

Where From Here

Tim Jackins Webinar

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Tim: Well, welcome everyone again. These are complex things we are trying to make work, and they allow great things to happen, but it is going to take some practice. So, don't worry when things stumble a little bit. We will still accomplish great things.

I am the International Reference Person of the RC Communities. I agreed to do this job. Part of this job is for me to think about all of us in the communities and the situations we are facing in the real world. Then, my job is to put ideas out to you, not to tell you what to think but to help get you thinking.

As we've discovered in our work in the last, oh, decade now, we have a tremendous tendency, because of early hurts, to think alone. The human mind can have wonderful thoughts by itself but does much better in communication with other minds.

So, my plan for this event is to give you some of my thoughts, different ways that I think about our situation at least as solidly as I can make it on what we know as RC. I thought of this as a small first attempt, and it hasn't quite worked out that way. We are now up to 513 [attendees at the webinar].

I am delighted you are here. I know there are all different levels of RC experience here. I know people are from all around the globe. I thought of this originally as talking about the current situation in the US. So, my thoughts are mainly in that direction.

I can understand that the situation in the US could be very interesting if you weren't in the middle of it. The forces that are operating in the US are not

unique in the world. I hope this is useful to everyone who is here. Before this goes further, let's do our first experiment with a mini-session.

[Break for mini-session]

The first thing to say is I like our technical complications. Things do not have to be perfect. These things give us all a chance to work on distresses that were aimed at us where anything that could be interpreted as a mistake was pointed out sharply. We don't need to be perfect. There is nothing wrong in the fact that we don't know everything. We will keep going on making our mistakes and learning.

I like to look at things from first principles. It is backing up and trying to take a fresh look at everything. Given the amount of time we have, I will compress it.

To start with, one of the tendencies of the universe is to move toward complexity. You are currently one of the most complex products of the universe. We have a certain forebrain that allows us to interact with the universe.

Other life forms have had that too. The ones best known are Neanderthals and Denisovans. They made tools and did art work, and they are extinct now. There is a tendency among some scientists to ascribe that as being human's fault, that we must have wiped them out. I think that looking through the collection of distresses they carry, I think it's more likely there were simply challenges that they couldn't conquer.

Our species has had challenges that it barely survived. All of our ancestors came out of Africa and wandered in various directions, and some came back again. At some point, it looked like the numbers of our species got down to about 5000.

So, it isn't that we didn't have challenges that threatened our existence, but somehow we were able to meet all of the challenges so far and continue. That the complexity of our minds had allowed us to do a great variety of things and explore the world.

At some point, our species wandered into the Americas. It is pretty clear they came across the Bering Straits during an ice age. Much, much later, some Northmen hit the Northeast corner of North America. There is genetic evidence of traffic between South America and some South Pacific Islands.

So in North America, there have been many groups of us for tens of thousands of years. The ones that came from Europe were hunting a way to escape distresses that had been targeted at them. The earlier migrations, we just don't have enough information to know if anything but curiosity motivated them.

The later stages, while seeking escape from distresses, of course, brought them with them. While establishing communities that escaped some of the past distresses, they inflicted those past distresses on the people that were already there in familiar and in new ways.

The establishment of this country in some ways had progressive elements, and in some ways was as oppressive as we've always been. Those distresses have been part of our history and are part of all of the distress recordings that have been passed down to us who live here.

There is no way to change the past and no need to, but we do have to take responsibility for the effect of the past for carrying those distresses. Those distresses in this society are about to destroy it. Events have been out in the open in the last few years in a way that makes this quite obvious.

The difficulties of this society are all based on economic exploitation. The mistreatment of each other that is part of this society is aimed at enabling exploitation. An indication of the trouble that this country is in is the growing inequity in resources among people.

In good times or bad, in peace or in crisis, the owning class gets richer and richer and richer. As people die in large numbers because of the inequities, the wealthy grow more wealthy. Part of this maldistribution of resource also makes the economy unworkable.

So, it is absolutely necessary, not just desirable, that exploitation be left behind. The events in the last month in the United States have been what I

think of as a very expensive illustration of how bad things are. It demonstrates just how hurt and irrational this society has made some people.

This is the result of this economic system. It is not a mistake. The current administration will try to do much better things, but it would be amazing if they could challenge the exploitation on which they are based.

Though we have had some of the worst parts of this society demonstrated, and we have pulled back from the edge a little. That is a wonderful victory, and we can breath easier, but it is not a solution. So, what is the solution? We'll come back to that if there's time. [Scattered laughing]

Then, there are those of us in reevaluation counseling. Let's look at us. We started out in the early 1950s, and we have worked very hard for almost 70 years now. We have learned new information. We know things that weren't known before us. We know powerful things.

We know how to change lives. We know how to change our own lives, and we've proved that to ourselves over and over again. We have come to understand how the oppressions have come out of distress recordings. We have a good model of what goes wrong with people trying to function together.

We think the model is good enough if we can change the world. We think we can change all of the world with this model. You remember to think that. We have come a long ways with these tools and with each other. Societies are collapsing around us. We haven't fixed that yet. Our goal is to create the conditions where that does get fixed.

There's a lot of work we have to do. A sizable piece of the work is still in our own heads. I'm not doing what I think I can do and what I want to do yet. The confusions from my distresses still blow me off course part of the time. Less and less, as I do the work, but it still happens.

At this point, I have to repeat a comment I made about technical difficulties. It is okay that we don't do things perfectly now. We are in motion and learning, and mistakes are part of that, including hesitancies.

There are two threads of distress I want to look at quickly. One is the isolation every child seems to be forced into early in their life. The adults around us when we were small had been badly hurt. They couldn't play a role as either our counselor or as a reference point.

So, we looked out and saw no one like us. What we saw were the distresses that they wore, and the lack of attention that it caused. We may have tried for a day or a year, but at some point we gave up, and we stepped away.

You were in a rowboat tied to their dock and undid the rope, and you drifted off, trying to figure out what direction to head for. This had happened to your parents too. So, they couldn't recognize that it was happening for you. You left, and they didn't notice you left. We have all been marooned that way, and because this is such a common chronic we haven't recognized it in each other.

We never got the chance to learn how to build close relationships with each other. We are still there. We look, smile and wave at the plate glass window, but the idea that we could get closer or how to get closer just isn't in our minds. We would have had a wonderful time in childhood learning how to do that with each other.

The only hint of it I have ever seen is when I did a workshop of twins. They had a connection I haven't seen the rest of us have. So, there is a hint where it is possible. That is a big piece of the work we need to do now.

We need to do it for our own minds. We need to do it for our relations with each other. We need to do it to be able to reach people more effectively that we have with these ideas. How are you going to build a good society if you can't think about people?

This is not a theoretical problem. We don't get to sit home alone and figure it out. We have a big piece of work to do there, going after each other, trying to reach for each other. It is not easy. I know your life isn't comfortable, but it will seem like it when you try to work this material. It is very uncomfortable to see how hard being that way was on you and to realize the numbness we

had to acquire [to survive]. It is time we all came back from that. This is our first real chance to do it.

Second Strand: Our societies are full of oppression and exploitation. Groups are trained to dominate other groups. That training starts very young and creeps into every aspect of your life if you are in a society based on oppression.

We are trained to try to dominate each other from the beginning. We are often quite unaware of it. We argue and try to win arguments. We try to play together and try to do better than everyone else. We try to be the fastest, smartest, strongest, best singer. We were dominated by our older siblings, and we turned around and dominated the younger ones.

We are graded by who is smarter in school. There are hierarchies everywhere, at play, at school, at work, at church, and we are forced to accept this as the way things should be organized. Somebody should be able to tell you what to do. We think it is far more interesting to get minds to agree, that you find much better ideas and much better solutions when minds work into agreement.

We try to do that within RC as best we can. I am the big power in RC. I can make you do what exactly? Not a God damned thing! What I get to do is present you with ideas. I get to be in the position where I can discover things more quickly than most. I recommend positions like this. It forces you out of your hesitancy to try things and have a big life.

I bring ideas to you and try to interest you in them. If I have done a good enough job, it is not too hard to get you interested. Then 100,000 people around the world test these ideas, and if the ideas work well enough for enough of us, they stay around, and we add this to the model we have of how things work. It is a much more interesting way to do things. Given how well we line up with each other, it is clearly more effective.

But we all still have been hurt by patterns of domination. We all still act it out a bit when we are talking about a particular issue. Because I wasn't listened to as a child, I am sure you are not listening to me. I am sure you don't understand how important and correct what I am saying is. So, I am going to

say it again a little louder. If you don't agree, clearly I have to say it again. Or if it is clear you are not going to agree with me, I have to make sure I have the last word in our discussion, so you know that I am not being dominated.

Like many distresses, we act out the active oppressor end while feeling victimized by it. We are sticking up for ourselves as we step on other people. We have this done throughout our lives. We need to go back and look at how this got installed on us and discharge on those things.

This is what prepared the ground for all of the oppression to follow. Like with all our distresses, working on earlier things appears more effective than working on the last re-stimulation.

These are the two strands I want us to think about and work on. Working our way out of isolation and working on where we have been dominated and that we have no interest in ever dominating anyone else.

[After break]

So, we have things to work on. Often three aspects of getting through material are described. There is, of course, discharge, the thing we have discovered. There is the decision to not let a distress dominate us. There is acting in spite of distresses in the present. They are three very important aspects. They can get a little twisted sometimes.

Some people who feel very victimized by their distresses insist that they have to do a lot of discharge first, years and years of discharge because they want the feeling of the distress to change before anything else.

Some people say you have to act against it first. That has a slightly different tone to it. It can acquire the tone of "Stop being a baby and go do something." Not always the best tone to hear from your counselor.

The third thing is making decisions, realizing that no matter what distresses you carry, your mind can still decide things. We are not all powerful, but you have a mind that you can control. Your mind is yours. It changes because you change it. So, that we can each make decisions we haven't made before.

All three of these things are very useful in getting rid of distresses. Deciding to, acting to, and discharging. One part of decision is choosing a perspective. You get to choose and fight for a perspective for yourself. You don't have to adopt someone else's perspective, and you don't have to keep the perspective you had when you were badly hurt.

A perspective should be about what's real in the present and future, what's real about you, what's possible for you and what's the future you want to aim for. Most of us forget to choose a perspective or using the one we seem to always have.

There's a way we don't quite know how where it came from, so it just must be part of reality. I think we need to challenge the perspectives that we have carried with us from hard times. In particular, there have never been as many people thinking as clearly as there are in the present. That is a tremendously powerful factor.

Okay. So, now what do we do? Well first, very clearly, we have to deepen our relationships with each other. That goes hand and hand with deepening the counseling we do with each other. I want to build relationships with people that allow us to see where each of us has been most hurt and provide the resource that each of us is able to take on discharging and freeing ourselves from that.

It can't matter what it is, nor how long ago, nor how bad it feels. Distresses from the past can't matter. What must matter is we in the present and the relationships we are trying to build.

We still have a lot to learn about this project, and we can use all of the progress we make in spreading this process. We need to actively decide to broaden our lives with more diversity in the people we put ourselves in contact with.

Everybody is just like you, oddly interesting in their own way [chuckles] just like you and is fully capable of all the intelligent thought, caring and action as you are. No one is to be thoughtlessly excluded. We have been trained to exclude people. We have been trained to ignore their existence.

Without Covid, you'd be walking through hundreds of people and ignoring almost all of them. We ignore because of distress. We ignore because of distress, not for any other reason. Without distress, we would be like a small child who is interested in everybody.

Someone in a Zoom workshop not long ago, was telling me about being out with her one and a half year old child, and there was this unhappy looking old man not far from them. The mother noticed him because she was worried about him. The child noticed him and wanted to go give him a pebble. If someone looks sour at you, you drop them. You think you never looked sour?

We have work to do here. We have eight billion in the species to reach. We have to learn to go out after those with hostile patterns. If you saw any of the videos of the Washington DC insurrection, there were sort of two things in my mind about it.

One is that you could see how lost and distressed people were, and you could feel how scary it would be to try to reach for someone that lost, but no one is out of bounds. When we have stopped thinking of how to reach there, we are in trouble.