotmail.com

Parsamtal Stockholm Sydöstra (Southeast)
JOSEPH HASSELBERG
SKARPNÄCK
Tel. +46-707-25-91-70
e-mail: superdolphin@hotmail.com

SWITZERLAND

AARGAU
Switzerland & Fribourg i. Greisgau
GWEN POLLACK
ZOFINGEN / AG
Tel. +41-62-752-3511
e-mail: gwen_pollack@yahoo.de

TAIWAN

Hualien
Hualien Taiwan
YIH-SHEUE LIN
SHOUFENG, HUALIEN
Tel. +886-934288728 (cell)
e-mail: ysl@gms.ndhu.edu.tw



TRINIDAD & TOBAGO

(WEST INDIES)
Trinidad & Tobago
CHANTAL ESDELLE
PORT OF SPAIN
Tel. +1-868-620-4616
e-mail: chantal.esdelle@gmail.com

UGANDA

Kampala
MR. APOLLO SSEMWOGGER-
ERE VVUBYA
KAMPALA
Tel. +256-753-421-092
e-mail: vubix@yahoo.com

Gulu
ALFRED ORYEM
GULU
Tel. +256-785-541-398
e-mail: alfredoryem@gmail.com

UNITED KINGDOM

See Cornwall, England, Scotland, and Wales

UNITED STATES OF AMERICA

ALASKA
Anchorage
PATTI SAUNDERS
ANCHORAGE, AK
Tel. +1-907-278-2802
e-mail: saunders.patti@gmail.com

ARIZONA

Phoenix
JUNE-YVONNE MARTINEZ
COLERIDGE
PHOENIX, AZ
Tel. +1-602-861-8008
e-mail: jycoleridge@gmail.com

ARKANSAS

Fayetteville
DOROTHY MARCY
FAYETTEVILLE, AR
Tel. +1-479-601-1321
e-mail: dorothymarcy@gmail.com

CALIFORNIA

Mendocino-Redwood Coast
WADE GRAY
FORT BRAGG, CA
Tel. +1-707-357-4369
e-mail: wahday@mcn.org

Sonoma County
(Acting ARP)
LAUREL GREEN
WINDSOR, CA
Tel. +1-707-318-8914
e-mail: wondergreen44@gmail.com

Marin County
JANET HUGHES
FOREST KNOLLS, CA
Tel. +1-415-488-9113
e-mail: janethughrc@gmail.com

Northeast Berkeley
BOB GOMEZ
BERKELEY, CA
Tel. +1-510-644-0354
e-mail: zorro@sbcglobal.net

West Berkeley
GAIL MANDELBA
BERKELEY, CA
Tel. +1-510-843-0139
e-mail: gmandella@comcast.net
For more information contact:
Paula Buel
Tel. +1-510-847-7652
e-mail: paulabuel@gmail.com

East Bay North
SUE YOSHIWARA
ALBANY, CA
Tel. +1-510-684-8789
e-mail: sueoda617@gmail.com
For more information contact:
Rachel McMullin
Tel. +1-650-763-6047
e-mail: ramcmullin@gmail.com

East Oakland/South County
(Acting ARP)
MICAELA MORSE
OAKLAND, CA
Tel. +1-917-518-4983
e-mail: micaelamorse@mindspring.com
For more information contact:
Steve Morse
Tel. +1-510-482-0859
e-mail: steve_morse@mac.com

Sacramento Valley & Foothills

Gayle Cribb
DIXON, CA
Tel. +1-707-678-2601
e-mail: gcribb@cal.net

San Francisco 1
BRIAN FOX
SAN FRANCISCO, CA
Tel. +1-415-370-6266
e-mail: bfoxae@gmail.com

San Francisco 2
CHRIS SELIG
SAN FRANCISCO, CA
Tel. +1-415-648-2018
e-mail: cseligrc@gmail.com

Mid-Peninsula
JUDY SERBRIN
REDWOOD CITY, CA
Tel. +1-415-215-2066
e-mail: serebrin@sbcglobal.net

Peninsula South
SHARON VEACH
MOUNTAIN VIEW, CA
Tel. +1-650-968-4354
e-mail: srveach.rc@gmail.com

San Jose
LEYLA MODIRZADEH
SAN JOSE, CA
Tel. +1-718-768-3412
e-mail: leylamod1@gmail.com

Santa Cruz
MICHAEL LEVY
SANTA CRUZ, CA
Tel. +1-831-427-9916
e-mail: levysantacruz@gmail.com

For more information contact:
Roland Saher
Tel. +1-831-295-6106
e-mail: rolandasaher@gmail.com

Orange County/Long Beach
ALLAN HANSEN
CYPRESS, CA
Tel. +1-714-875-8870
e-mail: hansen@rc.org

REFERENCE PERSONS FOR ORGANIZED AREAS

Inland Valleys

SARA SCHOONMAKER
REDLANDS, CA
Tel. +1-909-793-0213
e-mail: sara_schoonmaker@redlands.edu

For more information contact:
Keith Osajima
Tel. +1-909-793-0213
e-mail: keithosajima@gmail.com

Central & West Los Angeles

MYRNA FRIEDMAN
LOS ANGELES, CA
Tel. +1-323-938-9783
e-mail: mfried2510@ca.rr.com

Eastside (Los Angeles)

VICTOR NICASSIO
SOUTH PASADENA, CA
Tel. +1-323-254-0309
e-mail: vnicassio55@gmail.com

San Fernando Valley

LUCY SOLOMON
WEST HILLS, CA
Tel. +1-818-340-8539
e-mail: lucysolo@rocketmail.com

San Diego

INGE TAYLOR
SAN DIEGO, CA
Tel. +1-619-575-4206
e-mail: profindwfe@gmail.com

COLORADO

Boulder
ANNA SCHOETTLE
BOULDER, CO
Tel. +1-303-444-5348
e-mail: annabeing9@gmail.com

Denver

CHRISTIE MILLER GOSCH
DENVER, CO
Tel. +1-303-320-0348
e-mail: christiemg@yaho.com

CONNECTICUT

New Haven
HANNAH LARKIN-WELLS
GUILFORD, CT
Tel. +1-203-457-0654
e-mail: larkin-wells@juno.com

Lower Eastern

ROBERTA PARO
NORWICH, CT
Tel. +1-860-889-2948
e-mail: raparo@snet.net

Quinebaug Valley

GERRY PECHE
EASTFORD, CT
Tel. +1-860-974-1043
e-mail: leedspechie@charter.net

Hartford

MARCIA MCGEE
GLASTONBURY, CT
Tel. +1-860-633-7537
e-mail: m.mcgee1@cox.net

DELAWARE

Concord
MIKE REICHERT
WILMINGTON, DE
Tel. +1-610-667-9503
e-mail: michreich@comcast.net

Wilmington I

ELLIE BROWN
WILMINGTON, DE
Tel. +1-302-983-2902 (cell)
e-mail: ebrown@wcupa.edu

Wilmington II

LINDA WHITEHEAD
WILMINGTON, DE
Tel. +1-302-652-2704
e-mail: lindaw302@verizon.net

DISTRICT OF COLUMBIA, WASHINGTON

See Washington, D.C.

GEORGIA

Atlanta
CORNELIA CHO
MARIETTA, GA
Tel. +1-770-933-9523
e-mail: opt2hope@yahoo.com
For more information contact:
Sam Landes
Tel. +1-678-777-5863
e-mail: samland2@earthlink.net

ILLINOIS

Chicago & Suburbs
NJOKI KAMAU
EVANSTON, IL
Tel. +1-773-508-5708
e-mail: ngk@northwestern.edu

MAINE

Freeport/Brunswick
JERRY ANN YODER
YARMOUTH, ME
Tel. +1-207-846-5194
e-mail: jerryyoder@mac.com

Portland

KATE WEBB
PORTLAND, ME
Tel. +1-207-774-3403
e-mail: katew62@hotmail.com

MARYLAND

Silver Spring-Bethesda
SALLY OESTERLING
SILVER SPRING, MD
Tel. +1-301-434-3237
e-mail: sallyoes@verizon.net

MASSACHUSETTS

Amherst
LYDIA VERNON-JONES
AMHERST, MA
Tel. +1-413-256-8885
e-mail: lvernonjones@gmail.com

New Area in Western Massachusetts

EUNICE TORRES
BELCHERTOWN, MA
Tel. +1-413-256-1186
e-mail: eunicejtorres@gmail.com

Northampton-East

JONATHAN KOHRMAN
WHATELY, MA
Tel. +1-413-665-9689
e-mail: jonathankohrman@yahoo.com

Northampton-West

MICHAEL JACOBSON-HARDY
FLORENCE, MA
Tel. +1-413-584-5898
e-mail: mjacobsonhardy@gmail.com

Worcester

SUSAN SEIBEL
OXFORD, MA
Tel. +1-508-987-8933
e-mail: seibelsusan1@gmail.com

Jamaica Plain/Boston

BETSY ABRAMS
JAMAICA PLAIN, MA
Tel. +1-617-515-4364
e-mail: betsyabrams@hotmail.com

Dorchester-Coxbury

JENENE COOK
DORCHESTER, MA
Tel. +1-617-686-4230
e-mail: jenenecook@gmail.com

South End

JENNY SAZAMA
JAMAICA PLAIN, MA
Tel. +1-617-308-5384
e-mail: jenny.yob@gmail.com

Cambridgeport

SARAH SPADEMAN
CAMBRIDGE, MA
Tel. +1-617-447-7784
e-mail: spademan@animugs.net

North Cambridge

JOEL NOGIC
CAMBRIDGE, MA
Tel. +1-617-547-6463
e-mail: jnogic@comcast.net

Central Somerville

CHRISTOPHER AUSTILL
SOMERVILLE, MA
Tel. +1-617-625-8081
e-mail: caustill@pobox.com
For more information contact:
Marya Axner
Tel. +1-617-776-7411
e-mail: maryaaxner@gmail.com

Somerville

MARSHA HUNTER
CAMBRIDGE, MA
Tel. +1-617-803-3449
e-mail: m-hunter@comcast.net

Mystic River

GLADYS MAGED
SOMERVILLE, MA
Tel. +1-617-628-3986
e-mail: gladysmaged@gmail.com

North Boston

RANDI FREUNDLICH
SOMERVILLE, MA
Tel. +1-617-628-4208
e-mail: randifreundlich@gmail.com

Muddy River

ANNE GREENWALD
BROOKLINE, MA
Tel. +1-617-277-6068
e-mail: agreenwald814@gmail.com

Newton & Environs

BARBARA DECK
NEWTON, MA
Tel. +1-617-312-6515
e-mail: badeck1@gmail.com

MINNESOTA

Between Two Rivers

DOROTHEA HROSSOWYC
NORTHFIELD, MN
Tel. +1-507-645-6962
e-mail: hrossowyc@gmail.com

Hay River to St. Paul

JUDY TILSEN
ST. PAUL, MN
Tel. +1-651-776-3130
e-mail: judymtilsen@gmail.com

Minneapolis Gitchi Zibi & Southwest

SHARON HILBERER
MINNEAPOLIS, MN
Tel. +1-612-874-1170
e-mail: sharonerer@gmail.com

MISSOURI

Saint Louis
RUSSELL VANECEK
ST. LOUIS, MO
Tel. +1-314-249-5089
e-mail: redvan71@gmail.com

MONTANA

Missoula
JOE KIPPPUT
MISSOULA, MT
Tel. +1-406-370-1259
e-mail: joejb2008@gmail.com

NEW HAMPSHIRE

Monadnock
JEANIE LINDQUIST
ASHBY, MA
Tel. +1-978-386-5591
e-mail: jeaniekquilts@gmail.com

NEW JERSEY

Flemington/Princeton
PATRICIA HENNESSY
RINGOES, NJ
Tel. +1-908-963-7327
e-mail: path42@embarqmail.com

Jersey City/Union City & Surrounding Areas

EUGENIO ESPINOSA
JERSEY CITY, NJ
Tel. +1-201-709-5490
e-mail: ejes12850@yahoo.com

NEW MEXICO

Albuquerque I
(Acting ARP)
LORENZO GARCIA
ALBUQUERQUE, NM
Tel. +1-505-831-4757
e-mail: garcialore51@gmail.com

Albuquerque II

BETSY NAJJAR
ALBUQUERQUE, NM
Tel. +1-505-242-4646
e-mail: betsynajjar@gmail.com

Santa Fe

SPARKY (ROSEMARIE)
GRIEGO
SANTA FE, NM
Tel. +1-505-577-5325
e-mail: sgriego@rocketmail.com

NEW YORK

Albany

DOROTHY TRISTMAN
ALBANY, NY
Tel. +1-518-462-6005
e-mail: dorothy.tristman@gmail.com

Syracuse

JACK MANNO
SYRACUSE, NY
Tel. +1-315-391-5959
e-mail: jpmanno@esf.edu

Rochester

JIM BERGER
ROCHESTER, NY
Tel. +1-585-743-5584
e-mail: mijregreb@gmail.com

Ithaca

MARGO HITTLEMAN
GROTON, NY
Tel. +1-607-533-7501
e-mail: mjh17@cornell.edu

Brooklyn Bridge, NYC

NELSON SIMON
BROOKLYN, NY
Tel. +1-718-554-0853
e-mail: nsimon100@earthlink.net

Crown Heights-Lefferts Gardens

TOKUMBO BODUNDE
BROOKLYN, NY
Tel. +1-347-833-7955
e-mail: toksieb@gmail.com

People in Park Slope

KATHLEEN MULLIGAN
ORITZ
BROOKLYN, NY
Tel. +1-718-514-4851
e-mail: kmulliganortiz@gmail.com

Brooklyn Ocean Parksides

TAMARA DAMON
BROOKLYN, NY
Tel. +1-718-349-1836
e-mail: tkdamon@me.com

Brooklyn West

ADLEY GARTENSTEIN
BROOKLYN, NY
Tel. +1-347-464-9040
e-mail: adleyrc@gmail.com

Brooklyn Sunset

MARITZA ARRASTIA
BROOKLYN, NY
Tel. +1-347-682-7219
e-mail: maritza@thewritingroom.org

Brooklyn Queens Connect

IRENE HONGPING SHEN
BROOKLYN, NY
Tel. +1-917-251-6949
e-mail: rchps@gmail.com

South Central Brooklyn & Long Island

KATHY MARTINO
BROOKLYN, NY
Tel. +1-718-627-6071
e-mail: kathymartino522@gmail.com

New York City North of GWB Plus Westchester

SARA SCHWABACHER
NEW YORK, NY
Tel. +1-347-831-0502
e-mail: saraschwab@aol.com

West Harlem/Washington Heights

BERTA RAMOS-RAMIREZ
NEW YORK, NY
Tel. +1-917-325-8484
e-mail: ramsrmr@aol.com

Central & East Harlem/ Central & East Bronx

(Acting ARP)
NEREIDA MORALES
BRONX, NY
Tel. +1-917-208-3552
e-mail: nerimora@aol.com

Western Queens

GREGG WAGNER
SUNNYSIDE, NY
Tel. +1-718-786-8982
e-mail: greggwag@earthlink.net

Queens Central

ROSE FICHTENHOLTZ
JACKSON HEIGHTS, NY
Tel. +1-917-523-9567
e-mail: rtficht@gmail.com

Hell's Kitchen & West of Central Park

ELA THIER
NEW YORK, NY
Tel. +1-212-665-7295
e-mail: ela.thier@gmail.com

Manhattan South of 110th Street

ED FRIEDMAN
NEW YORK, NY
Tel. +1-212-673-9067
e-mail: edisacommie@gmail.com

NORTH CAROLINA

Asheville

JOAN MACKENZIE
ASHEVILLE, NC
Tel. +1-828-606-8470
e-mail: joanmackrc@gmail.com

For more information contact:
Diana Lieb
e-mail: djlieb@gmail.com

Chapel Hill

RACHEL WINTERS
CHAPEL HILL, NC
Tel. +1-919-960-5117
e-mail: rwintersnc@gmail.com

Raleigh

BEVERLY A. BRANAMAN
APEX, NC
Tel. +1-919-773-8330
e-mail: bbrnc@nc.rr.com

REFERENCE PERSONS FOR ORGANIZED AREAS

OHIO

Athens
(Acting ARP)
JOHN SCHMIEDING
ATHENS, OH
Tel. +1-740-517-1978
e-mail: john_45701@yahoo.com

OREGON

Portland North
JUDI SOLOWAY
PORTLAND, OR
e-mail: jchazanow@yahoo.com
For more information contact:
Eldon Potter
Tel. +1-503-867-5305
e-mail: eldon@bryanpotterdesign.com

Portland South
JEANETTE ARMENTANO
PORTLAND, OR
Tel. +1-503-577-3328
e-mail: jarmentano@icloud.com
For more information contact:
Mary Daniels
Tel. +1-503-839-3304
e-mail: groundbear@gmail.com

North Eugene & Outlying Areas
CAMERON HUBBE
EUGENE, OR
Tel. +1-541-342-1691
e-mail: human@nu-world.com

South Eugene/Springfield
LOIS YOSHISHIGE
EUGENE, OR
Tel. +1-541-343-7795
e-mail: lkyoshishige@comcast.net

PENNSYLVANIA

Chester County
ELINOR THOMFORDE
KENNETT SQUARE, PA
Tel. +1-610-388-2064
e-mail: ebthomforde@

Spruce
(Acting ARP)
MARCY MORGAN
PHILADELPHIA, PA
Tel. +1-215-724-1571
e-mail: marcymorgan48@gmail.com

Philadelphia Northwest
(Germantown, Mount Airy, Main Line, & Montgomery County)
BILLY YALOWITZ
PHILADELPHIA, PA
Tel. +1-215-432-6366
e-mail: byalowitz@gmail.com

Wissahickon
(Germantown, Mount Airy, Main Line)
HAO-LI TAI LOH
MERION STATION, PA
Tel. +1-610-667-4561
e-mail: tai_loh@msn.com

Schuylkill I
PAMELA HAINES
PHILADELPHIA, PA
Tel. +1-215-349-9428
e-mail: pamelahaines1@gmail.com

Broad Street
ERIC BRAXTON
PHILADELPHIA, PA
Tel. +1-267-278-2772
e-mail: ebrax12@gmail.com

RHODE ISLAND

Rhode Island
BETSY BEACH
PROVIDENCE, RI
Tel. +1-401-467-9709
e-mail: betsybeach@verizon.net

TEXAS

Dallas Sherman
JUDITH HAUBRICH
WHEELOCK
DALLAS, TX
Tel. +1-214-320-1914
e-mail: braxuss@sbcgloba.net

North, Central, & East Austin
SELWYN POLIT
AUSTIN, TX
Tel. +1-512-696-0410
e-mail: selwynpolit@gmail.com

South Austin
BEVERLY BAJEMA
AUSTIN, TX
Tel. +1-512-809-0730
e-mail: bev@bajema.me

West Houston
BOB ROMERO
HOUSTON, TX
Tel. +1-713-995-8392
e-mail: bobromero@gmail.com

East Houston
SAM GUTIERRES
HOUSTON, TX
Tel. +1-713-524-2642
e-mail: samg36@hotmail.com

VIRGINIA

Northern Virginia
DREAMA FRISK
ARLINGTON, VA
Tel. +1-703-524-1459
e-mail: dreamawf@gmail.com

Charlottesville
KAREN BYRD
AFTON, VA
Tel. +1-434-361-1359
e-mail: kbyrdva@gmail.com

Richmond
MARCIA DICKINSON
RICHMOND, VA
Tel. +1-804-355-0936
e-mail: marciadickinson@hotmail.com

WASHINGTON

Bellingham
ALBERT FIELDS
BELLINGHAM, WA
Tel. +1-360-734-9056
e-mail: albertfields@mac.com

North Seattle/Northwest King County
SANDRA MCDONALD
EDMONDS, WA
Tel. +1-425-772-2417
e-mail: mcdonaldmgregor@hotmail.com

Meridian (Seattle)
DEBBIE BELL
SEATTLE, WA
Tel. +1-206-498-7403
e-mail: deborahbell@comcast.net

Madison (Seattle)
STEVE THOMPSON
SEATTLE, WA
Tel. +1-206-799-7288
e-mail: stevedt@comcast.net

Duwamish (West Seattle)
YUKO HIBINO
SEATTLE, WA 98136
Tel. +1-206-947-6313
e-mail: hibiyuko@gmail.com

Rainier (Seattle)
KAREN LASOTA
SEATTLE, WA
Tel. +1-206-818-6801
e-mail: lasotak@hotmail.com

Olympia
JAN YOSHIWARA
OLYMPIA, WA
Tel. +1-360-951-5852
e-mail: jyoshiwara@gmail.com

WASHINGTON, D.C. (DISTRICT OF COLUMBIA)

Washington, D.C.
JEVERA TEMSKY
WASHINGTON, DC
e-mail: jrtemsky@gmail.com

WISCONSIN

Madison
HOLLY JORGENSON
MADISON, WI
Tel. +1-608-233-5699
e-mail: hollydjorgenson@gmail.com

Milwaukee
MARTHA BARRY
MILWAUKEE, WI
Tel. +1-414-350-4761
e-mail: barrymle@aol.com

WALES

De Cymru/Cardiff
PAT GREGORY
CARDIFF
Tel. +44-2920 226990
e-mail: patj.gregory@gmail.com



JAPAN • YUKO HIBINO

INTERNATIONAL REFERENCE PERSONS AND THE FOUNDATION

INTERNATIONAL REFERENCE PERSONS, INTERNATIONAL LIBERATION REFERENCE PERSONS, INTERNATIONAL COMMONALITY REFERENCE PERSONS, AND THE RE-EVALUATION FOUNDATION

International Reference Persons

International Reference

Person:
TIM JACKINS
C/O RE-EVALUATION
COUNSELING COMMUNITY RESOURCES
719 SECOND AVE. NORTH
SEATTLE, WA 98109
USA
Tel. +1-206-284-0311
e-mail: ircc@rc.org

Alternate International Reference Person:

DIANE SHISK
C/O RE-EVALUATION
COUNSELING COMMUNITY RESOURCES
719 SECOND AVE. NORTH
SEATTLE, WA 98109
USA
Tel. +1-206-284-0311
e-mail: ircc@rc.org

International Liberation Reference Persons

For African-Heritage

People:
BARBARA LOVE
AMHERST, MA
USA
Tel. & Fax +1-413-253-3814
e-mail: bjlove.rc@gmail.com

For Allies to Young People:

JENNY SAZAMA
JAMAICA PLAIN, MA
USA
Tel. +1-617-308-5384
e-mail: jenny.yob@gmail.com

For Catholics:

JOANNE BRAY
STAMFORD, CT
USA
Tel. +1-203-273-3058
e-mail: jnbray@aol.com

For Chicanos/as:

LORENZO GARCIA
ALBUQUERQUE, NM
USA
Tel. +1-505-831-4757,
+1-505-228-3063 (cell)
e-mail: garcialore51@gmail.com

For Chinese-Heritage

People:
FRANCIE CHEW
SOMERVILLE, MA
USA
Tel. +1-617-628-4998 (home),
+1-617-293-4058 (cell)
e-mail: franciechew@gmail.com

For College & University

Faculty:
ELLIE BROWN
WILMINGTON, DE
USA
Tel. +1-302-983-2902
e-mail: ebrown@wcupa.edu

For Elders:

PAM GEYER
BELLAIRE, TX
USA
Tel. +1-713-666-7300
e-mail: pgeyer@medcetera.com

For Japanese-Heritage

People:
JAN YOSHIWARA
OLYMPIA, WA
USA
Tel. +1-360-951-5852
e-mail: jyoshiwara@gmail.com

For Jews:

CHERIE BROWN
SILVER SPRING, MD
USA
Tel. +1-240-638-2813
e-mail: ncbiinc@aol.com

For Lawyers:

MARSHA HUNTER
CAMBRIDGE, MA
USA
Tel. +1-617-803-3449
e-mail: m-hunter@comcast.net

For Lesbian, Gay, Bisexual, Queer, & Transgender

People:
"JEANNE D'ARC"
SEATTLE, WA
USA
e-mail: ircc@rc.org

Asst. Liberation Reference

Person for Lesbian, Gay, Bisexual, Queer, & Transgender People:
"DAVID NIJINSKY"
USA
e-mail: dnijinsky@gmail.com

For "Mental Health"

Liberation:
JANET FONER
NEW CUMBERLAND, PA
USA
Tel. +1-717-774-6465
e-mail: jbfoner@verizon.net

For "Mental Health"

Workers:
JEAN HAMILTON
PALO ALTO, CA
USA
Tel. +1-650-493-6668,
+1-650-387-3837
e-mail: rcjean1@gmail.com

For Middle-Class People:

SEÁN RUTH
ARDSBEG, GORTAHOEK
LETTERKENNY
COUNTY DONEGAL
IRELAND
Tel. +353-1-2833975
e-mail: seangruth@gmail.com

For Musicians:

HEATHER HAY
VANCOUVER, BC
CANADA
Tel. +1-604-876-7148,
+1-604-340-6027 (cell)
e-mail: hlhay3@gmail.com

For Native Americans:

MARCIÉ RENDON
MINNEAPOLIS, MN
USA
Tel. +1-612-722-9579
e-mail: MRendon70362@gmail.com

For Owning-Class People:

JO SAUNDERS
WINCHESTER
HANTS
ENGLAND
Tel. +44 1962 877465
e-mail: jo.saunders@btinternet.com

For Pacific Islander & Pilipino/a-Heritage

People:
TERESA ENRICO
SEATTLE, WA
USA
Tel. +1-503-735-5419
e-mail: teresaenrico@gmail.com

For Parents:

MARYA AXNER
SOMERVILLE, MA
USA
Tel. +1-617-776-7411
e-mail: maryaaxner@gmail.com

For People with Disabilities:

MARSHA SAXTON
EL CERRITO, CA
USA
Tel. +1-510-234-2656
e-mail: marsax@wid.org

For Puerto Rican-Heritage

People:
MARIA JUDITH COLON
SAN JUAN
PUERTO RICO
Tel. +1-646-319-9403
e-mail: majuco4150@msn.com

For Raised-Poor People:

GWEN BROWN
WILMINGTON, DE
USA
Tel. +1-302-656-2630
e-mail: gbbrown@udel.edu

For South, Central, & West

Asian-Heritage People:
AZADEH KHALILI
BROOKLYN, NY
USA
Tel. +1-917-645-2538
e-mail: azikhilili@gmail.com

For Union Activists:

JOANIE PARKER
JAMAICA PLAIN, MA
USA
Tel. +1-617-522-4086
e-mail: Joanieparker7@gmail.com

For Visual Artists:

EMILY FEINSTEIN
BROOKLYN, NY
USA
Tel. +1-718-625-6696
e-mail: emfein@verizon.net

For Women:

DIANE BALSER
JAMAICA PLAIN, MA
USA
Tel. +1-617-390-5660
e-mail: dibals@comcast.net

For Working-Class People:

DAN NICKERSON
FREEPORT, ME
USA
Tel. +1-207-865-3869
e-mail: dnickerson12@comcast.net

For Young Adults

(ages 21-30):
EMILY BLOCH
BROOKLINE, MA
USA
Tel. +1-617-763-8085 (cell)
e-mail: bloch.emily@gmail.com

For Young People

(21 and under):
MARI PIGGOTT
VANCOUVER, BC
CANADA
Tel. +1-604-876-7148,
+1-778-227-4104 (cell)
e-mail: mariathlemp@yahoo.ca

International Commonality Reference Persons

For Educational Change

(Classroom Teachers):
MARILYN ROBB
ST AUGUSTINE
TRINIDAD & TOBAGO
Tel. +1-868-735-6377
e-mail: joyfulplace@yahoo.com

For Family Work:

CHUCK ESSER
PHILADELPHIA, PA
USA
Tel. +1-215-349-9428
e-mail: ckesser1@gmail.com

For Languages & Interpreting:

PATXI XABIER ODRIOZOLA
EZEITZA
ERRIBERA GOTIA, ARABA
BASQUE COUNTRY
Tel. +34-630-828554
e-mail: nuxilabi@gmail.com

For Wide World Change:

JULIAN WEISSGLASS
SANTA BARBARA, CA
USA
Tel. +1-805-637-8895
e-mail: julian@weissglass.net

The Re-evaluation Foundation

President:

MIKE MARKOVITS
STAMFORD, CT
USA
Tel. +1-203-536-5413
e-mail: mjmrkvt@aol.com,
mjmarkovits@gmail.com

Send contributions to:

THE RE-EVALUATION
FOUNDATION
P.O. BOX 9292
QUEEN ANNE STATION
SEATTLE, WA 98109
USA



TANZANIA • CHRIS HEIDENRICH

AUTHORIZED TEACHERS OF RE-EVALUATION COUNSELING IN DEVELOPING COMMUNITIES

ALGERIA

BADIS FATEH KHIREDDINE
TIPAZA
Tel. +213 0662675379
e-mail: khiredinebadis@gmail.com

AMEL BOUCETTA
DRAA BEN KHEDDA
Tel. +213 559-221309,
+213 5592270
e-mail: boucettamel@gmail.com



ARGENTINA

ELSA LEONIDA MONZON
CAPITAL FEDERAL, BS AS
Tel. +54-15-5217604

MARIA GUADALUPE
FLEITAS MOLINI
SAN ISIDRO, BS AS
Tel. +54-47465350
e-mail: guadafleitas@gmail.com

SELVA DEL CARMEN
LAZARTE
CASTELAR, BS AS
Tel. +54-4692-0163
e-mail: seguireadelante2009@hotmail.com

SILVINA SPAGNUOLO
CASTELAR, BS AS
Tel. +54-4692-2733
e-mail: silvispag@hotmail.com

AUSTRALIA NEW SOUTH WALES

LAZULI KUBENK
DORROUGHBY, NSW
Tel. +61 421-317-034
e-mail: lazulikubenk@gmail.com



SANDY WILDER
MORUYA, NSW
Tel. +61-407-402-021
e-mail: southernsandpiper@gmail.com

LAUREL WADDELL
BEGA, NSW
Tel. +61-3-62233716
e-mail: waddellaurel@hotmail.com

NORTHERN TERRITORY

KATHY BANNISTER
MILLNER (DARWIN), NT
Tel. +61-408-895-621
e-mail: kathrynbannister1@gmail.com

BARBARA MOLANUS
ALICE SPRINGS, NT
Tel. +61-439 827 160
e-mail: barbstar.m@gmail.com

QUEENSLAND

MARIAN BOMAN
BRISBANE, QLD
Tel. +61-402 396 547
e-mail: bomanm2@gmail.com

MARGARET PESTORIUS
CAIRNS, QLD
Tel. +61-7-4052-1563
e-mail: margaret@cairnspacebypeace.org

STUART DOWNS
CAIRNS, QLD
Tel. +61-7-4055-0301
e-mail: stu.downs@fnq.net.au

BETH SHORTER
CAIRNS, QLD
Tel. +61-7-4055-0301
e-mail: beth@fnq.net.au

TASMANIA

PAMELA MEARS
KINGSTON, TAS
Tel. +61-427-348-766
e-mail: pamelamears@gmail.com

BASQUE COUNTRY

(between France & Spain)
FERMIN PORRAS
BOCANEGRA
GORLIZ, BIZKAIA
Tel. +34-666-76-79-16
e-mail: fermin.porras2@gmail.com

BENIN, REPUBLIC OF

ERIC AMOUSSOU-GUENOU
COTONOU
Tel. +229-9420-8255,
+229-9747 5843,
+229-98765126
e-mail: guenoueric2@yahoo.fr

ANGELO AMOUSSOU-
GUENOU
COTONOU
Tel. +229-93577813,
+229-6454 2284
e-mail: angelofranz@yahoo.fr

ALAIN SAKITI
COTONOU
Tel. +229-9623-2162
e-mail: freshsak@yahoo.fr

BOLIVIA

PATRICIA IBARRA
BAJO ACHUMANI-
ZONA SUR
LA PAZ
Tel. +591-2-279-7970
e-mail: pibarrasi@gmail.com



CAMEROON

FELIX NKAM
DOUALA
Tel. +237 699 633 549
e-mail: nkamfelix@yahoo.fr

CANADA

ALBERTA
AMBER FORNELLI
CALGARY, AB
Tel. +1-403-999-2899
e-mail: afornelli@alumni.sfu.ca



BRITISH COLUMBIA

KERRI WALL
FERNIE, BC
Tel. +1-250-423-6986
e-mail: kerriwall@hotmail.com

BILL HORNE
WELLS, BC
Tel. +1-250-994-2332
e-mail: bhorne@netbistro.com

CLAIRE KUJUNDZIC
WELLS, BC
Tel. +1-250-994-2332
e-mail: claire@claircart.ca

ELIZABETH SHEFRIN
GABRIOLA ISLAND, BC
Tel. +1-250-247-7476
e-mail: simaelizabeth@gmail.com

SAMANTHA SANDERSON
SALT SPRING ISLAND, BC
Tel. +1-250-537-9296
e-mail: swsanderson22@gmail.com

BETH CRUISE
VICTORIA, BC
Tel. +1-250-727-9163
e-mail: rc.bethcruise@gmail.com

NEW BRUNSWICK

MARY ANN COLEMAN
WATERFORD, NB
Tel. +1-506-433-5232
e-mail: macoleman.nb@gmail.com

ONTARIO

JEAN HANSON
OTTAWA, ON
Tel. +1-613-321-2765
e-mail: jeanh@magma.ca



QUÉBEC

MANUEL MEUNE
MONTREAL, QC
Tel. +1-514-522-3273
e-mail: manuelemeune@hotmail.com

ANNIE POTTER
NORTH HATLEY, QC
Tel. +1-819-919-4658
e-mail: anniewrite@gmail.com

CHILE

REGION METROPOLI-
TANA DE SANTIAGO
ELLEN TAIT
LA REINA, SANTIAGO, RM
Tel. +56 9-9-873-1199
e-mail: ellentait@hotmail.com

CARMEN RODRIGUEZ
SANCHEZ
PROVIDENCIA, RM
e-mail: carmenrodriguezsanchez@gmail.com

EMMA EDITH MORALES
LAFATA
PUENTE ALTO, RM
Tel. +56-2-265-3962
e-mail: e.edithm@hotmail.com

CECILIA VIDAL
GONZALEZ
PUENTE ALTO, RM
Tel. +56-29808362
e-mail: ceysabel2008@gmail.com



ROSA MATILDE PONCE
DIAZ
PUENTE ALTO, RM
Tel. +56-2-265-1892
e-mail: rosaponce2004@hotmail.com

ANA CRISTINA FRANCA
MATURANA
PUENTE ALTO, RM
Tel. +56-2-874-1083
e-mail: cristinafranc@hotmail.com

CHINESE MAINLAND

See Hong Kong and Taiwan
under separate listings

ZHEJIANG PROVINCE

WU RONGRONG
HANGZHOU, ZHEJIANG
Tel. +86-18698558680
e-mail: wurongrong85@hotmail.com

FUJIAN PROVINCE

DOU JUN
XIAMEN, FUJIAN
Tel. +86-135 8186 2375
e-mail: candy.dou@foxmail.com

JIANGXI PROVINCE

CHEN MINGRUI
JINGDESHEN
JIANGXI PROVINCE
Tel. +86-13517989423
e-mail: 583918555@qq.com

GUANGDONG PROVINCE

LIYA DONG
GUANGZHOU
Tel. +86-13928853317
e-mail: liya.banks@gmail.com



HA YINGMIN
GUANGZHOU
GUANGDONG
Tel. +86-20-13660042174
e-mail: ha3721@gmail.com

WANG AILI
GUANGZHOU
GUANGDONG
Tel. +86-13527017427
e-mail: aili_w98@hotmail.com

LI GUODONG
SHENZHEN
Tel. +86-755-13652302896
e-mail: 61076038@qq.com

GUIZHOU PROVINCE

ZHOU HUAQIONG
DUYUN, GUIZHOU
Tel. +86-18685060717 (work)
e-mail: emily_zhq@sina.com

COLOMBIA

DISTRITO CAPITAL
DALBA NATALIA LINARES
VALDERRAMA
BOGOTA, DC
Tel. +57-316 232 5181
e-mail: dalbanatalialinares@gmail.com

SANTANDER

MARIA STELLA GOMEZ
DE VELASCO
BUCARAMANGA
SANTANDER
Tel. +57 6459900,
+57-314 4442076
e-mail: mastela7@hotmail.com

CORNWALL

CLIVE MARTIN
CALSTOCK
Tel. +44-1822 833680
e-mail: gurumayi.om@virgin.net

DENMARK

SJAE LLAND
KARI CATHARINA SOFIA
RASMUSSEN
HILLEROD
Tel. +45 61 654 70 71
e-mail: kari.catharina@gmail.com



EL SALVADOR

MARIA LORENA CUÉLLAR
BARANDIARÁN
SAN SALVADOR
Tel. +503-2260 6568 (h),
+503-7761-0123 (cell)
e-mail: marialorenacuellar@hotmail.com

ENGLAND

NORTH EAST
JEAN TURNER
DARLINGTON
Tel. +44 1833 660172
e-mail: jeanturner22@hotmail.co.uk



NORTH WEST

FIONA FRANK
HALTON, LANCASTER
Tel. +44-7778-737681
e-mail: fionafrank@googlemail.com

TYRA TILL
MACCLESFIELD
CHESHIRE
Tel. +44-1625 260260
e-mail: tyra@tyratill.com

YORKSHIRE & THE HUMBER

JULIE LONGDEN
ALLTERTON
Tel. +44-1274-481067
e-mail: julielongden123@yahoo.com

ALISON NORRIS
SHEFFIELD
Tel. +44-114-2435732
e-mail: alison@cleanbuild.co.uk

EAST MIDLANDS

PAULINE HAMMOND BALL
WELLINGBOROUGH
Tel. +44 1933 403746
e-mail: Pauline.ball@uwclub.net



WEST MIDLANDS

JENNY MARTIN
BIRMINGHAM
Tel. +44-121-240-0998
e-mail: families52@hotmail.com



MARK HINTON
COVENTRY
WEST MIDLANDS
Tel. +44-24 76 714 417
e-mail: markhinton@gmail.com

NETTA CARTWRIGHT
STAFFORD
STAFFSHIRE
Tel. +44-1785-613585

JUDE HAWES
NEWCASTLE UNDER LYME
Tel. +44-793-246-4478
e-mail: jude.hawes@snsclub.org.uk

MARGUERITE PALMER
NEWCASTLE-UNDER-LYME
Tel. +44-01782 630751
e-mail: margueritepalmer@aol.com

EAST OF ENGLAND

KARL LAM
CAMBRIDGE
Tel. +44-1638-604101
e-mail: karl@parsonage1.plus.com

NICKY XANDORA
BLOXHAM, OXON
Tel. +44 1295 722639
e-mail: nickyxandora@gmail.com

STELLA DARKE
SOUTH NEWINGTON
BANBURY
Tel. +44 1295 720096
e-mail: darkestella@gmail.com

LONDON

ANTHONY LEETE
LONDON
Tel. +44-207-613-0535
e-mail: anthony.leetee@live.co.uk

ALEX SAUNDERS
LONDON
Tel. +44-208-470-9756
e-mail: alex.saunders22@gmail.com

TERRY DAY
WALTHAMSTOW
LONDON
Tel. +44-20-8520-5337
e-mail: terryday1@talktalk.net



CATHERINE GOLDSTEIN
LONDON
Tel. +44-208-809-3010
e-mail: catherinegoldstein@hotmail.co.uk

MARY THOMPSON
LONDON
Tel. +44-208-340-7552
e-mail: marythompson68@gmail.com



ANNA MOORHOUSE
LONDON
Tel. +44-171-20 8771-1160
e-mail: anna.moorhouse123@btinternet.com

ANNA VAN HEESWIJK
LONDON
Tel. +44-7732-075-835
e-mail: annavanheeswijk@hotmail.com

PAMELA CARNEGIE
LONDON
Tel. +44-7944411441
e-mail: pamelacarnegie@googlemail.com

ALI BOURNE
LONDON
Tel. +44 20 7733 7253
e-mail: alibourne@hotmail.com

BESS HERBERT
LONDON
Tel. +44-208-6712820
e-mail: bess_herbert@yahoo.com

DORANN VAN HEESWIJK
LONDON
Tel. +44-207-622-6493
e-mail: dorannvh@easynet.co.uk

FIONA GILVRAV ADAMSON
LONDON
Tel. +44 208 677 8260
e-mail: fio.adamson@btinternet.com

SOUTH EAST

RACHEL BECK
HOVE
Tel. +44-1273-945856
e-mail: rachelbeckyes@yahoo.co.uk

LEAH THORN
FOLKESTONE, KENT
Tel. +44-1303 488 711
e-mail: leahthorn@hotmail.com

ARIKE
FOLKESTONE, KENT
Tel. +44-20-8488-6786
e-mail: mrarike@yahoo.com

JO SAUNDERS
WINCHESTER, HANTS
Tel. +44-1962-877465
e-mail: jo.saunders@btinternet.com

AGATHA COFFEY
ST. LEONARDS-ON-SEA
E. SUSSEX
Tel. +44-1424-428-641
e-mail: agathacoffey@yahoo.com

JAN WOODLING
NEWHAVEN, E. SUSSEX
Tel. +44-7747-784613
e-mail: janwoodling@aol.com

SOUTH WEST

SHANNON COGGINS
SHEPTON MALLET
SOMERSET
Tel. +44-1749-860767
e-mail: shannoncoggins23@gmail.com

JAINE RAINE
GLASTONBURY
SOMERSET
Tel. +44-1458 834787
e-mail: jaineyraine@gmail.com

RUTH GOODFELLOW
STROUD
GLOUCESTERSHIRE
Tel. +44-7794054623
e-mail: rgoodf@hotmail.com

AL HEAD
TAVISTOCK, DEVON
Tel. +44-1822-616083
e-mail: seaalbatross@btinternet.com

JOHN STUART
TAVISTOCK, DEVON
Tel. +44-1822-618960
e-mail: rjohnstuart@gmail.com

HEATHER NICHOLSON
TOTNES, DEVON
Tel. +44-1803 863717
e-mail: m.heather.nicholson@gmail.com

RICHARD MITCHELL
TOTNES, DEVON
Tel. +44 1803 863717
e-mail: nichmittch@supanet.com

HELEN BOURNE
NEWTON ABBOT, DEVON
Tel. +44 1803 812836
e-mail: helen.bourne52@btinternet.com

NICOLA VINCENT
BURNHAM-ON-SEA
SOMERSET
Tel. +44-1278-782274
e-mail: nk.vincent@btinternet.com

FINLAND

KARJALOHJA

PER VIKTOR HJALMARS-
SON
KARJALOHJA
Tel. +358 400 284 012
e-mail: viktor.hjalmarsson@gmail.com

VILMA MAATTANEN
KARJALOHJA
Tel. +358 402431758
e-mail: vilmaelina@gmail.com

KESKI-UUSIMAA

KAISLI SYRJANEN
Tel. +358 400 711206
e-mail: kaisli@hotmail.com

TURKU

EEVA HAMALAINEN
TURKU
Tel. +358 40 557 9046
e-mail: eeva.hnen@gmail.com

FRANCE

CLAIRE PARAVISINI-
ERNOUF
NICE
Tel. +33-4-93-98-29-60
e-mail: claire.paravisini-ernouf@niccotedazur.org

MARINA DEL CAMPO
VENCE
Tel. +33 4 93 59 87 29
e-mail: marina.loubet@wanadoo.fr

HELENE FARNELLI
NICE
Tel. +33-60-99-36-90

BRIGITTE GUIMBAL
VALBONNE
Tel. +33-4-93-12-93-49
e-mail: bguimbal@free.fr

CATHERINE ALBERTINI
CHATEAUNEUF
Tel. +33-4-97-01-03-12
e-mail: catherine.1@libertysurf.fr

NADINE GARDERES
DIE
Tel. +33 4 7-521-1585
e-mail: naga@poivron.org

VIRGINIE PHILIPPE
STE ANNE SUR VILAINE
Tel. +33-9 80 65 42 45
e-mail: virginiephilippe@free.fr

CECILE FLOURY-
BUCHALIN
MONTS
Tel. +33-4-72-87-07-81
e-mail: flourybuchalin@gmail.com

FANETTE BILLARD
SAINT SEVER
Tel. +33 5 58 44 13 17
e-mail: billard.fanette@orange.fr

FARID SI MOUSSA
NANTES
Tel. +33-2-40-89-57-07
e-mail: farid_sim@hotmail.com

FLORE SI MOUSSA-LOUIS
NANTES
Tel. +33-2-40-89-58-73
e-mail: florelouis@yahoo.fr

CAROLINE WALLACE
LARRE
Tel. +33-2-90-79-07-72
e-mail: cwarott@gmail.com

JOS SJOLLEMA
NONETTE
Tel. +33-4-73-89-04-95
e-mail: j.sjollema@wanadoo.fr

FRÉDÉRIQUE
BRAGUIER
PAU
Tel. +33 5 59-62-26-48
e-mail: frederique.braguier@kiwi-fibre.fr

DELPHINE BARBEROT
PURGEROT
Tel. +33 3 84 91 77 71
e-mail: delnew@gmail.com

DANA POWERS
VILLIERS-ST. FRED.
Tel. +33-1-34-89-81-25
e-mail: danapowers26@hotmail.com

JOHN MULLEN
MONTREUIL
Tel. +33-1-48-97-84-52
e-mail: john.mullen@wanadoo.fr

GAMBIA, THE

SAIBA SUSO
SERREKUNDA
Tel. +220 765 3642
e-mail: shybetsuso@gmail.com

GERMANY

ANGELINA HAUG
ESSLINGEN
Tel. +49 0711-5764-8369
e-mail: info@angelinahaug.de

JULIANE CIESLAK
DIETRICH
GOHRISCH
Tel. +49-331-27328040
e-mail: julianecieslak@gmx.de

CLAUDIA BERGER
NAUMBURG SAALE
e-mail: der@stressrat.de

CARSTEN FILOR
BERLIN
Tel. +49-30-61659091
e-mail: c.filor@schoenberlin.de

VERA KOPPEN
BERLIN
Tel. +49-30 231 85 895
e-mail: verakoppen@gmail.com

JOACHIM KREMERS
BAD BELZIG
Tel. +49-15772056532
e-mail: jojoachim@posteo.de

JULIA SIEBERT
KREFELD
NORDRHEIN-WESTFALEN
Tel. +49-2151-395946
e-mail: julia.siebert@ymail.com

KARIN GEORGII
STUTTGART
Tel. +49-711-742562
e-mail: karin.georgii@gmx.de

CORDULA HERCHET-
HOFRICHTER
NEULER
Tel. +49-6221-860159
e-mail: veit-hofrichter@gmx.de

EVE ABRAHAM
KIRCHSEEN
BEI MÜNCHEN
Tel. +49-8091-518258
e-mail: evejesko@yahoo.de

GHANA

REGINALD KPAKPO
ACQUAYE
ACCRA
Tel. +233-244-818-805
e-mail: reginald_k84@yahoo.com

GREECE

LOUKIA PIKI
ZAKYNTHOS
Tel. +30-26950-24562
e-mail: yogainzakynthos@gmail.com

PERIKLIS XONDROS
XANTHI
Tel. +30-25410 67250
e-mail: periklisxondros@hotmail.com

KATERINA STAVROPOU-
LOU-VLACHOU
XANTHI
Tel. +30-25410-77308

GUINEA

MAMADOU SARKOZY
DIALLO
CONAKRY
Tel. +224-622-05-22-10
e-mail: diallomamadou316@gmail.com

HONDURAS

ALICIA
e-mail: alyfunes30@gmail.com

HUNGARY

VAJDA VIOLETA
BUDAPEST
Tel. +36 30 953 0822
e-mail: vajdavioleta@yahoo.com

INDIA

ANDHRA PRADESH
VANDANA DEGAONKAR
HYDERABAD
ANDHRA PRADESH
Tel. +91-40-27562681
e-mail: Degaonkarvandana@gmail.com

J.B.V. LAKSHMI
HYDERABAD
Tel. +91-40-27017040
e-mail: jvsuabrahmanyam@yahoo.co.in

KARNATAKA

JAGANNATH SHASHIKALA
BANGALORE
KARNATAKA
Tel. +91-9902584557
e-mail: sjshashikala@gmail.com

TAMIL NADU

SR. BENEDICTA
THENI, TAMIL NADU
Tel. +91-4546-253907,
+91 944 360 7921
e-mail: pushpamfdo@gmail.com

WEST BENGAL

KAJAL SEN
KOLKATA, WEST BENGAL
Tel. +33 246 06646
e-mail: sen76kajal@gmail.com

SUMITA ROY
KOLKATA, WEST BENGAL
Tel. +33-245-58043
e-mail: sumita444@gmail.com

IRAN

VIDA MOZAFARIEH
TEHRAN
Tel. +98-21-22604145
e-mail: vida5978@yahoo.com

IRELAND

MAURICE HEARNE
LUCAN, CO. DUBLIN
Tel. +353-87-6784764

IRELAND, NORTHERN

SHEILA FAIRON
PORTRUSH, CO. ANTRIM
Tel. +44-28-70-823193
e-mail: fairon@fastmail.fm

LINDA O'DONOVAN
BANGOR, CO. DOWN
Tel. +44-28-9147-8655
e-mail: linda.odonovan@btinternet.com

ISRAEL

MICHAL NOY MALKA
MOSHAV HAYOGEV
Tel. +972-775501523
e-mail: noy.rc.il@gmail.com

ORNA SHUMAN
BEIT SHEARIM
Tel. +972-4-9531528
e-mail: ornashuman@gmail.com

TAMI SHAMIR
SHEFAYIM
Tel. +972-9-9584447
e-mail: tamisb@ntvision.net.il

ITALY

JUNE MACKAY
CAREZZANO
ALESSANDRIA
Tel. +390-131-839-381

GIANNA BELTRAME
VICENZA
Tel. +39 349 724 2247
e-mail: giabeltrame@gmail.com

IVORY COAST

ZOUNON KOFFI URBAIN
CYRILLE
COCODY
Tel. +225 46 05 96 18
e-mail: zounoncyrille@gmail.com

JAPAN

HONSHU
MIYUKI TERADAIRA
MATSUMOTO-SHI
NAGANO PREF
Tel. +81-90-7019-6082
e-mail: miyuki.tag1115@gmail.com

MICHIKO (JO) IWAKI
OObU-CITY, AICHI-KEN
Tel. +81-70-5032-3359
e-mail: ilovejo3700@yahoo.co.jp

REIKO SHIMIZU
FUKUI-CITY,
FUKUI-KEN
Tel. +81-776-25-6053
e-mail: kuro0153@softbank.ne.jp

OKINAWA

TOMOMI SUZUKI
OKINAWA-CITY
OKINAWA
Tel. +81-70-5480-0189
e-mail: tomomyjpo@yahoo.co.jp

SHIKOKU

KAORI YOSHIOKA
TAKAMATSU-SHI
KAGAWA-KEN
Tel. +81-80-3164-2288
e-mail: sorano_iroiro@yahoo.co.jp

AKARI TAKECHI
NARUTO CITY
TOKUSHIMA
Tel. +81-080-3928-4900
e-mail: akanotake@yahoo.co.jp

KENYA

ADELAIDE CHEMUTAI
KARIUKI
THIKA
Tel. +254-722 782 878
e-mail: achemkariu@yahoo.com

ANNAH MUMBWA
KAMUGYISHA
MASII
Tel. +254-44-63032

JOSEPH MBALU
MACHAKOS
Tel. +254-720-845365
e-mail: joembalu@yahoo.com

TEACHERS IN DEVELOPING COMMUNITIES

KOREA

SANGWOO KWON
SEOUL
Tel. +82-10-7306-4746
e-mail: sangwkwon@
yahoo.com



MEXICO

OAXACA
JUDITH BAUTISTA PEREZ
SAN FRANCISCO
LACHIGOLO
OAXACA
Tel. +52-951-165-6869
e-mail: judithb57@
yahoo.com.mx

QUERETARO

CONCEPCIÓN MÁRTINEZ
GASCA
QUERETARO, QUERETARO
Tel. +52-49-74 09 89

MOROCCO

NUMIDIA (NAAIMA) BOUT-
GAJOUFTE
AGADIR
Tel. +212-645830313
e-mail: talattumert@
gmail.com

HASSAN HARGOUNE
MARRAKECH
Tel. +212-661-299866
e-mail: asso_chams@
hotmail.com



ANAS RAGHIB
MARRAKECH
Tel. +212-634512514
e-mail: an.raghib@gmail.com

ABDERRAHIM AMALOUZ
MARRAKECH
Tel. +212-604127919
e-mail: amalouz.abdo@
gmail.com

SARRA EL GUERRARI
MARRAKECH
Tel. +212 624671253
e-mail: mouna.book@
hotmail.fr

AMINA BENBRAHIM
MARRAKECH
Tel. +212 0642022632
e-mail: aminabenbrahim49@
gmail.com

NOURJHANE MAHMANI
MARRAKECH
Tel. +212 707033435
e-mail: jghanmahmani@
gmail.com

ESSALHA OUAFA
Tel. +212 0662676200

ASMA OUBRIK
SIDI IFNI
Tel. +212 88186845
e-mail: oubrik.asma@
gmail.com

NETHERLANDS

FRYSLAN
INGRID DOLLEE
LEEUWARDEN, FR
Tel. +31-58-8446918
e-mail: i.dollee@gmail.com



HENNIE JONGSMA
LEEUWARDEN, FR
Tel. +31-58-2137991
e-mail: jongsma1@chello.nl

WYTSKE VISSER
LJOUWERT, FR
Tel. +31-58-2672084,
+31 (0)6 38455620
e-mail: wytskevisser.coe@
gmail.com

ANNIE HOEKSTRA
LJOUWERT, FR
Tel. +31-58-2800853
e-mail: annie.hoekstra@
planet.nl

JAN VENDERBOS
WERGEA, FR
Tel. +31-58-2673543
e-mail: j.venderbos7@
upcmail.nl

ADALGARD WILLEMSMA
BITGUM, FR
Tel. +31-58-2163474
e-mail: adalgard.willemsma@
gmail.com

HANNIE SCHURMAN
WIRDUM, FR
Tel. +31-58-2552659
e-mail: hannie.schuurman@
gmail.com

GELDERLAND

NIRUPA SHANTIPREKASH
ARNHEM
Tel. +31 268486183
e-mail: nirupa@antenna.nl

ALBIEN HENDRIKS
ARNHEM
Tel. +31-26-4434168
e-mail: albienhendriks@
gmail.com

MARLENE MELFOR
ARNHEM
Tel. +31-26-3819221
e-mail: m.melfor@chello.nl

BRIGITTE THEEUWEN
NIJMEGEN
Tel. +31-24-323-7663
e-mail: b.theeuwen@
antenna.nl

NICOLE KIENHUIS
NIJMEGEN
Tel. +31-24-3239769
e-mail: nkienhuis@
hotmail.com

JULIA KOSTELIJK
NIJMEGEN
Tel. +31-24-3568317
e-mail: jmkostelijkl@
upcmail.nl

KEES JANSEN
NIJMEGEN
Tel. +31-24-3505405
e-mail: bjoiteces@upcmail.nl

MONNIE PAASHUIS
DOETINCHEM, GE
Tel. +31 314 344453
e-mail: monniepaashuis@
gmail.com

OVERIJSEL

ANNEKE GROOT
DEVENTER, OV
Tel. +31-570-769170
e-mail: anneke@amao.nl

TANJA KIENHUIS
OLDENZAAL, OV
Tel. +31 541 511990
e-mail: tkienhuis@yahoo.com

UTRECHT

NICOLET GROOT
HUIS TER HEIDE (UT), UT
Tel. +31-30-2210977
e-mail: burostrafwerk@
gmail.com

ROSEMARIE MELENHORST-
MULDERS
EEMNES, UT
Tel. +31-35-5387098
e-mail: rosemarie.
melenhorst@planet.nl

ZUID-HOLLAND

JULIA TELTING
VOORBURG
Tel. +31-487-522304
e-mail: juliatelting@
hotmail.com

ROEL BOSCH
ROTTERDAM, ZH
Tel. +31 6 521 999 83
e-mail: roelbosch@
ms-panta-rhei.nl

NEW ZEALAND

HEMAIMA CARKEEK
WIREMU
OTAKI
Tel. +64-6-364-6512,
+64-21-100 4120
e-mail: hcwiremu@gmail.com

CARMEN CARKEEK
OTAKI
Tel. +64 6 364 0166
e-mail: carkeema@gmail.com

ALISON KENNEDY
NELSON
Tel. +64-3-548-8467
e-mail: ali.kennedy@xtra.co.nz

AMI KENNEDY
NELSON
Tel. +64-3-386-1025
e-mail: amikgrowingfood@
gmail.com

FRANCA MORANI
TAKAKA
GOLDEN BAY
Tel. +64-3-525-6202
e-mail: francamorani@
hotmail.it

GIULIANA MORANI
TAKAKA
GOLDEN BAY
Tel. +64-3-525-8389
e-mail: giulimorani@
hotmail.com

DIANE SHANNON
CHRISTCHURCH
Tel. +64 3 332 2360
e-mail: diane.shannon@
cdbh.health.nz

NIKKI BERRY
CHRISTCHURCH
CANTERBURY
Tel. +64-3-981-8729
e-mail: nikkii@sing.co.nz

UMI ASAKA
NORTH DUNEDIN
Tel. +64 0211 093218
e-mail: a.rose.dream.0929@
gmail.com

LANCE CABLK
DEVONPORT, AUCKLAND
Tel. +64-9-446-6546
e-mail: lcablk01010@
gmail.com

NICARAGUA

IVANIA LOVO LOPEZ
MANAGUA
Tel. +505-2279-9951
e-mail: ivalov60@gmail.com

GUSNARA DEL CARMEN
BUSTOS HURTADO
SAN MARCOS
Tel. +505-88640035

NIGERIA

FEDERAL CAPITAL
TERRITORY
AKUDOLU IFEYINWA
ABUJA, FCT
Tel. +234-806-2095171
e-mail: ifycarolakudoku@
gmail.com

MUSA ZAINAB
MAITAMA DISTRICT
ABUJA
Tel. +234 8065449386
e-mail: yaanatmusa@
gmail.com

KADUNA

HANNATU BORORO MUSA
KADUNA
Tel. +234-62-210976
e-mail: hannyororo@
gmail.com

JOHN KAZACHIANG
GARBA
KADUNA
Tel. +234-81642-0595 (work)
e-mail: johnkazachiang@
gmail.com

HAUWA B. MUSA
KADUNA SOUTH
Tel. +234 070 304 71355
e-mail: hauwabmusa_385@
yahoo.com

LAGOS

TEMITOPE FAKUNLE
ATEGUNLE, LAGOS
Tel. +234-8051214135
e-mail: tope_last@yahoo.com

ONDO

ADEKUNLE AKINOLA
AKUNGBA AKOKO, ONDO
Tel. +234-803-656-5310
e-mail: adekunleakinola99@
gmail.com

NORWAY

ANNE HELGEDAGSRUD
OSLO
Tel. +47-55-13-28-60
e-mail: helgedagsrud@
gmail.com

SIMON JAMES-EIDE
OSLO
Tel. +47 906 333 50
e-mail: sj-eide@hotmail.com

BRITA HELLEBORG
PORSGRUNN
TELEMARK
Tel. +47-35-51-31-50
e-mail: hhellebo@online.no

STEIN HELLEBORG
PORSGRUNN
TELEMARK
Tel. +47-91153073
e-mail: steinh_5@hotmail.com

PERU

MARISOL CALLANAUPA
MESCCO
SANTA ANA, CUSCO
Tel. +51-084-777294
e-mail: marisol_cm_@
hotmail.com

NANCY CALLANAUPA
MESCCO
SANTA ANA, CUSCO
Tel. +51-084-777294
e-mail: nancy9andes9@
hotmail.com

ROSIO DE JESUS RAMOS
FERNANDEZ
CUSCO
Tel. +51 984351440
e-mail: rosiodejesus14@
gmail.com

PHILIPPINES

NIK LEUNG
SAN FRANCISCO, CA, USA
*Class taught over the Internet for
the Philippines*
Tel. +1-703-346-8351
e-mail: nikleung@gmail.com

POLAND

JACEK STRZEMIECZNY
WARSAWA
Tel. +48 601 21 80 32
e-mail: jacek.strzemieczny@
ceo.org.pl

YVONNE ODROWAZ-
PIENIAZEK
JONKOWO
Tel. +48-502-594-8333,
+48-89-512-9356
e-mail: yvoodr@gmail.com

ZOFIA OLEJNIK-HASIUK
LODZ
Tel. +48-519088375
e-mail: mahas@go2.pl

PUERTO RICO

MARIA JUDITH COLON
SAN JUAN, PR
Tel. +1-646-319-9403
e-mail: majuco4150@msn.com

LEYKAMARIE ALMA-
BONILLA
SAN JUAN, PR
Tel. +1-787-758-7747
e-mail: leykalma@yahoo.com

YARA ALMA-BONILLA
SAN JUAN, PR
Tel. +1-787-431-5795
e-mail: yaraaisady@yahoo.com

NELIDA ORTIZ ROLON
BAYAMON, PR
Tel. +1-787-222-8929
e-mail: nelly51648@
gmail.com

ROMANIA

MIHAELA BERINDEANU
TIMISOARA
Tel. +40-56-167589
e-mail: mikiberindeanu@
yahoo.com

LAZAR IULIA
MAGDALENA
ARAD
Tel. +40-357-402283
e-mail: iuliaml@yahoo.com

SCOTLAND

MARGARET GAULT
FRASERBURGH
ABERDEENSHIRE
Tel. +44-134-653-2487
e-mail: margaret.gault@
virgin.net

MICHAEL SPRING
EDINBURGH
Tel. +44 131 337 4990
e-mail: mikespring@
hotmail.com

FIONNTAN (JOHN)
HURLEY
MUSSELBURGH
CUSCO
Tel. +51 984351440
e-mail: rosiodejesus14@
gmail.com

BARBARA K. SCHMIDT
DUNOON, ARGYLL
Tel. +44 1369-704-707
e-mail: barbaraschmidt@
btinternet.com

SOUTH AFRICA, REPUBLIC OF

GAUTENG

ROSLYN CASSIDY
JOHANNESBURG
Tel. +27 11 615 3572
e-mail: rcassidy423@
gmail.com

WESTERN CAPE

HEIN KLEINBOOI
BRACKENFELD
Tel. +27-21-4479438
e-mail: hein.kleinbooi@
gmail.com

MARGARET GREEN
CAPE TOWN,
WESTERN CAPE
Tel. +27-21-761-3027
e-mail: mgreen@mweb.co.za

ZAAHIDA HARTLEY
CAPE TOWN,
WESTERN CAPE
Tel. +27 083-383-0193
e-mail: Zaahida.Hartley@
westerncape.gov.za

SOUTH SUDAN

VICTOR BATALI SILAS
YEI
Tel. +211-955203537
e-mail: victorsillas06@
yahoo.com

SPAIN

MARI CARMEN GARCIA
FERNANDEZ
LAS PALMAS DE GRAN
CANARIA
Tel. +34-62-854-8586
e-mail: rimacar@gmail.com

ANDREA AJA MARURI
SANTANDER, CANTABRIA
Tel. +34-605-875597
e-mail: milpanesypeces@
gmail.com

OSCAR ARGUMOSA SAINZ
PENAGOS, SANTANDER
CANTABRIA
Tel. +34-942-554338,
+34-660798485
e-mail: oscarargumosa@
gmail.com



SWEDEN

KRISTIAN LUND
FALUN
Tel. +46-247 10483
e-mail: kristian@norsbro.se



ANNIKA FEHLING
VISBY
Tel. +46-708467203
e-mail: annika@annikafehling.com

TANZANIA

MARY MWITA
ARUSHA
Tel. +255 754520109
e-mail: marymwita2011@gmail.com

THAILAND

PERMSUK AMP-ORNCHARAT
BANGKOK
Tel. +66-87-688-9692
e-mail: permsuk.a@gmail.com



TED MAYER
BANGPAKOK
RATBURANA
Tel. +66-86-599-4802
e-mail: morethanmeetsthe@gmail.com

TOGO

MISSIGBE HOKAMETO
LOME
Tel. +228-9002-3446,
+228-9915-7585
e-mail: sigbepierre@yahoo.fr

AMEDAVI EDOH
LOME
Tel. +228 9253 5816
e-mail: edohbarnabe@gmail.com

EDMOND EKUE HETTAH
LOME
Tel. +228 9236 6243
e-mail: ekuegan2004@gmail.com

KOKOUVI ABOBOYAYA
KAME
Tel. +228-9198-2465
e-mail: cooleo2009@gmail.com

JENNIFER GBEKOU
Tel. +228 93 62 05 16/
99 99 77 17
e-mail: jennifergbekou96@gmail.com

UNITED KINGDOM

See Cornwall, England,
Scotland, and Wales

UNITED STATES OF AMERICA

(Within States by Zip Code)

ALASKA
BRIDGET HITCHCOCK
SITKA, AK
Tel. +1-907-747-3102
e-mail: bridgethitchcock@hotmail.com

ARIZONA

CATHERINE LAND
EVILSIZOR
TUCSON, AZ
Tel. +1-520-261-1628
e-mail: azcland@gmail.com

BRENDA CASEY
TUCSON, AZ
Tel. +1-520-981-7356
e-mail: brencasey@yahoo.com

LOUISE GOOD
TUCSON, AZ
Tel. +1-808-381-2939
e-mail: hanellingood@aim.com

CAROL ROSE
TUCSON, AZ
Tel. +1-312-933-8986
e-mail: carolarose77@gmail.com



GENE GALAZAN
PRESCOTT, AZ
Tel. +1-928-443-9100
e-mail: insiderartist@gmail.com

ARKANSAS
CHARLOTTE DOWNEY
EUREKA SPRINGS, AR
Tel. +1-479-253-6721
e-mail: cdowney@ipa.net

CALIFORNIA
JULIAN WEISSGLASS
SANTA BARBARA, CA
Tel. +1-805-637-8895
e-mail: julian@weissglass.net

MARSHA SAXTON
EL CERRITO, CA
Tel. +1-510-234-2656
e-mail: marsax@wid.org

EMILY GALPERN
BERKELEY, CA
Tel. +1-510-529-6345
e-mail: emilygalpern@gmail.com

JESSICA LOGIN
BERKELEY, CA
Tel. +1-510-910-5509
e-mail: jesslog64@sbcglobal.net

MARILYN GOLDEN
BERKELEY, CA
Tel. +1-510-549-9339
e-mail: mgolden@credf.org

DAVORA TETENS
SEBASTOPOL, CA
Tel. +1-917-518-7456
e-mail: davoratetens@gmail.com

EMILY SIEGEL
EUREKA, CA
Tel. +1-707-845-2401
e-mail: emily5@sonic.net

COLORADO

JULIE FOX-RUBIN
BASALT, CO
Tel. +1-970-927-9667
e-mail: julie@foxrubin.com

CONNECTICUT

JOANNE BRAY
STAMFORD, CT
Tel. +1-203-273-3058
e-mail: jmbray@aol.com

MIKE MARKOVITS
STAMFORD, CT
Tel. +1-203-536-5413
e-mail: mjmkrvts@aol.com,
mkmkovits@gmail.com

FLORIDA

HENRY HALL
TALLAHASSEE, FL
Tel. +1-850-656-2207
e-mail: henryhall6@gmail.com

LISA TRIPP
TALLAHASSEE, FL
e-mail: Lisatripp1@gmail.com

DENNIS LEFILS
TALLASHASSEE, FL
Tel. +1-850-421-1930
e-mail: Dennis.lefils@fldoe.org

DEBO POWERS
TALLAHASSEE, FL
Tel. +1-406-407-0787
e-mail: debopowers@gmail.com

ALYSSA ZUCKER
GAINESVILLE, FL
Tel. +1-352-505-9119
e-mail: alyssa.zucker@gmail.com

ELENA MURATORI
KEY LARGO, FL
Tel. +1-305-453-1835
e-mail: seamaid55@yahoo.com

CHARLOTTE DOWNEY
GULFPORT, FL
Tel. +1-479-253-6721
e-mail: cdowney@ipa.net

GLENDA FINDLAY
GULFPORT, FL
Tel. +1-917-767-5515
e-mail: glendafindlay@gmail.com

MYRNA CHARRY
PORT CHARLOTTE, FL
Tel. +1-212-365-4695
e-mail: myrnacharry@gmail.com

LAUREN SPIRO
VENICE, FL
Tel. +1-703-862-6512
e-mail: laurenspiro1@gmail.com

HAWAII

XIAN LAI
HONOLULU, HI
Tel. +1-808-391-9426
e-mail: xian.lai@gmail.com

IDAHO

KATHY SCABBYROBE
LAPWAI, ID
Tel. +1-208-791-8711
e-mail: kscabbyrobe@yahoo.com

PAM PIPER-RUTH
BOISE, ID
Tel. +1-208-344-5951
e-mail: piperruth@msn.com

PETRA POLLACK
BOISE, ID
Tel. +1-208-362-5587
e-mail: petra.pollack@gmail.com

CAROL WILBURN
SANDPOINT, ID
Tel. +1-919-969-6553
e-mail: wilburncs@phoenixesrising.com

ILLINOIS

ALYSSA TATE
CHICAGO, IL
Tel. +1-773-680-9767
e-mail: alytate@gmail.com

KATE INSOLIA
URBANA, IL
Tel. +1-773-216-8650
e-mail: kjinsolia@gmail.com

EDNA VIRUELL FUENTES
URBANA, IL
Tel. +1-313-550-8022
e-mail: eviruell@gmail.com

INDIANA

PATRICIA TURNER
FORT WAYNE, IN
Tel. +1-260-744-7511
e-mail: medina_46803@yahoo.com

IOWA

JANET COOK
AMES, IA 50010
Tel. +1-515-388-3824
e-mail: jancooks@gmail.com

MAGGIE LA WARE
AMES, IA
Tel. +1-518-268-1732
e-mail: mlaware@iastate.edu

LOUISIANA

AMA ROGAN
NEW ORLEANS, LA
Tel. +1-504-650-1295
e-mail: arogan@tulane.edu

JULIE LAUSÉ
NEW ORLEANS, LA
Tel. +1-504-202-2011
e-mail: julie.lause@gmail.com

TANYA M. JONES
NEW ORLEANS, LA
Tel. +1-917-686-3022
e-mail: tmjones.822@gmail.com

ELAINE CLÉMENT
SAINT MARTINVILLE, LA
Tel. +1-337-257-1592
e-mail: cadienne@gmail.com

MAINE

CYNTHIA PHINNEY
LIVERMORE FALLS, ME
Tel. +1-207-491-9928
e-mail: cynth@gwi.net

ANNA SHAPLEY-QUINN
MONROE, ME
Tel. +1-207-525-3323
e-mail: anna.shapleyquinn@gmail.com

BONNIE TOMASH
SKOWHEGAN, ME
Tel. +1-207-474-0903
e-mail: btomash@msad54.org

MARYLAND

HELENE KASS
COLUMBIA, MD
Tel. +1-410-992-9505
e-mail: helenekass@gmail.com

MARY VIGLIANI
OWINGS MILLS, MD
Tel. +1-410-356-4069
e-mail: mgvig@hotmail.com

PETER DWYER
BALTIMORE, MD
Tel. +1-410-464-1827
e-mail: p.c.dwyer44@gmail.com

JOY KROEGER-MAPPES
FROSTBURG, MD
Tel. +1-301-689-3745
e-mail: jkroeger@frostburg.edu

MASSACHUSETTS

BETSY FEICK
FLORENCE, MA
Tel. +1-413-584-1090
e-mail: bf@betsyfeick.com

SUSANNE (SUE) WALKER
NORTH ADAMS, MA
Tel. +1-413-663-7396
e-mail: greenwalker@verizon.net

GLENN JOHNSON
GREENFIELD, MA
Tel. +1-413-773-7712
e-mail: glenn@glennvjohnson.com

ROBERT (BOB) WALD
TEWKSBURY, MA
Tel. +1-978-640-1239
e-mail: rwald@alum.bu.edu

CAROL CATALANO
SOUTH HAMILTON, MA
Tel. +1-978-468-4963
e-mail: ccaat@catalanoinc.com

JENNIFER WEXLER
CANTON, MA
Tel. +1-617-910-7848
e-mail: jenwexshayndle@gmail.com

CHENG IMM TAN
BOSTON, MA
Tel. +1-617-635-2980
e-mail: cit2288@yahoo.com

DIANE BALSER
JAMAICA PLAIN, MA
Tel. +1-617-390-5660
e-mail: dibals@comcast.net

BECKY SHUSTER
HYDE PARK, MA
Tel. +1-617-276-3165
e-mail: beckyshuster@comcast.net

SARAH ALMER
CAMBRIDGE, MA
Tel. +1-617-913-3475
e-mail: sarahalmer@gmail.com

JOAN KARP
CAMBRIDGE, MA
Tel. +1-617-864-2857
e-mail: j-karp@comcast.net

PHIL LYNES
NEEDHAM HTS., MA
Tel. +1-508-364-1862
e-mail: PTLynes@gmail.com

AMY RICHARDSON
LARKIN
EAST FALMOUTH, MA
Tel. +1-508-563-6934
e-mail: amylarkin@gmail.com

MICHELLE GERHARD
JANSY
VINEYARD HAVEN, MA
Tel. +1-508-693-7823
e-mail: mvvyvet@aol.com

MICHIGAN

CATHERINE FISCHER
ANN ARBOR, MI
Tel. +1-734-395-5244
e-mail: catherinedfischer@gmail.com

M'LIS BARTLETT
DEXTER, MI
Tel. +1-734-474-2723
e-mail: mlis@umich.edu



PAM OATIS
DUNDEE, MI
Tel. +1-734-279-1800
e-mail: pam.oatis@gmail.com

JOHN KIELY
DUNDEE, MI
Tel. +1-734-279-1800
e-mail: jkiely@vmc.org

CINDY TOBIAS
DETROIT, MI
Tel. +1-313-842-1245
e-mail: wowcst120@gmail.com

CHRISTINA KELLY
EAST LANSING, MI
Tel. +1-517-574-5543
e-mail: ckelly@umich.edu

MINNESOTA

CLAUDIA MURPHY
MOORHEAD, MN
Tel. +1-518-466-6904
e-mail: cmm214@aol.com

MISSOURI

BADGER JOHNSON
COLUMBIA, MO
Tel. +1-859-801-3137
e-mail: bbj7d@mail.missouri.edu

MONTANA

DEBO POWERS
POLEBRIDGE, MT
Tel. +1-406-407-0787
e-mail: debopowers@gmail.com



NEW JERSEY

CARL HEATH
MAPLEWOOD, NJ
Tel. +1-973-227-2740
e-mail: ceheath@verizon.net

MOIRA WILKINSON
MONTCLAIR, NJ
Tel. +1-646-265-2069
e-mail: moiranwilkinson@gmail.com

ODELIA SHARGIAN
TENAFLY, NJ
Tel. +1-201-560-7872
e-mail: oshargian@gmail.com

RICKIE KASHDAN
LONG BRANCH, NJ
Tel. +1-732-222-1685
e-mail: kashdan@comcast.net

CAROLYN SMITH
GILLETTE, NJ
Tel. +1-908-578-2235
e-mail: vterinnj@gmail.com

MATTHEW FRIERSON
RIVERTON, NJ
Tel. +1-856-520-1318
e-mail: mfry85@gmail.com

DIANA COOPER CRONE
PENNSAUKEN, NJ
Tel. +1-609-665-5647
e-mail: dc.writeme@gmail.com

LUIS GARCIA
MAYS LANDING, NJ
Tel. +1-202-329-6389
e-mail: luisg.gwu.edu

JUDY GAMBLE
SOMERSET, NJ
Tel. +1-732-873-5231
e-mail: judygamble@comcast.net

TEACHERS IN DEVELOPING COMMUNITIES

NEW MEXICO

BETH ENSON
ARROYO SECO, NM
e-mail: wildmushroomsoup@gmail.com

NEW YORK

DYAMI NASON-REGAN
HIGH FALLS, NY
Tel. +1-845-594-4518
e-mail: 4dyami@gmail.com

ELLIE KRAMER
WEST HURLEY, NY
Tel. +1-845-750-2922
e-mail: elliek2@hvc.rr.com

JOHN BUCKLEY
BUFFALO, NY
Tel. +1-716-886-0544
e-mail: love2healnow@gmail.com

MARK KILMARTIN
CORNING, NY
Tel. +1-607-962-5582
e-mail: mkilmartin@earthlink.net

NORTH CAROLINA

ANNE MACKIE
THOMASVILLE, NC
Tel. +1-336-313-5125
e-mail: awmackie@gmail.com

GEORGE DIMOCK
GREENSBORO, NC
Tel. +1-336-210-8122
e-mail: g_dimock@uncg.edu

SUSAN LINDSAY
GREENSBORO, NC
Tel. +1-336-272-4690
e-mail: sclindsay22@gmail.com

LESLIE KAUSCH
GREENSBORO, NC
Tel. +1-336-852-4063
e-mail: singonki@gmail.com

MARIA RUATTO
DURHAM, NC
Tel. +1-828-989-7055
e-mail: mariaruatto@gmail.com

DALE EVARTS
DURHAM, NC
Tel. +1-919-402-6275
e-mail: dale.evarts@gmail.com

ANNE CLAIRE
BROUGHTON
DURHAM, NC
Tel. +1-919-286-9391
e-mail: acbroughton37@yahoo.com

ANNA GRANT
DURHAM, NC
Tel. +1-484-326-4399
e-mail: annathegrant@gmail.com

ANGELIA JAMES
CHARLOTTE, NC
Tel. +1-704-905-2185
e-mail: adstradford2@yahoo.com

JEANNETTE HICKMAN
CHARLOTTE, NC
Tel. +1-704-726-0300
e-mail: revjeannette@hotmail.com

OHIO

HEATHER DEAN
COLUMBUS, OH
Tel. +1-614-572-6344
e-mail: copalaa2003@yahoo.com

JOE SPARKS
PERRYSBURG, OH
Tel. +1-419-345-0885
e-mail: joe.sparks@toast.net

SONDRA D. MCCURRY
EUCLID, OH
Tel. +1-216-407-7823
e-mail: smccurry@ameritech.net

JOAN DANES
BROOK PARK, OH
Tel. +1-216-961-9444
e-mail: kjdanes@nowonline.net

SARALYNNE THORESEN
CINCINNATI, OH
Tel. +1-513-542-6085
e-mail: olive@e-burwinkel.net

BOMANI MOYENDA
YELLOW SPRINGS, OH
Tel. +1-937-450-3483

OKLAHOMA

SUSAN MULLINS
GUTHRIE, OK
Tel. +1-405-821-9613
e-mail: susan.mullins1906@gmail.com

OREGON

RUTH MCNEILL
CORVALLIS, OR
Tel. +1-541-738-6950
e-mail: ruthmcn49@yahoo.com

KENNETH DEVENEY
ASHLAND, OR
Tel. +1-541-488-5506
e-mail: kenndev@yahoo.com

PENNSYLVANIA

DEWAINE BEARD
PITTSBURGH, PA
Tel. +1-412-719-9904
e-mail: dewaineb@gmail.com

KELLY JOHNSON
PORT MATILDA, PA
Tel. +1-814-280-3127
e-mail: kellyacjohnson@gmail.com

CLAIRE FOREMAN
MANSFIELD, PA
Tel. +1-570-662-3218
e-mail: claireforeman@gmail.com

KIM BANISTER
BOILING SPRINGS, PA
Tel. +1-717-574-5458
e-mail: kim@banister-heishman.com

CHUCK BARONE
CARLISLE, PA
Tel. +1-717-776-4950
e-mail: csbarone@pa.net

JANET FONER
(Harrisburg area)
NEW CUMBERLAND, PA
Tel. +1-717-774-6465
e-mail: jbfoner@verizon.net

KATHY TUNNEY
PHILADELPHIA, PA
Tel. +1-215-637-3072
e-mail: ktreds2@aol.com

PATIENCE RAGE
PHILADELPHIA, PA
Tel. +1-215-817-5667
e-mail: paciencerage@gmail.com

ANN WILKEN
JULIAN, PA
Tel. +1-814-321-4144
e-mail: abwilken@verizon.net

GINNY BOOTH
KEMPTON, PA
Tel. +1-610-756-4431
e-mail: gbooth@ptd.net

SOUTH CAROLINA

JODY USHER
ANDERSON, SC
Tel. +1-404-668-0466
e-mail: jusher@emory.edu

MARION FARINA
MCCORMICK, SC
Tel. +1-201-207-0590
e-mail: farina39@verizon.net

TENNESSEE

KALAI MUGILAN
BRENTWOOD, TN
Tel. +1-205-243-7747
e-mail: Kalai_Mugilan@yahoo.com

CLARE BRATTEN
NASHVILLE, TN
Tel. +1-615-383-5675
e-mail: clarebratten@gmail.com

ANNE THOMAS-ABBOTT
KNOXVILLE, TN
Tel. +1-865-719-4911
e-mail: anne.of.knoxville@gmail.com

BETSY HOBKIRK
KNOXVILLE, TN
Tel. +1-865-382-6207
e-mail: betsyhobkirk@bellsouth.net

TEXAS

LINDA XIMENES
SAN ANTONIO, TX
Tel. +1-210-492-9401
e-mail: lindax1944@gmail.com

VERMONT

BILL KEEGAN
POST MILLS, VT
Tel. +1-802-333-9372
e-mail: bill.b.keegan@gmail.com

DIDI PERSHOUSE
THETFORD CENTER, VT
Tel. +1-802-785-2503
e-mail: didi.pershouse@gmail.com

MARISA HEBB
VERSHIRE, VT
Tel. +1-802-685-1222
e-mail: marisa_hebb@yahoo.com

A. LAUREL GREEN
CHESTER, VT
Tel. +1-802-275-4646
e-mail: laurelplanet@gmail.com

STEVE CROFTER
CHESTER, VT
Tel. +1-802-275-4646
e-mail: steve.crofter@gmail.com

ANNE KOPLINKA-LOEHR
BRATTLEBORO, VT
Tel. +1-802-258-7612
e-mail: anne.koplinka@gmail.com

GUY WOOD
PUTNEY, VT
Tel. +1-802-387-5676
e-mail: guynvt@gmail.com

GAIL HAINES
PUTNEY, VT
Tel. +1-802-387-5676
e-mail: gail.haines.48@gmail.com

KEN FIELD
PUTNEY, VT
Tel. +1-802-387-5288
e-mail: kenfield@gmail.com

GARTH ALLEN
BURLINGTON, VT
Tel. +1-802-310-4962
e-mail: garthcallen@hotmail.com

SUSAN MUNKRES
BURLINGTON, VT
Tel. +1-802-540-0736
e-mail: susan.munkres@gmail.com

LISA BEDINGER
SOUTH BURLINGTON, VT
Tel. +1-802-383-0211
e-mail: lisa.bedinger@comcast.net

KATHY MANN
DANVILLE, VT
Tel. +1-802-684-3698
e-mail: kmmmccen@myfairpoint.net

MARILYN MCENERY
DANVILLE, VT
Tel. +1-802-684-3698
e-mail: kmmmccen@myfairpoint.net

PAMELA PARKER
E. SAINT JOHNSBURY, VT
Tel. +1-802-748-5124
e-mail: plparkervt@gmail.com

BARBARA DELZIO
GLOVER, VT
Tel. +1-802-525-3460
e-mail: barbdelzio@gmail.com

VIRGINIA

JEFFREY HINKLEY
YORKTOWN, VA
Tel. +1-757-867-7909
e-mail: polymers1@aol.com

LAURA NEWELL-FURNISS
LYNCHBURG, VA
Tel. +1-434-665-7657
e-mail: Lauranewell.furniss@gmail.com

WASHINGTON

PETER SCHOONMAKER
ISSAQUAH, WA
Tel. +1-425-392-9236
e-mail: pschoonmaker@comcast.net

LINDA BAKAN
RENTON, WA
Tel. +1-425-271-1097
e-mail: lbakan@comcast.net

BETSY CARROLL
ANACORTES, WA
Tel. +1-360-299-0818
e-mail: cbetsyjo@gmail.com

GARY BRANDT
BELLINGHAM, WA
Tel. +1-360-734-0383
e-mail: gary@macy-brandt.com

HEIDI MORFORD
CLINTON, WA
Tel. +1-360-321-5206
e-mail: heidim@whidbey.com

CAROLINE WILDFLOWER
PORT TOWNSEND, WA
Tel. +1-360-379-5376
e-mail: ckwildflower@gmail.com

JUDITH-KATE FRIEDMAN
PORT TOWNSEND, WA
Tel. +1-360-385-1160
e-mail: director@songwritingworks.org

JUDITH KAY
TACOMA, WA
Tel. +1-253-759-5844
e-mail: judithkay@harbornet.com

BARBARA MENNE
TACOMA, WA
Tel. +1-253-444-1395
e-mail: menneb@harbornet.com

MIKE GRAHAM
TACOMA, WA
Tel. +1-253-759-4544
e-mail: grafoss@icloud.com

WALES

PIP WALLER
LLANGOLLEN
DENBIGHSHIRE
Tel. +44 1978 861750
e-mail: pipsie108@gmail.com

MARIANNE JONES
MENAI BRIDGE
ANGLESEY
Tel. +44-1248-712962
e-mail: swynymor@googlemail.com

PATRICIA HUGHES
NEWTOWN, POWYS
Tel. +44-1686-625980
e-mail: patricia.hughes2010@hotmail.co.uk

STEPHEN HUGHES
NEWTOWN, POWYS
Tel. +44-1686-625980
e-mail: hotmail.co.uk

KERAN SIMMONDS
LLANIDLOES, POWYS
Tel. +44-1686-411016
e-mail: keran@hotmail.com

ZAMBIA

PRECIOUS MONDE MWIYA
LUSAKA
Tel. +260-977-144977

BARBRA MALUMO
LUSAKA
Tel. +260 979478358
e-mail: bmalumo@gmail.com

ZIMBABWE

RUDO TRACY PHIRI
HARARE
Tel. +263 772 855452
e-mail: rudop9@gmail.com

PETRONELLA MUZA
CHICAGO, KWEKWE
MIDLANDS
Tel. +263-552-4283,
+263-772-755-802



KATIE KAUFFMAN



RE-EVALUATION COUNSELING CONTACTS *These are persons outside the organized Areas who have expressed an interest in meeting others who might join them in getting Co-Counseling started.*

**AUSTRALIA
NORTHERN
TERRITORY**

HENRY HARPER
RAPID CREEK, NT
Tel. +61-8-8948-2220
e-mail: brownandharper@bigpond.com

WESTERN AUSTRALIA

PAM RUMBLE
DENMARK, WA
Tel. +61-8-9848-2015

**BAHRAIN,
KINGDOM OF**

RAMAKRISHNA IYER
MANAMA
Tel. +973-1729-1583 (h),
+973-1725-5209 (w),
+973-3947-0153 (mobile)
e-mail: uramiyer@hotmail.com

BELGIUM

KRIS VAN DAELE
ANTWERPEN
(BORGERHOUT)
Tel. +32-496-10 73 91
e-mail: krisvandaele1971@gmail.com

BRAZIL

BAHIA
ALISA CLEMENTS
AREMBEPE (near Salvador)
BAHIA
Tel. +71-9348-3513,
+71-3624-2154
e-mail: alisaslide@gmail.com

CANADA

MANITOBA
CATHY-JANE GREEN
BRANDON, MB
Tel. +1-204-727-8343
e-mail: cathyjane@yahoo.com

COSTA RICA

GUANACASTE
KEITH LEHRER
PLAYA SAMARA
GUANACASTE
Tel. +506-301-3867
e-mail: keithkiddo@yahoo.com

DENMARK

SJAE LLAND
LEIF SINIUS NIELSEN
RØDVIK
Tel. +45-4158-3335
e-mail: leif.sinius@leneogleif.dk

LINE SVENDSEN
4760 VORDINGBORD
Tel. +45-3810-7280
e-mail: dumildchimmel@gmail.com

CAMILLA SANDFELD
NIVA
Tel. +45-30702034
e-mail: sandfeld@webspeed.dk

KARL NESSE
HILLERØD
Tel. +45 61 65 7071
e-mail: karl.ness@gmail.com

ARNE STENTOF
KIRKE HYLLINGE
Tel. +45-3672-6616
e-mail: arnestoft@gmail.com

HELENA HAVBYN
NYKOBING SJAE LLAND
Tel. +45-2671-6626
e-mail: helena@havbyn.dk

HELLE EYDE LAURSEN
TAPPERNØJE
Tel. +45-30 29 07 29
e-mail: helle.eyede@skolekom.dk

**DOMINICAN
REPUBLIC**

DEB WILSON
SANTO DOMINGO
Tel. +1-829-606-8416
e-mail: deborahlynnwilson@yahoo.com

**ENGLAND
YORKSHIRE &
THE HUMBER**

HELEN LOWE
SHEFFIELD
Tel. +44-114-2838702
e-mail: helenlowe935@btinternet.com

EAST OF ENGLAND

JEREMY THORNTON
NORWICH, NORFOLK
Tel. +44-1603-484924
e-mail: rejemy63@hotmail.com

GERMANY

MARA WOLDT
COPPENBRUGGE
Tel. +49-5156-785252
e-mail: post@mara-woldt.de

ICELAND

DOROTHEA LORENZ-
DOTTIR
REYKJAVIK
Tel. +354-5510334
e-mail: lorenzdottir@gmail.com

INDIA

TAMILNADU
K. SOUNDAR RAJAN
Tel. +91-4542-225202
e-mail: soundar_pmk@yahoo.co.in

UTTARAKHAND

SAVITRI NARAYANAN
DEHRADUN
UTTARAKHAND
Tel. +91-9897053073
e-mail: savitrinn@gmail.com

WEST BENGAL

DIPAK BASU
TAKI, WEST BENGAL
Tel. +91-3217-247584

**IRELAND,
NORTHERN**

PASCAL MCCULLA
BELFAST
Tel. +44-28-90813444
e-mail: pascalmcnulla@googlemail.com

LATVIA

KRISTINE MAK
SALDUS RAJ.,
SALDUS RAJ.
Tel. +371-26471-919
e-mail: kristine.maka@gmail.com

MADAGASCAR

MME RAZANASETA
JOSEPHINE
ANTANANARIVO
e-mail: razanaset@yahoo.fr

MALAYSIA

YEAP EIT KUENG
PETALING JAYA
Tel. +60-16-332-0857
e-mail: ekyeap@gmail.com

**MAURITIUS
(INDIAN OCEAN)**

GISÈLE LUXIMAN-VARDIN
VACOAS
Tel. +230-696-4074
e-mail: rengarani@yahoo.co.uk

MONGOLIA

CH. SOSORMAA
CHINGELTEI DISTRICT
ULAANBAATAR
Tel. +976-1-310991
e-mail: mongolcav@magjnet.mn

NEPAL

BIJAYA SAINJU
KATMANDU
Tel. +977-1-277033
e-mail: bijaya.sainju@gmail.com

PHILIPPINES

VINCENT LEUNG
QUEZON CITY
Tel. +63-920-954-3424
e-mail: vpleung70@yahoo.com

MELANIE CATALAN
JIMENEZ
LAS PINAS CITY
Tel. +971-562598809,
+971-508724726
e-mail: melanie010700@gmail.com

**RUSSIAN
FEDERATION**

UDMURTIA
GUZEL GILMANOVA
LDZEVSK, UDMURTIA
Tel. +3412-52-12-18

**SAUDI ARABIA,
KINGDOM OF**

GERALDINE GORMAN
DHARHAN
e-mail: ggorman@hotmail.com

SPAIN

GALICIA
MARIA ISABEL FLORES
SEIJAS
MOANA, PONTEVEDRA
Tel. +34-986-313996
e-mail: ifdm61@gmail.com

DAVID MIDDLETON
MOANA, PONTEVEDRA
Tel. +34-986-313996

SWEDEN

CAROLYN JOHANSON
JÖNKÖPING
Tel. +46-36-176590

THAILAND

GEOFFREY H. WHEELER
UDON THANI
Tel. +66 81 2611715
e-mail: geoffrey@cvbt-web.org

BENGT METTINGER
CHIANG MAI, CHIANG
MAI
Tel. +66-86-188-1280
e-mail: bamswed@hotmail.com

TURKEY

BILGE SELUK
USKUDAR , ISTANBUL
Tel. +90-216-343 94 42
e-mail: blgsel@hotmail.com

**UNITED STATES
OF AMERICA**

ALASKA
SARAH TRAINOR
FAIRBANKS, AK
Tel. +1-907-978-2237
e-mail: sarah.fleisher@gmail.com

LEONA SANTIAGO
JUNEAU, AK
Tel. +1-907-364-2682
e-mail: lsantiago@cfc.org

GEORGE PARTLOW
DOUGLAS, AK
Tel. +1-907-364-3309,
+1-928-581-8146
e-mail: pricerbumanto@hotmail.com

MERLE NANCY HAWKINS
KETCHIKAN, AK
Tel. +1-907-225-2538

ARKANSAS
ALMA BURT
DUMAS, AR
Tel. +1-870-382-6585
e-mail: almaburt@gmail.com

CALIFORNIA
MYCHAEL DE LA TORRE
SIMI VALLEY, CA
Tel. +1-805-526-5502

SUSAN HEDGPETH
PLEASANT HILL, CA
Tel. +1-925-363-5779
e-mail: hedgpeth@berkeley.edu

COLORADO

BOB LENK
FORT COLLINS, CO
Tel. +1-970-430-5365
e-mail: boblenk@frii.com

ANNA ROYER
SALIDA, CO
Tel. +1-970-903-4174

FLORIDA

IRA HOROWITZ
MIAMI, FL
Tel. +1-305-757-8838
e-mail: ira04@comcast.net

MELBA BAEZ-OFFICER
POINCIANA, FL
Tel. +1-941-258-5419
e-mail: baezmo@hotmail.com

ILLINOIS

FRED LAMB
URBANA, IL
Tel. +1-217-840-3909
e-mail: flamb@gmail.com

INDIANA

NANCY MARIE
ROBERTSON
INDIANAPOLIS, IN
Tel. +1-317-354-9059
e-mail: HerstorianGrrl@gmail.com

IOWA

CLAIRE WOFFORD
IOWA CITY, IA
Tel. +1-641-233-7633
e-mail: M.claire.wofford@gmail.com

IRVING TREADWAY
WEST BRANCH, IA
Tel. +1-319-643-7623

KENTUCKY

CAROL LAMM
BEREA, KY
Tel. +1-859-986-9256
e-mail: carol@klingbeils.us

MAINE

BOBBIE GOLDMAN
MOUNT DESERT, ME
Tel. +1-978-604-4953
e-mail: bobbie082@gmail.com

MICHIGAN

MARY MYERS
HUNTINGTON WOODS, MI
Tel. +1-248-545-9080
e-mail: marymy@aol.com

MONTANA
SHARON SILVAS WAGNER
EAST GLACIER PARK, MT
Tel. +1-406-459-2182
e-mail: silvas.sharon@gmail.com

NEVADA

POLLY PEACOCK
RENO, NV
Tel. +1-775-329-0128

NEW HAMPSHIRE

LOTUS LIEN
MANCHESTER, NH
Tel. +1-603-275-9988
e-mail: lienl@hotmail.com

CHRISTINE GARR-MAY
LUKE
LACONIA, NH
Tel. +1-401-742-5361
e-mail: christinegluke@gmail.com

WENDY BYRN
SULLIVAN, NH
Tel. +1-603-847-9621
e-mail: dervish@myfairpoint.net

NEW YORK

PHUNG PHAM
PLATTSBURGH, NY
Tel. +1-617-383-4080
e-mail: phungis@gmail.com

NORTH CAROLINA

ELIZABETH MACDONALD
ORIENTAL, NC
Tel. +1-252-249-3520
e-mail: elizm65@gmail.com

COLLEEN HARGREAVES
HICKORY, NC

Tel. +1-828-294-6939
e-mail: colleen_hargreaves1@hotmail.com

SADIE KNEIDEL
BURNSVILLE, NC
Tel. +1-336-392-0122
e-mail: sadie.kneidel@gmail.com

ELAINE LONG
PISGAH FOREST, NC
Tel. +1-828-862-8932
e-mail: elaineblong@yahoo.com

OHIO

JOHN EDGERTON
AKRON, OH
Tel. +1-330-696-0734
e-mail: jwe@uakron.edu

ANNIE GERIG
WOOSTER, OH
Tel. +1-330-262-1466
e-mail: bstyer@ssnet.com

VELMA BARBER
DAYTON, OH
Tel. +1-937-258-8126
e-mail: vlb137@aol.com

OREGON

KERRY JOYCE
COOS BAY, OR
Tel. +1-541-297-6938
e-mail: kerryjoyce@gmail.com

KATHLEEN HARRINGTON
BEND, OR
Tel. +1-541-815-8522
e-mail: kmharrington@hotmail.com

PENNSYLVANIA

BETH GRAYBILL
LANCASTER, PA
Tel. +1-717-945-7575
e-mail: bethgraybill@gmail.com



RE-EVALUATION COUNSELING CONTACTS

TENNESSEE

REGINA MORTON
MEMPHIS, TN
Tel. +1-901-604-8006
e-mail: corin2518@msn.com

REBECCA KILMER
SPARTA, TN
Tel. +1-501-372-6633
e-mail: rebkilmer@gmail.com

TEXAS

NORI-LYNN TRUSCOTT
BULVERDE, TX
Tel. +1-830-438-3193

UTAH

STEFFANI RAFF
PLEASANT GROVE, UT
Tel. +1-801-796-6110
e-mail: steffaniraff@gmail.com

CATHY HASKINS
SALT LAKE CITY, UT
Tel. +1-801-583-3515
e-mail: cathy.haskins@gmail.com

VIRGINIA

POLLY HIESER
CHECK, VA
Tel. +1-540-651-3226

WASHINGTON

KRISTA THIE
WHITE SALMON, WA
Tel. +1-509-493-2626
e-mail: krista@gorge.net

HARVEY CAINE
SPOKANE, WA
Tel. +1-509-270-1234
e-mail: spiritwalk@comcast.net

WYOMING

CHRIS ANDERSON-SPRECHER
LARAMIE, WY
Tel. +1-307-745-8536
e-mail: chrisa1@hotmail.com

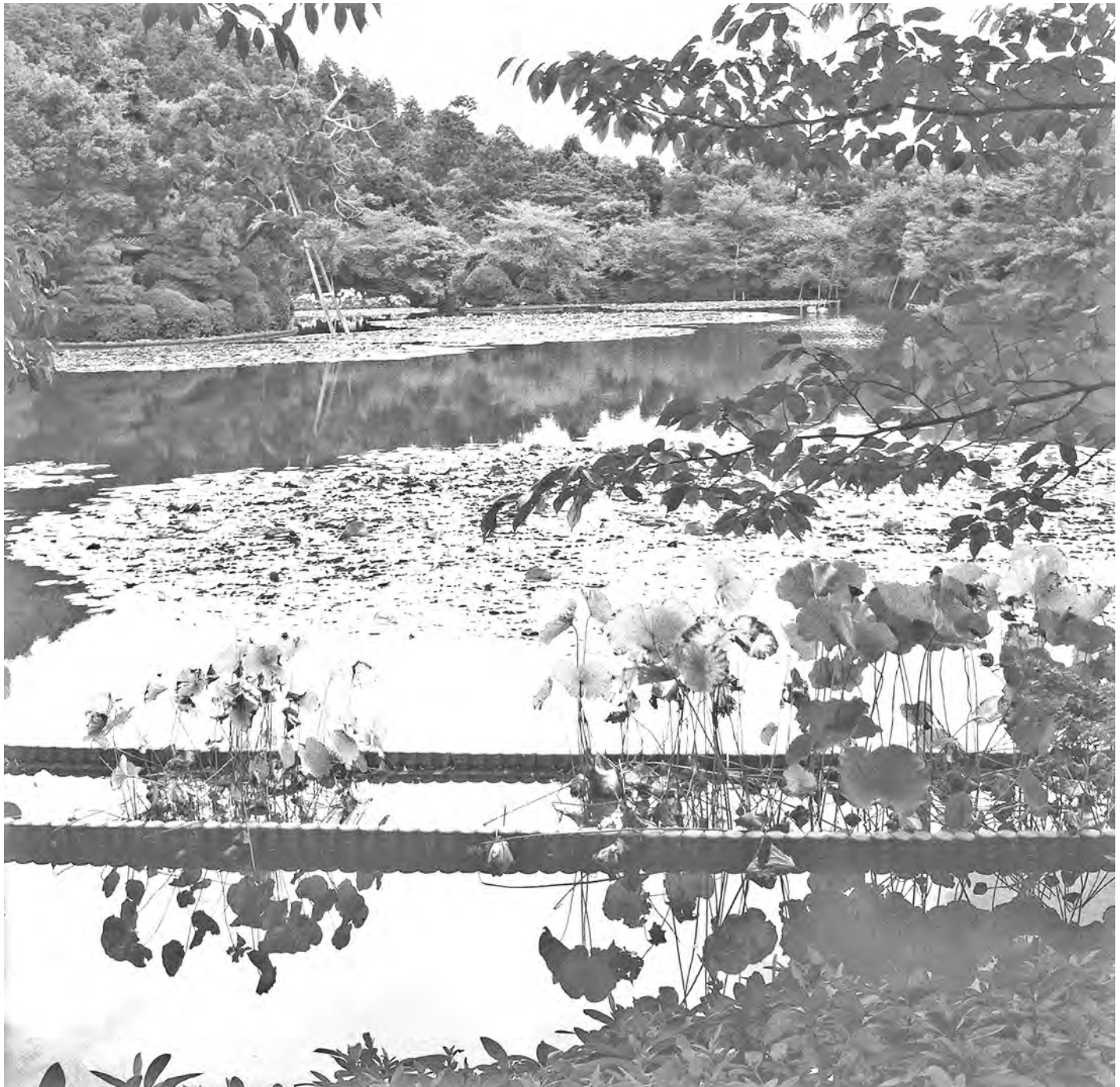
LISA HILLMER
LANDER, WY
Tel. +1-307-332-5976
e-mail: netofgems@rocketmail.com

WALES

JANET EDWARDS
OSWESTRY
Tel. +44-1691-780829
e-mail: j_edwards_eagle@yahoo.co.uk

ZAMBIA

CHILIMBA HAMAVHWA
LUSAKA
Tel. +260-283-483,
+260-1-283-977,
+260-96-758-193 (cell)



LOUISA FLANDER

WORKSHOPS

- wheelchair accessible ✕ not wheelchair accessible ◇ no information supplied by organizer

This list of weekend workshops includes only some of the Regional and International RC workshops being held all over the world. We list all announcements we receive from workshop organizers, workshop leaders, and local RC newsletters, to the extent we have space and are sent sufficient information. Because we do not have enough staff to solicit this information, we ask that workshop organizers e-mail workshop information (dates, place, accessibility, leader, organizer and how to contact organizer, title of workshop, and who the workshop is for) to irc@rc.org.

Attendance at any of these workshops requires the written approval of your Area or Regional Reference Person or the International Reference Person. For more information, contact the workshop organizer.

A REMINDER TO ALL WORKSHOP ORGANIZERS AND LEADERS: (1) attempt to find workshop sites that are wheelchair accessible (note: "partially accessible" means not accessible), and (2) send information about accessibility to *Present Time*, along with other workshop information.

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
October 19-21/18	near Austin, Texas, USA	◇ Rudy Nickens	Selwyn Polit. Tel. +1-512-696-0410, selwynpolit@gmail.com	Men, for Texas & surrounding regions
October 19-21/18	Warwick, New York, USA	◇ Marcie Rendon	Jack Manno, jpmanno@esf.edu	Allies to Native Peoples, for Canada/USA East Coast
October 25-28/18	near Boston, Massachusetts, USA	◇ Alysia Tate	Nelson Simon, nsimon100@earthlink.net	Area Reference Persons of the Global Majority for Midwest, South, & East Coast USA
October 26-28/18	San Francisco Bay Area, California, USA	◇ "Jeanne D'Arc"	"Emma Goldman," emmagoldmanrc@gmail.com	LGBTQ Leaders, for West Coast USA & Canada
November 1-4/18	Warwick, New York, USA	◇ Diane Balsler & Alana Eichner assisted by Emily Bloch	Rachel Beck. Tel. +1-412-779-8812, sulabeck@riseup.net	Young Adult Women's Liberation
November 9-11/18	Newton, Massachusetts, USA (near Boston)	◇ Barbara Love	Shani Fletcher. Tel. +1-617-251-6052, shanifletcher@gmail.com	People of the Global Majority, for East Coast Canada & USA, & the Caribbean
November 9-11/18	Albuquerque, New Mexico, USA	◇ Lorenzo Garcia	Steve Zabinsky. Tel. +1-505-459-1127, steve_zabinsky@hotmail.com	New Mexico Open
November 15-18/18	Roedvig Feriecenter, Denmark (south of Copenhagen)	◇ Dan Nickerson, Gwen Brown, Sean Ruth, & Jo Saunders	Susanne Langer. Tel. +45 24647311, susannelanger44@gmail.com	Ending Classism, for Europe
November 15-18/18	Harvard, Massachusetts, USA	◇ Rudy Nickens	Amir Femi. Tel. +1-617-312-3679, AmirFemi@hotmail.com	International Black Men
November 16-18/18	Northern California, USA	◇ Joan Karp	Steve Bromer, sbromer@me.com	Death & Dying, Life & Living, for California, USA
November 29-December 2/18	Warwick, New York, USA	✕ Gwen Brown & Diane Balsler	Kathy Martino, katheem@aol.com	Raised Poor Women's Liberation, for Caribbean, Canada, & USA
November 30-December 2/18	Hampton, Georgia, USA	◇ "Jeanne D'Arc"	"Nike Samothrace," Tel. +1-919-773-8330, bbrnc@nc.rr.com	LGBTQ Liberation, for Southeast USA
December 7-9/18	near Washington, DC, USA	● Joan Karp	Michael Sheadel. Tel. +1-215-888-6348, msheadel@gmail.com	Death & Dying/Life & Living, for Eastern North America, from New York City south
January 3-6/19	Warwick, New York, USA	● "David Nijinsky" assisted by "Jeanne D'Arc"	"JS Chardin," Tel. +1-314-249-5089, gmorand7614@gmail.com	GBQT Men
January 10-13/19	Honesdale, Pennsylvania, USA	◇ "Jeanne D'Arc" assisted by "David Nijinsky"	"Aya Ansar" and "Jane Addams," aya.ansar.rc@gmail.com and janeaddams2005@aol.com	LBTQ etc. Raised Female
January 16-21/19	northern California, USA	◇ Tim Jackins	Dvora Slavin. Tel. +1-206-399-8944, dvorastavin@gmail.com	Reference Persons, for West Coast USA & Canada
January 25-27/19	near Houston, Texas, USA	◇ Cherie Brown assisted by Maria Limon	Andrea Blum, andreablum22@gmail.com	Jewish Liberation & Allies, for Southwest USA
January 25-27/19	near Asheville, North Carolina, USA	● Cornelia Cho	Sandra Jackson. Tel. +1-404-216-9444, sandrarj21@gmail.com	People of the Global Majority Eliminating Racism, for Southeastern USA
February 8-10/19	Newton, Massachusetts, USA (suburb of Boston)	◇ Marcie Rendon	Kara Nye. Tel. +1-802-922-5579, kara.nye7@gmail.com	Native Liberation, for Eastern North America
February 15-17/19	Washington, D.C., USA	◇ Barbara Love & Diane Balsler	Eunice Torres. Tel. +1-413-695-8667, eunicejtorres@gmail.com	Black Women
February 15-17/19	Becket, Massachusetts, USA	◇ Joan Karp	Russ Vernon-Jones, russvj@gmail.com	Death & Dying, Life & Living, for Eastern Canada, rural New England, & eastern Upstate New York, USA
February 15-17/19	Albuquerque, New Mexico, USA	◇ Teresa Enrico	Sparky Griego, sgriego@rocketmail.com	Early Sexual Memories, for Southwest USA
February 22-24/19	Bay Area, California, USA	◇ Dvora Slavin	Dave Cook. Tel. +206-725-6886, 41cdcook@gmail.com	Working-Class Jews, for West Coast & Southwest USA & British Columbia, Canada
March 1-3/19	East Coast USA, location to be announced	◇ Gwen Brown & Rudy Nickens	Gary Hollander. Tel. +1-414-350-7263, garyhollander@wi.rr.com	Raised-Poor Men, for East Coast North America
March 14-17/19	Warsaw, Poland	◇ Diane Balsler	Susanne Langer. Tel. +45 24647311, susannelanger44@gmail.com	Contemporary Women's Issues, for non-native English speaking Europe & Israel

continued . . .

WORKSHOPS

... continued

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
March 14-17/19	Boston, Massachusetts, USA	◇ Tim Jackins	Beth Edmonds, bethedmonds@gmail.com	RRPs (Regional Reference Persons), for Eastern & Central North America, Southern U.S., & the Caribbean
March 15-17/19	Chicago, Illinois, USA	◇ Emily Feinstein	Ginger Krebs, krebssinger@gmail.com	Artists, for Midwest USA
March 28-31/19	Seattle, Washington, USA	◇ Joan Karp	Mary Ruth Gross, Tel. +1-510-333-3347, maryruthgross@gmail.com	International—Leading Early Sexual Memories Work
March 29-31/19	Auburn, Massachusetts, USA	◇ Ellie Putnam	Jerry Yoder, jerryoder@mac.com	Older Women, for East Coast North America
April 5-7/19	Warwick, New York, USA	◇ Diane Balsler	Pat Hennessy, Tel. +1-908-963-7327, hennessypat42@gmail.com	Women's Liberation, for New Jersey & Pennsylvania (not Philadelphia), USA
April 12-14/19	Newton, Massachusetts, USA	◇ Jo Saunders	Nazish Riaz, Tel. +1-781-888-8171, nazishr@gmail.com	War, Genocide, & the Owning Class
April 26-28/19	East Coast, North America	◇ Beth Edmonds	Kathryn Gardner, Tel. +1-207-890-7823, kathryngardner13@gmail.com	White Protestant Women, for East Coast North America
May 2-5/19	Location to be announced	◇ Barbara Love & Tim Jackins		Wygelian Leaders, BLCD
May 10-12/19	near Boston, Massachusetts, USA	◇ Joanie Parker	John Braxton, jwbraxton@gmail.com	Union Activists & Social Justice Activists
May 17-19/19	Southern USA	◇ Cherie Brown & Dorann Van Heeswijk	Lee Pratt & Itamar, itamarlee@gmail.com	Jewish Liberation & Allies to Jews, for South USA
May 17-19/19	Netherlands	◇ Jenny Sazama	Marijke Wilmans, marijkewilmans@hetnet.nl	Allies to Young People, for Continental Europe
May 23-27/19	Los Angeles, California, USA	● Julian Weissglass	Eileen Nemzer, Tel. +1-647-554-3618, nemzer@gmail.com	International Eliminating Nuclear Weapons
May 31- June 1/19	Rindge, New Hampshire, USA	● Pam Geyer	Virginia Fulton, Tel. +1-860-428-2470, vmfulton@earthlink.net	Elders' Liberation, for Eastern Provinces of Canada & New England & Eastern New York State, USA
May 31- June 2/19	San Francisco Bay Area, California, USA	◇ "Jeanne D'Arc"	"Emma Goldman," emmagoldmanrc@gmail.com	LGBTQ Liberation, for West Coast USA & Canada
June 7-9/19	Santa Cruz, California, USA	◇ Diane Shisk	Nancy Faulstich, nancyf367@gmail.com	Care of the Environment, for West Coast USA & Canada
June 14-16/19	Oakland, California, USA	◇ Ayana Morse	Sparky Griego, sgriego@rocketmail.com	People of the Global Majority ARPs
June 14-16/19	Philadelphia, Pennsylvania, USA	◇ Teresa Enrico & Diane Balsler	Hao-Li Tai Loh, Tel. +1610-667-4561, tai_loh@msn.com	Women & the Environment, for East Coast Women Leaders & some invited Environmental leaders outside of the East Coast of North America
June 21-24/19	Kenmore, Washington, USA (north of Seattle)	◇ Tim Jackins	Jean Hamilton, rcjean1@gmail.com	ILRPs & ICRPs
June 27-30/19	Kenmore, Washington, USA (north of Seattle)	◇ Tim Jackins	Dvora Slavin, dvoraslavin@gmail.com	RRPs, for West Coast North America, Latin America, Australia, & East Asia
July 11-14/19	East Coast North America	◇ Cliff Jones		BLCD, for East Coast North America
July 11-14/19	Melbourne, Victoria, Australia	◇ Diane Balsler	Louisa Flander, louisa@netspace.net.au	Contemporary Women's Issues, for Australia, New Zealand, East Asia, & South Asia
July 18-21/19	West Coast North America	◇ Fela Barclift		BLCD, for West Coast North America
July 18-21/19	Midwest/South North America	◇ Olivia Vincenti	LG Shanklin-Flowers, Tel. +1-414-933-0465, lginreachrc@aol.com	BLCD, for Midwest/South North America
July 26-28/19	Minneapolis, Minnesota, USA	◇ Janet Foner	Amy Zier, zieramy@yahoo.com	"Mental Health" Liberation for Everyone
August 9-11/19	Holte, Denmark (near Copenhagen)	✱ Marya Axner	Trine Maribo Carstensen, Tel. +45 61 60 79 86, trinenc@msn.com	Parents, for Continental Europe & Israel
August 9-11/19	Los Angeles, California, USA	● Victor Nicassio	Pamela Shepard Garcia, Tel. +1-562-308-8588, pluisa@mac.com	Working-Class Liberation, for Southern California, USA
August 23-25/19	Basque Country	◇ Marcie Rendon	Kontxi Zezeaga, k.zezeaga@gmail.com	Indigenous Europeans, for Europe
September 6-8/19	near St. Louis, Missouri, USA	● Alysia Tate	Russell Vanecek, Tel. +1-314-249-0589, redvan71@gmail.com	ARPs, for Midwest & South, USA
September 13-15/19	in or near Washington, DC, USA	◇ Cherie Brown	Jim Driscoll, jimwdriscoll@yahoo.com	International—Taking RC Out into the Wide World & Wide-World Organizations
September 13-16/19	Netherlands	◇ Tim Jackins	Annie Hoekstra, anniehoekstra@planet.nl	RRPs, for Europe, South/Central/West Asia, & Africa
September 19-22/19	Oisterwijk, The Netherlands	● Tim Jackins	Monnie Paashuis, monniepaashuis@gmail.com	Teachers & Leaders, for Fryslan & The Netherlands
September 20-22/19	Seattle, Washington, USA	◇ Ellie Putnam	Rachel Noble, Tel. +1-971-212-5768, rocoble@msn.com	Older Women, for West Coast USA/Canada
September 20-22/19	Louisiana, USA	◇ Emily Feinstein	Dawn Graham, dgandcm@sbcglobal.net	Reclaiming Creativity & Artist Liberation, for South Central USA
September 20-22/19	near Washington, DC, USA	◇ Marion Ouphouet	Nikki Stewart, misnikki@mac.com	Large Women, for North America
September 20-22/19	near Washington, DC, USA	◇ Teresa Enrico	Sparky Griego, sgriego@rocketmail.com	Female Allies to Large Women, for North America
October 3-6/19	Caribbean	◇ Barbara Love	Chantal Esdelle, Tel. +1-868-620-4616, chantal.esdelle@gmail.com	BLCD, for the Caribbean
October 18-21/19	Location to be announced	◇ Alysia Tate	Jenny Martin, families52@hotmail.com	BLCD, for Europe
October 23-28/19	near Philadelphia, Pennsylvania, USA	◇ Janet Foner & Tim Jackins	Anne Piche, Tel. +1-603-209-2615, annepiche@gmail.com	"Mental Health" Liberation Leaders' Conference (invited leaders' pre-conference 10/22-23)

Present Time Index—October 2018

Addictions: and counseling teens, 35
Africa: workshop in Kenya, 16; women's workshops in Africa, 41-43
African-heritage (see Black liberation)
"ADHD" and "Autism": getting help with, 40
Allies: to children at workshops, 23; to teens, 35-37; to young person with "ADHD" and "autism," 40
Arabs: and the South, Central, and West Asian Workshop, 63-64
Bisexual: and single and female, 59
Black liberation: an evening on, 46-48; fundraising for BLCD, 49-50; Black English, 52; sharing widely about, 82-83
BLCD: fundraising for, 49
Children (see young people)
Christianity: countering Christian hegemony, 66
Chronic distress: working on it consistently and together, 24-25
Circumcision: choosing it, 33-34
Class oppression/classism: strengths of poor people, 45; every oppression based on it, 50; middle-class people ending it, 65; objective conditions right for classless society, 83
Climate change: moving on it now, 3-4; facing the seriousness of, 69; draft program on, 69; standing up to fracking, 70; Global Climate Action Summit, 71-73; communicating to RCers about, 74; climate and economic justice, 75; resources for increasing awareness of, 76; and "mental health" liberation, 77
Closeness/contact/connection: establishing, with an unborn baby, 29; with a dad after his death, 29
Co-Counseling/counseling: the effect of one good session, 15; naturalizing taking turns, 21; clienting only during sessions, 22; working on chronic patterns consistently, 24-25; what Co-Counseling is, 27-28; weaning, with attention, 30-31; the Reality Agreement, 34; counseling teens, 35-37; what we know about human beings, 37; on a tooth extraction, 38-39; smartphones and phone sessions, 40; and confidence, 53
Community-building (RC): while raising funds for BLCD, 49-50
Death: ending fear of, 31
Decision: deciding to face climate change and early distress, 3-4
Dental work: counseling on a tooth extraction, 38-39
Disabled people: including them at workshops, 17-19
Discharge/discharging: on climate change and early hurts, 3-4; let discharge come (poem), 28; about weaning, 30-31; on fear of death, 31; on widely shared restimulation, 32; on circumcision, 33-34; on a tooth extraction, 38-39
Distress: discharging on widely shared restimulation, 32; distress patterns and illness, 39
Economy (the): warriors for climate and economic justice, 75
Elders: Jewish, 53, 54
Environment (care of): moving on it now, 3-4; and war, in Kenya, 16; facing climate change and discharging on it, 69-77; activists ending all oppression, 71; Sustaining All Life at the Global Climate Action Summit, 71-73; communicating to RCers about, 74
Eswatini: women's workshop in, 43
Family work: is now well-established, 20
Fear: of death, 31
Fundraising: for Black liberation (BLCD), 49-50
Gender: and expressing our full humanness, 64
Global Climate Action Summit: 71-73
Health/fitness: and pregnancy, 29; a tooth extraction, 38-39; distress patterns and illness, 39; and Jewish elders, 53
Identity: and gender, 64
Immigration/migration: voluntary and involuntary, and discharge groups, 67
Isolation: and moving on climate change, 3-4
Jackins, Harvey: 15, 21, 22, 27-28, 31, 34, 37, 39, 45, 50, 53, 63, 70, 75, 77, 83
Jackins, Tim: 3-4, 44-45, 61-62
Japanese Americans: the Tule Lake Pilgrimage, 78-81
Jews: Jewish elders, 53, 54; Jewish liberation in England, 54
Kenya: looking at war and the environment in, 16
Korea: first weekend workshop in, 5-14
LGBTQ People: single and Bisexual, 59; and expressing our full humanness, 64
Liberation (see Oppression/liberation)
Listening: naturalizing it, 21
Men: and women, 44-45; fighting for themselves, 61-62
"Mental health" oppression/liberation: and climate change, 77

Middle class: ending classism, 65
Mothers: pregnancy, 29; weaning, 30-31
Muslims: and circumcision, 33-34; and the South, Central, and West Asian Workshop, 63-64
Native American: and single and female, 57
Nigeria: contemporary women's issues in, 41-42
Oppression/liberation: of disabled people, 17-19; and choosing to circumcise a son, 33-34; of teenagers, 35-37; of women, 41-45, 55-60; 67; of men, 44-45, 61-62; of poor and raised-poor people, 45; of Black people, 46-50, 82-83; every oppression based on classist oppression, 50; of young adults, 51; Black English, 52; of Jewish elders, 53-54; of Jews, 54; of single women, 55-60; of gender non-conforming people, 64; of middle-class people, 65; countering Christian hegemony, 66; voluntary and involuntary immigration and migration, 67; climate activists ending all oppression, 71
Oppressor distresses: working on U.S. issues, 22; adult, in relation to teens, 35-37; of middle-class people, 65
Parents: pregnancy and delivery, 29; weaning, 30-31; "ADHD" and "autism," 40
Poems/songs/rhymes: 21, 28
Poor and raised-poor people: strengths of, 45
Pregnancy: and delivery, 29
Racism (ending): an evening on Black liberation, 46-48; sharing widely about, 82-83
Restimulation: when widely shared, 32
Sex: and sexism and my husband, 67
Sexism and male domination: single women ending it, 56; men freeing themselves from it, 61-62; tackling sexism with my husband, 67
Shisk, Diane: 69, 76
Society: based on classist oppression, 50; collapsing, 70
South, Central, and West Asians: liberation of, 63-64
Support groups/discharge groups: and considering voluntary and involuntary immigration and migration, 67
Sustaining All Life: at the Global Climate Action Summit, 71-73
Teaching/communicating RC: first weekend workshop in Korea, 5-14; and including disabled people, 17-19; working on U.S. issues, 22; working on chronic patterns together, 24-25; on the Tule Lake Pilgrimage, 78-81; planning what to say about a workshop, 84; naturalizing, at a music camp, 85
Teenagers: adult allies to, 35-37
Theory (RC): clienting only during sessions, 22; what Co-Counseling is, 27-28; fear of death, 31; the Reality Agreement, 34; what we know about human beings, 37; distress patterns and illness, 39; confidence, 53; every act being creative, 63; RC tools, 73; naturalizing explanation of, 85-86
Tule Lake Pilgrimage: all about, 78-81
Unions: working with environmental movements, 72
United States: working on U.S. issues, 22
War: and the environment, in Kenya, 16
Weaning: with attention, 30-31
Wide world changing: taking action on climate change, 3-4, 69-77; enormous opportunities, 70; Global Climate Action Summit, 71-73; communicating to RCers about care of the environment, 74; being warriors for climate and economic justice, 75; when capitalism replaced feudalism, 75; the situation is favorable, 77; Tule Lake Pilgrimage, 78-81; sharing widely about racism, 82-83; objective conditions right for a classless society, 83
Women: contemporary women's issues workshops in Africa, 41-43; men and women, 44-45; single women's workshop, 55-60; tackling sexism with a husband, 67
Workshops/gather-ins/conferences: first weekend workshop in Korea, 5-14; on war and the environment, in Kenya, 16; including disabled people at, 17-19; raised-in-RC family workshop, 20; bringing a child to, 23; on contemporary women's issues in Africa, 41-43; for young adults, 51; for Jewish elders, 53; for single women, 55-60; for South, Central, and West Asians in Europe and North Africa, 63-64; on middle-class people ending classism, 65; planning what to say about, 84
Young adults: contradicting internalized oppression of, 51; at Global Climate Action Summit, 71
Young people: raised in RC, 20; bringing them to an adult workshop, 23; connection with an unborn child, 29; and weaning, 30-31; allies to teenagers, 35-37; with "ADHD" and "autism," 40; at the Tule Lake Pilgrimage, 79

Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and 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 or her interaction with other human beings and his or 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 as the result of accumulated distress experiences (fear, loss, pain, anger, embarrassment, and so on), 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, yawning, talking). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," and so on) 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 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 website <www.cocounseling.org>.



Printed on recycled paper using soy-based ink

Present Time
719 2nd Avenue North
Seattle, Washington 98109
USA

