



Present Time

No. 182 (Vol. 48, No. 1)

January 2016

In this January *Present Time*, delegates from Sustaining All Life (a project of the RC Communities) report on their successful effort in Paris during the December United Nations Climate talks, people write about recent RC workshops in a number of African countries, and there is so much more.

For the April issue, articles and poems need to reach us by Tuesday, February 16, and changes to the back-pages lists by Monday, February 22.



Lisa Kauffman, editor

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

CONTENTS

Wide World Changing—3-32

- Making Bigger Changes*, Tim Jackins, 3-5
Sustaining All Life, in Paris, several people, 7-11
Tools for Ending Racism in the Environmental Movement, a handout from the Sustaining All Life project in Paris, 12
Connecting Racism and Care of the Environment, Alysia Tate, 13-14
Goals, Harvey Jackins, 14
Following the Lead of Indigenous People, Marcie Rendon, 15
Can Intelligence Take Charge? Harvey Jackins, 16
Miracles, Connection, and Leadership, Wytiske Visser, 17-18
Working-Class Voices in the Environmental Movement, Dan Nickerson, 19-20
Falling (poem), Peter Gruenbaum, 20
Giving Myself Permission to Be Anti-environmentalist in Sessions, Terry Day, 21
Catholics and Care of the Environment, Dulce Cisneros, 22
Making Good Use of Pope Francis's Visit, Ellie Hidalgo, 23
Full Responsibility, Harvey Jackins, 23
אם האירועים האחרונים בישראל / Responding to Recent Events in Israel, Tami Shamir, 24-25
Jews and Care of the Environment, J.G., 25
Change Is Possible, Harvey Jackins, 26
The Collapsing Society and Higher Education, Michelle Thompson, 26
Raising Funds for BLCD, Leah Thorne and Christine Sheppard, 27-28
A Fundraising Birthday Dinner for Sustaining All Life, Laurel Green, 29
The Functioning of the Future, Harvey Jackins, 29
Hope! Barb Molanus, 30-31
Facing Hard Feelings to Write for Liberation, Stephanie Abraham, 32

Counseling Practice—33-45

- The Fundamentals of Co-Counseling*, Harvey Jackins, 33-37
An Accidental Rediscovery, Harvey Jackins, 38
Poem, Gudrun Onkels, 38
Applying RC in South Sudan, Victor Batali Sillas, 39
Knowing Each Other More Fully, Tim Jackins, 40-41
Fighting for My Teenage Son, M—, 42-43
We Can Live Every Moment Well, Harvey Jackins, 43
Anesthesia, Surgeries, and Challenging Defeat, Pam Geyer, 44
Anti-discharge Patterns, Harvey Jackins, 44
Breaking Through Isolation, "Anne," 45
Pay Attention to the Client, Harvey Jackins, 45

Teaching, Leading, Community Building—47-62

- Highlights from the October Kenya Workshop*, Urbain Bamana, 47
The African Teachers' and Leaders' Workshop, Rosenell Nyakinyua, 48
Discussions of Theory, Harvey Jackins, 48
A Victory Against Fear, several people, 49
Building Stronger Communities in Ghana, several people, 50
A Workshop in Gulu, Jane Lucy Wambui Gachihi, 51-52
A Counselor in Practice, Harvey Jackins, 52
Many Workshops in Nigeria, Chioma Okonkwo, 52
The Southern Nigeria Leaders' Workshop, Ezinwanyi Ugoala and Kingsley Ibekwe, 53

Like a Sunrise for Me, N—, 53

יהודים יקרים / Counseling U.S. Jews on Events in Israel and Palestine, Dan Alter, 55

The Ending War Workshops, Theodoros Kakoulidis, 56
My Experience in RC, Wanjiku Kironyo, 57
Thinking About Young People at Community Workshops, Emily Bloch, 58
Quote by Harvey Jackins, 58

Applying RC in My Life, Jane Lucy Wambui Gachihi, 59
Sexism Affects All Our Relationships, Steve Thompson, 60
A Man Takes Leadership on Women's Liberation, Goof Buijs, 61
Using Sustaining All Life to Build Our Local RC Community, M'Lisa Bartlett, 62

All Manner of People, Harvey Jackins, 62

Liberation—65-83

- We Are Winners Against Racism*, Sujata Maini, 65
All Humanity Has the Same Goals, Harvey Jackins, 65
Musicians' Liberation, Nicola Ossher, 66
Immigrants, Bikku Kuruvila, 67
Ode to the ending of oppression by a white Protestant woman (a sonnet), Sarah Harre, 68

- A New Day for Elders*, Pam Geyer, 68
Female First, Diane Balsler, 69-70
No Unimportant Oppression, Harvey Jackins, 70
Including Gay and Bisexual Men in Men's Work in RC, "David Njinsky," 71-72
Cherie Brown in Jerusalem, Naomi Raz, 73
A New Information Coordinator for Birth Workers, Catherine Fischer, 73
Leading a Workshop on "Class Experience", Kirsten Johnson, 74-75
After Beijing+20, Ellie Hidalgo, 76
Classism Must Go, Harvey Jackins, 76
For Men, Too, Benjamin Altman, 77
Challenging Age-Related Oppression, Barb Molanus and Brooke Greenwood, 78
The Large Women and Female Allies Workshop, Betsy Ames, 79-81
The Importance of Play, Harvey Jackins, 81
The Decision to Have (or Not Have) Children, Anne Koplinka-Loehr, 82
Intergenerational Movie-Going, Emma Roderick, 83

Appreciating *Present Time*, 84

RC on the Internet—85-87

Information Coordinators—88-90

Posters, T-Shirts, Hankies, and Pins—91

Publications—92-98, 100-104

Translation Coordinators—99

CDs—105-106

Videocassettes and DVDs—107-109

Ordering Information—110

Present Time Subscriptions—111

Reference Persons for Organized Areas—112-115

International Reference Persons, International Liberation Reference Persons, International Commonality Reference Persons, and the Re-evaluation Foundation—116

Teachers in Developing Communities—117-122

Re-evaluation Counseling Contacts—123-124

Workshops—125-126

Index—127



APPRECIATIONS

Layout: Amanda Martinez, Katie Kauffman

Typesetting: Amanda Martinez, Katie Kauffman, Valerie Jaworski

Editing: Lisa Kauffman, Katie Kauffman

Proofreading, shipping, and other help: Barbara Boring, Teresa Enrico, Shani Fletcher, Hugh Geenen, Yuko Hibino, Mary Hodgson, Gordon Jackins, Tim Jackins, Truus Jansen, Valerie Jaworski, Katie Kauffman, Lisa Kauffman, Sooja Kelsey, Amanda Martinez, Sandra McDonald, Marion Ouphouet, Gale Picker, Mari Piggott, Ellie Putnam, Rachel Wilson Rodriguez, Jayne Schauer, Diane Shisk, Dvora Slavin, Steve Thompson

Cover photo: Climate March in Quebec City, Quebec, Canada, © Robert van Waarden/Greenpeace. Used under CC BY / Desaturated from original

Art and photography: Urbain Bamana, Steve Banbury, Barbara Boring, Lance Cablk, Chen Pingjun, Damien Cook, Nicole Cooney, Daphne Dertien, Stan Eichner, J. Eisenheim, Alan Epstein, Maura Fallon, Carol Fontein, Carly Frintner, Liam Geary Baulch, Vicky Grosser, Yuko Hibino, Carla Hinojosa, Margo Hittleman, Bill Home, Tim Jackins, Holly Jorgensen, Sara Kallai, Lyndall Katz, Katie Kauffman, Lisa Kauffman, Fred Keller, Markku Kettunen, Anne Koplinka-Loehr, Kristin Larson, Nancy Lemon, Anne Mackie, Amanda Martinez, Elena Moses, Hauwa Musa, Marion Ouphouet, Monnie Paashuis, Marty Pottenger, Ellie Putnam, Simone Rendon, Pam Roby, Shira Rosen, Diane Shisk, Randy Smith, Kaisli Syrjänen, Nikhil Trivedi, Frank Van den Heuvel, Rob Venderbos, Wytiske Visser, Lisa Voss, Matt Weatherford, Elea Wright, Sky Yarbrough, and various contributors at a young adults' workshop

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

Making Bigger Changes

Tim Jackins,¹ at the Southwest USA Teachers' and Leaders' Workshop, November 2015

You are the high point so far in the development of complexity in the universe. That's you. You get up and you feel horrible every morning—and you are the best there is!

Just what are you waiting for? Something better? Well, in a sense we all are waiting for something better. We got stuck in our distresses early, when things were hard and should have been better and couldn't have been. And so we are frozen in distress, waiting for things to get better, not being able to keep a perspective that says, "You're the best. If you want it better, you're the thing that will make it better."

We have the capability of learning more and more, of being more and more aware, of cooperating more and more with other intelligences like ours. We're *it*, and yet we feel small and overpowered. We wait for someone with more clarity and initiative and power than we think we have, to make it different for us. That's a big confusion—one that almost all of us have. And it's not an accident. It's not an accident at all.

We live in a society that can perpetuate itself as long as almost everybody is badly confused. If we had any idea of how powerful we are, how well we think, and how much other people want to function with us and figure out better solutions, society wouldn't have a chance of holding on to its rigidities. But all of the distresses installed on all of us keep us separate, not able to work together, trying to do good things but feeling small and isolated.

BEING PUSHED INTO ACTION

It's interesting that at this point we are being pushed out of that position. It would be nice to say that we have recovered and those patterns don't affect us anymore, but it's not true. We are being pushed out of them by the fact that distresses, mired in our current economic system, are destroying the world. That's a fairly good motivation. We can feel small and alone and helpless and still know that we've got to do something, when things are bad enough.



NICOLE COONEY

The problem has always been that big changes only occur out of desperation. We don't get a revolution because people think that it's time for a change so the world can be better. We get it because people have nothing left to lose, essentially, and feel desperate about it. That motivation is playing out² now, to a certain extent, with the climate.

No big change has happened from rational guidance, from minds thinking about it clearly. There's always had to be a tight corner before something happens. That tight corner is coming now, and so change will occur, whether or not we can think about it.

A NEW FACTOR

But now is the first time, I think, that a significant number of people are dedicated to trying to think about the whole situation—about what's going on³ not just for themselves but for all of us, and increasingly for all life forms. And a significant number of those people have a tool for getting their minds to think better, anytime they choose to use it. That's the interesting thing about us—that we can get our minds back if we do a little work. We get confused about it, feel that it takes too much time, that it should go faster. Maybe we don't use the tool as effectively as we might. But we are here because we don't get confused about it for very long.

DOING MORE

We get to go out now, even though we're scared, and try to interrupt the enormous harshness, the big oppressions, the big irrationalities, that function in our systems. There is the racism, the sexism, all the confusions about sex and gender, the anti-Jewish oppression, and more. We can go out and interrupt those things, keep them from being acted out and passed on. We can be part of the beginning of the end of them.

You can do far more than you are aware of. All of us can. And we struggle to do it. One of the best things to

continued . . .

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

² "Playing out" means being acted out.

³ "Going on" means happening.

WIDE WORLD CHANGING

... continued

do, because of this material,⁴ is to do anything. Anything. It hardly matters what or how small it is. The fact that you move against the distresses that have held you in place is important.

It is important for your next session that you said one word out somewhere when people were loudly voicing some upset. Maybe you just said, "I don't think like that," and then walked away. That would be fine. Any little step clarifies in your mind that you know something, that you can do something. And you'll have great sessions because of it. You'll know how afraid you were to say, "I don't think so." You were waiting for someone to hit you, or blow up⁵ at you, or do whatever people did at other times in your life that left you small and quiet and waiting.

There will be ways to handle the irrationalities that have seemed so strong in the world. We have some basic understanding of them, but we don't yet know

⁴ "Material" means distress.

⁵ "Blow up" means act very angry.



THE GRAND CANYON, ARIZONA, USA • CARLY FRINTNER

fully how to handle them because we've never done it. We haven't tried.

LEARNING BY TRYING

You don't need to know the answer before you try something. You don't need to have a picture of what the product will be at the end of getting rid of all oppression, or how an economic system will function that doesn't oppress everybody, before you start. The fact is you can't know. It's too big, too complex; things change too much. But you don't need to know. A lot of us feel like we need a defense of knowing everything, of knowing how to respond to every single thing. A good response is, "I don't think so. I don't know, but I don't want it to go that way, and I will try to figure out other things that don't go in oppressive directions. I will try to figure out how we can make sure that everyone has enough to have a good life. I don't know how, but I want that, and I will work in that direction." That's enough for you to begin feeling your way around out in a bigger world.

We learn by trying things out—by seeing how they work, or don't; discharging on how restimulating it is; and then trying again and learning a little more. Each time we refine the way we understand the world and the way we interact with it. There doesn't seem to be any limit to this for any of our minds.

MAKING UP OUR MINDS

Being able to discharge on things is important, but we can make up our minds⁶ in spite of anything we haven't yet had the chance to discharge. Our minds can still make good, sharp, important decisions and hold to them.

We don't have a lot of that going on around us, and we're not encouraged to decide against the noise of society. So most of us don't get any practice in making up our minds in opposition to anything, but especially in opposition to our distresses. This is a place where we have to decide something. We have to decide not to go along with the noise of our distress. It doesn't mean we won't have the feelings—we will, until we discharge them—but we don't have to believe them. We can refuse. We can stand against the pull of distress.

People have always known how to do this. Many of the people who are remembered in our family histories are those who stood against their distresses in harsh times, who didn't give up, who didn't act on their fears. They stood there, when everyone else was running. Just

⁶ "Make up our minds" means make a decision.

their standing there, not giving in to their distresses, makes them memorable and lets people use that image. “This is the epitome of our people. This person stood up, and we are still a people because of it.”

What we haven’t known is that it’s not just exceptional people who can do this. Everybody’s mind has this capability. We haven’t understood what was involved in it. I think we can figure it out.

You can stand against anything. You can make up your mind because you think something is true, even if everybody else thinks it isn’t. You can do that. You have your own mind; you have your own information. You can decide independently against restimulations about needing to go along, or others being smarter than you, or everybody being upset if you don’t agree. You can make up your mind, especially if you discharge discouragement about it and decide that it’s your birthright because you are human—not because you are special or different, but because you are human. You were born with it. You get to claim it and fight for it. The biggest fight, of course, is against the installed distresses. You have to say no to them. “No. I refuse. No, nope, nope.” In sessions you have to take that stance.

Fighting to be able to make a decision, fighting against discouragement in particular, is very useful, especially as society collapses. You may have noticed it’s collapsing more quickly? It would be nice if we sped up a little, too—tried to at least keep pace, even if we can’t get in front.

We need to continue figuring out ways to move more quickly through our distresses. We need to not be confined to the things we knew how to do before but challenge ourselves to take on⁷ bigger pieces. The discouragement confuses us about many things in our lives. And it is pervasive, a culturally common chronic pattern.

BIG BATTLES, BIG CHANGES

Who is going to contradict it? Everybody’s got it. They go ahead with life, feeling discouraged, just as we all do. Everybody trudges forward, not remembering that we might leap forward. We might leap forward with a smile on our face into big battles. We should enjoy big battles. We’re scared of them, but big battles are a time to change the world and make it different. That’s what you always wanted, wasn’t it? You wanted to play a role in making things better. Big battles give you that opportunity. They should be an enjoyable challenge for us—and they would be, except for the distresses.

⁷ “Take on” means take action on.

Society is getting a little shaky. It’s getting shaky enough that it can’t be hidden. This means that big changes are going to be made, and it would be nice if there was a lot of intelligence guiding them. You are one of the most hopeful sources of that intelligence.

We have all used counseling well, and we have better lives for it. But we have mainly reformed our lives. They’ve gotten better and better, less troublesome, but I don’t know of many people in RC, or anywhere, who have made gigantic changes in the way they live.

It may be that bigger changes are necessary for us to have full lives as humans, particularly in this time when things are rattling toward collapse. I guess the question is, how afraid are we of making a revolutionary change in the way we think, in the way we live, as well as in society? If we can’t change our lives in big ways, why do we think we can guide the change in the society? Are we still constrained by things that happened to us as children? Are we still just trying to be good kids and make it all work better instead of figuring out how we actually want things to be? These are some of the big questions we need to ask as we figure out how to use RC more intelligently and effectively.



NEW YORK, NEW YORK, USA • LYNDALL KATZ



Snapshots from Sustaining All Life in Paris



Sustaining All Life, in Paris

In late November and early December 2015, fifty Co-Counselors—twenty-five delegates and twenty-five volunteers—did a Sustaining All Life¹ project in Paris, France. They shared RC tools and what we've learned in RC about the connection between oppression and the environment with activists gathering in Paris during the COP21, the United Nations Conference on Climate Change. The following are reports written by delegates at the end of each day.

Friday, November 27

On Thursday and Friday many of us participated in two pre-Climate Talks events: the Conference of Youth and an Indigenous Conference, both sponsored by UNESCO (the United Nations Educational, Scientific, and Cultural Organization). We talked to people, handed out flyers, generated interest in our work, and attended events held by others.

At the Conference of Youth we had a workshop in the program: Young People Ending Racism in the Environmental Movement. Emily Bloch and Jean Charles² presented our understandings about the connections between racism and climate change, along with sharing the tools of RC. People did a mini-session, and four people spoke strongly about their experiences of racism as related to the environment. Sustaining All Life delegates Janet Kabue and Mari Piggott³

¹ Sustaining All Life is a project of the Re-evaluation Counseling Communities in which groups of Co-Counselors go to non-RC events and share what we've learned in RC about helping people take action to end oppression and save the environment.

² Emily Bloch is the International Liberation Reference Person for Young Adults and lives in Brookline, Massachusetts, USA. Jean Charles is an RC leader in Milton, Massachusetts, USA.

³ Janet Kabue is the Area Reference Person for Nairobi, Kenya. Mari Piggott is the International Liberation Reference Person for Young People and lives in Vancouver, British Columbia, Canada.

talked about how they've used RC in their work against racism.

The workshop broke into small groups of people of the global majority and white people to share experiences with racism and environmental degradation/climate change and racism in the environmental movement. Then people reported back to the whole group. It ended on a hopeful note, and people were enthusiastic.

On Saturday morning the Sustaining All Life delegates and volunteers will begin a weekend workshop in which we'll connect, discharge, continue our preparations, have fun together, and figure out more about how to get our word out.

Diane Shisk⁴



Sunday, November 29

Today a group of us—young people and Indigenous people—joined a sunrise event at the Eiffel Tower. It was organized by Indigenous/First Nations people. Using music, words, and drumbeats, they prayed for the people of the world and appreciated Mother Earth.

After reuniting for breakfast and a planning meeting, the Sustaining All Life group headed out for our first listening project⁵ of the week. We traveled by metro to Boulevard Voltaire, near the Place de la Republique

⁴ Diane Shisk is the Alternate International Reference Person for the RC Communities and lives in Seattle, Washington, USA. She was the leader, with Wytse Visser, of the Sustaining All Life project in Paris.

⁵ In an RC listening project, several Co-Counselors go to a public place and offer to listen to passersby about some important issue, such as racism or the environment. They may hold signs that invite people to share their thinking about the issue.

and nearer still to Bataclan, the site of the biggest death toll from the recent attacks on Paris.

The large march planned for today had been banned and instead activists had organized a human chain along the route of the march. We decided to do our listening project with the activists along a section of this chain. Early concerns about a heavy police presence weren't realized while we were there, though we heard later that many activists had been arrested and tear-gassed at Place de la Republique. In our location there was an exciting, happy atmosphere and we found it easy to engage with many people.

Once we started, it became easier and easier to talk to more and more people about Sustaining All Life. Many seemed delighted to find us and hear about our mission. Some gave us spontaneous hugs. One person invited us to the center of activism where she works, and we plan to do listening projects there this week. We invited many people to our workshops and other events.

After a quick take-away lunch, we made our way back to our hostel, where we reported back on highlights and lessons learned. After dinner we had support groups and a final planning meeting before bed. We are now finishing our day's work by writing this report at 11:30 p.m.

*Janet Kabue, Brian Lavendel,⁶
Michael Levy,⁷ and Seán Ruth⁸*

continued . . .

⁶ Brian Lavendel is an RC leader in Madison, Wisconsin, USA.

⁷ Michael Levy is the Area Reference Person for Santa Cruz, California, USA.

⁸ Seán Ruth is the International Liberation Reference Person for Middle-Class People and lives in Stillorgan, County Dublin, Ireland.

WIDE WORLD CHANGING

... continued

Monday, November 30

It has been a day of scouting for us.

This morning we all went to the COP21 site by train, bus, car—and bicycle! We couldn't get into the non-governmental organization (NGO) area, as it doesn't open to the public until tomorrow morning, but it was good to see the venue and how it is arranged. Although the security was extremely tight, there were a lot of friendly guards.

Today was a stellar example of how we're always trying to figure out what to do as we go. Diane has been organizing us at every step. As we are walking on the sidewalk, riding on the train, or waiting for a bus, she is directing us and presenting our next steps.

We walked from the COP21 site to the Lycée Rabelais, where our workshops and other events will be held. A small group of us entered to view the site, while the rest of us had mini-sessions outside.

Then we went by bus and train to Gare du Nord (a large railway station). Many activist hostels are located nearby, and we thought we might do listening projects in the area or even find a place to do small workshops. We took turns getting lunch, while those not eating scouted for places to post flyers and posters. Others did listening projects outside the station.



SUSTAINING ALL LIFE IN PARIS, FRANCE

Some highlights:

- Michael Levy spoke with a couple of people who didn't know about the climate conference, and he invited them to one of our events on Saturday. He also spoke to a USer who is here for Al Gore's Climate Reality Project and who was interested in what we are doing. We are going to get him in touch with Co-Counselors in his RC Region.

- As we left this morning for the COP21 grounds, Glen Hauer⁹ met a man staying here at our hostel who did not speak English or French. Glen asked Juan Manuel Feito Guerrero¹⁰ to speak with him, and Juanma rode with him all the way to COP21. He learned that the man had come to the Paris climate talks as a representative of many communities in the Amazon River region and that he had traveled six days to get here, four of them through the jungle. The man was grateful to meet us, as he speaks "only" his native language and Spanish and is not familiar with the ways of white people. Juanma will ensure that he has lots of support while we are here.

- On Sunday evening, Canadians Mari Piggott, Beth Cruise, and

⁹ Glen Hauer is an RC leader in Berkeley California, USA.

¹⁰ Juan Manuel Feito Guerrero (Juanma) is an RC leader in Bilbao, Bizkaia, Euskal Herria (Basque Country).

Bo-Young Lim¹¹ went to a "Meet and Greet" sponsored by the Canadian Minister of the Environment and Climate Change. They didn't know if they would get in, or what they would say, but they knew they should be there. They greeted the minister and met other delegates to COP21. Imagine their surprise when they saw the minister again today, waiting in the security line to enter the COP21 grounds. They took advantage of the opportunity to speak to her one-on-one about Sustaining All Life, and she was interested in what she heard.

We returned to the hostel to do our work, meet in constituency groups, and have dinner and an organizational meeting. We should get to bed soon, as some of us are going to the COP21 grounds before breakfast, to get ahead of the crowds and post flyers and meet people.

Janet, Brian, Michael, and Seán



Tuesday, December 1

Today was the first day we were allowed into the Climate Generations area—the "civil society area" of COP21 where many organizations have stands, exhibits, films, and lectures.

Diane found a vacant space and a large empty table, which she occupied with our literature. It did not attract as much attention as we wanted, so later we moved the table closer to a walkway. Immediately many more people stopped to read and talk to us. We also found two other spots to set up literature in other parts of the huge conference halls. All this proved valuable for meeting people. (Because we are not registered with

¹¹ Beth Cruise is an RC leader in Victoria, British Columbia, Canada, and is the editor of the RC journal *Sustaining All Life*. Bo-Young Lim is an RC leader in Brampton, Ontario, Canada.

the United Nations as a non-governmental organization, we have no official space on the COP21 grounds.)

In the afternoon we did two workshops. The first was Young People at the Forefront of the Climate Movement, led by Emily. It attracted a small but enthusiastic group, some of whom expressed great interest in learning more about RC. The second was Sustaining Indigenous Life Worldwide, led by Marcie Rendon.¹² It also attracted a small, enthusiastic group. One woman attended both workshops and decided that she would come back tomorrow to take our RC fundamentals class.

In addition to our tables and workshops, groups of us conducted listening projects throughout the day in various places in the building. Most of the people we listened to did not have high hopes for the governmental part of COP21, but some were hopeful about what grassroots groups could do. Almost all were happy to have run into¹³ people who listened to them thoughtfully.

This evening we gathered and shared lots of hopeful stories about people we'd met during the day, including from Senegal, Bangladesh, Hawaii, Scotland, Suriname, India, Mexico, Ecuador, Haiti, Mali, and the Philippines, as well as from North America and Europe.

One of us had met the director of an African federation for environmental organizations and had listened to him and told him about our work. He'd said that racism and colonization are the "big elephant in the room" (a major issue not being discussed) and that we are the only organization to have brought them up.¹⁴

¹² Marcie Rendon is the International Liberation Reference Person for Native Americans and lives in Minneapolis, Minnesota, USA.

¹³ "Run into" means met, encountered.

¹⁴ "Brought them up" means talked about them.

This evening Diane pointed out that our delegation is being led by two working-class white women and had us pair up by gender and discharge about sexism.

We delegates and volunteers have a wide variety of skills and varying amounts of attention for the tasks we are undertaking. For example, some of us find it difficult to reach out to new people all day long, while for others it is fairly easy. Together we have been able to support each other well and accomplish a lot.

Janet, Brian, Michael, and Seán



Wednesday, December 2

Today was the day we became an established presence at COP21. In addition to the large table we were using yesterday, Diane helped us acquire an official space in the Climate Generations area. We now share a booth with an African NGO.

At our various spaces, we did listening projects and had countless conversations in which we continued to build relationships and invite people to our events.

Mari led a young people's caucus (a support group) in a public open space in the center of the venue. It grew to twenty-five participants, as young people passing by joined. The group played a game and did a go-around on what was hard and what was good about being a young person at COP21. Rob Venderbos¹⁵ said, "People who came were relieved to be among young people. You could see them relax, and they all left feeling better. I think they'll feel more connected to all the young people at COP21."

¹⁵ Rob Venderbos is an RC leader in Wergea, the Netherlands.

Another winner today was a decision to hold our planned forum in a large unused open space on the grounds of COP21. The forum was led by Teresa Enrico,¹⁶ Mari, and Seán. Volunteers walked around with signs and invited activists to share three- to five-minute stories of hope and courage. Once it started, those walking by were attracted by the energy in the space. The forum stood out among the events at the COP21 as one of the only places where people could hear about each other's activism and cheer each other on. Among the stories were those of a woman doctor from Afghanistan who'd decided she could save more lives by climate activism than by being a physician, and a man from Guinea who'd exposed the parties responsible for deforestation and been subjected to harassment and threats as a result. The group broke into spontaneous applause during the presentations. We had time for twelve activists to share their stories. We also did mini-sessions. Several folks asked when it would happen again!

Jenny Sazama and Alima Adams¹⁷ offered a fundamentals class that included two young adults, one from Taiwan and another from the United States, and a man from Italy who is making a documentary about humans and climate change.

Wytske Visser¹⁸ led a workshop for climate activists. There were nine

continued . . .

¹⁶ Teresa Enrico is the International Liberation Reference Person for Pacific Islander and Pilipino/a-Heritage People and lives in Seattle, Washington, USA.

¹⁷ Jenny Sazama is the International Liberation Reference Person for Allies to Young People and lives in Jamaica Plain, Massachusetts, USA. Alima Adams is an RC leader in Cambridge, Cambridgeshire, England.

¹⁸ Wytske Visser is the International Commonality Reference Person for the Care of the Environment and was the leader, with Diane Shisk, of the Sustaining All Life project in Paris. Wytske lives in Ljouwert, Fryslân, the Netherlands.

WIDE WORLD CHANGING

... continued

participants, six of whom stayed for a support group afterward.

All along the way we are pushing ourselves and each other to share more and more fully what we know about humans.

Janet, Brian, Michael, and Seán



Thursday, December 3

Today we led ten—yes, ten—events in Paris! *Très bien!*¹⁹

The morning started with Emily leading a workshop for a group of young people who are staying here in our hostel who've come from around the world for a YMCA climate camp. Youth from Myanmar, Réunion, and Switzerland attended the workshop. Said Emily, "They were all excited about Co-Counseling and continuing our relationships and were grateful for the chance to show their feelings." Janet will offer them a workshop on racism tomorrow morning.

Those of us who weren't part of the workshop had a (much needed!) session.

Then it was off to²⁰ COP21! Several of us did a listening project by walking down a long lunch line with a sign saying, "How do you think oppression affects the climate movement? We'd like to listen." It was successful, because people had nothing to distract them from engaging with us.

At our midday fundamentals class, led by Jenny, three young adults got excited about human connection and discharge being the answer to climate change. One young adult man from Scotland said he had been about to quit²¹ his activism but had

¹⁹ *Très bien* means "very good" in French.

²⁰ "Then it was off to" means then we embarked for.

²¹ "About to quit" means on the verge of quitting.

changed his mind after his turn in front of the group!

We staffed our tables and booth as usual and continued to have many interesting conversations with people from around the world.

Hemaima Wiremu²² led a well-attended (ninety participants!) forum on how people's communities have been affected by climate change. A woman from Peru spoke with passion and blunt truth. She said that women are the leaders in her community in spite of the violence they face every day, not only in the community but also in their own homes, and that they'd decided they would not tolerate the violence anymore. Also powerful were two young Indigenous men, from Alaska and Hawaii. A Brazilian woman living in Rome who shared her story in front of the group commented as she left that "this was the true 'people's space' at COP21."

²² Hemaima Wiremu is an RC leader in Otaki, Kapiti Coast District, New Zealand.



SUSTAINING ALL LIFE IN PARIS, FRANCE

We offered three caucuses today—for youth, for women, and for activists.

Barbara Love²³ led an ending-racism workshop attended by thirty-one people. Liam Geary-Baulch²⁴ brought to it a group of students and faculty who were from a network of "historically Black colleges and universities" in the United States. They loved the workshop. One said simply, "This is a breath of fresh air."

During the day, a film crew asked Seán, "How do you feel about everything that is going on²⁵ here?" Seán said he was hopeful about the people but not about the governments, because they were too influenced by corporations and the wealthy. Afterward he asked the crew whom they were filming for, and they replied, "The French Ministry of Foreign Affairs!"

The evening finished with a reception packed with all of us and a large number of invitees, many of whom we got to talk to over the course of the evening. The event reflected the personal contact and relationship building we've been emphasizing all week. It was catered by students attending the hotel school we've been using for our workshops, and they carried plates of elegant hors d'oeuvres around the room. There was a French flag on the door with a black ribbon, and we learned that seven students from the school had been killed in the recent Paris attacks.

Another powerful day for all of us, and many others.

Janet, Brian, Michael, and Seán

²³ Barbara Love is the International Liberation Reference Person for African-Heritage People and lives in Amherst, Massachusetts, USA.

²⁴ Liam Geary-Baulch is an RC leader in London, England.

²⁵ "Going on" means happening.

Saturday, December 5

I am writing this report from 34,000 feet.

To say this has been an intense week would be putting it mildly. I think many of us surprised ourselves by the limits beyond which we were able to push. Friday was so filled that we didn't have time to write a report.

Also, many members of our team left on Friday. In our group farewells, we appreciated the leaders, the organizing team, the French RC Community, the translators, and the young people and noticed what each person and group had brought to the team. It was moving. Many of us had a mini-session on not wanting to leave.

Speaking for myself, I have to say that everyone was amazing! We pulled off²⁶ a logistically challenging, deeply human project. What an honor it was to be a part of the team.

This report is not going to have as much scope and detail as previous ones, because our reporting team has gone its separate ways, but here are some bits:

At noon on Friday we held a forum, with only ninety minutes to get it organized. To invite people, we carried signs, seen by hundreds, that said, "How has climate change affected Indigenous people? We want to listen to you!" The response was enthusiastic. We heard from a First Nations elder and leader from Canada who said he was growing impatient with the governmental climate negotiations. He reminded all of us that everything, everything, everything comes from Mother Earth and that all humans need to reclaim their connection to the Earth.

²⁶ "Pulled off" means accomplished.

Later Wytske led a workshop on classism. It was small, but people commented that "the whole world needs to know about this work you are doing."

We also held another youth caucus in the middle of the Climate Generations area. Several clusters of young people and young adults—each cluster being led by one of our delegation—were sitting on the floor, deeply engaged with each other.

Even though many of us have left Paris, the work goes on. This weekend is the People's Climate Summit and Global Villages Alternative in Montreuil, a suburb of Paris, and our team is offering three programs there—two workshops on racism and a forum on the early impacts of climate change.

This morning Niti Dandekar²⁷ led the forum The Impact of Climate Change on Developing Nations and Oppressed Communities. She had a full room—about twenty-five people—and speakers from Gambia, Indonesia, Senegal, Nigeria, and

²⁷ Niti Dandekar is the Regional Reference Person for India and lives in Pune, India.

Zimbabwe. At the end people were eager to stay and talk.

Ellie Putnam²⁸ reports that at Barbara and Wytske's workshop, Eliminating the Effects of Racism in the Environmental Movement, people kept coming in and were totally receptive to everything Barbara and Wytske said and did. There was also great support from the organizing team.

Yay for us!

Tomorrow our young people and young adult team will offer the workshop Young People Eliminating the Effects of Racism in the Environmental Movement.

Today Diane led a workshop for the French RC Community. They did mini-sessions in public in front of Bataclan, where many were killed in the recent Paris attacks. Frédérique Braguier²⁹ reports that "people around us were intrigued."

Brian

²⁸ Ellie Putnam is an RC leader in Seattle, Washington, USA.

²⁹ Frédérique Braguier is an RC leader in Pau, France.



THE SUSTAINING ALL LIFE PAMPHLET TRANSLATED INTO VARIOUS LANGUAGES

Tools for Ending Racism in the Environmental Movement

Racism* damages and divides everyone. It shapes and perpetuates the inequities of our societies and has become a part of our societal institutions. It limits the access of the majority of the world's population to the resources of society. Racism is maintained by violence, threats of violence, misinformation, lies, isolation, and greed. In the form of slavery, apartheid, and racial discrimination of many kinds, it has damaged or destroyed the lives of hundreds of millions of people.

Because of European-centric racism, human-caused climate change and environmental destruction disproportionately impact Africans or African descendants, Indigenous people, Asians or Asian descendants, Pacific Islanders, Latinos/Latinas, Chicanos/Chicanas, Mestizos/Mestizas, Arabs or Arab descendants—people of color. Also because of racism, the mainstream environmental movement in the globally dominant nations has been slow to redress this destruction and has marginalized or excluded the perspectives of people in these groups. This unaware and unchallenged racism has made the movement unwelcoming to these populations.

Although racism is aimed at particular sections of the population, it corrodes and corrupts the entire society—severely limiting the society's progress, and the progress of every individual within the society toward a full and meaningful life. Racism also limits the effectiveness of the environmental movement, by keeping it from being strong, diverse, and united.

To end racism, policies must change, racist behaviour must stop, the injustices from racism must be redressed, and all people must recover from the damage done to them by racism. Healing the damage done to individuals by racism is not the same as ending racist policies, but only by healing this damage can we be confident that racist behaviors will not continue and that racist policies will not reappear in other guises.

* We define racism as the one-way, systematic, institutionalized oppression of people on the basis of skin color or the presumption of membership in particular racialized groups.

To fully eliminate racism, we must heal three forms of damage:

1. The corruption of the minds and spirits of those who have been conditioned by society to be the agents of racism
2. The damage done to everyone in the groups of people who have been targeted by racism
3. The damage to the oppressed groups' attitude toward themselves, causing them to believe racist misinformation about themselves and other members of their group

All three forms of damage can be healed if people can be listened to well and supported to release their accumulated distress. Doing this healing work frees people's minds from the damage of racism and allows people to feel good about and value themselves. It can help people think about how racism is acted out in the environmental movement and the broader society, and how that can be addressed. It can help them cooperate across lines of oppression and take action to set things right.

We all need to heal from the effects of racism to be able to create a united movement to end environmental degradation and restore the environment. This is not quick or easy work. Many of us resist it. We may feel that we have been able to succeed in life only by not showing anyone how much we've been hurt. We may feel ashamed of or embarrassed by our feelings. We may feel it would be unbearable to look at and to feel them again. Perhaps this is because we have had no opportunity to tell our stories or have not been treated well when we have tried to tell them.

We may have survived by numbing ourselves to the damage we carry and by assuming we will never be free of it. In Sustaining All Life we have learned that it is possible to heal the emotional damage from racism and internalized racism, and we offer the tools to do this. Healing from the effects of racism is not a substitute for taking action to end institutional racism, but it is a vital part of the work to end racism. And it is vital to becoming widely effective in the work to end the destruction of the environment.

Connecting Racism and Care of the Environment

For years it was very difficult for me to see how care of the environment was my issue. In the United States, white people are usually shown as the key leaders of environmental work, so it felt like a “white people’s issue.” So many other issues are affecting black people and other people of color in my country—issues like racism, poverty, gun violence, and mass incarceration—that I could not see how to make care of the environment a priority for me.

This changed after I attended the Environment and Racism Workshop led by Barbara Love (the International Liberation Reference Person for African-Heritage People) and Diane Shisk (the Alternate International Reference Person).

Barbara helped me see that what is happening with the planet is just an extension of the racism, colonialism, classism, and other forms of oppression that have been used to exploit our people for centuries. Our own homelands have been forced to build economies based on one “cash crop” or industry—often to the detriment of the very environment we rely on (for example, Angola’s complete dependence on oil to fund all of its governmental operations).

It is interesting for all of us, but particularly those of us who are people of the global majority, to discharge about the idea of “home” and “land” in exploring our connection to the planet, to the environment. Indigenous peoples had their lands stolen from them. Most of us people of the global majority in the United States were either forced

to leave our homelands or fled under extremely oppressive conditions. Many of us experienced brutal wars carried out or supported by the U.S. military. Many of us still live in segregated areas with few resources—areas that were forced on us when our families arrived here. (Some of my family members fear spending time outside in the summer, because of the number of shootings in their neighborhoods.)

As USers we also have other work to do. The United States carried out the genocide of Native peoples to become a nation. As capitalism advanced, the country began acting to keep oppression in place throughout the world. Currently our country exploits vast amounts of the world’s resources and labor, often by means of our ongoing support of and involvement in conflicts and wars throughout the world. Thus any of us who live here, regardless of our individual class status, have lots of work to do on the role our country plays in relation to the rest of the world.



MAURA FALLON

At the workshop, Rudy Nickens (the Regional Reference Person for Iowa, Kansas, Missouri, and Nebraska, USA) led a powerful group on the events in Ferguson, Missouri, resulting from the police killing of the unarmed African American teenager Michael Brown. He explained why it is important to get involved in the Black Lives Matter movement. He said it was important that those of us with more “comfortable” jobs or lives become visible supporters of this movement and show that we stand with other Black people (often young people) who are expressing their outrage at the exploitation and violence.

Rudy, Barbara, and Diane all encouraged white people to experiment with challenging racism among other white people. One white woman shared her experiences in going door-to-door in white neighborhoods asking people to put Black Lives Matter signs in their yards. It was a way to interrupt racism—and show white people their goodness and caring—right then, right there.

Finally, I could begin to see how care of the environment is related to my life and the things I care about. There are many roads into this issue.

I also got to discharge about feeling like “I can’t look at one more thing” and the early hurts that left me with that recording. Barbara encouraged us to discharge any feelings that “we don’t want to clean up a mess that white people made.” We must do this. This is our planet.

continued . . .

WIDE WORLD CHANGING

... continued

Barbara, Rudy, and Diane all helped me understand that anything we can do to stand against capitalism and the exploitation of humans is a step toward fighting for our entire planet. It is a good time for all of us to try things, in and out of RC, and be visible in standing against all forms of oppression.

I am now thinking about ways I can help my friends and colleagues think about the interconnections between the brutality of our criminal justice system and the exploitation of our planet. I am thinking about conversations I can start with people doing environmental work on how to make sure they are including Black people in those efforts. I am encouraging leaders in my RC Community to try going to more rallies, demon-

strations, and other events, particularly ones where Black people will be present.

I also want to work more on the idea of “comfort” as a Black U.S. middle-class person, in the context of the environment. I think we have been taught that we can “succeed” our way out of racism and that the goal is to become upwardly mobile—that this is the way to show we are not limited by racism anymore. I think it’s important for us to discharge on the lies we are made to believe about what a “good life” actually means. We need to be able to think for ourselves about how we want to use our minds and our attention—not just build our lives around the constant messages that tell us to make more money and buy more things.

I think we need to be careful as RCers about telling people that there are certain ways they should live their lives, or certain things they should do, in order to claim the care-of-the-environment issue as their own. We can stretch our minds to think about the many ways this issue intersects with those that are central to other groups. We can listen to people in other groups and ask them what they think, and we can try many different things as we work on this. I am excited about the possibilities.

I would love to hear about how other global majority people are working on this issue.

Alysia Tate

Chicago, Illinois, USA

Reprinted from the RC e-mail discussion lists for RC Community members and for leaders of wide world change



HAWAII, USA • DIANE SHISK

Goals

One needs goals for oneself. One needs goals for one’s family, for one’s groups, for the community in which one lives. One needs goals for humankind as a whole, for our entire species. One needs goals for the entire world of living things. Finally, one needs goals for the universe.

*Harvey Jackins**

From “The Necessity of Long Range Goals,” in *The Human Situation*

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

Following the Lead of Indigenous People

I have been thinking about *This Changes Everything*.¹ In the book, Naomi Klein says that “Indigenous land and treaty rights have proved a major barrier for the extractive industries in many of the key Blockadia² struggles.” And that “even more critically, many non-Natives are also beginning to see that the ways of life that Indigenous groups are protecting have a great deal to teach about how to relate to the land in ways that are not purely extractive.” In the movie, she postulates that everyone (and this includes the folks in RC whom we call people of the global majority) needs to seriously consider following the lead of Indigenous people worldwide when taking on³ environmental activism.

Chicago (Illinois, USA) has one of the largest Native American communities in the country, because it was one of the main cities in the U.S. government’s Relocation Program for Native Americans in the 1950s and ’60s—a program to move Native people off the reservations (another assimilation program) and into the city to be trained for industrial jobs in the workforce. Chicago is home to the ironworkers’ union, which many Native men belong to and get trained in. Chicago is also home to one, if not the first, of the Native American Indian Centers in the United States.

There are also large numbers of Native people in New York City. (That Indigenous people are leading the environmental movement was evident at the September 2014 New York City People’s Climate March.) Boston (Massachusetts, USA) also has a large Native American population and an Indian Center, as do the U.S. cities of Oakland and Los Angeles (California), Seattle (Washington), and Portland (Oregon). Milwaukee (Wisconsin) is another large U.S. city with a large Native American population.

None of these cities have large, if any, Native American constituencies in their large RC Communities. It is hard to follow the lead of a people if you do not know who they are or what they think, if you ignore their existence or cannot see the importance their knowledge might have for your continued existence. For example, two Native American tribes near Seattle are purchasing land on higher ground to move their people to because they “know” that the land they currently live on is going under water. (Google Hoh Tribe land purchase.)

When we talk about climate change and care of the environment, we are past the point of being “fair” in a politically correct way. I spoke at a gather-in in Seattle (Washington, USA) to raise money for the RC Sustaining All Life project that was going to Paris for the December 2015 United Nations climate talks. I said that we (the world in general) are way past the point of being “fair,” that folks of various oppressed groups are going to have to discharge on the fact that they are not going to get “their fair share.” We, the human race, are at a point in our history when we need to discharge on the fact that we don’t have the time or the resource to “get our fair share.” That “fairness” would require the continued degradation of the available resource. No one gets their promised land, no one gets reparations, no one gets to have their version of “the American dream” and preserve the environment so that it continues to be habitable for humans. I referenced how in RC family work, parents are told to not give their children the “wanted” cookie but rather have them discharge the disappointment. We are at that point in time when we all need to discharge on the fact that we are not going to get our cookie *if* we are serious about taking the necessary actions to preserve the environment for the continued existence of the human species.

Marcie Rendon
International Liberation Reference
Person for Native Americans
Minneapolis, Minnesota, USA
Reprinted from the RC e-mail discussion list
for leaders in the care of the environment



J. EISENHEIM

¹ A book (*This Changes Everything—Capitalism vs. the Climate*) by Naomi Klein, and a movie based on the book

² Blockadia is term for the ways in which regular people, all over the world, are engaging in direct action to stop the extraction and transport of fossil fuels.

³ “Taking on” means undertaking.

CAN INTELLIGENCE TAKE CHARGE?

Society has been something like a great unthinking creature, even though its individual members have been human beings who sometimes think.

Is it possible at the present time that human intelligence can at long last deal successfully with social irrationality? The record of the past would seem to be one thousand percent against this possibility; but there are some new factors present and growing that in my judgment indicate precisely this is now on the agenda for humankind.

One of these factors is that society has already evolved through many stages and has, stage by stage, changed to permit increasingly larger numbers of its individual members to become informed and responsible. Hardly any enslaved people had access to much knowledge, few serfs could read or write, but almost all American wage workers are literate, and modern industry pays wages to thousands of engineers and PhDs.

Second, the technical progress that is almost the sole positive result of any society has now brought excellent communication facilities that carry with them the possibility of communication between large numbers of the individual humans who comprise society.

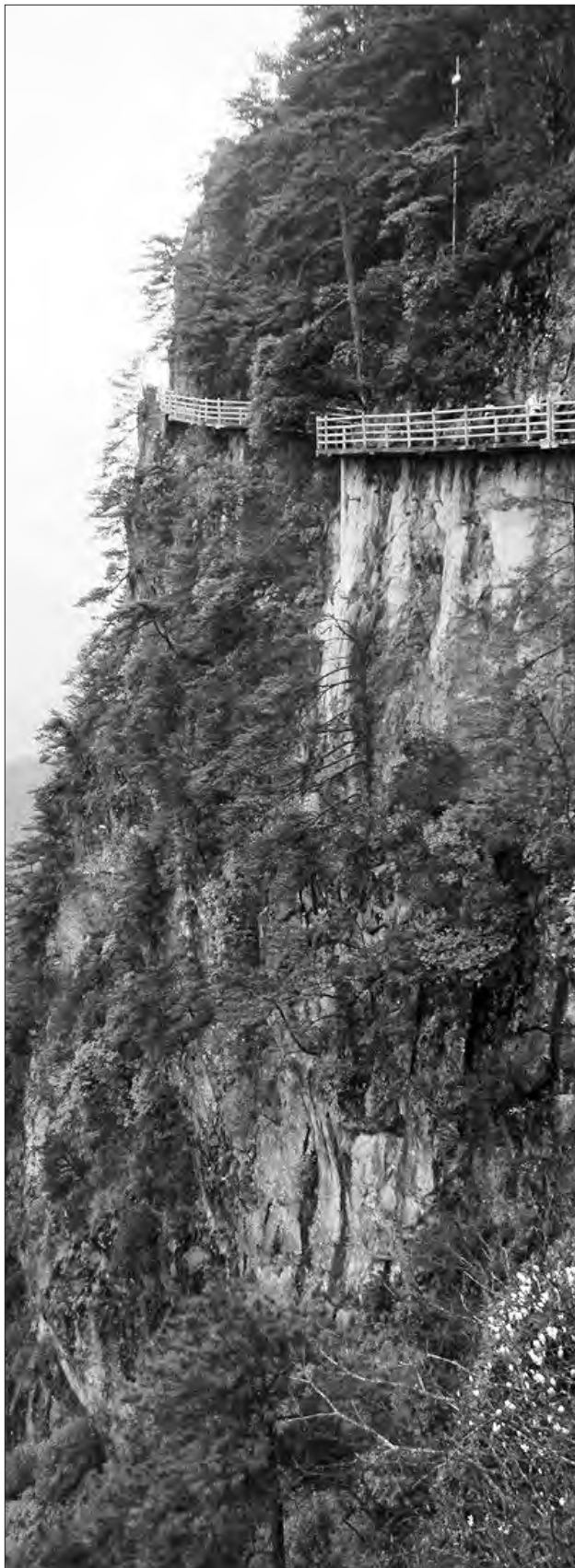
Third, for the very first time the survival of society itself is threatened by irrationality rather than, as up to now, the survival of individual members only. If very many hydrogen bombs go off in the old irrational way before rational procedures supersede, then it will be not just part of the human race but most or all of it that will be destroyed, and society itself will be destroyed in the process.

Finally, a special reason. Most clearly from the viewpoint of Re-evaluation Counseling, but to a considerable degree from many other viewpoints arising today in the world, the fundamental distinction between rational and irrational individual human behavior is finally being faced and procedures are being worked out for converting one to the other.

Can flexible human intelligence attain control and ride herd on* this great irrational creature called Human Society? . . . I have indicated that I think we *can* and, in fact, are on the historical verge of doing so.

Harvey Jackins
From "The Flexible Human in the
Rigid Society," in *The Human Situation*

* "Ride herd on" means take charge of.



MOUNT MINGYUE, IN YICHUN, CHINA • CHEN PINGJUN

Miracles, Connection, and Leadership

From talks by Wytske Visser¹ at a Care of the Environment Workshop in the Basque Country in 2015

We humans all are a miracle, and we all have one thing in common: we have been in the womb of our mother. We all started as one egg and one seed cell. It's a miracle that in two hundred and sixty-six days we grow from a tiny little egg and seed cell into a baby. In this time, in a very complex way, our central nervous system, heart, and digestive system all work together so that we can live. That's a miracle.

The oppressive societies make us forget how special it is to be alive. The media puts out confusing messages. Most of us have the idea that we are not good enough.

CONNECTION

It is very human to care deeply about nature. Our DNA is ninety-five percent the same as a chimpanzee; seventy-five percent the same as a dog; fifty percent the same as a little fruit fly; and, amazingly, thirty-three percent the same as a daffodil. There is no doubt that we are connected with everything alive in nature.

It can seem to us that many people don't care about nature. Everybody cares deeply. If a person acts like he or she doesn't care, it is because of deep hurts from oppression. We do not have to blame anyone for being so badly hurt.

There is something about being together physically that creates safety. Small children know how to do this. They grab you. They climb on top of you. They hold on to you very tightly. They want to have human contact and be close. Then they feel safe. Therefore I like it when you are close together. I encourage you to have a lot of physical contact. We are not thinking about sex but are being like young people, who are naturally close. If we get close like this, then logically there will be more safety and we will discharge more and deeper.

We are naturally connected to each other, and to everything in the universe. The oppressive society tries everything to break that connection, which is cutting off a natural behavior of human beings.

¹ Wytske Visser is the International Commonality Reference Person for the Care of the Environment.

LEADERSHIP

During World War II, on the evening before the huge bombing of Rotterdam, the minister said on the radio to the Dutch population, "You are safe and you can sleep well." The message we got was that somebody would take care of us. We get this message in our education, in our workplaces, in religion. We are told that we are not responsible. There are many people in the world saying, "I am not responsible." In Re-evaluation Counseling we think that everybody is responsible—the full one hundred percent. We also say that we have to do it together. It's like a line in a song from the musical group Pink Floyd: "Together we stand, divided we fall."

Society gives us messages that we are too small to lead. We have messages in our heads that say that we are not good enough, that we cannot play a big role, that we don't know enough, and twenty other messages of internalized oppression that make us feel small. We start believing that we are not good enough, not powerful. We are scared to show ourselves fully. Every human being is naturally powerful and can be a powerful leader. I want us to discharge on this. We need to learn to encourage each other to take bigger steps and more powerful leadership.

In RC we often lead on top of our fears. And we feel stupid for having fears and other feelings. This morning before we started, I had the feeling that I knew nothing. I felt really stupid for feeling that way. I knew it was internalized oppression, so I did a mini-session and discharged about it, and then my thinking was more available.

We often forget to discharge about our leadership in RC. Especially in environmental work, we want to move on. That is why we are here as a group. In these last months I asked people in Skype groups to discharge about leadership. I was surprised at how much everybody has to discharge on it. Every one of you has the ability to be a big, brilliant leader. Every one of you can play an important role in the area you want to lead in. It is crucial that we discharge about our leadership. It is also crucial that we become good counselors for leaders.

continued . . .

WIDE WORLD CHANGING

... continued

We need to figure out where someone needs to grow in her or his leadership. In society when people are not functioning well in their work, they are fired. We don't have a lot of examples in society of people who are not functioning well getting help to function better. There are two things we have to do: The first is to discharge and think about our own leadership. The second is to think about how to support other leaders.

Leaders wrestle with patterns. We have more to learn about how to support leaders, how to break through their patterns. It is important that we get better at supporting leaders and stopping their chronic distresses from being acted out. Sometimes we are so fed up (disgusted) with the patterns that we distance ourselves from the person. But what we need to do is come closer, so the pattern can be discharged.

We are easily discouraged. We can feel, "Okay, I give up." Because of messages planted in our heads by the oppressive society, we tend to give up easily.

I've been thinking about how I, as a working-class leader, am now an International RC leader. I had important encouragement when I came home from a workshop with Harvey Jackins. I told people what a fantastic leader he was, the best of every one I knew. People in my first fundamentals class that I was leading said, "But you have the same brilliant mind." I could not believe it. They kept saying it again and again.

Another important encouragement was when Harvey would call the working class together separately from the whole workshop. He wanted our thinking and would tell us about being working class himself.

At a time when I was going to lead a workshop in England, Harvey phoned me. He had figured that it would be difficult for me to lead a workshop in England as a Frisian. I was really scared when I phoned him back. He said, "I wanted to tell you what a brilliant mind you

have, what a great leader you are," and he kept saying good things about me for ten minutes. Harvey could really think of what a person could be, so that she or he could give more powerful leadership.

We can all phone each other. If you know someone is going to lead, talk to her or him for a few minutes about how fantastic, brilliant, and powerful she or he is; how much you believe in her or his power and great mind. We can do that. Then ask later, "Was it helpful?" We have to learn how to encourage each other so that we are more confident and can break through the feeling that we are alone.

It is time that we take as much leadership as possible. And it's important that we don't do it alone.

The new goal for care of the environment² was adopted at the 2013 World Conference of the RC Communities. The highlight of that conference for me was Tim Jackins asking everyone, two hundred and thirty people, to think together for a long time about the goal. All these leaders were thinking together about a goal to move the work forward.

When I was reading the goal, one of the first things I thought was that Tim Jackins had gone up in a "helicopter" to look at all the problems the world is facing. The goal gives that overall viewpoint. We are most effective in our leadership when we are able to make decisions from this helicopter viewpoint, from a total overview, and ask each other questions about it.

Since the goal was adopted, many RCers worldwide have been leading on care of the environment. The work is growing much faster. With our growing awareness, we can help awareness grow everywhere.

Wytske Visser
International Commonality Reference
Person for the Care of the Environment
Fryslân, the Netherlands
Excerpted from an article on pages 1 to 3
of *Sustaining All Life*, No. 2



ELETA WRIGHT

² That members of the RC Community work to become fully aware of the rapid and unceasing destruction of the living environment of the Earth. That we discharge on any distress that inhibits our becoming fully aware of this situation and taking all necessary actions to restore and preserve our environment.

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

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

Working-Class Voices in the Environmental Movement

Why are there not more working-class people at care-of-the-environment workshops? We must have the voices of working-class people in the environmental movement. How can we working-class people find our voices and make them heard?

For the first time, I led a class on care of the environment at a working-class leaders' workshop. I asked why more of us were not at a recent care-of-the-environment workshop. I did not know the answer and confessed that I myself had not done a lot of work in RC on the topic. I said that I wanted to challenge us to be more visible and vocal.

I counseled two people of the global majority in front of the group, asking them the question, "Where does your mind go when you consider the destruction of the environment by humans?" The sessions were powerful—with lots of discharge, information, and good thinking. Then we had long mini-sessions.

Hearing working-class thoughts on the environment seemed to help all of us be better able to think about it. We were more relaxed and felt good about ourselves in doing this work. It had a good, immediate benefit for me. Here is my success story:

I have long been part of the "birder" movement—people who love, watch, and study birds. The movement is largely dominated by First World middle- and owning-class white people. It is also somewhat dominated by competitive patterns, not unlike the patterns of colonialism and genocide that these cultures carry.

It is a strange paradox that sometimes birders' activities contribute to global warming and the destruction of the environment, and even to the



CARLA HINOJOSA

destruction of birds and their habitats. (In the beginning, birders shot birds to study them and stole the feathers or eggs of every species they could for their collections.)

Cornell University in the United States has a website that collects data from the daily bird sightings of birders all over the world. It is giving a more accurate picture of bird life than we have ever had. It uses a competitive incentive to encourage bird reports: a "Birder of the Month" is chosen at random from a list of "people who submit the most bird lists or reports" of a certain kind. You can see the white classist patterns of competition and consumption in the words of this incentive.

A long list of birds seen in your lifetime is considered a "good" list in the community. And if you see a rare bird, you are complimented for seeing a "good" bird. People travel using fossil fuels and spend a lot of money to "chase" a "good" bird.

I have long had the idea of writing an article that includes the good things about the birding community but also challenges us to look at the white patterns of competitiveness and con-

sumption within it. I want to encourage us to make birding less an activity of consumption.

I was once very much in the middle of the U.S. environmental movement but was pushed out by the classism. At the workshop I acknowledged my responsibility for not doing the work to overcome that. I said that we cannot engage in blame, that we must acknowledge that we have not done the work to make our voices heard. And I said that I wanted us to do that work together.

I think because of the work we did at the workshop, I found my voice. I was able to think this morning while reading the bird reports online and submitted a suggestion for the Birder of the Month.

I suggested that it be drawn from the birders who submit only traveling bird lists for the month that do not involve using fossil fuels, or at least ten traveling lists that do not involve using them. I suggested the title "Green Bird Lists," because the word *green* is now popular and attractive among this group of people. (Yes, I am manipulating their wish to feel like good people.)

I have not given up on writing an article challenging birders on their patterns of competition and consumption, and the connection of those patterns to the patterns of genocide that are destroying the earth. It will upset people and they will start an intellectual "war" on the issues, because that is what this cultural group does when it does not agree. But I am well connected to and respected by top people in the birding movement. I will not lose them, and the article will get some good thinking going.

continued . . .

WIDE WORLD CHANGING

... continued

I will be smart and not engage in the intellectual debate but rather listen and let my ideas do their work. I will not be stopped or intimidated by people's bullying or condescending patterns.

The "Initiative on Ending Classism"* that I've proposed within RC is much the same kind of strategic move. It is designed to limit intellectual debate and instead get people discharging on what seem to me to be, strategically, the key distresses that need to be eliminated. Its acceptance by and suc-

* See "A New Initiative on Ending Classism," on page 8 of the July 2014 *Present Time*.

cess in the RC Community is encouraging me to take further initiative in the wider world.

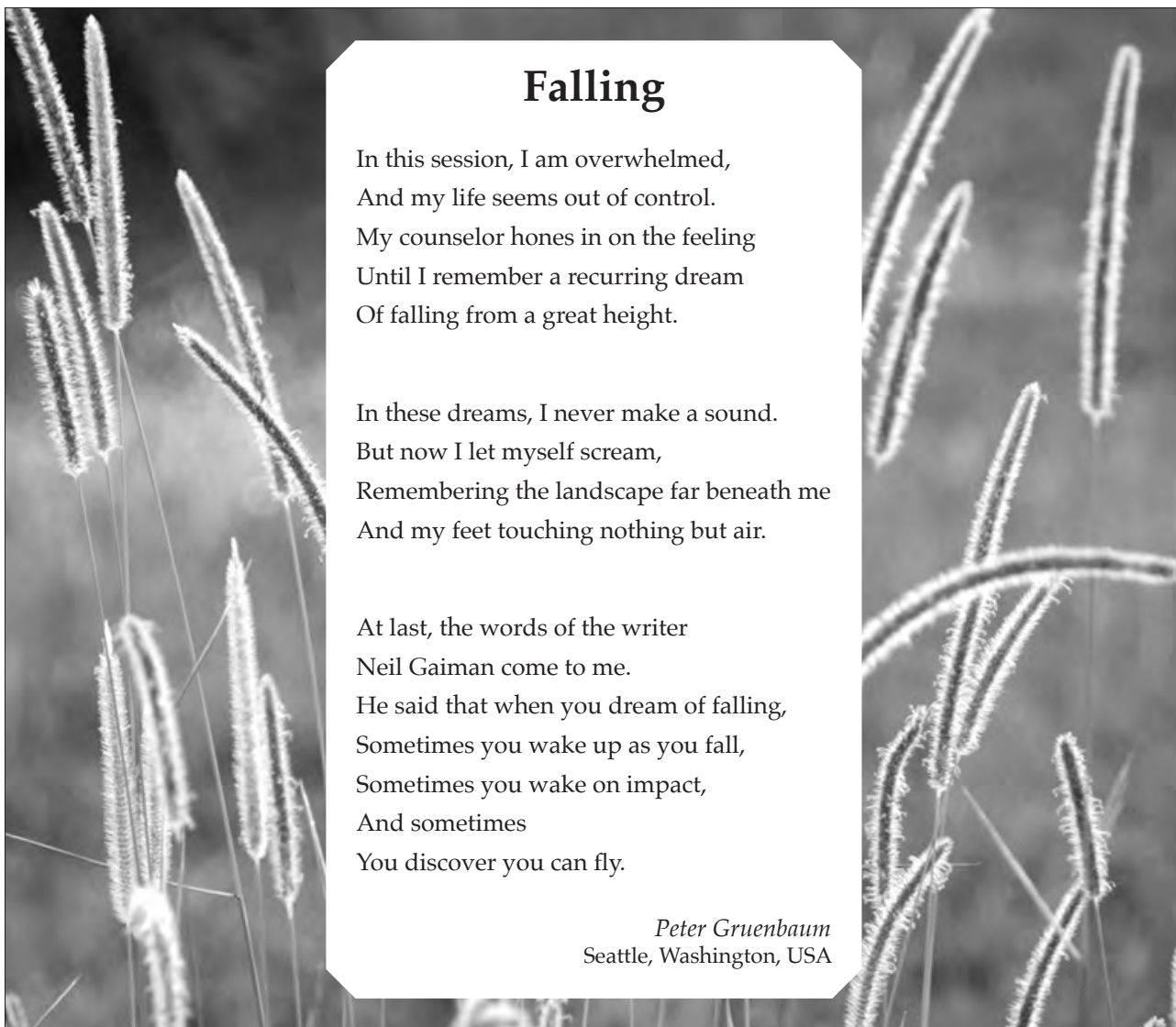
This is what the RC class is: We put out an idea we think is a good representation of reality and then encourage people to discharge. We do not tell people what to think; we encourage them to do their own thinking. We encourage thinking and initiative rather than criticize it.

I pointed out at the workshop that the patterns of intellectual debate and attack on people's thinking are what this group of people acts out when scared, and that they probably have a

great fear about the destruction of the environment. I said that our role is to help people like them discharge their fear and develop their thinking more fully.

I am excited by my first step in a long time to face, as a working-class person, the struggles I have had within a white middle- and owning-class-dominated segment of the environmental movement.

Dan Nickerson
International Liberation Reference
Person for Working-Class People
Freeport, Maine, USA
Reprinted from the RC e-mail discussion list for leaders of wide world change



Falling

In this session, I am overwhelmed,
And my life seems out of control.
My counselor hones in on the feeling
Until I remember a recurring dream
Of falling from a great height.

In these dreams, I never make a sound.
But now I let myself scream,
Remembering the landscape far beneath me
And my feet touching nothing but air.

At last, the words of the writer
Neil Gaiman come to me.
He said that when you dream of falling,
Sometimes you wake up as you fall,
Sometimes you wake on impact,
And sometimes
You discover you can fly.

Peter Gruenbaum
Seattle, Washington, USA

LYNDALL KATZ



ARIZONA, USA • LISA VOSS

Giving Myself Permission to Be Anti-environmentalist in Sessions

Dan Nickerson's¹ posting in which he asked the question, "Why are there not more working-class people in the environmental movement?" inspired me to write something about my journey toward becoming an activist on environmental issues.

I have been an activist since I was sixteen (I am fifty-nine now) but have always steered clear of the environmental movement. Rightly or wrongly, I have seen it as a very middle-class movement and felt that it cared more about the environment than about the exploitation of working-class people.

In February 2015, Diane Shisk² led a gathering for RCers in London on care of the environment. In every mini-session I discharged heavily, saying furiously (with sweating, shaking, and laughing), "I am *not* an environmentalist. I'm a socialist, I'm a feminist, and I'm an anti-racist, but I am *not* an environmentalist and I *never* will be." I also worked on saying furiously, "I *will* end capitalism, and that will save the environment anyway, so stuff you!"³ I've no idea who I was talking to, but it made me laugh a lot and discharge lots of terror.

Shortly after that, Kathy Taylor⁴ led a few evenings in our local RC Community on care of the environment, and I carried on⁵ working in the same way. The next stage for me was having sessions on just reading

the goal on care of the environment⁶ and discharging whatever came up. Kathy gave us homework—to read something about climate change—and I found some good articles that I forced myself to read. (Up till that point, I definitely wouldn't have read them.) Then I decided to read a book about it, which I'm two-thirds of the way through.

I recently had an amazing conversation with my solicitor⁷ (who was representing me in a fight with my ex-employer) about climate change, and at the end of it he said, "Well, if I become an environmental activist, it will be as a result of this conversation." And I've started asking people I know to come on the climate march here in London on 29 November.

So something has definitely shifted for me. I think the key was giving myself permission to be openly and blatantly anti-environmentalist in sessions (as opposed to being scared to show those feelings, which weren't the "right" ones to have), knowing that discharge could only lead to my becoming more rational.

Terry Day
London, England

⁶ A goal adopted by the 2013 World Conference of the Re-evaluation Counseling Communities:

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

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

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

⁷ A solicitor is a type of lawyer.

¹ Dan Nickerson is the International Liberation Reference Person for Working-Class People.

² Diane Shisk is the Alternate International Reference Person.

³ "Stuff you" is a way of expressing anger at someone.

⁴ Kathy Taylor is an RC leader in London, England.

⁵ "Carried on" means continued.

Catholics and Care of the Environment

I recently attended the International Catholic Liberation Workshop, led by Joanne Bray* in Boston, Massachusetts, USA. I led a topic table on care of the environment. It was good to hear what other Catholic RCers are doing in their homelands.

I asked people to share what they were doing and said that it didn't matter if it was large or small, that all of it was important to share. I told them that feelings such as "I'm not doing much or enough" could be discharged after sharing.

One person shared what he had done to stop hydrofracking (deep gas drilling) in the state of New York, USA. He, along with other leaders in New York, had worked for years to ban fracking, and won.

Another person was writing a book with his colleagues about ending the fossil fuel era. Another shared that in her neighborhood and building people had started to separate the garbage for recycling, take care of the green areas, and use water in the common areas more rationally.

A nun from Chile shared that she had her own garden, did composting, had bees, and took care of animals, like chickens. She also taught students at her school how to care for the garden, the bees, and the animals—helping them to connect with the earth. She made eco-bricks from plastic and taught her students how to do this in their homes. The name of her people, Mapuche, means "people from the earth." (Mapu means "earth" and che means "people.") She lives in the city and said that having a garden and taking care of animals is her way of protesting the vast amounts of cement all over the city.

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

Another Co-Counselor from here in Mexico teaches people how to ride and care for bicycles. On Sundays she rides bikes with people, including families, to create a culture that uses bikes.

Someone from Detroit (Michigan, USA) works with young people in rebuilding public spaces, like parks and play areas, in low-income neighborhoods. She has the young people talk about the places that are abandoned in their neighborhoods and how they should look. After that they get together to rebuild the spaces.

I shared what I do here in Mexico at the university with my students. Mostly I teach about environmental issues. I show the students how a landfill looks and operates and teach them what to consider about water for human use, what kinds of things contaminate the water, and how to measure that contamination.

Dulce Cisneros
Mexico, D.F., Mexico

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



CRATER OF TARANAKI, NEW ZEALAND • LANCE CABLK

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

You can order back issues as regular literature items (see pages 103 and 110).

Making Good Use of Pope Francis's Visit

Many U.S. Catholic churches involved in community organizing with poor and working-class people have used Pope Francis's visit as an opportunity to gather, listen to what the Pope has to say, and listen to one another.

At my immigrant Latino/a church in Los Angeles, California, our volunteer leadership council suspended the normal activities of our weekday groups so that we could meet as a parish community on Friday evenings.

For the last five Fridays we've gathered at 6:00 p.m. for a simple soup, which different groups have taken turns making. Then from 6:30 to 7:30 we've listened to a presentation on a social-justice topic that Pope Francis has written about—immigration, poverty, mass incarceration, racism, solidarity, climate change. The presentations have included testimonies of people in the community impacted by injustice: homeless men and women, undocumented mothers, a former gang member, a mother with a son serving life in prison, a woman who lost two brothers to violence.

From 7:30 to 8:30 we've broken into fifteen small groups and spent an hour taking turns listening to one another. I've taught the group facilitators basic guidelines like taking turns listening to one another, listening with respect, not giving advice, welcoming feelings, and confidentiality. They're doing a great job.

Remarkably, we've had between 100 and 120 people come each Friday. They have included Spanish speakers, English speakers, teenagers, young adults, adults, elderly people, women, men, poor people, working-class people, and middle-class folks. People are hungry for the good leadership Pope Francis has been providing, his compassionate tone, his desire to create a society that includes everyone, his willingness to look at the destruction of the environment, and his encouragement to work together to make real changes. They have loved the opportunity to be together in all our diversity.

On Sunday Pope Francis visited a prison in Philadelphia (Pennsylvania, USA) to call attention to the needs of people in prison, the families they are separated from, and those impacted by crime. His continuing focus on people who often get excluded and forgotten has been inspiring. Diverse people of faith and goodwill in Los Angeles have wanted to show their support for Pope Francis, to put their faith into action, and to unite around their commitment to end injustice.

On Tuesday, Latino/a Catholics, African American Protestants, Jews, Muslims, priests and clergy, labor leaders, immigration-reform advocates, community organizers, formerly incarcerated people, and white allies will gather for a prayer vigil outside of one of the largest, most overcrowded jails in the world. This men's jail in downtown Los Angeles was built to house 7,000 men and currently houses more than 17,000 poor men of color targeted by racism, classism, and anti-immigrant hostility. We are organizing around initiatives that chip away at the way racism and classism operate in our city. The sexism within Catholic church structures slows down our ability to be as effective as we could be, so we need to take this on* too.

I'm proud that Pope Francis's visit to the United States is energizing Catholics and people of diverse faiths to come together and organize around concerns that we care about deeply.

If you would like to see video recordings of Pope Francis's events in the United States and copies of his speeches, you can find them at <www.usccb.org>, under the heading "U.S. Papal Visit Highlights."

Ellie Hidalgo
Los Angeles, California, USA
Reprinted from the RC e-mail discussion
list for leaders of wide world change

* "Take this on" means do something about this.

Full Responsibility

There is no limit. We must take full responsibility, each of us, for the farthest atom of the farthest star in the farthest galaxy, because if we set any limit to our responsibility, then we have logically abandoned all responsibility.

Harvey Jackins
From "Who's in Charge?"
in *The Human Situation*

התמודדות עם האירועים האחרונים בישראל

תודה לכל מי שכתב בתגובה לאירועים האחרונים בישראל. יכולתי לשים לב לסתירה שאני מוצאת בעצם זה שאנשים מצליחים לחשוב, לא לאבד תקווה ולהשמיע קול. כל קול שפוי עוזר לי להישאר עם הראש מעל המים. זה גם מציף את הכמיהה שלי למנהיגות חכמה ונדיבה שתתווה לנו דרך ותוביל אותנו באומץ.

זה שובר את הלב לראות באיזו מהירות הפחד משתלט, ובאיזו מהירות נכנעתי לו. הפחד הזה מצמצם את גבולות חיי היום יום שלי (לו יכולתי, הייתי מטילה עוצר על הבית ולא נותנת לילדים לצאת), הוא מכרסם ביכולת שלי להחזיק בעקרונות (למשל: החלטתי לצמצם נסיעות ברכב לטובת תחבורה ציבורית - עיקרון שהושלך לפח מייד, נוכח "סכנת חיים מיידית") ולדבוק במטרות שקבעתי לעצמי (למשל: אני נמנעת מסוכר, אבל במצב הזה מרגישה שזה בלתי אפשרי!).

הכניעה לפחד מגרה מחדש הרגשות ישנות של תבוסה וחוסר תקווה - ומעצימה את חוסר התקווה בנוגע למצב הנוכחי. כל זה גורם לי כמובן "להוריד את השלטר", להעמיס על עצמי עבודה ומטלות, מה שעוזר לי לא להרגיש. הפורקן פחות זמין לי בינתיים ואני מרגישה מוצפת. בנוסף, הסשנים שכולם סביבי צריכים (ולוקחים) גם הם גוזלים כוחות.

אני מרגישה שאת הפחד שלי כיהודיה מפני האיומים שמופנים כלפי מבחוח אני כבר מכירה. הדבר החדש שמפחיד אותי מאוד הוא לראות עד כמה החברה הישראלית הקצינה מאז האינתיפאדה האחרונה (בעשר השנים האחרונות בערך). השנאה כל כך קשה, ומוטחת כל כך בגלוי. לפעמים זה נראה כמו אבדן דרך של ממש. שנאה מוצגת כערך, כוח הזרוע מוצג כשחרור יהודים, גזענות מוצגת כציונות - הכול מעורבב. על רקע חברה מעמדית, לא שוויונית, לא מכלילה ומיליטריסטית - לא פלא שהרעיונות המבולבלים הללו מוצאים להם חסידים.

נדמה שלאף אחד אין סבלנות לרעיונות מורכבים ולפתרונות ארוכי טווח.

בסכסוך שלנו עם הפלסטינים - עם כל חוסר התקווה שיש לי לפעמים לגבי יישום בפועל, אני מאמינה בלב שלם שיש פתרון, ויותר מאחד. עם הגזענות המשתוללת הזו, ההסתה, השנאה - אין לי מושג איך להתמודד עם זה.

כאמור, אני שואבת תקווה מאנשים, ביעוץ ומחוץ ליעוץ, שמצליחים להשמיע את קולם בצורה ברורה ובלי פחד.

אני עובדת הרבה על שחרור מהשפעות שקשורות לשואה. לדעתי, הצעד הבא בעבודה הזו עבורנו הוא להתחיל לעבוד על חומרי מדכא. זה לא חייב להיות בקשר לפלסטינים, לכולנו יש מספר זהויות מדכא (מעמדיות, מצב גופני, מין, גיל, מגדר, הטרנסקסואליות, בריאות הנפש - ברוך השם לא חסר) וההחלטה לעבוד על מצוקות מדכא ולנקות אותן לגמרי היא סתירה אולטימטיבית לתחושות קורבנות. חלק מהפגיעה שלנו כיהודים, שקשורה לשואה, היא שקיבלנו על עצמנו את תפקיד הקורבן. אנחנו לא זקוקים לו יותר.

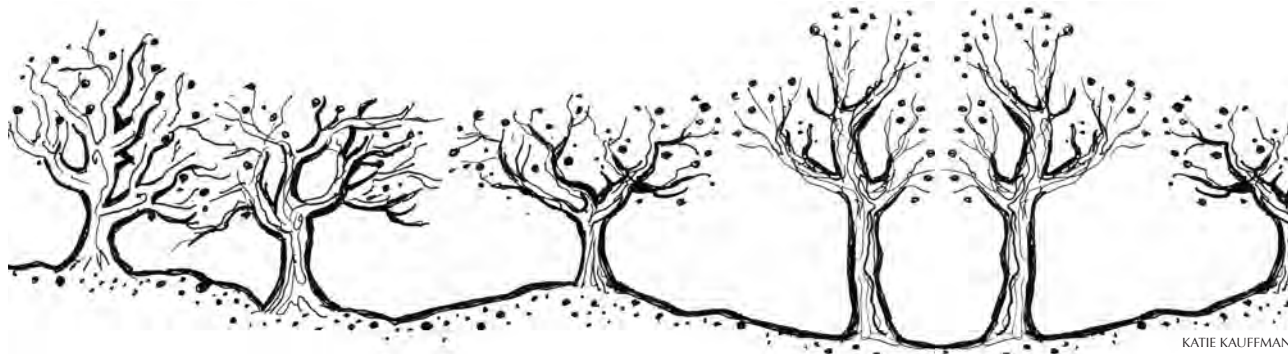
באהבה,

תמי שמיר,

ישראל

פורסם ברשימת הדיון האלקטרונית

למנהיגים יהודים ביעוץ



English translation of the preceding article:

Responding to Recent Events in Israel

Thank you, all who have written on this list¹ about recent events in Israel. I can notice the contradiction² in the fact that people can think, not lose hope, and speak up. Each sane voice helps me keep my head above water.³ It also brings up my longing for smart and generous leadership that will show us the way and lead us courageously.

It is heartbreaking to notice how quickly fear took me over.⁴ This fear narrows my everyday life (I would curfew my children if I could) and eats up my ability to hold on to principles. For example, I had decided to reduce driving my car and use more public transportation—a principle that I dismissed immediately in the face of a “clear life threat.” I usually avoid sugar but now feel it is impossible under the circumstances. Surrendering to the fear restimulates old feelings of defeat and

discouragement and reinforces hopelessness about the situation we face. I shut down⁵ and take on⁶ a load of tasks that help me to not feel anything. Discharge is less available (for now), and I feel overwhelmed. Also, the sessions that everybody around me needs (and takes) are exhausting.

As a Jew, I am already familiar with my fear of external threats. The new thing that scares me is how extreme Israeli society has become since the last Intifada (some ten years ago). Hatred is so brutal and open. It seems that we have lost our way. Hate is presented as a value, power as Jewish liberation, racism as Zionism—everything is mixed up. In an unequal, non-inclusive, militaristic class society, it’s no wonder these manipulations find many followers. It seems that nobody has patience for complex ideas and long-term solutions.

I do believe there is more than one elegant solution to the conflict between us and the Palestinians. I have no idea how to handle the wild racism, incitement, and hatred within Israeli society. I draw my hope from people (in and out of RC) who can speak up clearly and fearlessly.

I do a lot of work on healing the hurts of the Holocaust. I believe the next step for us is to embrace working on oppressor distress—and not only that directed against Palestinians; we have plenty of oppressor identities (related to class, disability, sex, age, gender, heterosexuality, “mental health,” and so on). Deciding to clean up any oppressor identity is a great contradiction to victim feelings. Part of our distress as Jews, which is related to the Holocaust, has been assuming the victim role. We don’t need it anymore.

With love,

Tami Shamir
Shefayim, Israel

Translated by Tami Shamir

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

¹ The RC e-mail discussion list for leaders of Jews

² Contradiction to distress

³ “Keep my head above water” means keep from being submerged in distress.

⁴ “Took me over” means took control of me, dominated me.

⁵ “Shut down” means become numb and disconnected from myself.

⁶ “Take on” means undertake.

Jews and Care of the Environment

At a recent Jewish Leaders’ Conference, we signed up to be in discharge groups on areas in which we were (or wanted to be) taking leadership—for example, “mental health” liberation, young adult liberation, LGBTQ¹ liberation. We were asked to select our first-, second-, and third-choice groups.

On Saturday morning, Cherie² shared with us that not one of us hundred and forty Jewish leaders had made care of the environment our first choice. She invited us to consider that as a people who have survived genocide and have always had to be ready to leave any land we live on (at least in our distress recordings), we may not be able to work to save the land because we haven’t decided that we belong there. And she gave us this direction to take to sessions: “I would make care of the environment my primary commitment, except _____.”

I found it helpful to work there and be really honest about whatever came up. I’m a mixed-race Jew of the global majority, and I discharged a lot about racism. I’d love to hear how that direction has worked for others of you!

J. G.

Los Angeles, California, USA

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

¹ Lesbian, Gay, Bisexual, Transgender, Queer

² Cherie Brown, the International Liberation Reference Person for Jews, and the leader of the workshop



CAROL FONTEIN

Change Is Possible

Change is possible. All the objective conditions for the rapid transformation to a rational society are present.

Harvey Jackins
From page 13 of *Logical Thinking about a Future Society*

The Collapsing Society and Higher Education

In the United States (and I think England) there's been a trend for universities to mimic corporations. As a result, more people who work in universities are exploited. In U.S. universities, only twenty-five percent of the professors work full-time. Of that group, seventy-five percent are white and male. Three-quarters of the contingent teaching staff work for poverty wages. They do not know if they will receive work each semester and are often forced to teach up to five classes per semester at more than one school. This is the situation I find myself in.

In the interest of "making America great" in science, technology, engineering, and math (STEM), universities are cutting entire divisions, namely the ones that teach literature, languages, and history—the courses that contextualize oppression.

Corporations dictate what kinds of research projects government money funds. (For example, Congress may not allocate money for researching gun violence!) They also pay scholars to conduct research with the hope that their findings will support the corporations' financial objectives.

As societies collapse, the system destroys knowledge that does not serve its interests. This helps keep people hopeless about working in rational ways to move all of us forward. The less context we receive about oppression, the less able we are to evaluate what is coming our way and build communities that can turn the tide of oppression.

Our country is currently preparing for another presidential election. Candidates with university degrees tell us that scientists are wrong about human-created climate change, that women cannot be raped, and that racism does not play a role in why police officers kill unarmed Black men. They are able to blatantly deny the ways that oppressions and climate change impact our society. It becomes difficult to keep track of reality with the relentless drumbeat of misinformation.

Universities and those who teach in them can play a large role in turning the tide of misinformation. However, with most of those who teach working part-time and long hours just to make ends meet,* they have been less able to do this.

We RCers who teach in the university system cannot afford to be complacent. People are being moved out of teaching and research positions *because of what they publish*. We have to share what we know in our respective disciplines and what we know about generating information that is based not on feelings but on the reality of human intelligence and connection. We can also discharge on what it was like to learn and who's been allowed to learn and why.

Working on how capitalism targets the production of knowledge will have a big impact not only on learning but also on climate change, racism, and a host of other oppressions.

Michelle Thompson
New York, New York, USA

* "To make ends meet" means to survive.

Raising Funds for BLCD

Last year two of us, a white Jewish woman and a white Gentile woman, each organized an event to raise funds for the 2014 RC Black Liberation and Community Development Workshop (BLCD) in England. It was an opportunity to show to our friends and families our confidence in RC and our passion for ending racism. Discharging and thinking together as we organized kept us focused on our goals.

LEAH THORN,
Folkestone, Kent, England:

I live in a small seaside town on the South coast of England—a few miles from Dover, the key entry port for refugees. Far-right groups have taken advantage of locals' feelings of "injustice," racism, and being overwhelmed. Many of my friends are enraged by the daily display of xenophobia and racism. I knew I would have a receptive group to call together.

The first thing I did was approach a Black friend and ask if he'd like to join me in introducing RC theory and practice on ending racism to our friends. He suggested I do something as a white person without reference to him. That interaction highlighted for me my dependence on him and our relationship. It was also an opportunity to face feelings about fundraising, charity, patronage, and reparation.

I decided the fundraiser would be for white people only. I also realised that it had to have creativity at the centre, to demonstrate the power of artists to effect social change.

I decided to make the documentary film *Strange Fruit*, along with RC theory, the centrepiece of the event. The film intertwines biography, performance footage, and the history of lynching as well as documenting a strong Black Gentile/white Jewish alliance.

The thirty white people I invited got to hear about RC and BLCD—whether or not they came to the evening. Some sent money even if they couldn't come. Black friends were also interested to learn about the fundraiser and later borrowed the film.

The white friends who came mostly knew each other and were used to mixing socially, but never as "white people." In the opening circle, I invited them to tell one thing about their heritage that had a bearing on ending racism, and the stories lasted for over an hour. We talked about our relationship to racism as white people who are Irish, Roma Traveller, Northern, working-class, and Jewish. We were well connected by the time we watched the film. Afterward we had a mini-session followed by a discussion of the current-day equivalent of lynching in the United Kingdom.

As important as the money raised, I learned how to create a wide-world space for white people to address ending racism. I managed to encapsulate the ways racism operates at an individual and a structural level. As a white Jew, I had to face feelings about asking Gentiles for money. Lastly, I learnt it is possible as a white person to be passionate and hopeful about ending racism and not be dismissed as politically naïve. And it was fun.



STEHEKIN, WASHINGTON, USA • ELLIE PUTNAM

CHRISTINE SHEPPARD,
Leighton Buzzard,
Bedfordshire, England:

I held a fundraiser tea party for BLCD. My goals were as follows:

- To bring together my friends to celebrate my seventieth birthday
- To use this opportunity to raise funds for BLCD
- To "go public" with my friends about BLCD and RC, and their importance to me in the context of ending racism

I checked out the fundraiser tea party idea with a Black friend (who had done a fundamentals class with me in the past). She enthusiastically endorsed it and said she would come. I then sent the e-mail invite below to twenty-five people:

Dear Friends,

This is an invitation to come to our house for afternoon tea and cakes to celebrate my seventieth birthday—but with a difference!

This will be a fundraiser. My "birthday present" will be your (anonymous) donation to a project that is part of a movement I am involved in and passionate about. I can't think of a better way to celebrate being seventy years of age.

What is the project? Black Liberation and Community Development (BLCD) is a project that is part of Re-evaluation Counselling (RC), or "Co-Counselling" as it is often called. Many of you know that I have been teaching the listening tool of RC for many years. In RC people of all ages and backgrounds can learn how to exchange effective help with each other

continued . . .

WIDE WORLD CHANGING

...continued

in order to free themselves from the effects of past hurtful experiences. The BLCD project involves an international network of African-heritage people who use this listening tool to free themselves from the effects of racism and other oppressions.

Why fundraising? This year's BLCD Europe workshop will be longer than usual, with correspondingly higher costs. Fundraising is being undertaken to lower the costs for participants and thus support people to attend this important workshop.

I will explain a little more on the day. You do not have to donate to the project to come to the tea party! Would you please hit the reply button to RSVP whether you can come?

I included my bank details so people could donate online if they preferred.

The group that attended was a mix of twenty-one white, Black, and Asian men and women of all class backgrounds. I thanked them for coming to celebrate with me my seventieth year. I said that Re-evaluation Counseling is the most interesting and challenging activity in my life and an effective

tool for moving us toward a world without racism and other oppressions. I told them I could not think of a better way to celebrate with them all than by getting together whilst raising funds for the BLCD workshop.

I had left out on a table the United to End Racism sheets "The Basic Theory of Re-evaluation Counseling" and "How to Begin United to End Racism (UER) Counselling Sessions." I had stuck on the side of the fridge* a large brown envelope labeled "Donations here please!" in which people put cards and cash. The total amount of money raised online and at the event far exceeded my expectations.

* "Fridge" means refrigerator.

I enjoyed myself! The event was fun and purposeful and had meaning for me. It was not an introduction to RC, but I showed my confidence in RC and its effectiveness by "going public" at a social event with people I had known for a long time or made friends with more recently.

The following day a Black friend unexpectedly cried while remembering the fundamentals class she had done with me fifteen years earlier and the difference it had made in her life, although she had not continued with RC. Another friend attended the BLCD workshop. A Black friend who attended the tea party interviewed me for a film he is making about how we can end racism.



ICELAND • ALAN EPSTEIN

The Owing Class—a Pamphlet

We must end class oppression if we are to achieve a rational society and a livable planet. Jo Saunders, the International Liberation Reference Person for Owing-Class People, expands our perspective in her new pamphlet, *The Owing Class*.

She describes the damage inflicted by the owning class, how owning-class people are hurt into playing a destructive role, and how they can recover their full humanness using Re-evaluation Counseling.

"All humans without the accrued effects of past unhealed distresses have a strong desire to set things right. The owning class is no exception."

As for the future, "It will be the working class, reclaiming its power, that will bring about real change. The role of the owning class needs to be divestiture, reparation, and restitution. These two forces will spell the end of capitalism."

\$3.00, plus postage and handling

A Fundraising Birthday Dinner for Sustaining All Life

Last August I received the invitation for each of us in the RC Communities to do fundraising for Sustaining All Life,¹ but I decided I was too busy with the harvest on our farm to take on² another project.

When I received a second letter in September, I got the idea of using my mid-October birthday as a focus of a fundraising dinner. I love to use my birthday as a time to share with friends and family more about who I am and what I care about. This was perfect!

I began to draft an invitation letter and came up with³ this first paragraph:

“Crisp leaves underfoot, the cold air of the first frost, the flavor of the last tomatoes, all remind me that my birthday is coming soon. To celebrate I’d like you to join me for a fundraising dinner. The meal will be a simple affair featuring foods grown and cooked at Singing River Farm. However, good food is only a small part of the evening. I plan to include singing, a silent auction (sale of farm produce, jams, pickles, crafts that I’ve made), and fun activities, as well as sharing about our love and concern for our beautiful planet. Sliding scale is \$10 to \$200.”

I went on to briefly explain why I want to support the Sustaining All Life delegation to attend the climate

¹ Sustaining All Life is a project of the RC Communities. From November 30 to December 8, 2015, a Sustaining All Life delegation was in Paris, France, bringing RC ideas to the activists gathering there during the United Nations Conference on Climate Change.

² “Take on” means undertake.

³ “Came up with” means thought of.

conference in Paris, my goal of raising \$500, and the details of the event.

As soon as I e-mailed the letter to about a hundred friends, I started receiving replies saying either, “Yes, we can come,” or “No, we cannot come but we’ll send along a check to support the fundraising effort.” This was going to be fun!

Fifteen people joined my partner and me at the dinner. I led activities to help us get to know each other, we did a mini-session, and I talked about Re-evaluation Counseling in general and the Sustaining All Life project specifically. Each person was offered a copy of the *Sustaining All Life* pamphlet.

The best part of the evening for many folks was a Human Treasure Hunt. Each person got a small sheet of paper with instructions on it to find someone in the room who . . . uses a bike for transportation (one example of the climate-friendly actions listed). Then we sat in a circle and shared what we’d learned or what had surprised us, which led to an interesting discussion.

By the end of the evening I had reached my goal of connecting with friends and family about our caring for the environment and had doubled the financial goal I’d set. In addition, some of the people who attended are interested in learning RC. What a success!

Laurel Green

Chester, Vermont, USA

Reprinted from the RC e-mail discussion list for leaders in the care of the environment

The Functioning of the Future

When housework and gardening become *social* activities; when the end of littering and pollution are triumphant campaigns in which the whole population participates; when the planning and construction of a park become a people’s project; then we will be close to the functioning of the future. We will be approaching the style of life where each of us enriches and beautifies our surroundings in everything we do.

Harvey Jackins

From “The Uses of Beauty and Order,” in *The Human Situation*



© BILL HORNE

Hope!

So lately I've been thinking a lot about hope. What it feels like to be hopeful. What the world will look like when everyone is full of hope. Hope is something I've been chasing for a while—most of my life, I suspect.

Two and a half years ago, I decided to stop work and take a bunch of time off to figure out “what I wanted to do next.” I was thirty-five and had spent all of my young adult and adult life working with and for Aboriginal people. I was tired and felt defeated. Things in this part of the world weren't looking so hopeful for many of the Aboriginal people I knew.

I had to have lots of Co-Counselling sessions on white privilege and having the freedom to just decide to “up and go” for a while, catch my breath, figure out if I could keep facing the effects of genocide in such a big way every day of my life. It was hard to not feel like I was “jumping ship,” abandoning people I cared about. But eventually I packed up my life and went to look for maybe another place to live, or another way to live. I think I was really just looking for my friend hope.



BURMA • MAURA FALLON

The time off was much harder than I had anticipated. Everything about the entire world restimulated me: how much people own, how much we take for granted, how little it looks like people care, lack of generosity, how profit and money seem more important than equality and community, how much we waste, how little we notice. All I could see and feel were defeat and hopelessness disguised as apathy. I spent a lot of time on the phone with Co-Counsellors, steadily trying to find my way out of despair.

At the end of eighteen months I was ready to stop moving and “do something in the world.” I wasn't sure if the home I'd left was still “home” but was willing to give it a go.¹ I decided not to rush into anything for the sake of crowding out the panic about having no money left, being back in town without a job and therefore with too much time to notice the place and its people, or wanting to “do” something useful. I was noticing the genocide and crying a lot. I was also noticing the strong community in which I had set up my life. And something new was happening. In every moment I was seeing opportunity, a possibility. In every defeat I was seeing an upside. In the big, sad things that happen, I was seeing another way of being with people.

Then two big decisions changed everything forever. Firstly, I decided to put myself on a “blackout” from mainstream media, so I could get out from under the bombardment of stories of murder, rape, bad political decisions, crisis crisis crisis, blah blah blah. I chose what news I listened to or read. I looked for stories of hope amongst the rubble while at the same time not turning away from the important, difficult things happening in the world. There's a *huge* world of hopeful grassroots organising going on² that rarely gets reported on. It made me so excited!

The second big decision was trusting one of my Co-Counsellors with my entire life, including all the bits I never show anyone—the jealousy, the terror, the deep heartache, and the endless expectation that she would leave because it was all too horrible. It was a decision to commit wholeheartedly to another human being, forever.

A few weeks ago, Seán Ruth (the International Liberation Reference Person for Middle-Class People) led a Middle-Class Liberation Workshop. It was so good for me. I found hope and suddenly discovered I could trust my mind. My dear friend hope, and my very own mind!

A lot of resource has gone into shaping us middle-class people in a way that doesn't leave much room for questioning

¹ “Give it a go” means try it.

² “Going on” means happening.

why the world is how it is. I have fought my entire life to understand and talk about the disparities and irrationality created in the world by capitalism. I have tried to fight against them by choosing to never work for the government when it's been at its most oppressive, by figuring out how to squeeze people through loopholes that bureaucrats haven't yet noticed, by ranting and raving at injustice and undermining the system in every way I could figure out—without creating too much fuss or drawing too much attention. I have been teased by my friends and called a “hippy,” a “radical,” a “greenie,” and so on, but have never felt like I've done any of those labels proud.³ I've just felt quiet and separate on the inside and looked really chirpy and chipper on the outside.

Before the workshop I'd led a gather-in for people under the age of forty to, amongst other things, help us notice our connection as peers and show ourselves as the “younger generation” in RC. I walked into the workshop with a crew of people at my side, and it made for a world of possibility. Things fell into place in my mind: The whole time I've been fighting against the oppressive society, whilst maintaining a “successful” job (whatever that is), a “respectable” lifestyle, and lots of good friendships, I've been completely furious. *Furious!* For the first time I was able to show how angry I really was and how massively defeated I felt. And under it all, you guessed it—hope!

Since Seán's workshop, my world is different. It looks, smells, sounds, tastes, and feels like hope. Everything feels possible. Everything is possible. I used to “dabble” as an

activist. Now I do a lot of environmental and climate-justice organising in the fullest, most human way I can. It's easy! Really, I can't explain it. It's like all this time I've been hurting myself by quietly sitting back and trying to do a little here or there behind the scenes.

Now I've figured out that it's time. Time to get up, trust my mind, and figure out how to be with people, to bring them together, and to hold out a big picture of everything coming with an opportunity and being full of possibility. The climate crisis is an opportunity to unite people, listen, learn from those who don't usually get consulted, and walk side by side into the unknown—knowing that what we have to gain is so much bigger than what we stand to lose. We get to lose the capitalist society that is set up to divide us, and instead we get to all build a brave new world together. In the words of Naomi Klein, “*To change everything, we need everyone.*”⁴

Now I walk around this town I live in and see people everywhere. I see the effects of genocide every day. But I'm hopeful that my fellow human beings will stop turning their backs on things that are hard to face, and therefore easy to ignore, and instead take hold of another human being's heart and gently carry it along on the journey up and out. Together!

Barb Molanus
Alice Springs, Northern
Territory, Australia

⁴ From the book by Naomi Klein *This Changes Everything—Capitalism vs. the Climate*

³ “Done any of those labels proud” means been a good example of any of those labels.

COPYRIGHT INFORMATION

All Rational Island Publishers publications are copyrighted. If you wish to copy or electronically distribute 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 K.2. on page 51 of the 2013 *Guidelines for the Re-evaluation Counseling Communities.*)

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).



YUKO HIBINO

Facing Hard Feelings to Write for Liberation

Last month we found out that my brother is terminally ill and, according to Western medicine, has less than a year to live. At some point I'll write about what I've figured out in terms of discharging and deciding to lead my family through this difficult time. Suffice it to say it's been extremely challenging and I've had to face lots of hard feelings. Azi Khalili (the International Liberation Reference Person for South, Central, and West Asian-Heritage People) told me I had to get a session every day in order to take this on,¹ and

I've managed to do so. I lost my job last month, which is another story and also very restimulating, but it's allowed me the time and space to do this work fully and to continue to think in the face of tough circumstances.

As a side job, I write media criticism, mostly about the representation of Arabs and Muslims in U.S. pop² culture. Last week an editor e-mailed me asking me to pitch a story³ about a new TV show. Initially I felt flattered but that I didn't have the attention for it. That night, even though I was exhausted, I reconsidered. I thought it would be good for me to use my mind and to put attention on something I love—writing media criticism and speaking up for our people. I pitched a story and she said, "Let's go for it!"⁴ Great news, except that it meant that I had to write it and face the feelings about writing it!

¹ "Take this on" means take charge of this situation.

² Popular

³ "Pitch a story" means suggest a story I could write.

⁴ "Let's go for it" means let's do it.

I hadn't written in over a month, but all of the same feelings of discouragement, hopelessness, and despair



BASQUE COUNTRY • DAPHNE DERTIEN

were right there waiting for me once I got started. Feeling them on top of the other slew⁵ of emotions about my brother (grief, worry, heartache) seemed unbearable. I found myself repeating certain statements in sessions (always a red flag to me that I'm working on something early)—statements like "I can't do this," "It's too much," "I won't survive this." Yes. Plenty of dire early feelings were up.

Thankfully, I could hear Azi's voice in my head and I had smart Co-Counselors giving me doses of reality: "Nothing bad is happening. This is not too much. It was too much back there. We get to tell that little one that she'll grow up and think and lead in all sorts of creative and bold ways. You have a good mind, and it's good for you to use it."

I managed to write the article, but after a friend edited my draft, I felt like the changes I had to make would take forever and I'd never finish. (Again, old feelings of despair.) I decided to go for⁶ mediocre, not perfect—some-

⁵ "Slew" means large number.

⁶ "Go for" means try for.

thing that is extremely difficult for this middle-class Catholic Arab woman to do! I sent it to my editor, and she wrote back thrilled. It's the feature article on their website this weekend.

While I was in the midst of it, I thought I had taken on⁷ too much, as I do have overwork and overachievement patterns. Once the article was published, however, I got to feel the satisfaction of getting on the other side of the hard feelings, seeing my work in the world and being part of a societal dialogue, and having

fought for my liberation, even while others were literally dying around me.

I realized that the feelings were just feelings. Facing them with Co-Counselors and not allowing them to stop me was a true victory. My friend told me that I make writing look so easy, which made me laugh out loud. If only she knew how many hours of discharge I put in! Still, using RC tools and relationships to challenge myself and share our ideas in the wide world never gets old.

In the article I talk openly about how Orientalism clumps all of our countries together and how the show *Quantico* has put a "sexy" twist on an old formula of painting South and West Asians as terrorists. I even manage to call out⁸ U.S. imperialism!

Stephanie Abraham

Los Angeles, California, USA

Reprinted from the RC e-mail discussion lists for leaders of South, Central, and West Asian-Heritage People and for leaders of wide world change

⁷ "Taken on" means undertaken.

⁸ "Call out" means challenge.

The Fundamentals of Co-Counseling

*From a report by Harvey Jackins to the 1979 World
Conference of the Re-evaluation Counseling Communities*

For whatever reasons, the recovery process, the discharge and re-evaluation process, operates spontaneously whenever one person tries to think about her or his distress in the presence of another person who is willing to think about the first person's distress also. In one sense, the essence of the Co-Counseling relationship is two people thinking about one person's distress. It will sometimes appear to take other forms. It will sometimes appear as if two people are thinking about the positive aspects of the universe while one of them is discharging, but this simply means that both of them are thinking in an effective way about the one person's distress, which is to pull attention away from it enough to achieve a balance of attention. Such an appearance does not contradict the definition I just offered.

This thinking about one person by two people (or by more than two people) is divided conveniently into the roles of the client—the person whose distress is being tackled in whatever way—and the person or people whom we call the counselor or the counselors. In its optimum functioning, two or more people are together thinking about one of those people in terms of releasing him or her from his or her distress, and all the other people's distress is out of sight, is not allowed to intrude. This is the optimum situation for the recovery process.

As we all know, no two Co-Counselors have ever begun with an optimum condition. A great deal of the counseling that has taken place has included the counselor's distress being a factor in the situation in some way or other. The great genius and motivation of the client and sometimes the earnest determination of the counselor have, however, often sufficed to overwhelm that hindering factor and the Co-Counseling has worked anyway.

THINKING AND LOVING

"The counselor thinking about the client" has very much the same meaning, we have learned, as "the counselor loving the client." We have come to realize that a rational meaning of "loving another person" is very close to the meaning of "thinking about another person," that you cannot have either one of them without the other in a rational sense. We can certainly see that if one would really love another person ra-

tionally (we're not talking about "patterned" sentiment), it would include thinking about that person. If one were aware that this person has distresses that she or he is struggling to be free from, loving the person would certainly include thinking about those distresses in a way to help the person become free of them. Certainly all of us here at this conference who have ever had one good session as counselor know that if you really think about another person, you cannot help but love that person. Certainly if you're thinking about the person while the person is discharging, the discharging reveals the real person in the midst of the discharge and you fall deeply in love with her or him forever. If there is anyone here who has not had that experience yet, you will.

So, thinking and caring, thinking and loving, seem clearly to be two aspects of the same process, and both must be present in the counselor's attitude toward the client.

A distortion of our understanding of the client's role has become widespread. This is the notion that the counselor thinks about the client but the client just discharges. This has slowed down the effectiveness of our counseling.

It is possible to have counseling succeed to some degree when the client is helped to think about or against the distress enough to get discharge started and then allowed to stop thinking as he or she discharges. But it is clear that the client should be helped to keep thinking all the time, including while he or she is discharging. Really effective counseling means the client thinking all the time and the counselor thinking all the time. When we attain this, we have rapid recovery, rapid re-emergence, from the distress.

For counseling to be effective, the client must be thinking before discharging, while discharging, and after discharging. The client's mind, as well as the counselor's, needs to be fully engaged.

THE COUNSELOR'S COMMITMENT

The counselor's attention needs to be fully for the client. We are now engaged in the beginnings of a grand campaign to eliminate carelessly allowing the counselor's distress to become a factor in the counseling

continued . . .

COUNSELING PRACTICE

... continued

situation. We want to be very clear that the counseling session must be completely devoted to the most rapid, profound re-emergence of the client, even if the counselor "dies in the process." Now we say "dies" because, of course, it's safe to say it. No counselor has ever yet died from a client's material.¹ But at some point in the process, counselors' old fears of death are quite likely to deceive them. Therefore we make no compromises here. In many counseling situations, counselors will feel that they will die if they persist in pushing through for the client. Since it's going to feel like that, and at that point, restimulated, they will be unable to tell² the difference, we ask that counselors make a commitment to "be there" for the client even if they die doing it. That will get them through the pseudo-crisis of their fears of death, which they will have to surmount. Afterward, of course, they will realize that they were not in any danger of dying, but by then the job will be done.

CLIENT ALWAYS READY

Another commonly circulated notion, which is completely false from the counselor's point of view (and in a sense from any point of view), is that the client is at fault for not having a good session, that it is the client's responsibility if the session does not go well. Often I overhear such phrases as "She didn't want to try, so there was no use working with her," "She wasn't ready to be counseled," "Everybody has given up on him; we should never have taken him into the Community," and so on.

The plain truth of the matter is that all of us, viewed from the counselor's point of view (and in a sense from any point of view), are perfect clients. Every one of us is a perfect client. Every human being is ready at this moment to completely re-emerge from his or her deepest distresses, if given the opportunity by the external factors, the most important of which is the counselor. Every one of us, as client, is shaking the bars of the prison cell of our distress, is biting at the steel with our teeth, is kicking it and cursing it and doing everything else we can think of to somehow emerge from this confining distress. Every human being is at all times a perfect client.

It is not ever a question of whether the client is ready to tackle something, whether the client is ready to re-emerge. The plain fact of the matter is that every one of us, and every other human being, is at every moment ready to re-emerge completely and almost

instantaneously if given the intelligent, caring support and fearless counseling from outside that is necessary.

I would like for all of us to engage in a campaign to lay to rest this nonsense that "clients are not ready" and put the responsibility (not the blame, because all of us as counselors have done the best we could up till now, but the responsibility) exactly where it belongs, on all of us as counselors.

As counselors, we have the freedom to improve. As we get ready to counsel, we may feel terribly inhibited. We may have awakened this morning with an itchy nose and a post-nasal drip and a big toe that doesn't feel good, but if we see the reality of our client's position, we will see there a magnificent, gallant hero or heroine who is tied down with barbed wire cutting into her or his flesh, whose arms and legs are twisted into unnatural positions, whose air supply is almost cut off by occluding debris, but who is struggling gallantly to emerge nevertheless. In reference to that situation, we, the counselors, in spite of our aching big toe and post-nasal drips, have enormous freedom, flexibility, strength, power, and resources. We have the freedom to think flexibly about the client's distresses to a vastly greater degree than the client has, and so the responsibility of solving this situation, of putting resources to work correctly, lies overwhelmingly and primarily with us.

CLIENT'S VIEWPOINT DIFFERENT

A small footnote: As a client in a counseling situation, we must not use what I've just said to allow some of our powerless patterns to obscure our own strength. As clients, we need to hold to the attitude that even if we never found a counselor at all, if we were stranded on a desert island with nothing but a palm tree and a fiddler crab, we have enough theory that we could determine to completely re-emerge and succeed in doing it. We have enough theory already in our possession that all we would have to do is look at our distresses as they show up in our feelings, calculate the exact opposite and do the exact opposite, and when we need companionship tell the palm tree or the fiddler crab about it, and we could discharge. We could re-emerge. As clients we must assume this to keep from falling into the grip of our powerlessness. But that is a small footnote. Overwhelmingly, the job will be done by us as counselors, not as clients, because as clients we're perfect. All of us are ready to do anything to re-emerge, and the counselor's pattern that says, "You're not trying (*jeering*)," is completely

¹ "Material" means distress.

² "Tell" means perceive.

*We will pay better attention
the more mastery we have
of the theory.*

unaware of the fact that we have just tried so hard that the barbed wire has cut an inch deeper into our flesh. This is an accurate description, I think, of where the responsibility falls.

PAYING ATTENTION

How do we, as counselors, communicate this thinking, this caring, to the client? Well, we say we “pay attention to him or her,” and we “sort of” know what we mean. What is attention? It’s very hard to define. Perhaps we cannot define it well. Nevertheless it has meaning. It might be what a mathematician or a logician would call a necessary undefined term. At least all of us know very well the difference between somebody really paying attention to us and someone not really paying attention to us. Right? You are familiar with the phenomenon. So we can use the phrase for communication.

We say that the counselor “pays attention to the client.” Can we describe it? How do we communicate this attention, this caring, this thinking about her or him? Certainly we do it in part by our regard, our visual regard. There’s a bit of nonsense that’s been circulated widely among the Communities that it is up to the client³ to keep her or his eyes on the counselor at all times. Isn’t that ridiculous? If any of you have mastered crying with your eyes open, please tell me how. But it is true that clients have the right to expect the visual regard of the counselor. When they look up, they should be reassured by the direction of your gaze that you are “with them.” You indicate your caring by the availability of your visual regard.

You indicate your caring by the expression on your face. You all know the difference between the expression that is interested and cares (*demonstrates*) and the all-too-familiar chronic-pattern expression (*demonstrates*).

You indicate this caring, this aware attention, this paying attention, by the posture of your body. Your posture can say, “I am relaxedly focused upon you,” or, all too often, “I’m not really here.”

You communicate this caring, this thoughtfulness, by the remark or the gesture that indicates you are following their thinking.

You cannot communicate this by any patterned or mechanical attitude. If there’s one thing that stops me from discharging at all, it’s the counselor who fixes me with an anxious stare, or the interjected “uh huh, uh huh, uh huh” after everything I say. I can’t think about myself at all under those conditions and feel a pull to turn the person into a client at that point (which may be the necessary thing to do sometimes).

We can communicate by our regard, by our facial expression, by our body’s posture, by our general attitude, by the short, encouraging word occasionally. “Go ahead, let the tears come” is an encouraging word if it works. If you say it and the person stops crying, then you don’t persist in saying it. You conclude that it isn’t right for that client. There is a big range between “Let it come, it’s all right,” said in a gentle voice and someone shouting “Cry! Cry! Cry! It’s good for you! Cry!” which I once heard someone do.

We fundamentally communicate this caring, this thinking about the client, by paying attention, and our ability to pay attention is a function of a number of factors.

It is a function of how well we ourselves have discharged, how well we have cleaned up the baggage of nonsense, the conglomeration of patterns, that follows us around and appears to speak for us. To the extent we have cleaned that up through our own discharge, it is unlikely to intrude into the client’s session. So, our ability to pay attention is in great part a function of our own progress as clients. Discharge in our sessions as client turns us into a better counselor.

How well we are able to pay attention is a function of how well we have understood RC theory, assimilated the accumulated knowledge from successful counseling practice. We can pay much better attention if we understand the process in all its simplicity and in all its complexity. We will pay better attention the more mastery we have of the theory. Such mastery of theory means assimilating it to where it is really ours because we have thought it through, not simply repeating phrases out of a publication.

continued . . .

³ “Up to the client” means the client’s job.

... continued

DECISION NECESSARY

However, even if we have discharged on and on, and read every bit of literature five times over and memorized it so we can repeat it by heart,⁴ and have even thought it through, there is still a third factor that is necessary for us to be effective counselors, for us to pay effective attention to the client. This is the factor of decision.

I don't think this factor has yet received enough attention. We have understandably encouraged several generations of new counselors to believe that if they kept discharging enough they would eventually be very good counselors. This has certainly moved them in that direction. But I think we can say now that not only our own discharge and re-emergence, and not only our understanding of theory, but also making up our minds to do a good job, to be there for our client, is crucial.

We do not have to wait until all of our distress is gone before we can decide to act as if all our distress were gone. We do not have to wait until we are "comfortable" before we act as if the client were the only person in the Co-Counseling situation that mattered. It does make a difference to make up our minds. "To the devil with my feelings."⁵ This client is going to re-emerge!" Do I make sense here? (*Group responds with "Yes!"*)

There is a factor of decision. The decision is easier to make and clearer when we have discharged more, it can be carried out with more consistency when we have mastered theory, but the idea of decision, I think, has to be there from the very beginning.

These three factors largely determine our effectiveness as counselors. Our ability to pay attention is a function of all three: how much we have freed ourselves from distress, how much of the theory we have come to understand, and how much of a decision and a commitment we have made. In the Co-Counseling relationship, the counselor's proper regard is for the client and the client's re-emergence only, not at all for the counselor's comfort or the counselor's fears.

If we can pay good enough aware attention, then, for most counseling situations, we need to do little else. The client is everywhere and at all times so eager that in most situations this is all we need do. When we come to more demanding situations, in which additional techniques are needed, we find that these

advanced techniques only operate on a foundation of paying aware, thoughtful, caring attention. Counselors who try to use these advanced techniques without such a foundation do not do good counseling. They wind up⁶ trying to manipulate the client and frustrating both the client and the counselor. The fundamental foundation of counseling is paying aware, clear attention. This is so effective, this meets the needs of the client so well, that most people will respond as perfect clients, even if they have never heard any theory at all.

SIMPLE ASSISTANCE

There are simple additions to paying attention that will be helpful. Sometimes the client has embarrassments, speech inhibitions, various patterns that inhibit the beginning of the discharge process. There are simple things we can do in addition to paying attention that will allow the profound strength of the client to begin to operate—such things as asking, "What are you thinking?" and then listening. Often one question is enough for a long, long session. "Where were you born? What happened after that?" and the story of the person's life unrolls with less and less inhibition. If the client stops and says, "I don't know why I am telling you all this. This is ridiculous," and you look interested and ask, "What did happen after that?" (*group laughter*), he or she will continue. Ask, "What do you feel are your strong points?" which for many people is easier to respond to than "What do you like about yourself?" Any simple framework question, such as, "What are your big interests in life?" will work. Anything that allows the person to start talking is likely to release this profound response to simply being paid attention to.

When I am asked to handle clients that everyone has difficulty with, I almost universally find that what solves the problem is to look at them with approving regard, be really interested in them, ask them to talk about themselves, perhaps indicate an interest in their work. If you indicate you find your clients interesting and take an interest in their jobs, and so on, and simply listen, even the "impossible" clients are almost universally into heavy discharge in about ten or fifteen minutes. Based on some deep computation, their intelligence decides it is safe as long as the counselor is there acting human instead of trying to manipulate them.

The fundamental relationship of Co-Counseling is simple. It is not necessarily easy, because it does

⁴ "By heart" means from memory.

⁵ "To the devil with my feelings" means my feelings are of no significance.

⁶ "Wind up" means end up.

require a decision on the part of the counselor—a decision that “my feelings don’t matter, you matter. For the duration of this relationship, this session, you matter. I will think about you, I will care about you, I will love you, I will support you, I will be there for you no matter what rocks of restimulation you drag

me over in the process.” If we can express this, this is profound, this is powerful, this is almost everything we need. Every human being in the world is waiting for someone to present this opportunity to become the perfect client.

Excerpted from pages 65 to 75 of *The Benign Reality*



DIANE SHISK

If you move ...

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

Thank you!
Rational Island Publishers

An Accidental Rediscovery

What came to be known as Re-evaluation Counseling was the accidental rediscovery of a crucial part of actual reality. A man in deep trouble, abandoned by all the “mental health” specialists, was taken home and kept out of sight to keep the police from arresting him and putting him in mental hospitals for the rest of his life.

He insisted on crying no matter what anybody did to try to stop him. When he had cried and shaken and laughed for two weeks, he emerged into elegant functioning. This was such a bizarre happening that it was impossible not to notice that something unusual was going on.

From that beginning, explorations have led to recovery of accurate information, in many areas, about what reality is really like. That recovery process is still going on, more and more widely, more and more rapidly.

Harvey Jackins
From *A Better World*, pages 10 to 11



RANDY SMITH

when shadows
are cast
by my stone,
let me hold it
in your light
to see it clear
to weigh its pull
and hear its plight
I make pain into tears
I make laughter from fears
such a human delight
as the stone disappears
and my own light shines bright

Gudrun Onkels
Seattle, Washington, USA

Applying RC in South Sudan

It was a privilege to meet Victor Sillas from South Sudan at a workshop in Northern Uganda last month. He shared this story with me, and gave me permission to share it with others in the RC Community.

Pamela Haines
Philadelphia, Pennsylvania, USA

I started RC in Yei in South Sudan in 2006, after an introduction by Wanjiku Kironyo.¹ I lived a life for more than twenty years without both parents; only my granddad and grandma. Growing up, I experienced hatred—watched beatings, looting of properties, raping, and killing. It was a turning point in my life when I learned RC, when I was introduced by Wanjiku to the theory that there is nothing wrong with any human being except the result of mistreatment and oppression.

I have been using RC since then. It has changed my life tremendously in the sense that I have been able to identify my own problems and get a way of coming out of them. That has helped my family, too. I was able to unite my mother and father after twenty-three years of separation.

My dad was in Khartoum (Sudan) during the war. He came back to Juba (South Sudan). I was working for an NGO (non-governmental organization). When he came, some of my relatives asked me to go see him. I felt so angry, and I said I didn't want to. But then I picked up the book on basic RC theory and was reading about how humans were created perfectly without any problems. I quickly reflected that it wasn't his fault that he left me. I went back and told him that I was a different person.

I wanted him to meet my grandparents, but they were very angry and

didn't want to see him. I sat down with them and tried to explain to them how we were created, and the social issues that came and interrupted our lives and made us vulnerable in our thinking and made us not see others as human. That made my grandmother calm down, and she said he could come over. And he came here.

My mom was in a refugee camp in Uganda. I sent word to her and she came. When she came, I brought the relatives. That's when I said that her husband was coming and that she still had a chance to build a family together. It took me three months mediating between them. Finally they got together and are staying together in Juba.

When my granddad was passing away, he said, "You are in charge of my family. Take care of everybody and the house. I trust you and know you can manage it." It was RC that helped me in dealing with the different issues. At least once a month at home now we have family sessions, with about fifteen people, and I share insights I have from RC.

My second success was in using the same thing in prisons. In the Central Equatoria State (South Sudan), there are five prisons. I was visiting those prisons, listening about people's lives—about the different problems, frustrations, and mistreatments—trying to help them not be more stressed. It took a lot of time. Now I have a program to share recorded messages electronically to support the prisoners. I am also helping in a diversion program in the community, helping people understand that the prisoners are not criminals, that their situation is not their fault, that they need to be accepted back in the community.



ALAN EPSTEIN

I do programs at an international school, and we go and talk to Senior 4 students, prepping² them for what's next. Most are dropping out because of various problems and poverty. We say, "What do you want to become? How do you want to see yourself? You need to have a hope." We travel to students every semester before the schools close. Re-evaluation Counseling is so good in that you feel people are getting out of their issues. Some of their problems are a pretext—not the real issue. They say, "We didn't know!" I visit; we talk about drug abuse, sex, love, how their choices affect their minds and their future.

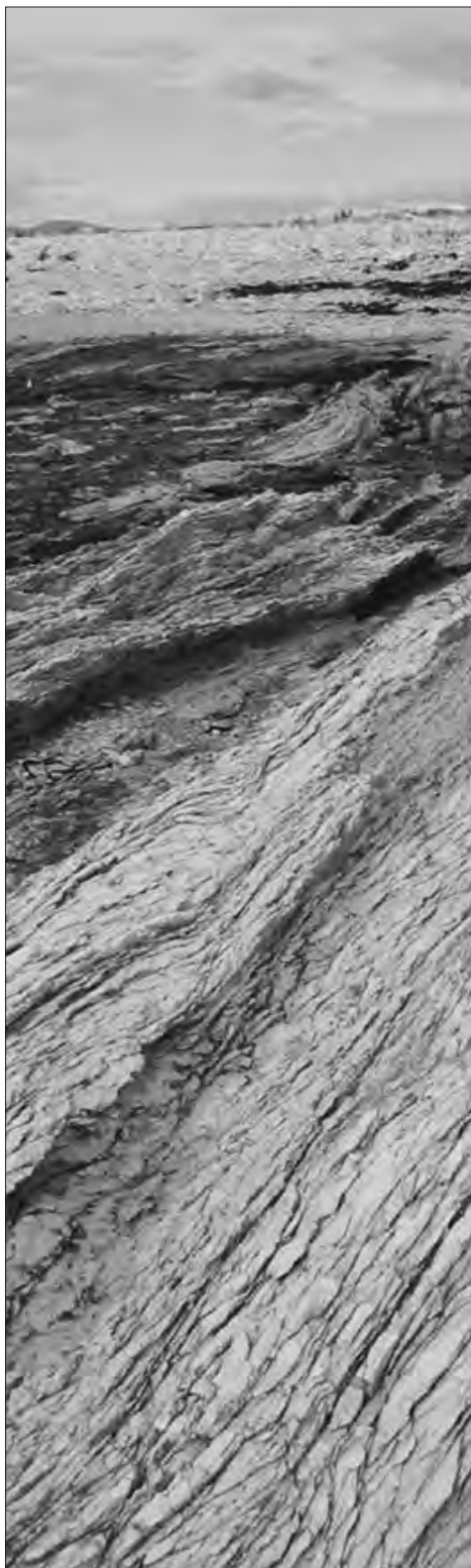
Co-Counseling sessions are strengthening me. I feel so revived when I have a session. I feel new, and challenged, and with more ways of figuring out how to deal with my own problems. It gives me insight into how to deal with others. I don't have a group yet. I really need a group.

Victor Batali Sillas
Juba, Central Equatoria State, South Sudan

Reprinted from the e-mail discussion lists
for RC Community members
and for RC teachers

¹ Wanjiku Kironyo is the Regional Reference Person for Northern Africa.

² "Prepping" means preparing.



Knowing Each Other More Fully

From the 2014 Australian Leadership Workshop

Workshop participant: It looks like you've made a conscious decision to have your workshops less "packed." There's time for things to start whenever they start and relaxed time for chatting or playing or whatever. It's not like other workshops I've been to. So I want to know, is this a conscious thing?

Tim Jackins: Yes, it's conscious, and it depends on the group, and what needs to happen for that group at a particular time.

A lot of experienced RCers use only Co-Counseling to build their relationships. Their knowledge of each other is based only on their sessions. There's no additional information and no need to face most of their difficulties with relationships. So I try to provide the time and the context for people to face them. A fair number of people hate my workshops. "This is an absolute waste of time." But I don't think so. I'm trying to set up conditions so that people can't hide behind counseling, so they can't avoid committing themselves more broadly to a person than just having sessions. I'm trying to set up the time and opportunity for people to challenge the material¹ that keeps them staying separate from each other. I'd like us to build deeper, broader relationships, rather than staying too close to the strict little model we have to start out with in order to interrupt a lot of distresses.

A Co-Counseling relationship can be as full and meaningful as any other relationship we ever have. However, we don't know how to get close. We need to figure out ways to jiggle the material that keeps us standing stiff and separate. If we can hang out² around each other, look at and learn from each other, and enjoy each other's presence—sing songs, play, and other things—then sessions go better. There is a sense of really knowing the person we are counseling with and not having to build that in each session. We actually come to know each other.

We have been somewhat slow to figure out that each person's struggle is really everyone's struggle, that nobody gets through her or his material alone. There is some idea of moving forward as a people that we don't have, because the oppression we've grown up under has separated us so completely. I think we have to begin figuring out how to rebuild that idea.

At some workshop sites, people sleep or eat far away from the meeting room, so I want people in the meeting room at a certain time so they will be there together. Not that I'll start the meeting, but so

¹ "Material" means distress.

² "Hang out" means spend relaxed, unstructured time.

they can be there together and begin the battle of actually getting to know and rely on each other more fully.

Workshop participant: I assume this is for experienced groups of RCers. You wouldn't do this with a fundamentals group.

Tim: I wouldn't do it with a fundamentals group, because they're not ready to face all of these things. We're not that ready either! *(laughter)* We walk into a room full of people and feel awkward and separate and alone, and don't know who to go stand next to or what to say. Some of that material is still there, and we don't easily remember to create opportunities to challenge it. We don't do that in our lives. Every day we are around a thousand people we don't know, people we would like to get to know, and we don't do a thing about it. We don't stop and say, "Hi, you look interesting. Can we talk for a minute?" Not to try to build a relationship out of it or make it something significant, just to have contact with someone we like the look of. So I try to start some of that here.

Another participant: I think it's easier for me to make contact with people I don't know. It's harder once I know people, because then, you know, the small talk . . .

Tim: . . . runs out?

Participant: Yes, it runs out.

Tim: Well, it depends on our material. A number of us can't go up to new people. We just won't do that. We have no idea that it's safe, that they would want us to have contact with them. I also think there's someplace it gets uncomfortable for just about all of us even with people we've already had some contact with. We can't really open up and be enthusiastically with each other. We guardedly share small bits of data and try to make it socially acceptable, instead of trying to share more fully.

So it depends on where the material sits on us. Maybe you're good at the initial opening, but many of us aren't. And I don't know anybody who is good at the whole thing.

Every person here knows thousands of things the rest of us don't know and will never know if we don't hear it from her or him. That's just how varied our lives are. It's a tremendous opportunity. Every person has a different perspective from ours on every issue, and we need to hear it. We need to understand and have a picture of the great variety out there. But we haven't known how to get that out of each other. It's all about our struggle with relationships. We never got to practice as we grew up. But here we are, and we have to do something.



AUSTRALIA • DIANE SHISK



LISA VOSS

Fighting for My Teenage Son

This is the story of what happened in my family as my son became a teenager. From the moment he went to high school at age eleven, he went from being a bright, curious, funny, intelligent, sensitive boy to being bad-tempered, disaffected, disinterested, angry, agitated, and unhappy.

The right-wing government in England has made some major cuts to the funding of education. This has led to my son's publicly funded school being completely overcrowded, with thirty-plus students in a class. The teaching standards have dropped, and the teachers are completely overstretched. More significantly, there has been a shocking lack of care for the well-being of my son and the other students.

My son is good at thinking for himself. He has a great sense of humour and likes to do things his own way. The teachers always liked him, and he was interested in what he was learning. He had good relationships with his teachers and was popular with his own age group. As soon as he began high school, I could tell¹ things were wrong. He would come home looking disconnected and angry and go straight to the computer to play violent video games. Then he would shout and scream when I insisted he come off them. He started eating sweets in a manic obsessive manner, and I would find sweets wrappers hidden all over his room. He also began demanding that I buy expensive and unnecessary things for him.

Normal teenage behaviour? I understand that teenagers have a natural need to be independent and separate from their parents, but this was more than just

the separation process. His body was tense; he was irrational and compulsive. I could tell he was really unhappy. He was not engaging with the education he was getting. He said he was learning nothing, that he could not see the reason for what he was doing, and that he could learn more from a few hours on the Internet.

After a year and three months at the school, he banged his head badly while in the school building. He told no one at school until he began to feel unwell the next day. Then he became extremely ill with problems associated with the injury. Sickness and headaches from the injury are still ongoing, nearly two years later.

Despite repeated attempts at communication, the school hardly responded. A pupil in their care had suffered a head injury, but they did nothing to help him get back to school. There was no extra support, care, or resource—just business as usual. His dad and I were so shocked, upset, and stressed about our son that we were struggling to manage what was going on.² No one called us.

For the last three years I have found it difficult to focus on my own life, as I have been so busy with my son. I have decided to make it my job to be someone whom my son can take his difficult feelings to. He has used me well! In order to have the attention and time to be with him and listen to him, I have tried to stay as rational and healthy as possible. This has been a very big job.

¹ "Tell" means see.

² "Going on" means happening.

The special time³ he has chosen has all been on screens. It has included playing video games (which I hate), reading Facebook messages with him (I am not a fan of Facebook either), and watching numerous Youtube videos and vloggers (video bloggers on the Internet). He has invited me into his world, and I've realized how little I've known about the world in which teenagers now live.

I have been so restimulated by everything that has happened that I have hardly been able to have sessions about anything except my feelings and worries about my son. I have Jewish heritage, which also explains how big this has been for me. I have a session every day. I have done a huge amount of discharging. I have let my heart break a thousand times and looked again and again at what happened to me in my own teenage years. It has not been comfortable.

My son still has ongoing health issues, and he and his dad and I eventually took⁴ the decision to remove him from school. Since then he has been doing better. I can see some signs of recovery. He looks more

relaxed, his posture has changed, and he is starting to get back some of the spark he had many years ago. He has begun to spontaneously play and is engaging with some schoolwork again. He is not demanding to buy things all the time, and our home life is calmer. He is still suffering from headaches much of the time.

He says that at times he feels like a different person. There is a whole new set of problems as a result of his not going to school, but I feel that at least he is on a positive path now.

It has been hard to think clearly over the past three years. I have fought to get my son back and to some extent succeeded. It has been a huge journey for me and incredibly difficult. I am still struggling to see the gifts and positive outcomes from this struggle, though I am sure they will be revealed in time.

I have been shocked by the lack of care for the well-being of teenagers in school. What is happening in the lives of other teenagers? What can we do?

Let's not forget what it's like to be a teenager. Let's discharge on our teenage years and not wait until we are forced to look at them because of the difficulties facing our children and grandchildren. Things are even harder for teenagers now, with the digital world bringing more complexity and putting more pressure than ever on their lives.

M—

³ Special time is an activity, developed in RC family work, during which an adult puts a young person in full charge of their mutual relationship, as far as the young person can think. For a specific period of time, the adult lets the young person know that he or she is willing to do anything the young person wants to do. The adult focuses his or her entire attention on the young person and follows his or her lead, whether the young person tells, or simply shows, the adult what she or he wants to do.

⁴ "Took" means made.



We Can Live Every Moment Well

I conjecture that if you and I as leaders actually correctly determine the “key actions” or “nodal points” of our situations, and move on them, we can indeed live every moment well. We can take only actions we enjoy taking; we can avoid fatigue and burnout;* we can retain sufficient leisure for rest, recreation, and enjoyment.

Harvey Jackins
From *The Longer View*, page 37

* “Burnout” means becoming physically and emotionally drained from doing a difficult job for a long time.

Anesthesia, Surgeries, and Challenging Defeat

Harvey Jackins used to say that anesthesia is as close to death as a person can come without actually dying. I've had anesthesia several times.

During my birth my mom had ether anesthesia, which was usual at the time. My second anesthesia was when I had appendicitis at age thirteen. (It seemed like only an instant between when they asked me to count backward from a hundred to when I was back in the hospital room.) Anesthesia number three was for a tonsillectomy at age nineteen.

At age twenty-two I had three surgeries after a head-on car collision in which I'd been in the back seat with no seat belt. (They hadn't been invented yet.) Multiple injuries included a compression fracture in my back, a broken wrist with a severed nerve, and a broken hip. I was initially pronounced "dead on arrival" and then was unconscious for three days. During the nine weeks I was in the hospital, I refused pain pills and sleeping pills. Even before I found RC, I didn't want to get addicted to drugs.

After finding RC, I worked in many sessions on the surgeries and the anesthesia. Later my goal was to end the chronic pain in my back. Thanks to RC I've had no chronic pain for at least ten years. (I have occasional pain but can easily get out of it with exercise and discharge.)

I've only recently associated feelings of defeat with anesthesia. In a recent session I was going through (once again) the sequence of surgeries, focusing on the anesthetics, but this time I fought for myself. I knew my counselor was there, but I didn't look at her; it was too distracting. I was challenging the defeats. The incidents were piled one on top of the other.

I was a pianist in grade school and high school, and after the accident, due to the cut nerve in my left hand, I could no longer play the piano as well as I once had. I look forward to challenging that defeat.

Pam Geyer
Bellaire, Texas, USA



TIM JACKINS

Anti-discharge Patterns

Discharge is a spontaneous process. We're all set to do it—except that in the pile of distress patterns there are many, many patterns that take the form of interfering with and inhibiting this process. A large number of them are socially conditioned. They have been petrified in the culture so that the culture mistakenly equates its survival with keeping the recovery process from happening.

All of us are parasitized by a large number of anti-discharge patterns. We all have the capacity to discharge thoroughly and completely—to heal ourselves and recover all of our intelligence and zest and flexibility—but for the inhibiting patterns.

These patterns also have in them an element of unawareness. All of us operate in a great deal of unawareness of this whole set-up. We're prisoners in an invisible cell. The bars are invisible to us. And since we can't see them, we rationalize that we're not crying because we "don't feel like crying" or "not now." We're all surrounded by this tremendous amount of conditioning. If we get one thread loose and get one five-minute burst of laughter, it's such a relief, even though if we could somehow cut through the conditioning, we would laugh for days and days and days.

Harvey Jackins

From a talk at Buck Creek III, 1971



PEOPLE'S CLIMATE MARCH IN MELBOURNE, VICTORIA, AUSTRALIA • VICKY GROSSER

Breaking Through Isolation

Dear parents,

A little success at breaking through isolation!

It occurred to me recently that I could call my regular Co-Counselor (who does “special time”¹ with my seven-year-old daughter) during evening tooth brushing. This is often our hardest time of day—when I am tired and just want to get through it, and my daughter wants a lot of playlistening.²

Bringing another person into the room by telephone has been wonderful! We share “news and goods” and laugh and talk about various things, and the tooth brushing is completed much more easily and happily (especially for me).

I encourage us all to reach out and pull others into those hard, lonely times of parenting!

“Anne”

¹ Special time is an activity, developed in RC family work, during which an adult puts a young person in full charge of their mutual relationship, as far as the young person can think. For a specific period of time, the adult lets the young person know that he or she is willing to do anything the young person wants to do. The adult focuses his or her entire attention on the young person and follows his or her lead, whether the young person tells, or simply shows, the adult what she or he wants to do.

² “Playlistening” means being paid attention to in a warm and playful way.

The List

The List is an extraordinary book of Re-evaluation Counseling theory and practice, by Harvey Jackins. He wrote it later in his life, in consultation with many people. It is a collection of all of the insights he had about RC over the decades of discovering, developing, using, and communicating the RC on which many of us base our lives.

The List has been available since 1997. It is used by a large number of us who have been in RC long enough to have known Harvey. However, it has not been publicized in recent years, and many people who have come into RC since Harvey’s death have not had the chance to become familiar with it.

The book is organized in an accessible manner and is an excellent reference. I think that anyone who has gained the basics of RC theory would benefit from having it available and reading a randomly selected paragraph from it now and then. Also, there will be a downloadable index for it on the RC website, making it easier to locate particular topics.

The List is available only in hardcover (as a true reference text). To encourage wider distribution of and access to it, for 2016 we are lowering the price from \$50 to \$30 (plus postage and handling). For ordering information, see page 110.

Tim Jackins

Pay Attention to the Client

Try to pay attention to the client instead of “knowing what they need.” “Knowing what they need” is almost always bound to be out of the counselor’s distress.

Harvey Jackins

From a talk at
Buck Creek III, 1971



Highlights from the October Kenya Workshop

A teachers' and leaders' workshop took place in Nairobi, Kenya, in October 2015. It was organized by Wanjiku Kironyo¹ and her committee and led by Barbara Love,² assisted by Fela Barclift.³ The forty-seven people who attended were from Benin, Ethiopia, Ghana, Ivory Coast, Kenya, Nigeria, Rwanda, South Sudan, Tanzania, Togo, and Uganda.

Barbara assured us that we were going to have a wonderful time together, and that turned out to be true.⁴

Early on she asked us to recount past events like our first day at school, to relax the atmosphere and help us discharge—and it did just that.

There was interpreting from English to French, and vice versa, for our brothers and sisters from Francophone Africa. Interpreting was also done from and into Kiswahili.

Barbara asked how often we had Co-Counseling sessions. She reminded us that it is important to help ourselves first before seeking to help others by counseling them. She then asked us to choose one thing we were going to work on for six months. Everyone wrote something down, whereupon we had a mini-session on our individual choices. We took the same task to our support groups.

Then we were asked to pick two topics to discuss as a group. People's choices included leadership, oppression, African democracy, sexism, bullying in school, aging, youth, and care of the environment. We each chose the topic that interested us the most. Then we broke into groups and discussed it. The following are tidbits of what transpired:

- *Sexism and male domination:* Following a discussion on how men have generally treated women badly, Barbara had all the men stand in front of the women and apologize. The women seemed pleased.

- *Colonialism and racism:* The following key words were used in the interaction: primogeniture, aristocrats, Negroid, Caucasoid, Mongoloid, slavery, land, resources, Europeans, Afrikaans, Asians, greed, internalized oppression, races, God, Age of Reason, Christianity, ideology of white supremacy.

Culture night was colorful. People from all the countries shared about their food, clothes, dance—anything they wanted the others to know.

Then Barbara passed the baton to Fela to lead family work.⁵ After a brief introduction, we divided into groups and played our favorite games. We got to play games we had not played in years! At one point we broke into groups based on our countries of origin to brainstorm on how we were going to replicate the family work in our Communities back home.

When all was done, we had a circle of farewell. Barbara led us in paying a glowing tribute to Mama Africa,⁶ who is now retired. We sang for her and sent her a recording of our singing. We also wrote messages. One could tell⁷ from the emotions expressed that Mama Africa's contribution to RC in Africa will be remembered always.

Thumbs up⁸ to Wanjiku for having all of us in one place and for improving communication by means of a WhatsApp⁹ Group for Africa. Now we can all share with one another what is going on¹⁰ in our Communities.

Urbain Bamana
Area Reference Person
for Accra, Ghana
Accra, Ghana

⁵ Family work is the application of Re-evaluation Counseling to the particular situations of young people, and families with young children. It entails young people and adults (both parents and allies) interacting in ways that allow the young people to show and be themselves and not be dominated by the adults.

⁶ Melphy Sakupwanya, a former Regional Reference Person for Africa

⁷ "Tell" means perceive.

⁸ "Thumbs up" means appreciation.

⁹ WhatsApp is a cell phone application that allows people to send messages for free to many different kinds of cell phones.

¹⁰ "Going on" means happening.



DIANE SHISK

¹ Wanjiku Kironyo is the Regional Reference Person for Northern Africa.

² Barbara Love is the International Liberation Reference Person for African-Heritage People.

³ Fela Barclift is the Regional Reference Person for Brooklyn and Greater New York City, New York, USA.

⁴ "Turned out to be true" means is what actually happened.

The African Teachers' and Leaders' Workshop

I am an RCer from Nairobi, Kenya, and one year old in RC. Within this year I have been liberated in some areas of my life. Others are works in progress, as I continue to discharge past hurts.

Each of the workshops I have attended has been an opportunity full of new knowledge, and the African Teachers' and Leaders' Workshop in Karen (Nairobi, Kenya) in October 2015 was one such experience. It was full of great teachings from Barbara Love and Fela Barclift.¹

One of the topics was colonialism. For a long time I had repressed the feelings of hurt from colonialism. At this workshop it dawned on me that we had been seriously oppressed and I felt the feelings of hurt for my people who

had directly suffered the colonialism. I was able to discharge the feelings, and I am continuing to work on them with my friends for my full re-emergence. We are also working on internalized colonialism, which we believe will have a great ripple effect.

I was restimulated by the stories shared in the sexism and male domination class. It is a continuous work in progress to sensitize the young generation, especially the girls, to discharge on sexism and male domination, and to get more and more men embracing women as equals in society.

Fela led the family work so well. I need to discharge a lot more, as my childhood did not have a lot of playtime. The majority of us were made to mature really fast. Working on this will mean better parenting skills and being better allies to parents.

The concept of contradiction² was practiced greatly. As they say, practice makes perfect, and I am more-than-ever able to use contradiction effectively. The more I listened to other Co-Counselors use contradiction, the more tips I learnt on how to use it.

Re-evaluation Counseling has been of great help to me, people around me, and the surrounding community. We continue to sensitize people on the need to discharge hurts of all kinds to be free people. I want to thank the entire Re-evaluation Counseling Community for the great organization of RC in Africa, and for going a step further to fund the workshop that was a great experience for the participants. As transformed individuals, we will enhance the shining of the light of Africa.

Rosenell Nyakinyua
Nairobi, Kenya

¹ Barbara Love is the International Liberation Reference Person for People of African Heritage. Fela Barclift is the Regional Reference Person for Brooklyn and Greater New York City, New York, USA.

² Contradiction to distress

Discussions of Theory

The discussions of theory that are remembered well by students are the discussions which appear in answer to questions students ask and even more particularly in response to difficulties which the students have experienced and which they bring to the teacher for help with a solution.

Harvey Jackins
From "The Teacher of Re-evaluation Counseling,"
in *The Human Situation*



BASQUE COUNTRY • TIM JACKINS

A Victory Against Fear

The forty-five of us who attended the Nairobi (Kenya) Young Adults' Workshop in August 2015 considered it a victory—a victory against the fear of meeting and leading during war. There was a lot of discharge even before we gathered, and we chose the smallest room at the venue as our meeting place, so we could be physically close. One of my thoughts as we were doing introductions was, “So this is what re-emergence looks like.”

It has been difficult for young adults to gather after having been targeted by terrorism this year. Many young adults have been killed. As the leader of the workshop, I had big sessions on being responsible for gathering people. I had the constant thought, “What if they come for us during the workshop?”

I led the workshop supported by Humphrey Kasembeli, Nicholas Oiko, Jane Lucy Gachihi, and Rosenell Nyakinyua, who are RC teachers in Kenya. We started out planning for thirty-five young adults, but by the week before the workshop forty-five had confirmed that they were coming. Wanting to be together had won over the effects of war and conflict—the isolation, fear, and not having a lot of hope about life.

My highlights were as follows:

- The class on care of the environment. We committed to what we are going to do differently in our daily lives to positively impact the environment.
- The class on culture and tradition. We shared early memories of being told not to cry or show emotions. The young men talked about how people had clearly communicated to them that crying was a sign of weakness. I had them go around the class and tell fellow men how much they love them. Then they held hands and hugged a lot, which led to discharge.
- The class on the effects of war on our lives, and discharging on death. There was an empty chair at the workshop for a young adult who had died a few weeks before. He had loved music and his favorite instrument had been the drum. We brought out the drums and danced to one of his favorite songs. After that we did lots of discharging on how we felt about him not being there.

Janet Kabue
Thika, Kenya

The workshop was rewarding for me.

The new big group is well balanced in leadership, talent, and the understanding and use of RC—thanks to the leaders.

In the women's group, participants pledged to move on and make a difference in their lives. Congratulations to them all, and long live their re-emergence!

The whole team, especially the men, bid farewell with much discharge to their friend Maximillian, who was to be at the workshop but had died just before. They accepted that it is good for men to cry.

Jane Lucy Wambui Gachihi
Nairobi, Kenya



MATT WEATHERFORD

The serene environment at Karen in Nairobi was a great one for an RC workshop.

We were able to mourn a friend and young adult member of the group. Emotions flowed freely. Memories of loved ones whom we had not mourned fully came into reality, and I was able to discharge the feelings of hurt.

I learnt that past hurts sometimes hinder us from being the best people we can be and that it is okay to let ourselves feel and discharge the feelings instead of pushing them aside, where they can “eat” us gradually over the years. There was also a reckoning that we should appreciate everyone for what they are in our lives. We should express our love and concern, as everyone should feel loved and appreciated when they are alive.

The workshop was a great moment, with great learning moments, which created a desire to live by the theories of RC.

Rosenell Nyakinyua
Nairobi, Kenya

Building Stronger Communities in Ghana

The August 2015 workshop in Ghana was led by Sharon Wolf.¹ As usual, she brought all her experience and skills as an RCer to bear.

Our goal before, during, and after the workshop was to build stronger RC Communities in Ghana. Before the workshop, we organized a series of classes for the new participants. This was to pave their way to the workshop and make things easier for Sharon.

We began the workshop with introductions: Who are you? Why are you here? Sharon stressed the need for confidentiality. She explained the roles of listener and speaker as well as the “dos and don’ts” of a session.

She spoke about humans’ vast intelligence, natural zestful enjoyment of life, and natural caring relationships with other human beings. The participants were eager to know more and asked a lot of questions. She later talked about hurts, distress recordings, and the healing process (discharge). She also talked about three policies:

1) *No socializing.* Participants appeared to have misunderstood the policy or at least were loathe to accept it. This was not surprising to me—I was under the same misapprehension fifteen years ago when RC was introduced to me. I think aversion to the policy is primarily because of how in African communities people form friendships and partnerships at social gatherings. Such associations may even lead to intimate relationships, such as marriage. In short, the African way is communal living. However, Sharon did an excellent job of explaining the rationale behind the policy.

¹ Sharon Wolf is an RC leader in Washington, D.C. USA.

2) *Avoiding mind-altering substances.* We should not take mind-altering drugs before class, including caffeine or alcohol. When we ingest chemicals, our minds can’t work well and it’s difficult to discharge and heal fully.

3) *Confidentiality.* People will be secure if what is discussed in a session stays there. Here again, people asked a lot of questions.

Before the workshop, a number of the participants had called with reasons why they would have to leave in the middle of the program. It had appeared likely that just half of the participants would be staying to the end. However, almost all of them stayed to the end. They found the discussions so interesting that they called off² their other engagements.

Below are comments from two of the participants.

Urbain Bamana
Accra, Ghana

.....

After learning the guidelines for an RC session, we paired up and had five minutes each. Then we went for a tea break. Thirty minutes later we resumed, and Sharon shared information. We old members could refresh ourselves and deepen our knowledge of RC: as a result of mis-

² “Called off” means cancelled.

treatment and oppression, our natural attributes get overshadowed; to recover from the painful experiences we need to discharge.

We were reminded that a session doesn’t always have to be “painful.” We can also use it to express joy or happiness. We can even spend session time sleeping.

We met in support groups during which some members burst into tears.

Special thanks to Sharon Wolf, Urbain Bamana, and other supporting leaders for pulling this off.³

Joseph Mayouma
Ghana

.....

I learned a lot. Now I know that I need to talk to someone about whatever is bothering me. I tried that during the sessions we had on Saturday. After sharing with a friend, I felt lighter, relieved, and free. I enjoyed it. I loved the two games we played as well. I’m not sure about crying in front of others.

I am glad I was a part of it. I think it’s a great thing to help others free themselves of all the hidden pain and hurt in their minds.

Marian Jubiril
Accra, Ghana

³ “Pulling this off” means successfully accomplishing this.



THE ACCRA, GHANA, COMMUNITY BUILDING WORKSHOP • URBAIN BAMANA

A Workshop in Gulu

In the early morning of 4 September, 2015, our host collected us Kenyan delegates to start the journey to Gulu, North Uganda, for an RC workshop. We later picked up all the Ugandan team from different waiting points in the beautiful, hilly city of Kampala (Uganda), and soon we were all headed to Gulu.

The journey was long but very interesting. In different groups as we sat we listened attentively to each person. The countryside was fertile, and on the roadside we were able to buy pineapples, melons, cassava, simsim (sesame seed), cookies, and plenty of bananas.



WILDER RANCH STATE PARK, SANTA CRUZ, CALIFORNIA, USA • PAM ROBY

On arrival, Abitimo Odongkara, Pamela Haines, and Chuck Esser¹ were waiting and offered us a wonderful, filling dinner. Before long all of us were checked in and happy in Comboni Retreat Centre. Suddenly, the heavens opened and there was a heavy downpour. This helped us sleep the night away.

At the workshop we had daily classes with Chuck, Pamela, Rickie,² and Wanjiku,³ and feedback from all of us leaders on how sessions, support groups, and table topics were going. Nothing was left to chance, and we leaders felt very happy and supported.

During the oppression topic, all the men promised to change and support families. On the family day, as we listened to children, it was evident that the distresses we all face contribute significantly to how the children are raised. A young child was allowed to cry all through his distresses until he regained his composure and was very happy and able to freely interact with people. The mothers and fathers were happy to discover that Re-evaluation Counseling can enhance how they bring up their children and that it's not too late to change.

One parent decided to adopt a more loving and caring attitude toward her daughter. She realized this was possible by applying special time⁴ and committing to listening more often to her. She and I promised to remain in touch and follow up on her progress with the little girl, whom I noticed was greatly affected.

The three-way sessions each had an experienced leader, a knowledgeable support person, and someone who had not experienced much RC prior to the workshop. This worked out so well that our only challenge was that time was not allowing for many more sessions.

Special appreciation goes to all the leaders and participants for the commendable participation we all enjoyed.

continued . . .

¹ Abitimo Odongkara is the Area Reference Person for North Uganda. Pamela Haines is the Area Reference Person for the Schuylkill I Area in Philadelphia, Pennsylvania, USA. Chuck Esser is the Regional Reference Person for New Jersey, USA, and the International Commonality Reference Person for Family Work.

² Rickie Kashdan, an RC leader in Long Branch, New Jersey, USA

³ Wanjiku Kironyo, the Regional Reference Person for Northern Africa

⁴ "Special time" is an activity, developed in RC family work, during which an adult puts a young person in full charge of their mutual relationship, as far as the young person can think. For a specific period of time, the adult lets the young person know that he or she is willing to do anything the young person wants to do. The adult focuses his or her entire attention on the young person and follows his or her lead, whether the young person tells, or simply shows, the adult what she or he wants to do.

... continued

I made the following personal commitments:

- In all aspects of my life, I am going to make everything that I do go well.
- I will teach more RC in opportunities I get working with families and women's groups.
- I will discharge more on the "whys" of what I don't like, so that I re-emerge better!
- I will continue to read more RC literature to understand RC better.

Re-evaluation Counseling has been a beautiful gift of wholeness and healing. It has had a huge positive impact on my life and the lives of those around me. My family has greatly benefitted from my participation, and I can see that soon most of my family members will be RCers.

Jane Lucy Wambui Gachihi
Nairobi, Kenya

A Counselor in Practice

The teacher of Re-evaluation Counseling teaches mostly by example. Students learn to counsel by being counseled, by seeing others being counseled. So the teacher is necessarily a counselor in practice most of the time.

Harvey Jackins
From "The Teacher of Re-evaluation
Counseling," in *The Human Situation*



FORT DE SOTO PARK, ST. PETERSBURG, FLORIDA, USA • MARTY POTTENGER

Many Workshops in Nigeria

From 4 to 6 September, 2015, all the RC Communities in the northern part of Nigeria held a workshop in Abuja, our Federal Capital Territory. From 11 to 13 September, over seven Communities held their workshop in Enugu (Enugu State). And from 18 to 20 September, Lagos State held its workshop, with over sixteen Communities present.

They were all worthwhile workshops. After thirteen years and eight months, we have finally come to the best way to carry the Communities along and encourage the teachers and leaders.

Chioma Okonkwo
Area Reference Person for
Lagos, Lagos State, Nigeria
Lagos, Lagos State, Nigeria

The Southern Nigeria Leaders' Workshop

I am happy to write about the Southern Nigeria Leaders' Workshop, held in September 2015 in Enugu (Enugu State).

It was a great opportunity for me to learn how to teach RC by modeling rational behavior, exhibiting a good attitude, being a friend, and welcoming other people's friendship.

I discharged lots of distresses that I have had for quite some time as a result of oppressions in my environment. And I was reminded of the one-point program of RC: "to use RC to seek recovery of one's occluded intelligence and innate humanness, and to assist others to do the same."

Sincerely the environment of the workshop, the recreation, and the Co-Counseling sessions were powerful instruments for discharging.

Ezinwanyi Ugoala
Umuahia, Abia State, Nigeria

A statement by Dottie Curry (a former International Liberation Reference Person for Elders), who led my first RC teachers' training workshop, has stayed in my heart and mind in my everyday desire to keep learning and leading in RC. She said that it is important for a counselor to remain aware and alert, and understand RC theory and practice, and also not be impatient or judgmental. Chioma Okonkwo (the Area Reference Person for Lagos, Nigeria), who led the Southern Nigeria Leaders' Workshop, exhibited all these positive attributes.

Kingsley Ibekwe
Enugu, Enugu State, Nigeria



Like a Sunrise for Me



KK

I have been in RC in Tehran, Iran, for more than eleven years and was recently certified to teach RC. In October, another Co-Counselor from Iran and I went to Mumbai, India, for a three-day teachers' and leaders' workshop led by Niti Dandekar, the Regional Reference Person for India.

We worked on many topics, like how our discharge was stopped after our birth, how leading can feel lonely, and all of the obstacles that prevent us from fully fighting for ourselves. Many good directions helped me discharge on deciding to be a leader, which is good for my Community. We also worked on the *Guidelines** and shared our difficulties with using rules.

All the classes were translated into the languages represented at the workshop, and each language was made central by being up in front for twenty minutes. This worked against English-language domination and was good for all of us.

The last day started with discharging anger. At first I was afraid to try it. People were screaming so loudly! I

was scared to take a turn, because I had never had permission to show my anger like that. But after trying it, I could feel how much of a difference it made and how it would change my life if I could keep having those kinds of sessions.

When we shared our highlights of the workshop, mine were the hope and love from each face. Saying goodbye was difficult for me, because it felt like saying goodbye to people who had become like my dear family.

Before we returned to Iran, we had the chance to attend an RC class in Mumbai. People came from many places across the city to share their hope and love for us in Iran. I think the Indian and Iranian RC groups can help each other even more now that we have built our relationships more deeply.

We returned to Iran full of hope and energy for progress in RC. My goal for RC in Iran is to teach RC to many people to help them change their lives.

Each workshop I attend is like a sunrise for me.

N—
Tehran, Tehran Province, Iran

*The *Guidelines for the Re-evaluation Counseling Communities*—the policies for the RC Communities



KK

The 2016-2017 Pre-World and World Conferences

AFRICA—November 18-21, 2016

Lagos, Lagos State, Nigeria
Organizer: Chioma Okonkwo
+234-8023-108-536, chioks4@yahoo.com

SOUTH ASIA—November 24-27, 2016

Pune, Maharashtra, India
Organizer: Niti Dandekar
+91-20-24352771, dandekarniti@gmail.com

WEST COAST NORTH AMERICA January 13-16, 2017

San Francisco Bay area, California, USA
Organizer: Mary Ruth Gross
+1-510-243-5934, maryruthgross@gmail.com

AUSTRALIA/NEW ZEALAND—February 17-20, 2017

Sydney, New South Wales, Australia
Organizer: Lyndall Katz
+61-4-1053-1243, lyndallk@gmail.com

EAST ASIA—February 23-26, 2017

Beijing, China
Organizer: Ma Lihong
+86-13552670282, rcmalihong@163.com

LATIN AMERICA—March 23-26, 2017

Location to be determined
Organizer: Carmen Rodriguez Sanchez
+56-2-2232964,
carmenrodriguezsanchez@gmail.com

CENTRAL/SOUTHERN NORTH AMERICA

April 27-30, 2017

Near St. Louis, Missouri, USA
Organizer: Alysia Tate
+1-773-680-9767, alytate@gmail.com

EASTERN EUROPE AND ISRAEL—May 19-22, 2017

Warsaw, Poland
Organizer to be determined

WESTERN EUROPE—May 25-28, 2017

Near Malmö, Sweden
Organizer: Fredrik Eklof
+46-70-885-9171, parsamtal@fredrikeklof.se

EAST COAST NORTH AMERICA—June 22-25, 2017

Near Bryn Mawr, Pennsylvania, USA
Organizer: Kathy Miller
+1-215-247-8105, workshopsbykathy@gmail.com

WORLD CONFERENCE—August 8-13, 2017

Storrs, Connecticut, USA
Organizer: Stacey Leeds
+1-860-974-1043, leedspechie@charter.net



יהודים יקרים

לאחרונה נפגשה קבוצת המנהיגים היהודיים של המחוז שלי. הקדשנו זמן לפרוק על התפרצות האלימות החדשה בירושלים וסביבותיה. כשייעצתי לחמשת המשתתפים בקבוצה התבהר משהו כללי. כל אחד מאיתנו עשה מאמצים משמעותיים להביא לשינוי הקשיים הללו. דרך בניית קשרים אישיים, פעילות פוליטית, הנהגה בקהילה היהודית וכו'. אך אף אחד מאיתנו לא היה יכול לשים לב למצב מבלי להאשים את עצמו. לא יכולנו שלא לחשוב על מה לא עשינו. לא יכולנו לא לבטל את ערך המאמצים שלנו. נראה כי החוויה של להיות עדים מרחוק ומחוץ לישראל, לפגיעה המתמשכת של הקונפליקט גורמת לנו לשנוא את עצמנו על כך שלא הצלחנו לעצור את הארועים.

היה לי ברור לגבי כל נועצת שהיא היתה חייבת לשים לב לכך שהמאמצים שלה הם אמיתיים ומשמעותיים ודורשים הערכה. זה עזר לבקש מהנועצת לנקוט עמדה נגד שנאה עצמית או האשמה עצמית כדי שיוכלו להכיר במציאות של המאבקים וכדי לא לשגת מתוך נואשות – או להתמיד מתוך נואשות. כשהגיע תורי וכשעלו אותם החומרים עבורי, היה ברור כבר איך לעבוד עליהם.

היה טוב לעזור אחד לשני להסתכל ישירות על המציאות באופן הזה.

באהבה

דן אלטר

ברקלי קליפורניה



English version of the above:

Counseling U.S. Jews on Events in Israel and Palestine

Recently my Regional Jewish leaders' group spent some time discharging on the recent outbreak of violence in Jerusalem (Israel) and surrounds. As I counseled the five of us, a general issue became clear. Each one of us had made real efforts to work for a solution to the struggles, through building personal connections, activism, Jewish community leadership, and so on. But not one of us could put our attention on the situation without blaming ourselves in some way, thinking of what we hadn't done, dismissing our own efforts. It seems like the experience of witnessing the ongoing hurt of the conflict from the outside makes us hate ourselves for where we haven't been able to stop it.

It was obvious to me that each person had to notice that his or her efforts were real, made a difference, and needed to be appreciated. It helped to ask them all to take a stand against hating or blaming themselves, so that they could face the reality of the struggles and not turn away in discouragement (or grimly persist). By the time we got to my turn, when the same material came up for me, it was clear how to work on it.

It was good to help each other face reality in this way.

Dan Alter
Berkeley, California, USA
Translated from English into
Hebrew (see above) by Dan Alter
Reprinted from the RC e-mail
discussion list for leaders of Jews

The Ending War Workshops

I have been attending the Ending War Workshops since 2010. They are interesting to me for many reasons. The first is that I get accurate information about what happens to people, to their family, to their friends, to their nation, and to the whole world when war breaks out. Then I meet people every year from all over the world with whom I develop a comradeship and who have the same vision as I do of ending war and its destructiveness. Then I hear people's stories about what happens to their countries when war starts and see that their stories are identical to mine in my country: death; poverty; destruction everywhere; and lots of pain, mental and physical, inflicted on people.

I also see the link between capitalism and war. In the last workshop Julian Weissglass (the International Commonality Reference Person for Wide World Change and

the leader of the workshop) was very communicative about the destruction of the environment and war.

These workshops get better and better. The last one was the best for me, and I think I know why. Julian has developed over the years very close relationships with people who help to make the workshops as easy and friendly and understood as possible.

Another reason this workshop was the best was that Julian approached us more personally and became more vulnerable. He was ready to admit if he made a mistake. People at the workshop seemed to feel closer. As Julian said, to end war we need to have close relationships between us.

Theodoros Kakoulidis
Monemvasia, Peloponnese, Greece
Reprinted from the RC e-mail discussion
list for leaders of wide world change



RIVER CLEDDAU, WEST WALES, WALES • ELENA MOSES

Mailing Address for Rational Island Publishers

Please note that Rational Island Publishers is permanently discontinuing its post office box. The correct mailing address for Rational Island Publishers is now the following:

**719 2nd Avenue North
Seattle, Washington 98109, USA**

Please make the change wherever you keep such records and with your electronic bill-payment service if you use one. Thank you in advance for your kind cooperation!

Rational Island Publishers



My Experience in RC

Wanjiku Kironyo, the Regional Reference Person for Northern Africa, shared her experience in RC in an interview with me at a recent workshop in Northern Uganda. I'm delighted to give more people a chance to get to know her, her thinking, and her work.

Pamela Haines
Philadelphia, Pennsylvania, USA

I was the first person in Kenya—actually in the whole of Africa—to get RC. During the United Nations World Conference on Women in Nairobi in 1985, Diane Balser (the International Liberation Reference Person for Women) and Barbara Love (the International Liberation Reference Person for African-Heritage People) introduced RC at a workshop. Initially I wasn't sure what this was all about—people laughing, smiling, wanting to get closer. I was a bit uncomfortable. But the more I learned about the theory and practice of RC, the more I was impressed. I understood it to be a tool that was more and more useful in my personal growth and liberation and with my immediate family, the community around me, and my work. I became a good listener and was able to give people space. And I realized that the more people acquired the tool, the more empowered they became.

Initially I had thought that once I acquired all the tools I would be okay, I wouldn't have to go on—like when you get a degree. But as time went on I realized that RC was a lifetime tool that became useful in every situation I confronted and that therefore, as long as I was not dead, I would always need it. And it has not only liberated me but also, as the work has taken off, the men, the youth, the women, and the elderly people.

As one of the Regional Reference Persons, my goal has been to spread RC to as many countries as possible. But whenever I have been in a country in Africa to lead a workshop, after the workshop we've tended to become disconnected, to lose track. Therefore I established a communication strategy—an electronic forum for instant communication. Anyone can share a brief message with everybody, as short as “Good morning, Africa,” so long as it is within the bounds of RC. So we can know what is happening and write to us all. We can share half a page about a workshop and the impact it had on us. We can send a picture, or even a small clip of video. Whenever I don't hear from someone, I can easily ask how that person is. And I send something like a picture or a quote once a week to everybody.

I keep working on encouraging and empowering the leaders. Because RC recognizes that leadership is in every one of us, I encourage everybody to lead. We don't need to think there is somebody else to wait for. I say, “You are the one we have been waiting for.”



NANCY LEMON

I share the scenario of tending the African beehive: you have to anchor yourself well, so you don't worry about yourself. When you are in an airplane, they say to put on your own oxygen mask and life jacket before helping children with theirs. The concept I use is “I come first.” People say, “No, no, no, that's selfish.” But I have to be well anchored to reach out to other people.

The recent family workshop was the second one I've attended, and I've been impressed by the skills that are taught. I've seen the instant impact on the people here. I wish I'd known about family work when my children were growing up. Then I just asked them questions like “Did you do your homework?” I never listened to them. But RC has helped me realize that there's always a new beginning. You can hop in when it stops at your station, and not worry about what happened before.

I have a keen interest in seeing family work grow. A big challenge in Africa is the damage that has been done by colonialism and the frequent internal conflict and wars that have followed. The core values of the family have been challenged a lot. As people attempt to reconstruct those values, through all the economic and social hardship, and mistrust and suspicion, family work is a central tool.

Wanjiku Kironyo
Nairobi, Kenya

Thinking About Young People at Community Workshops

One of our goals as a Community is to make RC accessible to young people. One of the ways to do this is to make sure that there is space for young people at Community workshops that are not specifically set up for young people.

I have found that until a Community has consistently had significant numbers of young people at its workshops, the workshops can feel hard for the young people, and other Community members can find it hard to have the young people there.

When I talk to allies about having young people at workshops, I often talk about what I call the “Donut Rule”: having a ring of allies who hang out* with and Co-Counsel with the young people at the workshop. While often at workshops certain people are specifically assigned the job of “allies to young people,” being part of the “donut” is not an official job. It means getting in contact with the young people at the workshop, sitting with them during classes, having mini-sessions and sessions with them, and hanging out with them during breaks and mealtimes and in the evenings.

Feelings we adults had when we were young that we were uncool or unliked can come up when we spend time with young people. Spending time with young people at a workshop is a great way to work on these feelings (with other allies at the workshop).

I have found that as more young people come to Community workshops consistently, the “donut” of allies around them grows to the point where it becomes unnecessary, because many Community members have attention for and relationships with the young people.

I encourage all allies at a workshop with young people to work on whatever they need to work on to be part of the “donut” and making the workshop go well for the young people there.

Emily Bloch
International Liberation Reference
Person for Young Adults
Brookline, Massachusetts, USA

* “Hang out” means spend relaxed, unstructured time.

Communication of important new ideas can be received only by a person who likes or loves the communicator.

Harvey Jackins



MONUMENT VALLEY, UTAH, USA • ANNE MACKIE

Applying RC in My Life

Jane Lucy Wambui Gachihi, from Nairobi, Kenya, shared this story with me at a workshop in Northern Uganda and gave me permission to share it in Present Time and on the RC e-mail discussion lists. I'm delighted to give more people an opportunity to meet her!

Pamela Haines
Philadelphia, Pennsylvania, USA

I love RC very much. Maybe because of that, in everything that I do I bring the tool of RC.

I have put a lot of time into dealing with a case at home. After separating from my husband, in spite of the love we had for each other, I discovered that he was totally unwell due to depression. I kept visiting him where he was staying with his family and could notice very easily, from my experience with sessions, what he was feeling. He would yawn a lot, and sometimes I could read the anger in him.

I became for quite some time the counselor, and he the client, though he didn't know that. His brothers and sisters asked, "What is this that you do?" They said I seemed to be the only medicine for him and begged me to do anything I could.

I engaged in lots and lots of sessions and adopted this project as a leader. I even read about the use of RC with regard to full recovery. Truly this helped us completely. Our two grown daughters were very encouraged. There was lots of hope that my husband could become fully well.

Over the years he became well. He was able to resume part-time work and come back home without any problems. He and I decided that every Sunday after church

we would have sessions. Now I had introduced RC completely, to where we could talk two-way. Today my husband is an RCer, and he's always excited about anything regarding my RC work.

My daughters have expressed interest in becoming RCers and using RC in their organizations, and we are making that official. And my husband and I, as Grandfather and Grandmother, have been instrumental in "play listening" with our grandchildren. They love that they can sit in the middle of the room while we are listening and share "news and goods" and disappointments. I delight in seeing them so well able to express themselves. They have a lot of love for Grandma and Grandpa and look forward to coming to visit us. I believe that now we are all fully RCers. I'm able to run the house without feeling the gap. It was broken, but now it's back and okay.

Throughout the time I have been in RC, since 2004, I have also been involved with women's groups. My husband is supportive when I do groups with the church, travel to meetings, facilitate at workshops, and so forth. After recently moving from an up-country home to Nairobi again, I got elected in the women's group in the church, even though I was new to it, and I believe it's because of who I am as an RCer.

In South Sudan I worked with the Christian Women's Empowerment Program and offered, with Wanjiku Kironyo (the Regional Reference Person for Northern Africa), an introduction to RC. The women were able to strongly embrace the tool of RC in address-

ing the oppressions they'd been going through. With the war of over twenty years, and the lack of support because their men had been completely taken over by drunkenness, they were not able to figure out what to do. Using RC they were able to think it through. Many of them started small businesses.

I also worked in Juba (South Sudan), where we introduced RC in a similar way. Since I returned to Kenya, I have introduced it in the Catholic Christian community in Machakos and now Nairobi.

I have kept in touch with my groups—through the media it's easy—and I occasionally make the trip to Machakos and the Sudan. They've been waiting for peace to come back. Discharge has helped them so much. They're good!

My passion really is family and women's groups. Because of the work I've done in my own family, people see me as a resource. Recently I assisted in a workshop for youth in Nairobi. When the young ladies talked about the oppression of women, they were able to express themselves so well. After listening to the steps I'd gone through, and how I'd never given up on my husband, they promised to take leadership in their families as well. It gave them the morale to think, "Yes, we can do it!"

Jane Lucy Wambui Gachihi
Nairobi, Kenya

Reprinted from the RC e-mail discussion lists for leaders of women and for RC Community members



RV

Sexism Affects All Our Relationships

This past year I was the organizer for a men's leaders' workshop. Out of this effort I gained a new and unexpected understanding of how sexism limits our lives as men.

During the first half of the workshop, all my Co-Counseling sessions were spent on things associated with the work of organizing—in particular, feelings about workshop jobs that people had failed to follow through on or do as thoughtfully as I would have liked. This is a challenge for many workshop organizers, but there was a particular flavor to it during this workshop.

As organizer, I was approached over and over again for information that was readily available by looking where it was posted. I was routinely asked what time a meal was, where a group was meeting, or if I had seen something someone had misplaced. Men sometimes interrupted my mini-sessions or conversations to ask me these questions. I began to think of them as the "Do you know where my socks are?" questions.

One evening I walked through our meeting room to find it a mess—used tissue everywhere, chairs and mats disorganized, the snack table a wreck. While I picked up and straightened, several men worked on their computers in the back of the room (it was the only room with wi-fi), occasionally looking up to watch but making no effort to help.

The next day all my sessions were spent on this experience. I felt it was stupid to be using my session time for it and thought that my expectations might be unreasonable. But I couldn't free my attention from the upset, so I assumed that it was something worth discharging on and kept at it, hoping I could eventually go on to "more important things."

After much discharge, I had a new thought: that what was being aimed at me was sexism—that of course sexism, being a chronic distress, isn't only active in the presence of women, it's active all the time! In the absence of women, it seeks out the person or persons playing the closest thing to the "female role"—in my case, the role of workshop organizer.

It was my job as organizer to think about the room, the food, where we would be sleeping, how things looked, people's physical needs, the schedule, where groups would meet, and a million other things critical to the well-being of the group and the functioning of the workshop—things traditionally thought of as "women's work." This meant that I was now being targeted in one of the ways that sexism has us targeting women—with unaware expectations of caretaking.

I began to view my job as organizer differently. I started to ask men more directly to take responsibility for the jobs they'd been assigned. At the end of each class I began requesting that all the men, before leaving their seats, look around and pick up any loose tissue or trash and straighten the chairs and mats in their immediate vicinity. This had the room organized in a few minutes. It also functioned to return people's attention to the responsibility we all carry to look after ourselves and the environment we occupy.

It's gotten me thinking about how sexism affects all our relationships, not solely our relationships with women. Thinking of it as a distress activated by the presence of women limits our understanding of what it is and how it affects us. Women are the "target group" of the distress, but clearly it has a negative effect on our thinking about everything—our connections, our environment, our responsibility for each other, what we can dedicate our minds to, and our relationships to each other as men.

Steve Thompson
Seattle, Washington, USA
Reprinted from the RC e-mail
discussion list for leaders of men

A Man Takes Leadership on Women's Liberation

I was one of the male delegates participating in the No Limits for Women project in New York (New York, USA) last March.¹ It was great to be there as a male ally and to work with a group of our strong RC women leaders. At the end of the project, Diane Balser² encouraged each of us to report back to our local RC Communities, so in May I led a one-day workshop on the project for the Netherlands and Fryslan.

Two of my close female Co-Counselors and I figured out how to organise the report-back workshop and what to do there. Twenty-three people—eighteen women and five men—came. (There had been a waiting list, much to my surprise.) I started by sharing some thoughts on ending sexism and male domination, based on what I had learned during the No Limits project, as a men's leader, and at the 2013 RC Contemporary Women's Issues Workshop in England. They included how women's oppression is being acted out all the time, 24/7,³ but that it is especially hard to see for the oppressor—in my case, as a white owning-class heterosexual man.

¹ In March 2015, No Limits for Women (a project of the Re-evaluation Counseling Communities) sent a delegation of Co-Counselors to the non-governmental-organization Women's Forum held in conjunction with the United Nations Commission on the Status of Women Beijing+20, in New York, New York, USA.

² Diane Balser is the International Liberation Reference Person for Women and was the leader of the No Limits delegation.

³ 24/7 means twenty-four hours a day, seven days a week.



RIDGE LAKE, LASSEN VOLCANIC NATIONAL PARK, CALIFORNIA, USA • LISA VOSS

It was a big contradiction⁴ for me to talk about ending sexism and male domination to a group of mostly women. I was able to show my fear and embarrassment and was greatly supported by my two female Co-Counselors. I did demonstrations with two young adult women on how sexism and male domination had affected their lives.

After lunch we watched some of the video of the No Limits workshop "Ending Sexual Violence Against Women with Men as Allies." Everyone also got a copy of the transcript of the video, prepared especially for our workshop. It helped all of us for whom English is not our first language to better understand what was said.

Next we split into separate groups of women and men for sessions. When we came back together, I talked about how we did the No Limits project. Sharing this worldwide project with the workshop inspired us all to think about how we can work on ending sexism and male domination in our daily lives.

I showed the materials the No Limits delegates had handed out and gave a PowerPoint presentation I'd made with photos of the project, Twitter messages sent by the delegates, the No Limits name tag and business card, and the conference programme. Everyone bought a reprint of *No Limits: The Liberation of Women*, the pamphlet that the No Limits delegation had handed out at the conference.

Before closing we took turns thinking about what we as RCers, individually and as a group, can do to help end sexism and male domination.

At the workshop I learned again that it is possible to talk in public as a man about ending sexism and male domination. As a panel member at the No Limits workshop "Men Ending Sexism and Male Domination," I had already practiced speaking in public about how sexism and male domination have affected my life. This topic is hard for men to be frank and honest about. Talking publicly about something so embarrassing was one of my most important learning points.

We, women and men, can work together to end sexism and male domination. For me this has become a realistic perspective. I've also learned that "what is good for women is also good for men."

Goof Buijs

Broek in Waterland, the Netherlands

⁴ Contradiction to distress

Using Sustaining All Life to Build Our Local RC Community

I am one of the volunteers with the Sustaining All Life delegation to Paris.¹ I live in Michigan, in the Midwestern part of the United States, and am part of an RC Region with no organized Areas (local RC Communities). When I decided to volunteer with the Sustaining All Life delegation, I also decided I would use it as a chance to be visible with my work in RC, to help our local Communities grow, and to get closer to my Co-Counselors.

Some of us here have scheduled four RC introductory lectures in four cities—Detroit, Flint, and Ann Arbor (Michigan) and Toledo (Ohio)—in the month of November.

Detroit, Flint, and Toledo are called rust-belt or post-industrial cities. They have long histories tied closely to the car industry. Due to the collapse of this industry and historic (and current) racist policies, they have large populations of African Americans and are faced with significant environmental challenges. Water is undrinkable in Flint due to lead poisoning. In Detroit there are ongoing fights about water rights, and people have had their water cut off due to their inability to pay overly high water bills. Toledo has struggled with the poisoning of its water sources

by agriculture and urban waste. Ann Arbor is a wealthier city, with a large university and many young adults interested in climate change.

I have relationships with environmental justice activists, environmental education teachers, and environmental scientists in all three Michigan cities. All four cities have an RC teacher in them who has relationships with people, mostly of the global majority, doing environmental work. Each introductory lecture will focus on the needs and issues of the particular community. For instance, in Detroit we will hold the introduction in an environmental justice organization that is welcoming to families. In Toledo we will hold it near a hospital in which RC leaders work and have been talking about waste-reduction strategies. They have also been working with the Catholic Diocese to put solar panels on low-income homes.

Most of us (teachers of RC) have been working in these communities for years but have struggled to connect that to our Co-Counseling work. I suspect this is due to individual early discouragement as well as the effects of racism on the communities in which we work. Also, most of us are white and have the patterns often carried by white people that can keep us feeling separate and on our own.² To try to

shift this, we have set up, before the introductions, weekly conference calls in which to discharge about our fears and discouragements.

We are also organizing some smaller projects and activities:

- We are doing listening projects on the university campus. We've tried one, and it was great fun. Two of us met, did a mini-session, and then listened to students for about forty-five minutes. Then we did another mini-session and went back to work.
- An RC teacher will be showing *Disruption*³ as a part of her RC class.
- In another class, a teacher used a recent *Present Time* article on the environment for a class discussion.
- Naomi Klein will be speaking at the university about her book *This Changes Everything—Capitalism vs. The Climate*, and a Co-Counselor is organizing mini-sessions before and after her lecture.

That's what we are trying. We'll let you know how it goes!

M'Lisa Bartlett
Dexter, Michigan, USA
Reprinted from the RC e-mail
discussion list for leaders in
the care of the environment

¹ Sustaining All Life is a project of the RC Communities. From November 30 to December 4, 2015, a group of Sustaining All Life delegates and volunteers went to Paris, France, to bring RC ideas to the activists gathering there during the United Nations Conference on Climate Change.

² "On our own" means alone.

³ *Disruption* is a documentary film about climate change and the organizing of the September 2014 People's Climate March in New York City, New York, USA.

All Manner of People

All manner of people with all manner of distress pattern difficulties still impeding them, with greatly varying levels of experience and with greatly different personalities, have become teachers of Re-evaluation Counseling.

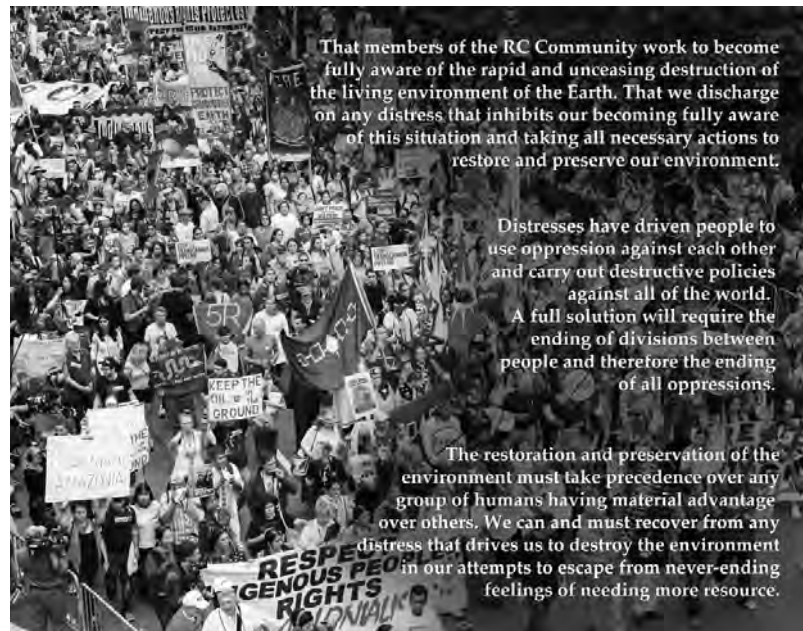
Harvey Jackins
From "The Teacher of Re-evaluation
Counseling," in *The Human Situation*

RC Environmental Goal Posters

Rational Island Publishers has produced several lovely 20-inch by 27-inch color posters. The one to the right comes in two versions: one with our RC goal on the environment* on it and the other with the goal rewritten to communicate its essence without using RC vocabulary. Both are in English.

Another poster, which you can see on the RC website at <www.rc.org/SAL posters>, is in RC language and comes in both a Spanish and an English version.

* A goal adopted by the 2013 World Conference of the Re-evaluation Counseling Communities



A third poster, to the left, has our goal in non-RC language and is available only in English.

Having these posters in our daily lives is a way to remember our commitment to changing our economic system and our relationship to the environment.

All the posters are \$8.00 each, plus postage and handling (no quantity discounts). For ordering information, see page 110.



JOHANNESBURG • NANCY LEMON

More from Rational Island Publishers

A New United to End Racism T-Shirt!

We now have new United to End Racism t-shirts—with the same wonderful graphic as the original, created by Robert Young, but with only the simple text *United to End Racism* on them. They are lovely, artistic, and meaningful, and we will be using them for many activities for a long time to come.

If you have worn out your old one, or never had one of the originals (we created them for the United Nations World Conference Against Racism in 2001), you now have the opportunity to buy this updated version.

Wearing the t-shirts is a great way to begin conversations and take a more public and active position against racism. And now is an excellent time to be even more active than we have been before.

You can order the t-shirts from Rational Island Publishers for \$20 (no quantity discounts), plus postage and handling.



Love,
Tim Jackins



1 inch by 3/4 inch

United to End Racism Pins

Another good way to initiate conversations about ending racism

\$5.00, plus postage and handling
(No quantity discounts)

Working Together to End Racism

A pamphlet introducing RC from the perspective of ending racism

\$2.00, plus postage and handling



KK

Ordering information on page 110

We Are Winners Against Racism

I attended a workshop for teenagers and allies in the Nordic countries. Ten of us—four teenagers and six adults—were people of the global majority. It was the first time there had been such a big group of us. Twenty-eight of the participants were white. I came as an ally to support the relationships between the teenagers and their parents. It felt like an honor.

I soon noticed racism playing out¹ among the teenagers. I could see it in the competition, who got to choose a room first, and people going silent. I pointed this out to another adult of the global majority. Then I talked to the leaders' team (five people, all white). One of them, from my Region, had done a great amount of work with white people on ending racism. That made it a lot easier for me to point out the racism. I felt like I didn't need to take care of the white leaders' feelings as much. But I was scared, my legs were shaking, and there were two things I didn't dare to say.

The following morning I told them I wanted to talk to them again. I addressed the two other things I had seen and shared my thinking about what could be done about them. They followed my suggestions.

¹ "Playing out" means being acted out.



MATT WEATHERFORD

Later I gave a brief talk to the women gathered for physical counseling² sessions, which was one of the things I had suggested to the leaders' team as a way for us to deepen connections and fight for ourselves. Then we split up into two groups—women of the global majority in one room and white women in another. I also talked to the allies, with a person of the global majority supporting me, about how racism was playing out and its effects on the people of the global majority—being silenced, backing away from what we wanted, and feeling discouraged.

These two things made a huge difference for the relationships between the global majority teenagers and the white teenagers and also for the adults. We all got much closer. The global majority teenagers took up more space directly after the physical counseling sessions and got to see that it's possible to fight our way through internalized racism. I am proud that I trusted my mind, shared my thinking, and didn't let the internalized racism silence me.

During the workshop I also met several times with the global majority adults, to build closer bonds. Most of us have known each other for many years, but this time I could take in that our relationships have reached the point where internalized racism won't divide us. We are invincible; we are winners against racism. We have each other.

Sujata Maini
Stockholm, Sweden

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

² "Physical counseling" is counseling in which a counselor, who has been trained to do it, provides aware and thoughtful physical resistance for a client to push and fight against.

All Humanity Has the Same Goals

Any new trade union, or people's organization, or anti-nuclear organization begun in the future must, from the beginning, have a policy clearly established of international cooperation, of reaching across all national barriers, of proclaiming always and everywhere that all men are brothers, all women are sisters, and all humanity has the same goals.

Harvey Jackins
From pages 151 to 152 of
The Kind, Friendly Universe

Musicians' Liberation

I am a musician from Sydney, Australia. I play the drums professionally and enjoy playing guitar and piano and singing. I recently attended the International Young Adult Leaders' Conference in Massachusetts (USA), where the presence of artists and musicians was strong.

Someone led an artists' topic table on Saturday evening, and close to twenty people came! I questioned whether or not to still lead a musicians' table on Sunday and decided to go ahead. It was great. Six people came. The participants claimed it was a contradiction¹ simply that the group had been called. They were delighted to get a chance to work on this stuff. Almost everyone, including people who lived and breathed music, said they hardly ever did sessions on music and realised how important it was.

I talked a little about the oppression—how hard we are on ourselves, how we criticise and compare ourselves to one another, and how playing music is so often viewed by society as a hobby, not a profession, so we give up on pursuing it or have struggles taking it seriously.

I wanted to keep the focus of the group as positive as possible, because as musicians we tend to be down on ourselves² almost all the time. I did a round of everyone answering the question, "What instruments do you play or have you played, and what instruments would you love to play?" I then asked, "What do you love about music?" and "What gets hard?" Everyone went to the second question first. Because so often we just focus on what's hard, I made a conscious choice to redirect each person, after some discharge, to the first question and challenged them

¹ Contradiction to distress

² "Be down on ourselves" means feel negatively about ourselves.

to stay there. It was good listening to everyone talk about what they loved about music. As young adults we are a little closer to the dreams we once had and are fighting hard to hold on to them, but I find this question is great regardless of our age—as it helps us remember our dreams about music and playing a musical instrument.

Earlier this year I started an Australia-wide musicians' support group via Google Hangouts.³ Doing this work is changing my life, and what a contradiction it is to have this wonderful gang of musicians backing⁴ me. We are getting close as a group, and I am noticing that they are in my mind, which contradicts the isolation I feel as a musician.

I have been working recently on giving up comparisons and criticism—a difficult challenge in the face of the

³ Google Hangouts is a way of communicating over the Internet.

⁴ "Backing" means supporting.

oppression! But I had a breakthrough last night. I was going to a jazz jam in New York City (USA), and I decided that I would try to enjoy everything I could about the music and remember what I loved about it. Every time I had a critical or judgmental thought, I interrupted it and went back to enjoying. I got to hear some incredible drummers and simply enjoy the sounds and be inspired. I even enjoyed what I played! It was definitely a win, and I will try to hold out this new approach from now on.

I wouldn't have started this work if it hadn't been for my developing relationship with the International Liberation Reference Person for Musicians, Heather Hay. If you are a musician out there, Heather would love to hear from you, so please write to her at hllhay3@gmail.com. Who knows? It might change your life and move musicians' liberation forward!

Nicola Ossher

Sydney, New South Wales, Australia



TURKEY • LANCE CABLK

Five-Year Subscription to *Present Time*

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

Immigrants

Immigration in the United States is strongly tied in with capitalism and the policy decisions of the U.S. government. It is also strongly linked to racism and class divisions. Immigration may look different on different people on the surface, but there are some deeper similarities.

Immigrants are often treated as invisible or as an afterthought, even though we perform important work in our new countries. Often our differences are not seen, or we are seen as so different that we are regarded as perpetual foreigners or exotic “others.” People may assume that all immigrants of a particular nationality are alike and not see the diversity within our group. We are heavily pressured to assimilate and give up our cultures.

Immigrants of the global majority are also targeted for our perceived racial differences. We may notice that something is wrong, but because of how we have internalized racism we often assume that native-born white people must know better; we second-guess our thinking and can barely talk about racism. Our survival patterns and the pressures of assimilation can lead us to avoid confrontation and not make waves. Sometimes, because of the oppression, we have a hard time seeing where white people and other locals can be our allies.

We all need to prioritize discharging on the racism targeting African-heritage people, but we also need to discharge on the oppressive messages about groups from different national backgrounds.

Allies to immigrants can discharge on their internalized stereotypes of the various nationalities. They can also discharge on their own families’ histories of migration and assimilation and any feelings of being superior for being from a dominant national background.

Immigrants can discharge on what we have had to give up to fit in and survive. We can discharge feelings of not knowing the rules of the game, feelings of always having to translate ourselves, feelings of always being an outsider and of isolation, loss, and nostalgia for our home countries. We can discharge



ISLE OF ELBA, ITALY • HOLLY JORGENSEN

on where we have a hard time standing up, for fear of being attacked, and on messages that we better be grateful for simply having been allowed into our new countries (a way of silencing us and keeping racial divisions in place).

Immigrants have big pictures of the world—not because we are better but because we have lived in very different worlds. We can reclaim the many strengths of the cultures we have been a part of. We can also work on realizing that we are completely good, that there is nothing wrong with us, and rejoice in the unique strengths and other qualities that all humans bring to our worlds.

Below are listed some useful articles on this topic.

Bikku Kuruvila
Berkeley, California, USA

“Ending Racism Toward Asians,” by Cheng Imm Tan, *Present Time* No. 172 (July 2013), pages 58 to 60

“Immigrants,” by Katy Butler, *Present Time* No. 42 (January 1981), page 65

“Immigrant and Proud,” by Ellen Koch, *Present Time* No. 38 (January 1980), page 62

Note: These articles are all on the RC website <www.rc.org>, along with others on immigrants, and can be found by searching for the titles.

Ode to the ending of oppression by a white Protestant woman (a sonnet)

A girl was born, a beauty, she is mine!
Into a world of wonders, hurts and all.
This precious babe was held in lonely thrall
While fighting to be close—her heart did pine!

So many folks she wanted something fierce
Parents, sisters, fellow humans, yes—all:
in her room for hours with just the walls.
Disappointments—defenses built—and fears.

But now! Oh now, the tone is all ashift
We have arrived, oh little one, we're here.
As in close-held dreams—your broken heart, we'll lift
Always closer at your pace—melting fear
Together we can treat you as the gift
You are—your love for others now rings clear.

Sarah Harre
Somerville, Massachusetts, USA



STAN EICHNER



TOGO • MARION OUPHOUET

A New Day for Elders

It's a new day for elders! We can be hopeful, we can be active, we can set big goals. We have lots of experience in the world and lots of knowledge. We've also made many mistakes that have added to our learning experience. Now it's time to appreciate ourselves as elders and not give in to "feelings" of aging, which are so limiting.

There are hurdles. One of the biggest is our health. Many of us have chronic physical conditions due to the layers of physical and emotional hurts we've accumulated from lack of consistent discharge along the way.

A lot of our distresses about aging came in when we were younger, from watching older people and the way they were treated. We observed and absorbed elder oppression, but we didn't pay much attention to it until we became older. Even now, how many of us have sessions on aging, on watching elders slow down and live narrower lives? We can become fearful of aging if we don't discharge along the way. And it's never too late. There is plenty of time for us—and our allies, too—to discharge the hard stuff we typically ignore.

Many elders have good lives, but what if I told you that it is *great* to be an elder? I want us to focus on how good things actually are. If we have to step outside the distress to do so, we can. Where can you notice that life is good now? And where is it hard? Do you get discouraged?

Without discharge, distresses can make us fear aging and death. We can live good lives without these feelings!

Pam Geyer
International Liberation
Reference Person for Elders
Bellaire, Texas, USA

Female First

A key direction I've been giving at women's workshops is "female first." It is the latest of several such directions. An earlier one, "I am fully female in every fiber," points to the fact that female biology is fine, that it was and is a pretext for the oppression rather than the cause of it. "Female first" is an attempt to contradict the historical reality that in class societies all men's lives have superseded in importance all women's lives. Men have been the primary sex and have dominated women in almost all, if not all, oppressive societies. Females coming first challenges and serves as a basis to transform male domination and sexism.

"Female first" does not mean that sexism comes first, before other oppressions. We are also not proposing that women reverse roles with men. It means that in ending sexism and male domination, we must abolish the secondary, subordinate role of women in oppressive societies. It means that the battle against sexism should occupy a primary place in our minds. It means that sexism is a key oppression in the world and that there are times (for example, at women's workshops) when the battle against it comes first. Most important, it is a consistent contradiction to the secondary, subservient status of women.

"Female first" also contradicts the denial and general acceptance of sexism, particularly in the contemporary period. It is the best way we've found to bring to the surface and challenge—in all its detail—the depth, invisibility, and lack of understanding of the oppression women face.

For a woman client to repeatedly take the direction, "Female first!" and then answer her counselor's question, "And what does that mean?" can bring up vast amounts of distress about female oppression, as well as how other oppressions intersect with it.

ENDING THE ENTIRE OPPRESSION

When we look at any oppression, we are looking at the structures, institutions, and distresses that affect an entire group (while also understanding that every person's experiences with the oppression are unique). When we look at female oppression, we are looking at a collective experience that involves the subordination of women to men.

In many non-RC women's movements, particularly in the Western world, solutions have been individual rather than directed at abolishing the entire oppression. For instance, people have focused on voting for a woman for head of state rather than on ending the whole system of sexism and male domination. While we discharge on our own unique experiences, we need to have a picture of what has happened to all of us. One woman cannot be liberated entirely without the liberation of all women.



AUSTRALIA • DIANE SHISK

"FEMALE FIRST" IN EVERY OPPRESSED GROUP

We need to make visible the sexism and male domination within every oppressed group. All systems of oppression are male dominated. If we look at racism without looking at sexism, or at anti-Jewish oppression without looking at sexism, or at ageism without looking at sexism, we leave intact the male domination in each of those oppressions.

We usually say, "Black women," "working-class women," "Chinese women," "Jewish women," "young women," "Muslim women," and so forth. To raise awareness of how deeply sexism and male domination have affected everyone, and to emphasize how being female has been subsumed by other oppressions, at women's workshops I've been asking women to say, "female and Black," "female and working class," "female and Chinese," "female and Jewish," "female and young," "female and Muslim," and so forth.

We need to apply the principle in the RC women's policy that as females we have more in common with each other than we have differences. While we must work on the differences among us in order to create a sense of unity, being female must come first. For most of us this will feel very hard.

When I look at my early distresses, the Jewish ones seem to predominate, particularly since I was born during World War II, when many of my family members were being killed in Europe. The primary battle my people faced was with anti-Jewish oppression. Putting "female first" has felt like a betrayal of Jews, of my own people. But in practice it has meant that I've been able to look hard at the sexism among Jews, at how sexism has affected my Jewishness, and at what I share in common with all

continued . . .

LIBERATION

... continued

women (all of whom face at least two oppressions).

The fear is always that we are going to unite with women who oppress us in our other identities. In practice, when we remember the importance of race, class, and Lesbian oppression *and also* "female first," we can work on both the divisions and the commonality. I advise all women leaders, from all geographic areas and constituencies, to take the direction of "female first" so that they can fully integrate the battle against sexism into all of their RC and wide-world leadership.

DISCHARGING OUR DEFEATS

As women we each need to work on our own history of sexist mistreatment as well as the sexism we have witnessed. This includes feelings of discouragement from the defeats we have suffered and seen. We also carry recordings¹ from the defeats of women in earlier generations, including in the beginning of class societies. We carry discouragement from how women have been subordinated and forced to accept all aspects of sexism over all periods of time.

¹ Distress recordings

We need to face these feelings, understanding that while they seem like they're in present time, they are not. We need to go back and stand alongside the young girls we were who tried as hard as they could to fight back. Our task is not to relive the early defeats but to discharge them and move decisively against the oppression in our present lives. This is a revolutionary task.

WINNING MEN OVER AS PARTNERS IN THE ENDING OF SEXISM

One of the places we feel most discouraged and defeated is in our relationships with men. It feels like we need to accommodate to sexism, both institutionally and in our relationships, in order to have close relationships with men or, in choosing not to settle, give up on men completely.

At a recent women's workshop in a class on winning men over as allies, I did a demonstration with an Area² Reference Person who had struggled with keeping men in her Area. She worked on the pull to separate from and give up on men, on early hurts in her rela-

² An Area is a local RC Community.

tionships with men, and on feeling rejected by men for not being the "right kind of woman." The contradiction³ for her was that she is "fully female," that all women are the right kind of women, and that she should have as many men as possible close in and following her lead.

To transform our relationships with men and lead them in being partners with us in eliminating sexism, we must prioritize sexism, put ourselves first, and show them it is in their interest to challenge and eliminate sexism. We must face our hurts from sexism and where we feel defeated and powerless in interrupting it. We must fight how we ourselves have been sexually exploited and the ways that men and class societies have exploited all women economically.

We need to work much more on this at workshops. It is a joint project of all women.

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

³ Contradiction to the distress



CLIMATE MARCH IN LONDON, ENGLAND • ELENA MOSES

No Unimportant Oppression

I think it is necessary for us to communicate, and reiterate over and over, that there is no unimportant oppression, that everyone needs every ally they can get, that we must be glad to throw our support behind every group, no matter how small or unpopular, if they are actually seeking liberation, and that we'll be glad to include their proposals and demands in the general program.

Harvey Jackins
From page 154 of
The Kind, Friendly Universe

Including Gay and Bisexual Men in Men's Work in RC

Gay and Bisexual men are men. We were born male, and most of us were treated as males from the time we were born (and sometimes before), even if we didn't feel fully male. When we took on¹ our version of a "Gay" identity, we were still male. We have benefited from male privilege and have acquired patterns of sexism and male dominance. As men, and as Gay and Bisexual men, we are deeply good and human, and we have distresses based on what has happened to us, some of which are specifically related to what has happened to us as men. For these reasons, we belong in men's work in RC.

For some of us, RC men's work has been a good home. We have much more in common with other men than we have differences. We have men's issues—distresses, struggles, strengths, and passions—that are common among men in many cultures. Despite how we or anyone else may feel, we belong fully in men's work in RC. Over the years, the Gay liberation leadership in RC has held out a firm policy that we in our constituency belong in, are an important part of, and need to show up² in men's liberation activities in RC.

SOME BIG DIFFERENCES

That said, there are some big differences between the ways our lives have played out³ and the ways the lives of men who did not end up taking on our identities have gone. Some of us were the bullied ones on the playground—the ones who didn't "fit in," especially not into the rigidly defined male gender-role stereotypes that have prevailed in Western-dominated cultures. Some of us liked girls "too much" at the wrong age. Some of us liked music and the arts "too much." Some of us showed our feelings "too much." Some of us liked another male and showed it "too much."

Many of us were targeted by other males for how we didn't "fit in." This, in the form of bullying, teasing, ostracizing, and other negative behaviors toward us, is what Gay oppression looks like in the early years of men's lives. Emotional and physical bullying; sexual abuse, including rape and gang rape; repeated public humiliation and exclusion have happened to a substantial number of us at the hands of other males.

Many of us also carry deep longings for other men. These have been set up by a combination of things. Some of us have an empty place inside from the absence, emotional or physical, of our fathers. For some of us it was a man who played the key role, who kept us alive or gave us hope, at

a certain point in our early lives. For some, sexual contacts early on with other males contributed to our pinning hopes, desires, sexual feelings, frozen needs,⁴ and so on, on other males. The whole set of feelings that many heterosexual men attach to women, many Gay and Bisexual men have attached to males.

There can be a wonderful human aspect to this. We sometimes have higher hopes for men, especially in terms of closeness and relationships, than non-Gay men are capable of retaining in current Western-dominated cultures. Whether these hopes are based in patterns or not, they have helped some of us build powerful, close, deeply human relationships with each other and have high expectations for those relationships. Because we don't have the same sexual distresses, confusions, and frozen expectations attached to women that non-Gay men sometimes do, and because we have experienced various kinds of abuse at the hands of other men, some of us have been able to be strong allies to women against sexism.

I am pointing out the differences because they are there and they are real, and it is a mistake when we include Gay and Bisexual men in men's work and act like the differences do not exist.

RECOGNIZING THE OPPRESSION

We as a group have experienced some pretty⁵ vicious Gay oppression at the hands of other men. When in a men's workshop that experience and other differences go unmentioned, when there is little validation of our particular experience of being male, many of us end up feeling unsafe, unseen, and like the facts of our lives not only don't matter but are in some way untrue.

When we walk into general men's workshops, we have to handle Gay oppression and the restimulation of Gay oppression in a way that may be similar to how people of the global majority have to handle racism and the restimulation of racism when they walk into a workshop that is mostly white. It is not sufficient for us to go off in a support group and try to discharge fast enough to keep up with the restimulation. As with any other oppressed group that is attempting to meet with a group of its oppressors, the oppression needs to be recognized (and preferably worked on) in the larger workshop if Gay and Bisexual men are going to be able to use the workshop fully for themselves.

continued . . .

¹ "Took on" means assumed, adopted.

² "Show up" means be present.

³ "Played out" means gone.

⁴ Frozen need is a term used in RC for a hurt that results when a rational need is not met in childhood. The hurt compels the person to keep trying to fill the need in the present, but the frozen need cannot be filled; it can only be discharged.

⁵ "Pretty" means quite.

LIBERATION

... continued

SOME SPECIFIC SUGGESTIONS

Here are some specific suggestions for action:

- Gay and Bisexual men need to be mentioned specifically when people are talking about “men’s experience,” and general men’s leaders need to become expert on what our experience as men has been and is today. The invisibility of our experience, and the assumption that it is the same as other men’s, is part of Gay oppression.

- Non-Gay men need to work on Gay oppression. A key part of many Gay and Bisexual men’s experience has been being on the receiving end of male dominance. We get blamed for the feelings this mistreatment has left us with—the sense of being separate, different from, not fully male, and so on. We do indeed have work to do to recover from these hurts. However, non-Gay men also need to work on Gay oppression and how it has affected them. Gay oppression is essential to the conditioning of men to accept the limits imposed by men’s oppression. It is also one important way that men learn about male dominance. The non-Gay men are dominant, while the “Gay” ones (treated as such even if they don’t yet have the identity) are forced to submit. Every man has experienced Gay oppression in some form. Some men have participated in it, some have been directly targeted by it, and some have been bystanders. All of these roles have been hurtful and need to be worked on.

- Work needs to be done on how Gay oppression affects all men’s lives now. Although some laws have changed in some countries, Gay oppression continues to be a vicious force in the “training” of men to play oppressive roles, toward each other and toward women. Changing laws is a step toward changing behavior, but our experience has been that behavior does not thoroughly change without discharge.

- Non-Gay men need to do much more work on their sex lives. In my experience, we Gay and Bisexual men have been far more open about where we struggle around sex. There is an assumption from Gay oppression that we are the ones who are badly hurt in this area. As far as I can tell,⁶ most men

have been badly hurt in the area of sex and closeness. The lack of work on it among non-Gay men feeds the message of Gay oppression that we are the only ones who have sexual distresses.

- Work on heterosexual identity would also be helpful. The sexual identities are rigid boxes that combine human and patterned attributes. At workshops I have used directions with non-Gay men such as “I’m not really heterosexual, but fortunately I have been able to pass.” After a few minutes of numbness, the men have been able to have big, important sessions on how the heterosexual identity, like all other identities except human, has limited their lives and choices.

- There need to be support groups at men’s workshops on eliminating Gay oppression and being allies to Gay and Bisexual men. These are not necessarily the same thing, although there is obvious overlap. Eliminating Gay oppression is something that benefits all men, as well as all humans. Working on it can also be a vehicle for non-Gay men to face how terrifying Gay oppression has been for them and what it would take to stand up against it—openly, fully, and publicly. Being allies to Gay and Bisexual men means being willing to understand the unique mix of humanness and distress we have in our lives and our minds and to find and fight for the human while taking thoughtful stands against the distresses.

When men leading general men’s work do these things, when they make visible the differences mentioned above and encourage men to address how Gay oppression has affected all of us, workshops go better for the Gay and Bisexual men and deepen men’s work for everyone.

I very much appreciate the men’s work in RC and the committed efforts of the men who are leading it. I look forward to closer relationships among all of the men in RC and expect that we will establish fuller unity with each other through recognizing and working on our differences.

“David Njinsky”

*Assistant International Liberation
Reference Person for Gay Men*

⁶ “Tell” means see.



MARGO HITTLEMAN

Cherie Brown in Jerusalem

Recently twenty-five Jerusalem (Israel) Co-Counselors gathered for an evening with Cherie Brown.¹ We were invited to “face the unfaceable,” to feel and discharge “impossible” things—things that stop us. We were reminded that all of our feelings of disappointment and despair are from the past. Difficult things do happen in the present, but our intense feelings in response come from past distress.

We discharged on some common Jewish patterns (some of which are more specific to Ashkenazi Jews²):

- *Isolation and being alone*: As clients we often struggle to notice our counselors and to connect with them.

- *“I need to leave now”*: Our people have a history of persecution and being forced to leave places. We internalized needing to be on guard. “Is this the time I need to be ready to leave?”

- *Being busy all the time*: It can be hard to stop or slow down. We may feel like if we run fast enough, we might be able to go back and save the Jews from the Holocaust.

- *Denial, concealment, and lying*: Hard things happened that can feel impossible to face. We may deny that they happened, conceal the facts, or lie about them. This was a common pattern in some of our families. A Jewish client of Freud³ told him that she had experienced incest. In the beginning he believed her and responded accordingly. However, he faced strong pressure to deny it, because “there is no such thing in Jewish families.” In the end he recanted and invented the theory of the Oedipal complex, making incest explainable by a fantasy.

- *Swinging between hope and despair*: “Hope” can sometimes be a rigid response to despair. The contradiction to the distress can be to face and discharge the feelings of hopelessness.

- *Riding into battle in every situation*: Sometimes we cannot change things. It helps to face when this is true and then stop looking for more ways to be in battle.

We have a diverse RC Area that includes *olim*⁴ and native Israelis, Ashkenzim and Mizrahim,⁵ people of mixed heritage, several generations of Holocaust survivors, people of various political perspectives, and people representing a large variety of Jewish practice. We were asked to define, in a mini-session, what kind of a Jew we were (in relation to Jewish practice) and then to think of a different kind of Jewish practice we might adopt and notice what we would have to discharge to be that kind of a Jew.

Space was created to feel deeply. The work modeled Jewish unity.

Naomi Raz

Jerusalem, Israel

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

¹ Cherie Brown is the International Liberation Reference Person for Jews.

² Ashkenzi Jews are Jews of Central and Eastern European descent, who generally identify as white.

³ Sigmund Freud (1856–1939), a Jewish Austrian neurologist and the founder of psychoanalysis

⁴ *Olim* means immigrants to Israel, in Hebrew.

⁵ Mizrahim are descendants of Jews from the Middle East, North Africa, Central Asia, and the Caucasus; they often identify as people of color.

A New Information Coordinator for Birth Workers

Do you work with families during pregnancy, birth, or postpartum? I am a new Information Coordinator for our group!

A while ago I read an article in *Present Time* by a doula* about how she was sharing RC with local doulas and lactation consultants. I found it inspiring and thought it would be great to increase the communication between all of us—midwives, doctors, nurses, doulas, lactation consultants, social workers, and others—who work with families during the months before and after birth as well as during the births.

As Information Coordinator, I will collect people’s thoughts and experiences. Everyone who sends something to me will later receive a compilation of all the communications.

I thought we could start by getting to know each other—who we are, where we work, and what we do with families. If you want to say what you love about your work, and what is difficult about it, please do. How do you use RC for yourself and while working?

You can send something brief or write something longer. I would love to hear from all of us! Please write to me about yourself and your work.

Catherine Fischer

503 Little Lake Drive

Ann Arbor, Michigan 48103, USA

CatherineDFischer@gmail.com

* A doula is a woman who gives advice and comfort to women who are giving birth.

Leading a Workshop on “Class Experience”

I recently had the opportunity to lead a weekend workshop for my RC Area, with about twenty-four hours’ notice. I’m an Alternate Area Reference Person, and my Area Reference Person, Sharon Hilberer, needed to leave town abruptly, as her mother-in-law was approaching the end of life.

Sharon shared with me the plans she’d had for the workshop and then encouraged me to make the workshop my own. As it turned out,¹ her travel plans allowed her to lead on Friday evening. Then I took over and led the rest of the workshop.

I am the mother of two and the breadwinner² for my family. If you had asked me in advance to lead a workshop for my Area, I’d have said, “No way. It’s just not possible.” But with little preparation, a great team backing³ me, and no time to worry, I was completely up for it!⁴

The topic of the workshop, broadly speaking, was classism. We drew heavily from Tim Jackins’ article in the July 2014 *Present Time* “To End the Class Society Is in Everyone’s Interest.” When Sharon and I met for our planning conversation (the morning of the workshop!) and she began talking about class, I immediately thought of my primary Co-Counselor of fourteen years. When a group of RCers would divide themselves by class, he’d often feel uncertain of where he fit and restimulated about not belonging.

I had never had that challenge. I felt very at home in working-class groups and had led a working-class



THE NETHERLANDS • TIM JACKINS

women’s support group for many years. Recently, however, I had begun to think about my own experiences with more nuance. This was prompted in part by being at a working-class evening led by Dan Nickerson (the International Liberation Reference Person for Working-Class People). I had noted that my husband did not raise his hand, as I did, when Dan asked who was currently middle class. Reflecting on the difference in how my husband and I perceived our current class situation led me to think about the differences in our childhoods, despite our both being raised “working class.”

In his article, Tim talks about how in the United States, due to the shifting that has taken place, almost all of us have mixed class backgrounds.

Sharon and I talked about all this nuance and complexity and brainstormed some ways we might incorporate it into the workshop.

On Friday evening at the workshop, Sharon organized us into support groups in a way that was a huge

contribution to the remainder of the weekend. Instead of asking us to divide ourselves into the often-used raised-poor, working-class, middle-class, and owning-class categories, she asked us to raise our hands if our parents’ work experiences fell into one of a dozen or so categories, including farmers, blue-collar non-union workers, blue-collar union workers, professional lower-status workers (teachers, social workers, and so on), professional higher-status workers (doctors, lawyers, and so on). She had enough categories that almost everyone fit into at least two of them.

Someone wrote down everyone’s responses. Then the leaders’ group met and, based on the responses, put together support groups for the weekend. These were a different kind of class-based support group. Rather than having been asked which labels (with all the individual connotations we ascribed to them) best fit our life experience, we’d been asked what our life experience had been and then grouped with other people who shared that experience.

It was this foundation of thinking and creative structure that led me to choose for the remainder of the workshop to talk not about class background but about “class experience.” My theme for the weekend was “more is possible”—more is possible for us, for our families and communities, and for the earth. Not in the capitalist “I could have more, earn more” sense. A world is possible in which we no longer have exploitation and there is enough for everyone to lead a good life. That said, often what each of us feels is possible is dependent on our class experience.

¹ “Turned out” means happened.

² “Breadwinner” means person whose earnings are the primary source of support.

³ “Backing” means supporting.

⁴ “Up for it” means willing to do it.

I talked about class experience in a variety of ways. I related it to age and how every age is a great age to be and, in an oppressive society, no age is a good age to be. Our class experience is much the same. It has been great, and it has also been shitty⁵ and oppressive. I think we need to avoid comparisons (“yours was better, mine was worse”) and instead focus on through what lenses we now see the world, based on the experiences we’ve had.

I also talked about how if we are in a different spot than where we started out in our class experience, we get to have all of it. We get to claim the strengths we bring from where we started and the strengths we have gained or are gaining from where we are now. We get to draw on our past experiences and also understand the opportunity of where we are. What can I figure out here and now? What’s my possibility? What’s my ability to influence things, make things happen, notice that more is possible for me and for the world?

On Saturday evening I talked about how most of us have mixed class experiences and thus have had things change during the course of our life. We may have even shifted classes and then shifted back to where we started out. I did a demonstration with someone on what it had been like to navigate a change in class identity. I felt very much at the edge of my thinking, and the client had a great session.

I wrapped up⁶ on Sunday morning by reminding us that we are okay and that class oppression is alive and well. I asked the group, “How do we take these ideas of more is possible and say, ‘Wow, what do I get to do?’ and also remember that there is oppression, that it’s real?”

⁵ “Shitty” means bad.

⁶ “Wrapped up” means finished.

I talked about how when we go back to our lives, things will probably be hard to figure out. There is no encouragement for us to think about all this. More is possible, *and* it’s going to be a fight. We have to do it together. We have to have each other. Classism is one of those things that impact all of us. We’ve had different class experiences, which means that we’ve been hurt in different ways, but classism has confused all of us. We have to help each other get clear of the confusions.

I closed by saying, “Wherever you are right now, you are okay. That just has to be true. We are human, and we are all in this oppressive society. Wherever we are and whatever we’ve figured out is okay. The point, the goal is to actually think about it. Wherever we are, we get to think, ‘Oh, this is where I am. What’s possible from here? What do I get to do from here? Because this is where I am. There’s no better or worse. This is my spot, so what’s possible for me from here?’ The goal is thinking. The goal is flexibility. Are we thinking about how we move forward individually, and how we move forward collectively?”

I enjoyed leading the workshop using this concept of class experience, and people who attended seemed to appreciate it as well. Here are a few of the comments the participants shared during the closing:

- The idea that it’s a class experience and that there can be mixed parts of it, and most people have mixed parts, is a different way to think about it. It makes me feel less isolated.

- I really like this mixed-class stuff, and if I’m ever at a workshop where that option isn’t offered, I’m going to make a stink.⁷

- I enjoyed getting a broader sense of class—seeing it as not just a static identity.

More is possible for all of us, including me! Leading a workshop with twenty-four hours’ notice was a powerful experience that gave me a clearer picture of where I am and what I am capable of making happen.

Kirsten Johnson
Minneapolis, Minnesota, USA

⁷ “Make a stink” means make a fuss, complain.



CLIMATE MARCH IN HELSINKI, FINLAND • KAISLI SYRJÄNEN

After Beijing+20

I led several gatherings following our remarkable work together at Beijing+20 in New York City, USA.*

One was a report-back attended by twenty-five female and male Co-Counselors. It included people from different age groups and lots of global majority people. I focused on the highlights of our Co-Counseling workshops at Beijing+20 and some of the debates at the conference about sexism vs. gender equality. In mini-sessions we noticed the ways that sexism is still very much present in our lives.

A couple of weeks later I spoke to the student body of a Catholic high school at a week-long summit on gender (in)equality. Early in my talk I had the females pair up together and the

males pair up with each other and everyone take turns responding to the question, "What is your earliest memory of knowing you were female or male?" It was great to hear six hundred students come alive as they listened to each other. I also talked about how we are limited when we imagine God only as male. I said that images of God as female could help us transform systems of male domination, particularly in our own church. Students did a mini-session on "What are the images of God you grew up with?" I talked about how all boys and girls are hurt by systems of male domination.

Lastly I offered a reflection to a group of two hundred and fifty parish and community-organizing leaders, including seventy male priests, from twenty-two states who are preparing for Pope Francis' visit to the United States. Our work together is being called "Confronting an Economy of Exclusion." I urged everyone to keep

asking questions that would allow us to make women's issues as visible as men's. How are global majority and white women impacted by an economy of exclusion? How are global majority and white men impacted by an economy of exclusion? Often the answers are different. Also, the struggles of poor and working-class women go invisible if we're not specifically asking questions about them. Following my remarks I had people pair up and listen to one another.

My Co-Counseling sessions before, during, and after Beijing+20 have made a big difference in my willingness to speak out about sexism and male domination. Either I've become more courageous or it is becoming more fun to bring our Co-Counseling perspectives and listening tools out into my wide-world communities.

Ellie Hidalgo

Los Angeles, California, USA

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

* In March 2015, No Limits for Women (a project of the RC Communities) sent a delegation of Co-Counselors to the non-governmental-organization Women's Forum held in conjunction with the United Nations Commission on the Status of Women Beijing+20, in New York, New York, USA.

Classism Must Go

I think that on our Community and our sisterhood of people who are trying to think more clearly every day devolves the job of keeping on saying, over and over again, "We must have a classless society. We must have the end of economic exploitation." We're going to have to find both insidious and open ways of saying classism must go. We must have a society in which all people have all the benefits of the value they produce.

Harvey Jackins
From page 80 of
A Better World



BRYN MAWR COLLEGE, BRYN MAWR, PENNSYLVANIA, USA • CARLY FRINTNER

For Men, Too

I just attended a report-back on the No Limits for Women project done at Beijing+20 in New York (USA) a few months ago.¹

I walked away feeling “de-isolated” in my concern to end sexism and male domination as a man. In my day-to-day life, it is hard to find allies in this among other men. It was good to feel that I have a team.

Women are *not* helpless victims of sexism. Men carry the oppressor material² but *are good* nonetheless. And it’s cool³ when we can work together and help each other in the battles to end this oppression.

I left feeling reinvigorated about the struggle, and with some people in mind I could reach out to, to keep the momentum going.

Ending sexism and male domination is for men, too.

Benjamin Altman
Flushing, New York, USA

¹ In March 2015, No Limits for Women (a project of the Re-evaluation Counseling Communities) sent a delegation of Co-Counselors to the non-governmental-organization Women’s Forum held in conjunction with the United Nations Commission on the Status of Women Beijing+20, in New York, New York, USA.

² “Material” means distress.

³ “Cool” means good, satisfying.

NO LIMITS ***The Liberation of Women***

In March 2015, No Limits for Women, a project of the Re-evaluation Counseling Communities, sent a delegation to the non-governmental-organization Women’s Forum held in conjunction with the United Nations Commission on the Status of Women Beijing+20, in New York, New York, USA.

This twenty-page pamphlet was created to help the delegation inform other delegates about the work of No Limits.

We can continue to make good use of it—in communicating ever more widely what we’ve learned in RC about women’s liberation.

\$3.00, plus postage and handling
Ordering information on page 110



ADIRONDACK MOUNTAINS, NEW YORK, USA • STEVE BANBURY



ANNE KOPLINKA-LOEHR

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

Challenging Age-Related Oppression

Why do we do age-specific work in RC?

Both young people (ages zero to twenty) and young adults (ages twenty-one to thirty) face oppression because of their age, but their oppressions are different.

The oppression of young people is based on the false idea that they are not fully intelligent human beings. Adults often don't listen to young people or take their ideas and thoughts seriously. They control almost all aspects of young people's lives. And there is widespread mistreatment of young people in other ways as well.

We who are young adults have more autonomy and control over our lives than we did as young people. We don't get mistreated in the same ways. However, we face systemic pressure, particularly from the class system, to give up on the dreams and goals we had as young people and conform to a narrow and oppressive picture of what it means to be an "adult": having a steady job, earning as much money as possible, settling down with a long-term partner, giving up on other relationships, and giving up on changing the world.

The oppression of both young people and young adults helps to "cement in" all the other oppressions—including racism, sexism, and classism—as well as the degradation of the environment.

In RC we have recognised that undertaking age-specific liberation work for young people and young adults is the best way of challenging these oppressions and seeing that all of us—young people, young adults, and our older allies—get to fully re-emerge; have joyful, human lives;

and work toward a world free of all oppressions.

Recently in RC there has been a move toward organising people between the ages of thirty-one and forty. This is different from young people's and young adults' liberation work, because there is no age oppression of people in this group. However, there is an age "gap." Most of the people in RC and leading in RC are over forty. (This is probably because it took a while for our Communities to understand young people's and young adults' oppression and to combat it in a way that makes RC attractive to younger people.) One of the central goals of the International RC Community is to have more younger people in it. Key to achieving this goal is having people in their thirties connected to each other and central to and leading in RC. This age group can also play an important role as allies to young adults and young people.

Co-Counsellors over forty can be important allies in combating young people's and young adults' oppression and in building an age-diverse Community. We also recognise that people over fifty face very damaging elders' oppression.

Challenging age-related oppression works best when people of all ages are working toward having full, fun lives; going after* their dreams and goals; and seeking wide world change. In other words, this is a project we are all in together!

Barb Molanus
Alice Springs, Northern
Territory, Australia
and *Brooke Greenwood*
Katherine, Northern
Territory, Australia

* "Going after" means pursuing.

The Large Women and Female Allies Workshop

I was very pleased to attend my first Large Women and Female Allies Workshop a few weeks ago. It was great to be with almost a hundred women who are actively thinking about how to stand against sexism, reclaim their minds, and take charge of their health.

I appreciated the wide range of body sizes and types and having the opportunity to connect with women who are at different points along the journey and see how they are approaching things. Demonstrations highlighted the major effects of the oppression and how it sits differently within the various constituencies of race, class, age, religion, and so on. Diane¹ consistently linked the current struggles to early hurts. I got a clearer picture of how the early place where I wanted to give up shows up now as an inability to think about or take action on my health.

Allies met separately for much of the workshop, so we large women had a lot of time together in large-women-only spaces. This created an enormous safety for me to work on really hard things. The physical counseling² sessions were not available to allies. I wondered why not and then remembered that this was a large women's workshop and the time was for us. Some of the topic groups were for large women only, and some were for both large women and allies. There were no topic tables at meals, so we could pay attention to our bodies and our connections with the people at our table.

DOING THIS FOR OURSELVES

On Friday night Diane announced that Marion Ouphouet³ would be taking over the leading of large women's work in RC. She said that the RC leadership had not pushed any large woman to lead the project because it is so hard for us to figure out how to do this work for ourselves. It blew me away⁴ that they had made so much space for the large women who started the project to do the work for themselves first without worrying about leading anyone else. Diane has been leading the project for twelve years, and I hadn't understood why until she explained it this way.

I am amazed at what Diane has been able to do to move large women's work forward in RC, especially

from the position of ally. She was incredibly helpful to me as I worked on getting my large women's support group started. I also appreciate her ability to clearly articulate what she has found useful to do, and not do, as an ally. Nevertheless, I am excited to have Marion leading us now. She knows the oppression from the inside, and that creates a level of safety for me that I don't find with allies. I am interested to learn how she figured out how to do the work for herself, and what support she might need from us in the constituency to keep her own re-emergence at the center.

FLEXIBLE INTELLIGENCE, NOT RIGID PLANS OR PATTERNS

Marion is taking on⁵ her health using her flexible intelligence instead of a rigid plan or pattern. I had read her article about forming a new relationship with her bathroom scale.⁶ She also talked about this during her class on Sunday morning. She shared a great quote about the importance of setting goals: that if you don't know where you are going, then any road will take you there and you will never know when you arrive. She said that she had avoided the scale for a long time but that now she used it to help her know where she was, which helped her notice each day what the next step was to keep the number going in the direction she wanted. I asked her if she had a target number, and she said that she didn't, that the goal was to have her mind and to remember that she could think at each step. The more I think about this, the more I am excited about her leadership.

continued . . .

⁵ "Taking on" means taking charge of.

⁶ See "A New Relationship with My Bathroom Scale," on pages 9 to 10 of the October 2014 *Present Time*.



PAINTING OF UPPER BLUE LAKE • NANCY LEMON

¹ Diane Shisk, the Alternate International Reference Person and the leader of the workshop

² "Physical counseling" is counseling in which a counselor, who has been trained to do it, provides aware and thoughtful physical resistance for a client to push and fight against.

³ Marion Ouphouet is an RC leader in Seattle, Washington, USA.

⁴ "Blew me away" means amazed me.

LIBERATION

... continued

AN UNACKNOWLEDGED OPPRESSION

Diane said that it is good for us to rage against the oppression but that this is hard to do when it is not understood as an oppression in our society. She compared fat oppression to racism, saying that in each case individuals are targeted every day but that with racism there is a movement against it and it is understood to be an oppression and to be wrong. There is no movement or understanding like that with fat oppression.

BARIATRIC SURGERY

I appreciated the attention put on bariatric surgery. It was helpful to discharge on it and to hear what others are thinking, including those who have had it. Diane said that it is not a “magic bullet”—that it requires a lot of work and discipline in the places where we struggled before the surgery—but that she wants there to be more space in RC for people to discharge on it, on a case-by-case basis. In some situations the surgery might make sense, especially if it lets the person have a longer life or a better quality of life. She asked us to discharge on these questions:

- Does it make sense for you now? Will it ever make sense for you in the future? If so, under what conditions?
- Does it make sense for any other woman? If so, under what conditions?

SEX AND SEXUAL EXPLOITATION

Teresa Enrico⁷ led a class on sex and sexual exploitation. She got the group laughing a lot at the beginning but in a way that did not seem vulgar to me. She encouraged us to remember that sexual abuse is a form of sexual exploitation and said that to build the “muscle” to counsel on it, we need to face the way it is systematically used to keep us restimulated and feeling powerless. She said that lots of the feelings that come out of sexual exploitation—like self-hatred, blame, and shame—are ground in like nobody’s business⁸ by large women’s oppression. She also said that if we close the

⁷ Teresa Enrico is the International Liberation Reference Person for Pacific Islander and Pilipino/a-Heritage People and a leader of women and physical power work and early sexual memories work.

⁸ “Ground in like nobody’s business” means tremendously reinforced.



BALTIMORE, MARYLAND, USA • AMANDA MARTINEZ

door on dating or sex, the discouragement we carry about them does not get challenged. This section of the workshop allowed me to access rage, and I have been generally pissed off⁹ ever since and having huge sessions.

ALLIES

Diane and Teresa said that no one has done enough work on the oppression to be considered an ally to large women. They seemed to include themselves in that, which surprised me. I don’t think I have ever heard an ally to large women state so explicitly that she still has a lot to work on. They put the word *allies* in quotes.

Diane said the following:

- Being an ally lets you see how your own internalized sexism is in the way. It is also a great road out of it. A key issue in the battle against sexism is how to live your life not based on the standard set by sexism of how to be attractive to men. That’s an unhealthy road.
- You must pay attention to where you are scared to be fat or to gain weight. Lots of allies tell themselves that their fight to stay thin is for their health when they are really fighting to meet the standard set by sexism. Look at what you are motivated by. Sexism is dangerous to your health (purging, laxatives, excessive exercise, and so on), and identifying the internalized sexism and discharging it gives you a shot at being¹⁰ an ally.
- You must understand the oppression that large women face every time they are in public and that being large is based in early hurts; it is not due to a lack of willpower. Don’t get confused that you’re better than large women because you don’t have the distress.
- Internalized sexism among large women makes it hard for them to stay in touch. They will love and fight for each other, but having a weekly check in can be hard. They need a strong group of allies outside the oppression to help them do the work.
- Don’t think you know enough to be a good ally yet. If you think you know better, that your way is the right way, then you don’t know enough to be an effective

⁹ “Pissed off” means angry.

¹⁰ “A shot at being” means a chance to be.

ally. You need to do lots of listening. Put your hand over your mouth. Whenever you feel a pull to give advice, or you want to say what has worked for you or share something you've read, even if you are a hundred percent sure you are right, take all of it to sessions with other allies.

- If you want to build relationships with large women, don't wait for them to ask for help. Most of them gave up on that a long time ago. Say, "I love you. I am committed to your liberation. Is there any way I can be helpful?" If they have an idea, go with it. If they don't, have a session. Keep coming back. What do you think might be useful? Don't have an agenda, for their body or their life. They have great goals and agendas. Support them.

- You need to have lots of sessions on any place where you feel worried or scared, where you are sure they will die. Have those sessions.

- Large women can't show rage when the oppression isn't acknowledged. You must start personally. Allies

are perfect targets for upsets. Welcome the rage against the oppression. Often it comes out first as grumpiness. It can take some work to get it to blow up. Work toward the rage. Say, "I know the oppression is hard. It is unfounded, vicious, and horrible. Kill me as an agent of the oppression. I would love to hear what it's like for you."

I am curious about what Teresa did with the allies when they were not with us, because I noticed a difference in my relationships with them and I would like to be able to tell some of my other counselors what they need to do.

I am worrying that this post is too long and that I am taking up too much space. But know that it matters that I show myself, what I learned, and how my mind is working—as a contradiction to my internalized oppression.

Betsy Ames

Wendell, Massachusetts, USA

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



COSTA RICA • SHIRA ROSEN

The Importance of Play

Play, which is often treated by the distress patterns of the oppressive society as if it were "amusement" or "entertainment" or even "wasting time," is a very basic, profound, and effective learning process. Young people who are allowed to play together without mistreatment and given access to information learn very, very rapidly.

Harvey Jackins
From page 72 of
The Kind, Friendly Universe

The Decision to Have (or Not Have) Children

At the Middle-Class Women's Workshop last February, a woman suggested counseling for a year about not having children, then for a year about having children, before making any decisions. I decided that I would do this.

Since February I've been counseling about the decision to not have children. I've dedicated roughly half of my session time (usually the second half of each session) plus some mini-sessions to it. Some of the distresses and topics that seem connected include the following:

- What it means to be a "true" woman, and my "worth" as a female
- My "legacy" and carrying on my family line
- What I will "do" with my life if I don't have children
- Focusing on myself first
- Parents' oppression and getting overwhelmed
- Fear of passing on distress to my children and acting oppressive toward them
- How well equipped I am (or am not) to have children
- Capitalism and the pressures of the economic system
- Global issues, such as climate change, economics, and global population
- Lots of grief and disappointment
- The possibility of adoption
- Not meeting my frozen needs* by having children
- The birth process (wanting to experience it)
- My partnership and whether I want to continue it (or fear that my partner may not want to continue it if I decide not to have children)
- Pressure from friends, family, and myself, and competition for who will have children first
- Urgency to make the decision quickly
- Remembering that I'm in charge and have the final say

I've been amazed at how counseling about this has freed up some attention. I now feel more relaxed about the decision. I'm also less attached to a particular outcome. (For example, I could see myself not having children and still having a rich, full life.)

In the coming year I plan to counsel on how I would like to set up my life to get lots of support if I do decide to have children and how I could maximize the time I spend with them.

I'm interested to hear what other young adults think and about any work people have done in this area.



Anne Koplinka-Loehr
Brattleboro, Vermont, USA
Reprinted from the RC e-mail discussion
list for leaders of young adults

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

Intergenerational Movie-Going

I am a thirty-year-old woman living in western Massachusetts, USA. I just got home from seeing *She's Beautiful When She's Angry*, a movie that tells the story of the feminist movement in the late 1960s and early 1970s.

I had planned to go with a friend, but she was feeling sick and cancelled. Then I remembered that an RCer had talked about seeing the movie with other RCers, so I texted A— and K—, two young-adult female Co-Counseling leaders in my Region,¹ to see if they would be interested in seeing the movie and having a Co-Counseling session afterward. The three of us are close and had recently gone to an RC middle-class women's workshop together.

A— replied that she already had a date to see the movie that night with her partner (who is also in RC). K— hadn't heard of the movie and asked for a link to the trailer. I sent her one, and she wrote back, "I just started crying from watching the trailer. Let's do it." Success!

Since the middle-class women's workshop, A—, K—, and I have been thinking and discharging about intergenerational connections and relationships, particularly among women. After we'd made a firm plan to go to the movie, K— suggested that we invite some "grown-ups" as well, so we decided to invite our Area Reference Persons. We weren't able to reach them on such short notice, but doing the asking put us in a mindset of fully respecting older women and being excited to learn from them—a good way to go into the movie.

The movie was wonderful. I encourage everyone to see it. After the movie the four of us stood in the lobby,

by, talking about our favorite parts, what we'd noticed, and so on. Five older women who had also seen the movie stood talking several feet from us. K— said, "I wish our groups could combine!" We agreed and laughed for a few seconds about the awkwardness of approaching this group of strangers. Then A— walked right up to them and with a big smile said, "We'd like to hear what you're saying!" They all smiled back and welcomed us in.

We proceeded to have an hour-long conversation with them in the lobby of the theater. We talked about their reactions to the movie, the feminist activism they had been a part of in their youth, and what they were involved in now. They asked us what we thought

of the movie and about present-day feminist actions. We told them about the recent march in New York City (USA) on the day before Beijing+20,² which some of them hadn't heard of and were excited to know about. They said repeatedly how nice it was to be having a conversation across generations and were interested in finding ways to continue it.

After A— and her partner went home, K— and I had a session in the car. As soon as I had someone paying sweet attention to me, the feelings came right up. I am angry on a daily basis about present-day sexism and don't always find it easy to discharge, because I feel hopeless about it. It was hopeful to see a movie that showed not only what is left³ to fight but also where real gains have been made. One of the women in the movie talked about careers being open to women that had never been open before and said, "I think we really won that. I don't think that will change. I think it's done." I cried thinking about the possibility of winning something and having the change be permanent, not constantly in danger of being taken away.

I feel thankful for all the women who have fought before me, for the women who are fighting now, for my relationships with younger and older women, and for my involvement in the RC women's liberation project.

Emma Roderick

Northampton, Massachusetts, USA

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



STAN EICHNER

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

² Beijing+20 was the United Nations Commission on the Status of Women held in New York City, New York, USA, in March 2015 (twenty years after the Fourth United Nations World Conference on Women, in Beijing, China). No Limits for Women, a project of the RC Communities, sent a delegation to the non-governmental organization Women's Forum held in conjunction with the United Nations event.

³ "Is left" means remains.

Appreciating Present Time

Dear Tim and Diane,*

Yesterday the October PRESENT TIME arrived in my mailbox. I immediately started reading and loved the first article on moving forward while challenging ourselves and facing reality. I also loved reading about facing fear.

Thank you both so much for thinking this big and helping us all with clear directions and solid theory. I am so glad to be in RC with both of you as my and our leaders.

Wyske Visser
Fryslân, the Netherlands

*Tim Jackins and Diane Shisk



PRESENT TIME is super, as usual. I could not be more impressed by the thinking and by the projects, actions, and programs designed and executed.

Pam Maccabee
Glastonbury, Connecticut, USA

Thanks for PRESENT TIME, which I so enjoy reading.



Ellie Hidalgo
Los Angeles, California, USA

Thanks for the July 2015 PRESENT TIME. I just loved the way quotes from Harvey Jackins' writings were interspersed throughout and related to the themes of the other articles. They each gave me an opportunity to think freshly.



Vicky Grosser
Geelong, Victoria, Australia

The last issue, July 2015, was just superb! I often use information in the articles for the ongoing class that I teach, and it was extra relevant and important for my Community this time.

Joan MacKenzie
Asheville, North Carolina, USA

Thanks for all the work that many people do to deliver—on schedule—a quarterly compilation of high-quality insights and information!



Dale Evarts
Durham, North Carolina, USA

I love reading PRESENT TIME.

Betsy Ames
Wendell, Massachusetts, USA



DAMIEN COOK

The RC Website

There is a website for Re-evaluation Counseling at <www.rc.org>. At this site you will have easy access to a large amount of information about Re-evaluation Counseling, including:

- RC theory (basic theory, including an introduction to RC, *The Art of Listening*, *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 start RC, what to do in a session, counseling techniques, how to lead support groups)
- The *Guidelines for the Re-evaluation Counseling Communities*, 2013 edition, and forms
- Updates to the *Fundamentals Teaching Guides*
- Translations of articles into many languages, and language liberation information
- Articles from recent journals and *Present Time*
- Resources for workshop organizers
- Contact information for ordering literature from Rational Island Publishers
- An online fundamentals of Co-Counseling class
- Outlines for teaching fundamentals classes, in English and Spanish, and articles about teaching RC
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 1998)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- International Reference Person Perspectives
- And more

Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC.

Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via e-mail is much more difficult than learning it in a regular class and requires a higher level of commitment to the learning process and to regular Co-Counseling sessions.

Please see the RC website at <www.rc.org/onlineclass> for more information about how to sign up for membership in the online fundamentals class.

United to End Racism

United to End Racism (UER), an ongoing program of the Re-evaluation Counseling Communities, is on the web at <www.rc.org>. The e-mail address for UER is <uer@rc.org>.

United to End Racism is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling.

How to Contact Us Online

- The International RC Community: ircc@rc.org
- United to End Racism: uer@rc.org
- Rational Island Publishers (orders, and billing questions): litsales@rc.org (or order on our website at <www.rationalisland.com>)
- Re-evaluation Counseling Community Resources (Intensives and office matters only): rcoffice@rc.org
- Automatic response e-mail about RC: info@rc.org
- For sending photos: photos@rc.org

Sustaining All Life

Sustaining All Life (SAL), a project of the RC Communities, sent a delegation to the United Nations Climate Change Conference in Paris, France, November 30 to December 8, 2015. SAL presented workshops, held public forums and caucuses, and led 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, see <www.rc.org/sustainingalllife>.

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>.

Activists for the Liberation of "People Targeted for Destruction by Society Because of the Patterns Imposed Upon Them":

<access@mail.rc.org>. Contact the International Reference Person 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 John Fehringer, International Liberation Reference Person for Visual Artists, at <rc@fehringer.com>.

Leaders in the Care of the Environment:

<environment@mail.rc.org>. Contact Wytske Visser, International Commonality Reference Person for the Care of the Environment, at <wytskevisser.coe@gmail.com>.

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>.

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 <ncbiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:** <latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <lgrc@aol.com>.

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 **Native Americans:** <natives@mail.rc.org>. Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <mrendon703@aol.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 **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 <azikhali@gmail.com>.

Leaders of **Union Activists:** <unions@mail.rc.org>. Contact Joanie Parker, International Liberation Reference Person for Union Activists, at <jep7ok@aol.com>.

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>.



POUGHKEEPSIE, NEW YORK, USA • ALAN EPSTEIN

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

ADULT EDUCATION TEACHERS: SUSAN SCHACHER

P.O. BOX 19309, OAKLAND, CA 94619 USA
Tel. +1-510-482-0973 e-mail: susan4@jps.net

ALEXANDER TECHNIQUE TEACHERS: ELIZABETH HUEBNER

327 SOUTH ST., WILLIMANTIC, CT 06226 USA
Tel. +1-860-456-1529 e-mail: huebner.ccat@gmail.com

BIRTH WORKERS (MIDWIVES, DOCTORS, NURSES, DOULAS, LACTATION CONSULTANTS, SOCIAL WORKERS, & OTHERS WHO WORK WITH FAMILIES DURING THE MONTHS BE- FORE & AFTER BIRTH AS WELL AS DURING THE BIRTHS):

CATHERINE FISCHER
503 LITTLE LAKE DRIVE, ANN ARBOR, MI 48103 USA
Tel. +1-734-395-5244 e-mail: catherinedfischer@gmail.com

CLERGYPERSONS: BRIAN SMEATON

BEARNA GHAOITHE, DRUMCAVNEY, TRENTAGH,
LETTERKENNY, COUNTY DONEGAL, IRELAND
Tel. +353-74-91 37917 e-mail: smeatonbrian@gmail.com

CONSTRUCTION WORKERS: ELIZABETH SKIDMORE

50 ATHERTON ST., ROXBURY, MA 02119 USA
Tel. +1-617-780-6792 e-mail: eskidmore2@aol.com

EDUCATIONAL ADMINISTRATORS: DAN CORLEY

31 WESTMORE ST., PROVIDENCE, RI 02910 USA
Tel. +1-401-467-9709 e-mail: dcorley@communityprep.org

ELECTED OFFICIALS, CURRENT AND FORMER:

RUTH ATKIN
Tel. +1-510-653-6003, +1-510-915-0167 e-mail: ratkin1@aol.com

FUNDRAISERS FOR COMMUNITY ORGANISATIONS:

ROEWEN WISHART
P.O. BOX 437, LAKEMBA, NSW 2195 AUSTRALIA
Tel. +61-2 9740 3508 e-mail: roewen.wishart@gmail.com

MACHINISTS, TOOLMAKERS, AND MOLDBAKERS:

BETSY BEACH
31 WESTMORE ST., PROVIDENCE, RI 02910-1045 USA
Tel. +1-401-467-9709 e-mail: betsybeach@verizon.net

MANAGERS, ADMINISTRATORS, AND EXECUTIVES:

MIKE MARKOVITS
25 FOREST STREET, UNIT 17C, STAMFORD, CT 06901 USA
Tel. +1-203-536-5413 e-mail: mjmrkvts@aol.com

OCCUPATIONAL THERAPISTS: JAN FROELICH

9 PHILLIPS RD., FALMOUTH, ME 04105 USA
Tel. +1-207-781-5793 e-mail: jfroehlich1@me.com

PHYSICAL SCIENTISTS: JEFFREY HINKLEY

604 TABB LAKES DR., YORKTOWN, VA 23693 USA
Tel. +1-757-867-7909 e-mail: polymers1@aol.com

PHYSICIANS: STEVE BROMER

73 DEL MONTE ST., SAN FRANCISCO, CA 94112 USA
Tel. +1-415-309-8912 e-mail: sbromer@mac.com

BACKGROUNDS AND AVOCATIONS

ADULT CHILDREN OF ALCOHOLICS: WENDE WOOD

3600 MAGNOLIA BLVD. W., SEATTLE, WA 98199 USA
Tel. +1-206-783-7253 e-mail: wendej.wood@gmail.com

ALLERGY AND ENVIRONMENTAL POLLUTANTS SURVIVORS:

LAWRENCE AUBURN PLUMLEE
5717 BEECH AVE., BETHESDA, MD 20817-2563 USA
Tel. +1-301-897-9614 e-mail: lap@laplumlee.us

ARAB-HERITAGE PEOPLE: BETSY NAJJAR

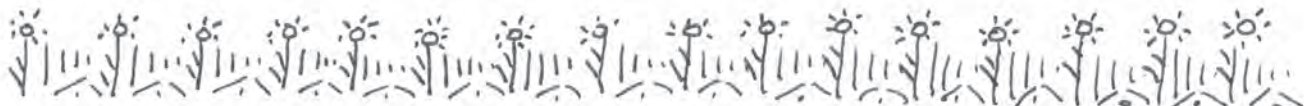
916 19TH ST. NW, ALBUQUERQUE, NM 87104 USA
Tel. +1-505-242-4646 e-mail: betsynejjar@gmail.com

ASIAN-HERITAGE PEOPLE IN AUSTRALIA:

RIE SHIRAISHI
198 NELSON ST., ANNANDALE, NSW 2038 AUSTRALIA
Tel. +61-2-9692-9628 e-mail: deanrie@ozemail.com.au

BLACK “MENTAL HEALTH” LIBERATION ACTIVISTS

IN ENGLAND: JENNY MARTIN
144 CLARENCE RD., HANDSWORTH, BIRMINGHAM,
B21 0EE ENGLAND
Tel. +44 121 240 0998 e-mail: families52@hotmail.com



BLACK "MENTAL HEALTH" LIBERATION ACTIVISTS

IN THE USA: SHIRLEY F.B. CARTER

C/O MIA CARTER, 2210 DELCREST DR., AUSTIN, TX 78704 USA
Tel. +1-508-373-2801 e-mail: sparrow02@aol.com

BLIND AND VISUALLY IMPAIRED PEOPLE: DAN SIMPSON

36 ELBERON AVE., APT. 2, LANSDOWNE, PA 19050-2814 USA
Tel. +1-610-622-3212, +1-267-767-3689 (cell)
e-mail: dansimpson@comcast.net

BUILDERS OF RURAL/SMALL-TOWN RC: MARGO HITTLEMAN

506 SCOFIELD RD., GROTON, NY 13073 USA
Tel. +1-607-533-7501 e-mail: mjh17@cornell.edu

CAJUNS: ELAINE CLEMENT

215A E. BRIDGE ST., SAINT MARTINVILLE, LA 70582 USA
Tel. +1-337-257-1592 e-mail: cadienne@gmail.com

CORNISH LIBERATION: CLIVE MARTIN

21 ROWSE GARDENS, CALSTOCK PL18 9RB, CORNWALL
Tel. +44-1752-261398 e-mail: gurumayi.om@virgin.net

DIVORCED PEOPLE: MARILYN ROBB

CUNUCU VILLAS, APT. #7, SANTA CRUZ, 63, ARUBA
Tel. +1-297-562-7081, +1-301-202-9960
e-mail: joyfulplace@yahoo.com

ESPERANTO SPEAKERS: GEORGE PARTLOW

1960 E. 32ND ST., SPACE 1122, YUMA, AZ 85365-3548 USA
Tel. +1-907-364-3309, +1-928-581-8146
e-mail: pricerbumanto@hotmail.com

GENTILE ALLIES OF JEWS: DORANN VAN HEESWIJK

58 BRIARWOOD ROAD, LONDON SW4 9PX ENGLAND
Tel. +44-207-622-6493 e-mail: dorannvh@easynet.co.uk

GERMAN-HERITAGE PEOPLE: UTA ALLERS

603 SCOTT ST., BALTIMORE, MD 21230 USA
Tel. +1-202-906-0957 e-mail: uta.allers@gmail.com

HEALTH AND WELL BEING: PAM GEYER

4515 MERRIE LANE, BELLAIRE, TX 77401-3725 USA
Tel. +1-713-666-7300 e-mail: pgeyer@medcetera.com

HIV/AIDS ACTIVISTS: "HENRY CHURCH"

C/O RE-EVALUATION COUNSELING COMMUNITY RESOURCES,
719 SECOND AVE. NORTH, SEATTLE, WA 98109 USA
e-mail: lhenry2church@gmail.com

INTERSECTION OF SCIENCE AND RC: ALLAN HANSEN

P.O. BOX 2423, CYPRESS, CA 90630 USA
Tel. +1-714-875-8870 e-mail: hansen@rc.org

INTERSEX PEOPLE & PARENTS OF INTERSEX CHILDREN:

"PRSAK"
e-mail: prsank@mail.com

IRISH-HERITAGE US'ERS: RITA DAVERN

138 CAMBRIDGE ST., ST. PAUL, MN 55105-1948 USA
Tel. +1-651-698-8498 e-mail: ritadavern@yahoo.com

ITALIAN-HERITAGE PEOPLE: NUCCIA ZANESI FOULKES

4 HARLEY CT., HARLEY PLACE, BRISTOL BS8 3JU ENGLAND
Tel. +44-117-9466712 e-mail: nzanesi@gmail.com

JEWS IN AUSTRALIA: LYNDALL KATZ

3A/12 MILFORD ST., RANDWICK, SYDNEY, NSW 2031 AUSTRALIA
Tel. +61-2-9326 6406 (h), +61-2-9281 7144 ext. 209 (w),
+61-410-531 243 (mobile) e-mail: lyndallk@gmail.com

JEWS WITH DISABILITIES: LAURIE SUMMERS

9409 BILTMORE DRIVE, SILVER SPRING, MD 20901 USA
Tel. +1-301-495-4420 e-mail: lsummers@aaas.org

MAORI: HEMAIMA CARKEEK WIREMU

98 WAERENGA ROAD, OTAKI, 5512 AOTEAROA/NEW ZEALAND
Tel. +64-6-364-6512, +64-21 100 41 20
e-mail: birthrightfw.otaki@gmail.com

"MENTAL HEALTH" OPPRESSION SURVIVORS IN AUSTRALIA:

CATHY PICONE
8 MURRAY STREET, HOVE, SA 5048 AUSTRALIA
Tel. +61-8-8296-4357 e-mail: cpicone@westnet.com.au

MIDDLE-CLASS JEWS: AMY LEOS-URBEL

62 VERNON ST., NORTHAMPTON, MA 01060 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

1531 SE 76TH AVE., PORTLAND, OR 97215 USA
Tel. +1-503-320-9563 e-mail: lvblack@comcast.net

OWNING-CLASS JEWS: LEAH TULIN

199 SAVIN HILL AVE., BASEMENT APT., DORCHESTER,
MA 02125 USA
Tel. +1-617-285-5662 e-mail: tulinleah@aol.com

PEOPLE COUNSELING ON MALE CIRCUMCISION:

RAMI BEN-MOSHE
37 HERZEL ST., APT. #2, KFAR-SABA. 44444 ISRAEL
Tel. +972-9-7651-343 e-mail: ram_benm@netvision.net.il

PEOPLE THINKING ABOUT UNITED STATES IDENTITY:

NANCY WYGANT
815 S. ST. BERNARD ST., PHILADELPHIA, PA 19143 USA
Tel. +1-267-325-0260 e-mail: nwygant@gmail.com

PEOPLE WHO HAVE PARENTS OF DIFFERENT RACES:

ANDREANA CLAY
4132 PENNIMAN AVE., OAKLAND, CA 94619 USA
Tel. +1-510-499-7590 e-mail: andreanaclay@gmail.com

PEOPLE WHOSE PARENTS HAVE DIED:

ESTHER GEIL
Tel. +1-410-757-2444 e-mail: esthergeil@gmail.com

POLIO SURVIVORS: SANDRA MCDONALD

8528 BOWDOIN WAY, EDMONDS, WA 98026 USA
Tel. +1-425-772-2417 e-mail: mcdonaldmcgregor@hotmail.com

RABBIS: FRANK FISCHER

750 WEAVER DAIRY RD., #2214, CHAPEL HILL, NC 27514 USA
Tel. +1-919-918-3407 e-mail: rabfisch@gmail.com

RAISED IN RC: LISA TRIPP

1101 NORTH M STREET, LAKE WORTH, FL 33460 USA
e-mail: lisatripp1@gmail.com

RAISED RURAL RCERS: BETH BANNISTER

P.O. BOX 94, ITHACA, NY 14851 USA
Tel. +1-607-227-9532 e-mail: beth.bannister@yahoo.com

RC AREA FINANCE PEOPLE: BRUCE CLEZY

13/141 ELM ST., NORTHCOTE, VICTORIA 3070 AUSTRALIA
Tel. +61-3-9486-8282 e-mail: bclezy@gmail.com

RC LITERATURE ENTHUSIASTS: NICOLE LEIFER

BAR KOCHBA 6, APT. 2, JERUSALEM, ISRAEL
Tel. +972-25820252 e-mail: nicoleleifer@gmail.com

RCERS LIVING OUTSIDE THEIR ORIGINAL CULTURES:

MAURA FALLON
820 BLANCHARD ST., STE 1802, SEATTLE, WA 98121 USA
Tel. +1-206-257-5984 e-mail: maurafallon@falloninternational.net

SOUTH AMERICANS LIVING IN THE U.S.: MONICA PALACIO

4907 7TH ST. NW, WASHINGTON, DC 20011 USA
Tel. +1-202-422-2191 e-mail: latinadc17@gmail.com

SOUTHERN US'ERS: ELLEN DEACON

127 E. MERMAID LANE, #3, PHILADELPHIA, PA 19118 USA
Tel. +1-215-247-0670 e-mail: ellen.deacon@gmail.com

TURKISH-HERITAGE PEOPLE: SAIME GOKSU TIMMS

4 THE CLIFF, BRIGHTON, SUSSEX BN2 5RE ENGLAND
Tel. +44-127-368-5629 e-mail: saimegoksu@gmail.com

TWINS: PAULA ELLINGTON

1301 S. WEST AVE., FAYETTEVILLE, AR 72701 USA
Tel. +1-479-444-7047 e-mail: paulaell@cox.net

VETERANS: JIM DRISCOLL

1300 N ST NW, #114, WASHINGTON, DC 20005 USA
Tel. +1-520-250-0509 e-mail: jimdriscoll@nipspeersupport.org

continued ...

INFORMATION COORDINATORS

... continued

WHITE DESCENDANTS OF SLAVE-OWNERS:

SUSAN HUTCHISON

5914 17TH AVE. SW, SEATTLE, WA 98106 USA

Tel. +1-206-768-1974 e-mail: sfhutch@earthlink.net

WHITE PEOPLE WORKING TO ELIMINATE RACISM:

JENNIFER WEXLER

182 TURNPIKE STREET, CANTON, MA 02021 USA

Tel. +1-617-910-7848 e-mail: jenwexshayndle@gmail.com

WOMEN WHO HAVE OR HAVE HAD BREAST CANCER:

AMY KALISHER

12 BOLDUK LANE, CHAPLIN, CT 06325 USA

Tel. +1-860-455-0087 e-mail: amy@amyKstudio.com

INFORMATION COORDINATORS FOR PARENTS

ADOPTIVE PARENTS: SUSAN HUTCHISON

5914 17TH AVE. SW, SEATTLE, WA 98106 USA

Tel. +1-206-768-1974 e-mail: sfhutch@earthlink.net

GAY, LESBIAN, AND BISEXUAL PARENTS: "LAURA SECORD"

C/O RE-EVALUATION COUNSELING COMMUNITY RESOURCES,

719 SECOND AVE. NORTH, SEATTLE, WA 98109 USA

e-mail: laurasecord2@yahoo.ca

JEWISH PARENTS: RUTH HARTMAN

18850 CULL CANYON RD., CASTRO VALLEY, CA 94552 USA

Tel. +1-510-582-3379 e-mail: ruth@wordcrft.com

PARENTS OF CHILDREN LABELLED AS AUTISTIC:

ANNEKE GROOT

KOLKWEG 56, 7413 ZH DEVENTER, THE NETHERLANDS

Tel. +31-570-769170 e-mail: anneke@amao.nl

PARENTS OF TWINS AND MULTIPLE BIRTHS: ANNE LLOYD

86 ALMA TERRACE, FISHERGATE, YORK YO10 4DJ ENGLAND

Tel. +44-1904-466581 e-mail: anneyorkrc@yahoo.co.uk

STEPPARENTS: NANCY FAULTSICH

114 LAPIS DRIVE, WATSONVILLE, CA 95076 USA

Tel. +1-831-234-0210 email: nancyf367@gmail.com



NORTHERN NIGERIA RC GROUP • HAWA MUSA

RC Environmental Goal Posters



27 inches by 20 inches

There are two versions of this poster (to left):

- With the RC goal on the environment, in English
- With the RC goal on the environment restated for the wide world, in English

Both are \$8.00

(To read the text of the goals, see page 63 of this *Present Time*.)



20 inches by 27 inches

There is one version of this poster (to left):

- With the RC goal on the environment restated for the wide world, in English

\$8.00

(To read the text of the goal, see page 63 of this *Present Time*.)



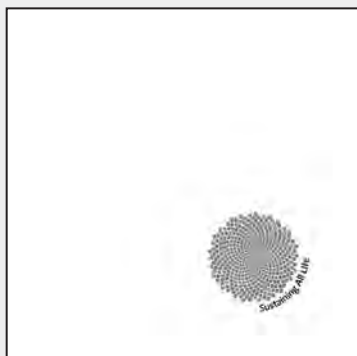
20 inches by 27 inches

There are two versions of this poster (to left):

- With the RC goal on the environment, in English
- Con la meta de RC sobre el medio ambiente, en español

(To read the text of the goal in English, see page 63 of this *Present Time*. Para leer el texto de la meta en español, ver el sitio web de RC en <www.rc.org/SALposters>.)

Sustaining All Life Hankies



14 inches by 14 inches
\$10.00

United to End Racism T-Shirts



Small, Medium, Large, X-Large, XX-Large
\$20.00

United to End Racism Pins



1 inch by 3/4 inch
\$5.00

No quantity discounts on posters, t-shirts, hankies, or pins. • Postage and handling costs will be added. To order, see page 110.

BOOKS



RATIONAL ISLAND PUBLISHERS



719 2ND AVENUE NORTH, SEATTLE, WASHINGTON 98109, USA

TELEPHONE: +1-206-284-0311 FAX: +1-206-284-8429 E-MAIL: <litsales@rc.org> WEBSITE: <www.rationalisland.com>

(ORDER FORM ON PAGE 110)

BOOKS • BOOKS • BOOKS • BOOKS • BOOKS

<p>THE HUMAN SIDE OF HUMAN BEINGS The Theory of Re-evaluation Counseling</p>	<p><i>By Harvey Jackins</i></p>	<p>An introduction to a completely new theory of human behavior.</p>	<p>Paper: \$4 (ISBN 1-885357-07-9) Hardcover: \$6 (ISBN 1-885357-53-2)</p>
<p>AN UNBOUNDED FUTURE</p> 	<p><i>By Harvey Jackins</i></p>	<p>The ideas and developments in counseling, 1995-1999.</p>	<p>Paper: \$13 (ISBN 978-1-584-29-150-3)</p>
<p>THE KIND, FRIENDLY UNIVERSE</p>	<p><i>By Harvey Jackins</i></p>	<p>Counseling theory, 1992-1995.</p>	<p>Paper: \$13 (ISBN 0-885357-10-9) Hardcover: \$16 (ISBN 0-885357-09-5)</p>
<p>A BETTER WORLD</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1989-1992.</p>	<p>Paper: \$13 (ISBN 0-913937-64-9) Hardcover: \$16 (ISBN 0-913937-63-0)</p>
<p>START OVER EVERY MORNING</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1987-1989.</p>	<p>Paper: \$13 (ISBN 0-913937-35-5) Hardcover: \$16 (ISBN 0-913937-36-3)</p>
<p>THE LONGER VIEW</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1985-1987.</p>	<p>Paper: \$13 (ISBN 0-913937-18-5) Hardcover: \$16 (ISBN 0-913937-17-7)</p>
<p>THE REST OF OUR LIVES</p>	<p><i>By Harvey Jackins</i></p>	<p>Advances in counseling theory and practice, 1983-1985.</p>	<p>Paper: \$13 (ISBN 0-913937-06-1) Hardcover: \$16 (ISBN 0-913937-05-3)</p>
<p>THE RECLAIMING OF POWER</p>	<p><i>By Harvey Jackins</i></p>	<p>Theoretical and organizational advances from 1981 to 1983.</p>	<p>Paper: \$13 (ISBN 0-911214-87-9)</p>
<p>THE BENIGN REALITY</p>	<p><i>By Harvey Jackins</i></p>	<p>Important breakthroughs in human perception of the Universe and the empowerment of the individual against oppression, discouragement, and powerlessness.</p>	<p>Paper: \$16 (ISBN 978-1-58429-163-3)</p>
<p>THE UPWARD TREND</p>	<p><i>By Harvey Jackins</i></p>	<p>Collected writings on Re-evaluation Counseling, 1973-1977.</p>	<p>Paper: \$10 (ISBN 0-911214-63-1) Hardcover: \$13 (ISBN 0-91121463-1)</p>
<p>THE HUMAN SITUATION</p> 	<p><i>By Harvey Jackins</i></p>	<p>A collection of writings on Re-evaluation Counseling. Revised edition, containing updated chapters: <i>The Postulates</i>, <i>Multiplied Awareness</i>, and <i>Allow Ourselves Time to Grow</i>.</p>	<p>Paper: \$7 (ISBN 0-913937-47-9) Hardcover: \$9 (ISBN 1-58429-106-0)</p>

"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: \$30 for 2016 (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.

LITERATURE IN OTHER LANGUAGES

The important job of translating RC literature is done by volunteers. Truus Jansen is the Rational Island Publishers Translation Coordinator. If you are interested in volunteering your translation skills, contact Truus, c/o Re-evaluation Counseling Community Resources, 719 2nd Avenue North, Seattle, Washington 98109, USA. Tel. +1-206-284-0311, e-mail: <ircc@rc.org>.

The Translation Coordinators for each language are listed on the RC website at <www.rc.org> and on page 99 of this *Present Time*.

LITERATURE IN LANGUAGES OTHER THAN ENGLISH

(If none is noted, Harvey Jackins is the author.)

ACHOLI / LUO

Cako Kit Me Leyo Lok
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 1-58429-062-5

Kit Me Cako Le-he Ki Lok
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-063-3

AFRIKAANS

*Hoe om "Her-evaluering
Berading" te begin* (How to Begin
"Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-094-3

AMHARIC

The Human Side of Human Beings
Paper: \$4 ISBN 1-885357-43-5

العربية (ARABIC)

Shuruk No. 1
(contains Fundamentals Manual,
The Human Side of Human Beings,
The Art of Listening, and How to Give
Children an Emotional Head Start)

Paper: \$3 ISBN 0-913937-83-5

How to Give Children an Emotional
Head Start by Marjon Riekerk

Paper: \$2 ISBN 0-913937-67-3

The Postulates of Re-evaluation Counseling
Paper: \$2 ISBN 0-913937-21-5

The Human Side of Human Beings
Paper: \$4 ISBN 0-913937-77-0

How to Begin "Re-evaluation Counseling"
Paper: \$1 ISBN 1-58429-050-1

Who's in Charge?
Paper: \$2 ISBN 1-58429-102-8

EUSKARA (BASQUE)

Nire 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)

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

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)

Paper: \$3 ISBN 978-1-58429-182-4

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

FILIPINO

Kung Papaano Mabibigyan Ang Mga Bata Ng Kalusugang Emosyonal
(How to Give Children an Emotional Head Start) by *Marjon Riekerk*

Paper: \$1 ISBN 1-885357-73-7

SUOMEA (FINNISH)

Parikeskustelun Perusteet
(Fundamentals Manual)

Paper: \$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)

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)
by *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)
by *Patty Wipfler*

Paper: \$7 ISBN 1-58429-126-5

Travailler ensemble pour éliminer le racisme (Working Together to End Racism)
by *Tim Jackins et d'autres*

Paper: \$2 ISBN 1-58429-101-X

Ordre et beauté: de leur utilité
(The Uses of Beauty and Order)

Paper: \$2 ISBN 1-58429-120-6

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)
by *Dan Nickerson*

Paper: \$1 ISBN 1-58429-137-0

La nécessité de fixer des objectifs à long terme (The Necessity of Long Range Goals)

Paper: \$2 ISBN 1-58429-121-4

Humain au masculin (The Human Male)
by *Harvey Jackins et d'autres*

Paper: \$3 ISBN 978-1-58429-141-1

La Compétition—une activité inhumaine
(Competition—An Inhuman Activity)
by *Perry Saidman*

Paper: \$2 ISBN 978-1-58429-144-2

La Co-écoute pour les couples mariés
(Co-Counseling for Married Couples)

Paper: \$2 ISBN 978-1-58429-152-7

Préserver la vie sous toutes ses formes
(Sustaining All Life)

Paper: \$3 ISBN 978-1-58429-188-6

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)
by *Patty Wipfler*

Paper: \$7 ISBN 978-1-58429-138-1

Wie man mit Neuauswertungs-counseling beginnt
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-145-9

Alles Leben Bewahren
(Sustaining All Life)

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

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

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

Εξχωριστή ώρα
(Special Time)
by Patty Wipfler

Paper: \$3 ISBN 158429-135-4

Παιχνιδοάκουσμα
(Playlistening)
by Patty Wipfler

Paper: \$3 ISBN 978-1-58429-165-7

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

HINDI

संपूर्ण जीव सृष्टी की शाश्वतता
अतीत की विनाशकारी नीतियों पर काबू पाना
(Sustaining All Life)

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
(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 szülőök
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 kezdjük 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

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 Szazama

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 Karp
Paper: \$3 ISBN: 1-58429-079-X

男性の解放
(The Liberation of Men)
by John Irwin, Harvey Jackins,
and Charlie Kreiner
Paper: \$2 ISBN: 1-58429-054-4

人間がおかれている状況 第2巻
(The Human Situation, Vol. 2)
Paper: \$7 ISBN: 0-913937-47-9

男性解放の草案 人間である男性
(The Human Male)
by Harvey Jackins and others
Paper: \$2 ISBN: 1-58429-115-X

性についての理性的な考え方
(A Rational Theory of Sexuality)
Paper: \$2 ISBN: 1-58429-133-8

再評価カウンセリング・コミュニティの
ためのガイドライン 2013 年版
(Guidelines for the Re-evaluation Counseling
Communities, 2013)
Paper: \$3 ISBN: 978-1-58429-173-2

Sustaining All Life
Paper: \$3

KANNADA

Fundamentals Manual
Paper: \$8 ISBN 0-911214-79-8

KISWAHILI

Mwongozo wa Misingi
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-79-7

Jinsi ya Kuanza "Tathmini ya Ushauri"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-080-3

LIETUVIŲ KALBA (LITHUANIAN)

Pagrind vadov lis (Fundamentals Manual)
Paper: \$8 ISBN 1-885357-16-8

MALAYALAM

The Human Side of Human Beings
Paper: \$4 ISBN 1-58429-068-4

മലയാളം (MARATHI)

The Human Side of Human Beings
Paper: \$4 ISBN 1-885357-44-3

NORSK (NORWEGIAN)

En teori om menneskelighet
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-80-1

*Hvordan vi kan gi barn et følelsesmessig
forsprang* (How to Give Children an Emo-
tional Head Start) by Marjon Riekerk
Paper: \$2 ISBN 1-885357-58-3

Lederskap er en fornøyelse
(The Enjoyment of Leadership)
Paper: \$3 ISBN 0-913937-65-7

Hvordan starte med "parsamtale"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 978-1-58429-146-6

Ta vare på Alt Liv
(Sustaining All Life)
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 ROMÂN (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

Liberarea 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: \$30 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

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

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)

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 parsamtala (How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 91-88804-11-9

Vårda Ochbevara Allt Liv (Sustaining All Life)

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

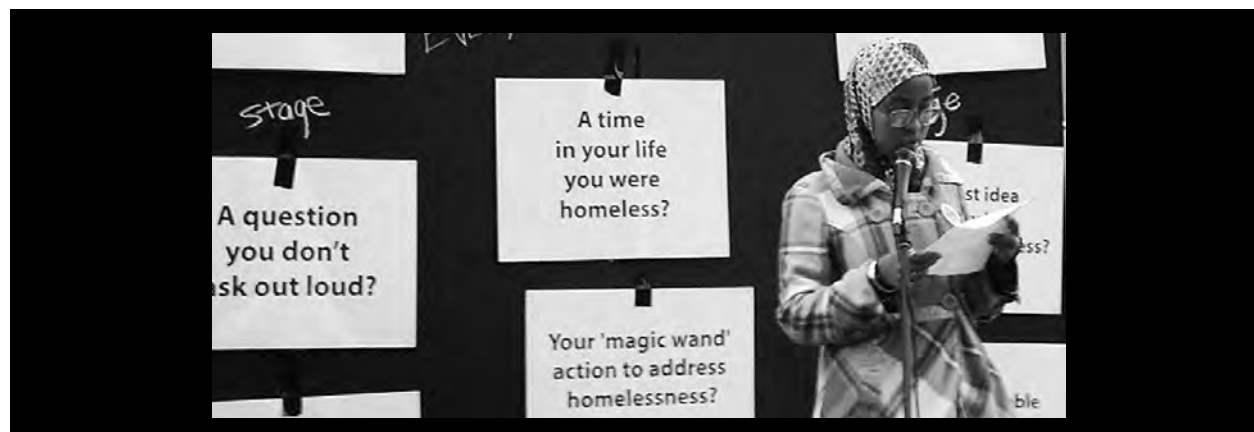
Paper: \$8 ISBN 0-913937-16-9

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)



DIANE SHISK

Translation Coordinators

The following people have agreed to be Translation Coordinators for the translation of RC literature into their languages.

Acholi/Luo:

Abitimo Odongkara
P.O. Box 820, Unifat School,
Gulu 122, Uganda
+256-772-580-687 (cell)
abitimorebeccaodongkara@
yahoo.com

Amharic:

Mesfin Taye Woldegiorgis
Box 17041,
Addis Ababa, Ethiopia
+251-91 099 2565
metabb25004@yahoo.com

Basque:

Juan Gabriel Urriategi
Kalegoi 13-1, Antzuola
Gipuzkoa 20577,
Basque Country
(between France & Spain)
+34-943-766020
j.g.urrio@gmail.com

Chinese:

Chen Pingjun
Room 311, Building Jia 31,
Shaoyaoju, Beijing 100029,
P.R. China
+86-10-84648277
chenpj@hotmail.com

Danish:

Susanne Langer
Statholdervej 2, 1th,
DK 2400 København,
Denmark
+45-24647311
susanne@susannelanger.dk

Dutch:

Johan Van Zwet
Narcisstraat 3, 8013 XS
Zwolle, The Netherlands
+31-38-422-2423
johan.vanzwet@gmail.com

Farsi:

Vida Mozafarieh
Ave. Valisar Ave.,
Ave. Fereshteh (Shahid
Fayazd), Chenaran Ave.,
Kamran Sharghi Ave., #1,
Apt. 1, Tehran 19648-14445,
Iran
+98-21-22604145,
+98-22616791
vida5978@yahoo.com

Filipino:

Melanie Catalan Jimenez
+971-562598809
melanie010700@gmail.com

Finnish:

Kaisli Syrjänen
+358-400-711206
kaisli@hotmail.com

French:

Régis Courtin
15 Bis Rue de la Butte,
Villiers St. Frederic 78640,
France
+33-155198386
regis.courtin@obspm.fr

Fries:

Adalgard Willemsma
De Kline 1,
9044 NT Bitgum, Fryslan,
The Netherlands
+31-58-2163474
adalgard.willemsma@
gmail.com

Galician:

Maria Isabel Flores Seijas
Abelendo 130, Moaña,
Pontevedra 36954, Spain
+34-986-313996
ifdm61@gmail.com

German:

Matthias Wentzlaff-Eggebert
Riedweg 37, D 55130 Mainz,
Germany
+49 6131 86456,
+49 160 9017 1477
m.wentzlaffeggebert@
gmail.com

Greek:

Vivi Katou
Germanou Karavaggeli, 10,
11523 Ambelokipi, Athens,
Greece
+30-210-64-54-326
vivikatou@yahoo.gr

Hebrew:

Tami Shamir
P.O. Box 339, Shefayim,
IL-60990 Israel
+972-9-9584447
tamisb@netvision.net.il

Hungarian:

Molnár Gabriella
PF 453/354,
H-1537 Budapest, Hungary
caring10@hu.inter.net

Italian:

Nuccia Zanesi Foulkes
4 Harley Court, Harley Place,
Bristol BS8 3JU, England
+44-117-9466712
nzanesi@gmail.com

Japanese:

Emma Parker
Ooaza Negoya 1374-1,
Itoigawa-shi,
Niigata-ken 949-0536, Japan
+81-90-6543-7591
threadfish.river@gmail.com

Kiswahili:

Wanjiku Kironyo
P.O. Box 45603,
Nairobi 00100 GPO, Kenya
+254-72 4 787 115 (mobile),
+254-72-24-66-971
rc@sedsmmc.org

Lithuanian:

Taraseviciute Zana
Tolminkiemio 5-26,
2003 Vilnius, Lithuania
+370-45-39-76-69-70
zatar24@hotmail.com

Norwegian:

Anne Helgedagsrud
Nordåshøgda 64,
5235 Raadal, Norway
+47-55-13-28-60
helgedagsrud@gmail.com

Polish:

Yvonne Odrowaz-Pieniazek
Pupki 39,
11-042 Jonkowo, Poland
+48 502 594 833,
+48 89 512 93 56
yvoodr@gmail.com

Romanian:

Ileana Vajda
Str. Intrarea Surduc Nr.1,
Sc.B, Et. 3, Ap. 12,
Timisoara 1900, Romania
+40-56-130604

Russian:

Skvortsova Anna
Kovensky Per. 29-19,
191 014 St. Petersburg,
Russian Federation
+7-812-2737698
anna.skvortsova@icloud.com,
a-skvortsova@yandex.ru

Spanish:

Yara I. Alma-Bonilla
B Cond Jard San Ignacio B,
Apt. 111-B, San Juan,
PR 00927
+1-787-431-5795
yaraaisady@yahoo.com

Swedish:

Fredrik Eklöf
Efficiency Labs Ab,
N.P. Skölds väg 77,
238 41 Oxie, Sweden
+46 708859171
parsamtal@fredrikeklöf.se

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



SUSTAINING ALL LIFE IN PARIS, FRANCE • FRANK VAN DEN HEUVEL

PAMPHLETS

ALL PRICES ARE \$2.00 (U.S.) EXCEPT WHERE INDICATED OTHERWISE. 20% OFF PRICE FOR 10 TO 19 COPIES; 40% OFF FOR 20 OR MORE COPIES (OF ONE TITLE). POSTAGE AND HANDLING COSTS WILL BE ADDED. ORDER FORM ON PAGE 110.

**ABORIGINAL AUSTRALIANS
HEALING THE HURTS OF RACISM**

by Kerrie Tim. A description of how Aboriginal people have used RC in eliminating racism and recovering from internalized racism.

ACCOMMODATING DISABILITY

by Marsha Saxton. An essay on meeting the challenges of including disabled people in the RC Communities.

ALL THE TIME IN THE WORLD

by Margery Larrabee. An account of an experience with RC.



THE ART OF LISTENING

by Harvey Jackins. A succinct review of the interactions involved in paying attention.

**CO-COUNSELING
FOR MARRIED COUPLES**

by Harvey Jackins. A guide to self-help for marriage problems.

**THE COMMUNICATION
OF IMPORTANT IDEAS**

by Harvey Jackins. An essay on interpersonal communication.

COMPETITION—AN INHUMAN ACTIVITY

by Perry Saidman. From a talk on competition.

THE COMPLETE APPRECIATION OF ONESELF

by Harvey Jackins. An essay on an important piece of RC theory.

COUNSELING ON EARLY SEXUAL MEMORIES

by Joan Karp. 2nd ed. A thorough description of techniques being used to discharge distresses connected in any way at all to sex. Price: \$3.00

**CREATING A JUST WORLD:
LEADERSHIP FOR THE TWENTY-FIRST CENTURY**

by Pamela Roby. A revised version of the Presidential Address given to the Society for the Study of Social Problems. Price: \$3.00

**THE DISTINCTIVE CHARACTERISTICS
OF RE-EVALUATION COUNSELING**

by Harvey Jackins. What differentiates Re-evaluation Counseling from humanistic psychologies.

THE ENJOYMENT OF LEADERSHIP

by Harvey Jackins. Price: \$3.00

FAMILY WORK

by P. Wipfler, D. Shisk, T. Jackins, L. Kenny, C. Esser, L. Garcia, E. Brown, W. Cooper, and J. Yoder. Many articles on building RC family work. Price: \$4.00

THE FLEXIBLE HUMAN IN THE RIGID SOCIETY

by Harvey Jackins. An essay on the rational relationship of the individual to society.

THE GOOD AND THE GREAT IN ART

by Harvey Jackins. Distress, attitudes, and transcendence in art.

**GUIDELINES FOR THE RE-EVALUATION
COUNSELING COMMUNITIES**

2013 edition. Price: \$3.00

HOW PARENTS CAN COUNSEL THEIR CHILDREN

by Tim Jackins. Price: \$4.00

HOW “RE-EVALUATION COUNSELING” BEGAN

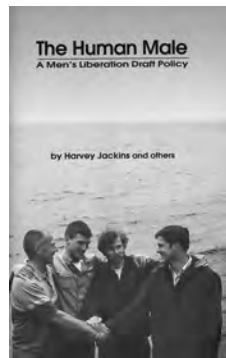
by Harvey Jackins. The story of how RC started.

HOW TO BEGIN “RE-EVALUATION COUNSELING”

A convenient pocket-size booklet with simple instructions. Price: \$1.00

HOW TO GIVE CHILDREN AN EMOTIONAL HEAD START

by Marjon Riekerk.



**THE HUMAN MALE: A MEN'S
LIBERATION DRAFT POLICY**

by Harvey Jackins and others. An overview of the nine institutions that oppress men and a program for liberation. Price: \$3.00

INTERNALIZED RACISM

by Suzanne Lipsky. An essay on the internalization of racist oppression.

**AN INTRODUCTION
TO CO-COUNSELING**

by Dan Nickerson. Price: \$1.00

IRISH LIBERATION POLICY

by Ann Brennan, Trish Glynn, Breda Kelly, Pascal McCulla, Keith McVeigh, Seán Ruth, Shalini Sinha, Brian Smeaton, and Mick Stuart.

IS DEATH NECESSARY?

by Harvey Jackins. Conjectures on the possibility of physical immortality.

LETTER TO A RESPECTED PSYCHIATRIST

by Harvey Jackins.

**THE LIBERATION OF ASIANS: THINKING ABOUT ASIAN
OPPRESSION AND LIBERATION FOR PEOPLE OF
ASIAN HERITAGE LIVING OUTSIDE OF ASIA**

by Cheng Imm Tan. Price: \$3.00

THE LIBERATION OF MEN

by John Irwin, Harvey Jackins, and Charlie Kreiner. “The Liberation of Males,” “It’s Time for Men to Organize,” and “Giving Up Sexism.” Price: \$3.00



LISTENING EFFECTIVELY TO CHILDREN

by Patty Wipfler. Essays on special time; playlistening; tantrums and indignation; 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 Balsler. 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

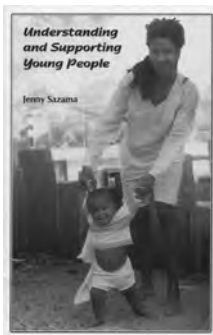
by Harvey Jackins. Common sense and good thinking in a turbulent area of human cultures.

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

Outlining the current situation and ways forward. 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.



WYTSKE VISSER

Older issues contain important information not found in newer ones. We encourage you to read all issues.

journals • journals • journals • journals • journals

BLACK RE-EMERGENCE for people interested in black liberation. (Alysia Tate is the editor. Send articles and letters to Sondra McCurry, 22230 Euclid Ave., #511, Euclid, Ohio 44117, USA, or e-mail to <smc-curry@ameritech.net>.) Issue No. 1 available, \$1.00 each; Issues No. 2, 3, and 4 available, \$2.00 each; Issues No. 5, 6, 7, 8, 9, 10, and 11 available, \$3.00 each.



THE CARING PARENT for people interested in parenting. (Send articles and letters to Lydia Vernon-Jones, 17 Gaylord Street, Amherst, Massachusetts 01002, USA, or e-mail to <lvernonjones@gmail.com>.) Issues No. 1 and 2 available, \$2.00 each; Issues No. 3, 4, 5, and 6 available, \$3.00 each.

CATHOLIC JOURNAL for everyone interested in Catholic liberation. (Send articles and letters to Marian Fredal, 1410 Drake St., Madison, Wisconsin 53711, USA, or e-mail to <mhfredal@gmail.com>.) In preparation.

CLASSROOM, a journal of the theory and practice of learning and educational change. (Send articles and letters to Kimkya Nailah, 4-74 48th Ave., Apt. 15M, Long Island City, New York 11109, USA, or e-mail to <hithisisewe@msn.com>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3, 4, and 5 available, \$2.00 each; Issues No. 6, 7, 8, 9, and 10 available, \$3.00 each.

COLLEAGUE for communication among college and university faculty and other interested people. (Send articles and letters to *Colleague*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issue No. 3 available, \$2.00 each; Issues No. 4 and 5 available, \$3.00 each.

COMING HOME for communication among owning-class people and their allies. (Send articles and letters to Sally Oesterling, 9700 Cottrell Terrace, Silver Spring, Maryland 20903, USA, or e-mail to <sallyoes@verizon.net>.) Issue No. 1 available, \$3.00 each.

COMPLETE ELEGANCE for communication among people with disabilities and their allies. (Send articles and letters to Dan Simpson, 36 Elberon Ave., #2, Lansdowne, Pennsylvania 19050, USA, or e-mail to <dansimpson@

comcast.net>.) Issues No. 1, 2, and 3 available, \$.10 each; Issues No. 4 and 5 available, \$.50 each; Issues No. 6, 7, 8, and 9 available, \$2.00 each.

CREATIVITY, a journal about all kinds of art and artists and Re-evaluation Counseling. (Send articles and letters to Bill Horne, 2338 Bowman Crescent, Box 41, Wells, British Columbia V0K 2R0, Canada, or e-mail to <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, 1436 South 59th St., Richmond, California 94804, USA, or e-mail to <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, 1908 Kynwyd Road, Wilmington, Delaware 19810, USA, or e-mail to <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, 2442 North Utah Street, Arlington, Virginia 22207, USA, or e-mail to <dreamawf@gmail.com>.) (Former titles: *Growing Older* and *The Elders Speak*.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issue No. 5 available, \$3.00 each; Issue No. 6 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*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Editor for Chinese heritage: Jim Lin, 8239 Paseo Del Ocaso, La Jolla, California 92037, USA, or e-mail to <jimlin@math.ucsd.edu>. Editor for Japanese heritage: Dan Kwong, 1629 18th St., #10, Santa Monica, California 90404, USA, or e-mail to <dkbb12@aol.com>.) (Former title: *Asian-American Re-evaluation*.) Issue No. 1 available, \$.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, 10 Bathurst Parade, Merchants Landing, Redcliffe, Bristol BS1 6UB, England, or e-mail to <carolinethenew@gmail.com>.) Issues No. 1 and 2 available, \$3.00 each.

PEACE for peace and disarmament activists. (Send articles and letters to *Peace*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issue No. 1 available, \$3.00 each.

PENSAMIENTOS for exchange of information and ideas among people of Chicano/a ancestry. (Send articles and letters to Micaela Morse, 5215 Belvedere St., Oakland, California 94601, USA, or e-mail to <micaelamorse@mindspring.com>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issue No. 4 available, \$3.00 each; and Issue No. 5 available, \$4.00 each.

PRESENT TIME for everybody; all about Re-evaluation Counseling. (Send articles and letters to Lisa Kauffman, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or <publications@rc.org>.) Issued quarterly, January, April, July, and October. Yearly subscriptions are available. See page 110. Issues No. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, and 30 available, \$1.00 each; Issues No. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, and 61 available, \$2.00 each; Issues No. 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, and 99 available, \$2.50 each; Issues No. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, and 149 available, \$3.50 each; Issues No. 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, and 182 available, \$4.00 each.

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, 6807 North Lake Drive, Milwaukee, Wisconsin 53217, USA, or e-mail to <gary@garyhollander.com>.) In preparation.

THE RC TEACHER for people interested in the theory and practice of teaching Re-evaluation Counseling. (Send articles and letters to Diane Shisk, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 available, \$1.00 each; Issues No. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24 (Index), 25, 26, and 27 available, \$2.00 each; Issues No. 28 and 29 available, \$3.00 each; Issue No. 30 available, \$4.00 each.

RECOVERY AND RE-EMERGENCE for “mental health” system survivors and others interested in “mental health” issues. (Send articles to Anne Piche, 16 James Street, Cortland, New York 13045, USA, or e-mail to <annepiche@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

RUAH HADASHAH for everyone interested in Jewish liberation. (Send articles and letters by e-mail to <aleosurbel@comcast.net>, or Amy Leos-Urbel, 62 Vernon Street, Northampton, Massachusetts 01060, USA.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issues No. 5, 6, 7, 8, 9, and 10 available, \$3.00 each; Issue No. 11 available, \$4.00 each.

SEEDS AND CRYSTALS for poets and poetry lovers. (Send poems, articles, and letters to *Seeds and Crystals*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each.

SIDE BY SIDE for communication among people interested in Lesbian/Gay/Bisexual liberation. (Former title: *Proud Allies*.) Send articles and letters to “Denise Huxtable,” c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <huxtabledenise@yahoo.com>.) Issue No. 1 available, \$2.00 each; Issues No. 2 and 3 available, \$3.00 each.

SISTERS for communication among Co-Counselors who are interested in women’s liberation. (Send articles and letters to Barbara Harwood, 13^A Bridge Ave., Hammersmith, London W6 9JA, England, or e-mail to <barbaraharwood1944@gmail.com>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issue No. 4 available, \$2.00 each; Issues No. 5, 6, 7, 8, 9, 10, 11, and 12 available, \$3.00 each.

SONGS ON OUR WAY OUT, original songs with RC content. (Send songs and recordings to Betty Becker, 2306 Keystone Ct., Boulder, Colorado 80304, USA, or e-mail to <betty.becker@colorado.edu>.) Issue No. 1 available, \$1.00 each; Issue No. 2 available, \$2.00 each.

continued . . .

JOURNALS

... continued

SUSTAINING ALL LIFE for people interested in care of the environment. (Send articles and letters to Beth Cruise, 389 Atkins Ave., Victoria, British Columbia V9B 3A1, Canada, or e-mail to <rc.bethcruise@gmail.com>.) 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, 4515 Merrie Lane, Bellaire, Texas 77401, USA, or e-mail to <pgeyer@medcetera.com>.) Issue No. 1 available, \$.10 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

WIDE WORLD CHANGING for people interested in social change. (Send articles and letters to Keith Osajima, 426 Alvarado St., Redlands, California 92373, USA, or e-mail to <keithosajima@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each.

WORKING FOR A LIVING for everyone interested in working-class issues. (Send articles and letters to *Working for a Living*, c/o Re-evaluation Counseling Community Resources, 719 2nd Ave. N., Seattle, Washington 98109, USA, or e-mail to <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3, 4, and 5 available, \$2.00 each; Issues No. 6, 7, and 8 available, \$3.00 each.

YOUNG AND POWERFUL for young people and young adults and everyone interested in young people and young adults. (Former title: *Upcoming*.) (Send articles and letters from and about young people and young adults to Alana Eichner, 2566 University Place NW, Washington, DC 20009, USA, or e-mail to <alanaeichner@gmail.com>.) *Upcoming* Issues No. 1 and 2 available, \$1.00 each; *Young and Powerful* Issues No. 1, 2, 3, and 4 available, \$2.00 each; Issues No. 5, 6, and 7 available, \$3.00 each.

**20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one issue)
Order form on page 110**

Almost all RC literature in English published before 2006 is available on audio cassette, at no cost, to persons with vision difficulties (blind, unsighted, etc.). Present Time, beginning with the January 2005 issue, and the most recent issues of other journals are available to visually impaired persons in digital text versions.



KOLKATA, BHUTAN • MAURA FALLON

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 NUMBER, FOR EXAMPLE, RCTU 1.

2004

- Perspectives on Ourselves and Our Communities
RCTU 1 (CD 1)

2005 set

- Together For Larger Lives
RCTU 2 (CD 2)
- Ourselves and Our Societies
RCTU 3 (CD 3)
- A Human Perspective
RCTU 4 (CD 4)
- Three Steps Forward
RCTU 5 (CD 5)

2006 set

- Oppression and Sex
RCTU 6 (CD 6)
- The Uses and Limitations of Reassurance 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)

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)

continued . . .



KATIE KAUFFMAN

CDS

... continued

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)

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

- **Men Healing the Hurts of Male Domination**
RCTU 46 (CD 46)



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; and for 2012, 2013, and 2014 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 #1003

Challenging the Limits of Internalized Racism

A talk by Barbara Love, the International Liberation Reference Person for African-Heritage People (2010)

\$10.00

CD #1002

The Liberation of the Middle Class

A talk by Seán Ruth, the International Liberation Reference Person for Middle-Class People (2011)

\$10.00

CD #1004

(a 3-CD set in both French and English)

(Un jeu de 3 CD à la fois en français et en anglais)

Talks from the 2011 Ottawa Workshop

by Tim Jackins

Communications à l'atelier Ottawa 2011

par Tim Jackins

\$25.00

Transcripts of all CDs and DVDs are available, as a comprehension aid, for people for whom English is not their first language.



For all ordering information, see page 110.



RE-EVALUATION COUNSELING VIDEOCASSETTES AND DVDS

BLACK & WHITE VIDEOCASSETTES & DVDS	
DISCHARGING THE PATTERNS OF WHITE RACISM (1 hour, 20 minutes) with Harvey Jackins <i>Four demonstrations on discharging white racism.</i>	DVD 1 VHS 1
RECLAIMING OUR POWER (1 hour, 20 minutes) with Harvey Jackins <i>An early lecture and demonstrations on reclaiming one's power.</i>	DVD 2 VHS 2
CHALLENGING THE CHRONIC PATTERN (1 hour, 26 minutes) with Harvey Jackins <i>Lectures and demonstrations on discharging chronic patterns. (Excellent content, though visual and sound quality are uneven.)</i>	DVD 3 VHS 3
COUNSELING ON CLASSIST OPPRESSION (37 minutes) with Harvey Jackins <i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>	DVD 4 VHS 4
A YOUNG PERSON'S CHALLENGE TO YOUNG PEOPLE'S OPPRESSION (32 minutes) with Harvey Jackins <i>In a demonstration, a young person rejects, discharges on, and re-evaluates young people's oppression.</i>	DVD 5 VHS 5
COUNSELING ON SEXIST OPPRESSION (1 hour, 27 minutes) with Harvey Jackins <i>A brief lecture and five demonstrations on sexist oppression—four with women, one with a man.</i>	DVD 6 VHS 6
COUNSELING ON THE PATTERNS OF ANTI-SEMITISM (ANTI-JEWISH OPPRESSION) (2 hours) with Harvey Jackins <i>The theory for understanding and combating anti-Jewish oppression. Four demonstrations—two with Jews, two with non-Jews (one an Arab).</i>	DVD 8 VHS 8
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 9 VHS 9
THE ORIGINS OF CLASSIST OPPRESSION AND THE REMEDY (1 hour, 25 minutes) with Harvey Jackins <i>A lecture on the origins of and methods for dealing with classist oppression.</i>	DVD 10 VHS 10
COUNSELING ON THE PATTERNS OF HOMOSEXUAL OPPRESSION (25 minutes) with Harvey Jackins <i>Demonstrations with a person oppressed for being homosexual, and on homophobia.</i>	DVD 11 VHS 11
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 12 VHS 12

THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE (42 minutes) with Harvey Jackins <i>A person oppressed for being disabled discharges internalized oppression.</i>	DVD 13 VHS 13
JEWISH LIBERATION (1 hour, 12 minutes) with Harvey Jackins <i>Demonstrations on the beginnings of liberation from anti-Jewish oppression and on a firm commitment by a Gentile ally. Anti-Jewish oppression in world affairs.</i>	DVD 14 VHS 14
COLOR VIDEOCASSETTES & DVDS	
TAKING CHARGE No. 1 (1 hour, 30 minutes) with Harvey Jackins <i>Key issues facing the RC Communities in the 1980s. Also, counseling with attention outside distress, and on ageism.</i>	DVD 101 VHS 101
TAKING CHARGE No. 2 (1 hour, 30 minutes) with Harvey Jackins <i>The structure of the RC Communities. How we relate to each other in RC. Demonstrations on fear of nuclear holocaust and on using the women's commitment.</i>	DVD 102 VHS 102
TAKING CHARGE No. 3 (1 hour, 30 minutes) with Harvey Jackins <i>Three frontier areas: ending the pattern of paying attention to distress, counseling with attention away from distress, and the Wygelian leaders' group.</i>	DVD 103 VHS 103
TAKING CHARGE No. 4 (1 hour, 44 minutes) with Harvey Jackins <i>Building one's own Community. The frontier counseling of leaders. An activists' commitment.</i>	DVD 104 VHS 104
TAKING CHARGE No. 5 (1 hour, 15 minutes) with Harvey Jackins <i>A talk on addictions. Also, two demonstrations: A black woman counsels on "white" and attention away from distress; and someone promises to see that everything works well. Questions and answers about recovering from anesthesia and surgery.</i>	DVD 105 VHS 105
A JEWISH COMMITMENT AGAINST ISOLATION (45 minutes) with Harvey Jackins <i>A universal commitment for Jews, and two demonstrations—a good example of how theory and practice continually evolve in RC.</i>	DVD 201 VHS 201
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>	DVD 202 VHS 202
COUNSELING WITH THE USE OF COMMITMENTS (2 hours) with Harvey Jackins <i>Commitments, and their use for working-class people, Chicanos/as, men, women, parents, and United Statesers.</i>	DVD 203 VHS 203

continued . . .

VIDEOCASSETTES AND DVDS



CLIMATE MARCH IN HONOLULU, HAWAII, USA • KRISTIN LARSON

... 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 VHS 204</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 VHS 214</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 VHS 205</p>	<p>FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i></p>	<p>DVD 215 VHS 215</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 VHS 206</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 VHS 216</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 VHS 207</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 VHS 217</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 VHS 208</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 VHS 218</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 VHS 209</p>	<p>SUPPORTING LEADERS AND HANDLING ATTACKS (1 hours, 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 VHS 219</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 VHS 210</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 VHS 220</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 VHS 211</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 VHS 221</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 VHS 212</p>	<p>BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i></p>	<p>DVD 222 VHS 222</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 VHS 213</p>		

VIDEOCASSETTES AND DVDS

FOUNDATIONS OF FAMILY WORK (1 hour) with Tim Jackins and Chuck Esser <i>Talks on showing caring, common distresses that come up in family work, and moving things forward for children and their families.</i>	DVD 223 VHS 223
AN INTRODUCTION TO RE-EVALUATION COUNSELING AND FAMILY WORK (1 hour, 10 minutes) with Tim Jackins <i>An introduction to Co-Counseling with a focus on young children and how they heal from hurts. A description of RC family work. Questions and answers.</i>	DVD 224 VHS 224
COUNSELING WITH ATTENTION AWAY FROM DISTRESS (2 hours) with Harvey Jackins <i>The importance of counseling with attention away from distress. The Exchange of Roles, "Why Do You Love Me, Counselor?" the Understatement.</i>	DVD 225 VHS 225
ELIMINATING WHITE RACISM NOW (1 hour, 10 minutes) with Tim Jackins <i>A talk on the central importance of eliminating white racism, and a demonstration with an African-heritage woman, on racism.</i>	DVD 226 VHS 226
"PAIRED COMMITMENTS" (1 hour, 37 minutes) with Harvey Jackins <i>Forming "paired commitments" (in which two people make a lifelong commitment to each other and take responsibility for each other's re-emergence).</i>	DVD 227 VHS 227
"THE UNDERSTATEMENT" (55 minutes) with Harvey Jackins <i>A talk on Understatements and three demonstrations illustrating the use of them.</i>	DVD 228 VHS 228
UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i>	DVD 229 VHS 229

THE ENDING OF RACISM (1 hour, 33 minutes) <i>Video interviews with twenty Co-Counselors representing African-heritage, Asian-heritage, Chicano/a, Indigenous, Latino/a, 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 VHS 230
THE ROLE OF WHITE PEOPLE IN ENDING RACISM (1 hour) with Tim Jackins <i>A talk at a United to End Racism workshop at the NGO Forum of the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i>	DVD 231 VHS 231
UNITED TO END RACISM (1 hour, 24 minutes) <i>Undertakings and experiences of United to End Racism at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i>	DVD 232 VHS 232
REACHING NEW PEOPLE WITH OUR WORK TO END RACISM (1 hour, 51 minutes) <i>Ten- to fifteen-minute segments from ten of the United to End Racism workshops at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i>	DVD 233 VHS 233
WORKING FOR MEN'S LIBERATION (1 hour, 48 minutes) with Tim Jackins <i>Men's panels, two demonstrations, and several talks on applying RC theory to men's liberation.</i>	DVD 234 VHS 234
VIEWS OF RC 2005: TALKS FROM THE PRE-WORLD AND WORLD CONFERENCES (4 hours) with Tim Jackins <i>Two-DVD set of talks, for \$30.</i>	DVD 235 VHS 235
RC LEADERS, ON CLASS ISSUES (19 minutes) Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.	DVD 236 (RCTU 13)
SPECIAL PACKAGE: A FOUNDATION OF HARVEY JACKINS <i>A set of six DVDs of Harvey's talks and demonstrations: DVD numbers 2, 8, 9, 204, 225, and 228 (see descriptions under those numbers). \$100</i>	DVD set 1
A VIDEO INTRODUCTION TO THE WORK OF HARVEY JACKINS <i>Eight excerpts from the large collection of videos of Harvey doing lectures and demonstrations, spanning the decades of RC.</i>	DVD 237
MOVING TOWARD LIBERATION <i>Reports from the International Liberation Reference People and International Commonality Reference People in San Jose, California, USA, in September 2011. \$15</i>	DVD 238



ATLANTA, GEORGIA, USA • SKY YARBROUGH

All videocassettes are available in NTSC, PAL, or SECAM (L) format. Cost for videocassettes and DVDs is \$20.00 (U.S.) each, unless otherwise indicated, plus postage and handling.

Checks, Visa, or MasterCard accepted.
(See order form on the following page.)

ORDERING INFORMATION

Ordering Information

You can order from Rational Island Publishers in any of the following ways:

- | | |
|--|--|
| 1) Send the filled-out form (below) to Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA. | 3) Phone in your order to +1-206-284-0311. |
| 2) Fax the form to +1-206-284-8429. | 4) E-mail your order to <litsales@rc.org>. |
| | 5) Order on the Rational Island Publishers website <www.rationalisland.com>. |

Order Form

Name: _____

Address: _____

Telephone: _____ E-mail: _____

Pick one payment option:

- Visa Mastercard Please bill me

Credit card #: _____

Expiration date: _____

Cardholder's signature: _____

Cardholder's address: _____

(as it appears on credit card statement, if different from above)

Postage and handling charges will be added to your order. Washington State residents will be charged sales tax.
20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title or issue of written literature)

TITLE	ISSUE #	QUANTITY

PRESENT TIME SUBSCRIPTIONS

Rational Island Publishers is offering one-year, two-year, and five-year subscriptions to **Present Time**. **Present Time** is published quarterly in January, April, July, and October. All subscriptions and renewals will begin with the next issue. Current and back issues may be ordered separately. (See pages 103 and 110.)

Make check or money order payable to Rational Island Publishers,
719 2nd Avenue North, Seattle, Washington 98109, USA.

You can also order with Visa/Mastercard information on the web at <www.rationalisland.com>.

20% off price for 10 to 19 subscriptions; 40% off for 20 or more subscriptions (when delivered to the same address)

Present Time Subscription

	Washington State (sales tax included)	USA	Other Countries
<input type="checkbox"/> 1 year	\$17.50	\$16.00	\$24.00
<input type="checkbox"/> 2 years	\$35.00	\$32.00	\$48.00
<input type="checkbox"/> 5 years	\$92.00	\$84.00	\$124.00

Name: _____

Complete mailing address, including postal code: _____

Telephone number: _____ E-mail address: _____

Check/Money order enclosed

Charge my credit card: Visa Mastercard Expiration Date: _____

Credit Card #: _____

Cardholder's name: _____

Cardholder's signature: _____

Cardholder's complete address, including postal code (as it appears on credit card statement):

Present Time Subscription

	Washington State (sales tax included)	USA	Other Countries
<input type="checkbox"/> 1 year	\$17.50	\$16.00	\$24.00
<input type="checkbox"/> 2 years	\$35.00	\$32.00	\$48.00
<input type="checkbox"/> 5 years	\$92.00	\$84.00	\$124.00

Name: _____

Complete mailing address, including postal code: _____

Telephone number: _____ E-mail address: _____

Check/Money order enclosed

Charge my credit card: Visa Mastercard Expiration Date: _____

Credit Card #: _____

Cardholder's name: _____

Cardholder's signature: _____

Cardholder's complete address, including postal code (as it appears on credit card statement):

REFERENCE PERSONS FOR ORGANIZED AREAS

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

ARGENTINA

Termas de Rio Hondo
AMALIA ISABEL AVILA
SAN MARTIN 108
4220 TERMAS DE RIO
HONDO
SANTIAGO DEL ESTERO
Tel. +54-3858-421176
e-mail: martaplayus@
hotmail.com

Rosario-Paraná-Victoria
NORMA PESOA
CALLE KIEN DE SOSULAS
NO. 2565
(ENTRE LOS YAROS Y LOS
MINUANES)
3100 PARANA, ER
Tel. +54-343-4373595
e-mail: pesoanorma@
yahoo.com.ar

AUSTRALIA

NEW SOUTH WALES

Sydney Inner West & East
(Acting ARP)
JONATHAN SHAW
34 LLEWELLYN ST.
MARRICKVILLE, NSW 2204
Tel. +61-2-9557-1690
e-mail: jsr@shawryan.id.au

Harbour to Hunter
LYNDA WIGHTMAN
14 CRESSY ROAD
RYDE, NSW 2112
Tel. +61-2-9802-2230
e-mail: lyndawightman@
optusnet.com.au

AUSTRALIAN CAPITAL TERRITORY

Canberra
INGRID MCKENZIE
24 EARLE ST.
LYNEHAM, ACT 2602
Tel. +61-2-6249-6684
e-mail: ingrid@
newlives.com.au

VICTORIA

Melbourne
LOUISA FLANDER
6/10 WALMER STREET
KEW, VIC 3101
Tel. +61-3-9853 0383
e-mail: louis@netspace.net.au



SOUTH AUSTRALIA

Western Adelaide
(Shekinah)
SHEILA EIME
19 DRUMMOND AVE.
FINDON, SA 5023
Tel. +61-8-8268-1374
e-mail: chroland@
bigpond.com

Adelaide & Victor Harbor

ANNE THOMPSON
14 VENDALE DRIVE
FLAGSTAFF HILL,
ADELAIDE, SA 5159
Tel. +61-408806573
e-mail: anne.thompson@
flinders.edu.au

WESTERN AUSTRALIA

Perth Coastal
BARBARA FREEMAN
5 LYNN ST.
HILTON
PERTH, WA 6163
Tel. +61-8-9337-8818
e-mail: barbfree53@gmail.com

Perth Eastern
DEE PARRY
17 DUDLEY ST.
MIDLAND
PERTH, WA 6056
Tel. +61-8-9274-3129
e-mail: dparrycsmith@
optusnet.com.au

BASQUE COUNTRY

(between France & Spain)

Basque Country II
JOSEBA INAKI MATA HOZ
LASKURAIN BASERRIA
LIZARRAGA AUZOA 12-1-B
20577 ANTZUOLA
GIPUZKOA
EUSKAL HERRIA
Tel. +34 943 766567
e-mail: i-mata-hoz@
outlook.com

CANADA

BRITISH COLUMBIA

North Shore/Bowen Island

MARY KLAUSEN
206-461 16TH ST. W.
NORTH VANCOUVER,
BC V7M 1V1
Tel. +1-604-255-9884
e-mail: mary.klausen@
gmail.com

Vancouver

ELAINE SHEARER
202 - 2222 PRINCE EDWARD
STREET
VANCOUVER, BC V5T 4M6
Tel. +1-778-822-6122
e-mail: aomi@telus.net

Okanagan/Shuswap

PHYLLIS BEARDSLEY
3908 24TH AVENUE
VERNON, BC V1T 1M2
Tel. +1-604-970-1584
e-mail: rcpHYllis@gmail.com

ONTARIO

Toronto
PHILIP REES
2 BANK ST.
TORONTO, ON M6K 1R3
Tel. +1-416-910-7584
e-mail: toronto.rc.
community@gmail.com

MANITOBA

Winnipeg
DARLENE DANIELS
226 GARFIELD ST. S.
WINNIPEG, MB R3G 2L9
Tel. +1-204-783-7723
e-mail: ddaniels76@
hotmail.com

CHINA

Beijing
MA LIHONG
NO. 902 LIYUANLI
CHAOYANG DISTRICT
BEIJING 100025
Tel. +8610-65569819
e-mail: rcmalihong@163.com

DENMARK

København
TRINE MARIBO
CARSTENSEN
NØRRE SIDEALLE 8, 2TV
2200 KØBENHAVN N
Tel. +45- 35-35-79-86
e-mail: trinemc@msn.com

ENGLAND

Northumbria
RALPH DOMINIC
PETTINGILL
9 BOLINGBROKE STREET
HEATON
NEWCASTLE UPON TYNE
TYNE & WEAR NE6 5PH
Tel. +44-7905-158658
e-mail: ralphpettingill@
gmail.com

North Yorkshire

ANNE LLOYD
86 ALMA TERRACE
FISHERGATE
YORK YO10 4DJ
Tel. +44-1904-466581
e-mail: annyorkrc@
yahoo.co.uk



Merseyside

LINDA BOYNE
14 RUTHERFORD RD.
MOSSLEY HILL.
LIVERPOOL
MERSEYSIDE L18 0HJ
Tel. +44 151 722 2937
e-mail: linda_boyne@
hotmail.com

For more information contact:
Dave Cornick
Tel. +44-151-728-9926

Leeds

RUTH STEINBERG
75 GLEDHOW WOOD ROAD
LEEDS
YORKSHIRE LS8 4DG
Tel. +44-113-268-9994
e-mail: ruthsteinberg.
steinberg@gmail.com

Manchester & Neighbours

SUE COOPER
27 MELLOR RD.
NEW MILLS
HIGH PEAK
DERBYSHIRE SK22 4DP
Tel. +44 1663 746621
e-mail: suecoopernewmills@
hotmail.com

Nottingham

ANICA GAVRILOVIC
48A PARK STREET
BEESTON
NOTTINGHAM NG9 1DH
Tel. +44-115-922-4389
e-mail: anica.gavrilovic@
ntlworld.com

Leicester

CEE MARTIN
6 THE NOOK
GREAT GLEN
LEICESTER LE8 9GQ
Tel. +44-116-259-3563
e-mail: ceemartin1@aol.com

Bucks

(Acting ARP)
CHRISTINE DIAMAN-
DOPULOS
66 WEST STREET
OLNEY
MILTON KEYNES MK46 5HR
Tel. +44-1494-868-299
e-mail: sparklingmind@
hotmail.com

Oxford City

ROMILLY GREGORY
2 MERE ROAD
WOLVERCOTE
OXFORD OX2 8AN
Tel. +44-1865-510037
e-mail: romilly.gregory@
btopenworld.com

Islington to Barnet (London)

OLIVIA VINCENTI
49 HALLIWICK RD.
LONDON N10 1AA
Tel. +44 208 883 9230
e-mail: olivia.vincenti@
tiscali.co.uk

Camden & Holloway (London)

TRICIA CLARKE
79B YERBURY RD.
LONDON N19 4RW
Tel. +44 78 0390 9058
e-mail: tricia.clarke@
btinternet.com

Northwest London
ELIZABETH MARTINDALE
7 ASHMORE RD.
LONDON W9 3DR
Tel. +44-20-8960-5393
e-mail: elizabeth.martindale@
virgin.net

West London

BARBARA HARWOOD
13* BRIDGE AVE.
HAMMERSMITH
LONDON W6 9JA
Tel. +44 7890 386854
e-mail: barbaraharwood1944@
gmail.com

Southwark & South Lewisham (London)

GALE BURNS
12 BENSON RD.
FOREST HILL
LONDON SE23 3RJ
Tel. +44-208-291-4108
e-mail: josgale@
jgdburns.org.uk

Bristol

CAROLINE NEW
10 BATHURST PARADE
MERCHANTS LANDING
REDCLIFFE
BRISTOL BS1 6UB
Tel. +44-117-9256740
e-mail: carolinethenew@
gmail.com



South Devon

HEATHER NICHOLSON
3 CHAPEL LANE
TOTNES
DEVON TQ9 5AF
Tel. +44-1803 863717
e-mail: m.heather.nicholson@
gmail.com



West Sussex

HENRIETTA CATHERINE
24 RUTLAND RD.
HOVE, E. SUSSEX BN3 5FF
Tel. +44-1273-724-463
e-mail: hencatherine@
btopenworld.com

Wessex

PAMELA JEFFERIES
31 REDHOAVE RD.
CANFORD HEATH
POOLE
DORSET BH17 9DT
Tel. +44-1202-601395
e-mail: pamelajefferies@
googlemail.com

ETHIOPIA

Addis Ababa
MESFIN TAYE
WOLDEGIORGIS
BOX 17041
ADDIS ABABA
Tel. +251-91 099 2565
e-mail: metabb25004@
yahoo.com

FINLAND

Finland
KAISLI SYRJÄNEN
Tel. +358-400-711206
e-mail: kaisli@hotmail.com

GHANA

Accra
(URBAIN BAMANA)
BAMANA-YANGOU
URBAIN ROMARIC
P.O. BOX GP 1566
ACCRA
Tel. +233-244-381-060
e-mail: urbainbamana@
yahoo.com

Laterbiokorshie-Accra

YVONNE AMMAH
P.O. BOX AN 5547
ACCRA-NORTH
Tel. +233-243-156-880
e-mail: royalnaa@yahoo.com

GREECE

Athens
MARGIE DOYLE-
PAPADOPOULOU
ORFEOS, 18
153 51 KANTZA
Tel. +30-210-665-8985
e-mail: margiedp@otenet.gr



INDIA

Mumbai
HOMI BILIMORIA
C 18/19 GODREJ QRTRS.
VIKHROLI-W
MUMBAI 400 079
Tel. +91-22-2517-2581
e-mail: hominbilimoria@gmail.com

Pune
SUJATA RAJARSHI
PLOT 6A
SHIVSHAKTI HSG. SOC.
MAYUR COLONY
KOTHRUD
PUNE
MAHARASHTRA 411038
Tel. +91-20-65224887
e-mail: sujata_rajarshi@hotmail.com

IRELAND

Dublin
CAROLINE CONROY
KEELEY
38 KINGSTON GROVE
BALLINTOER
DUBLIN 16
Tel. +353-86-8117553
e-mail: caroline.conroykeeley@latouchetraining.ie



ISRAEL

Jerusalem
NAOMI RAZ
COSTA RICA 38, APT. 13
JERUSALEM
Tel. +972-26-439-696
e-mail: naomi@razei-habriut.com

Ha Sharon
NAOMI BARELI
BEN GURION 59/3
HOD HASHOARON 45200
Tel. +972-9-742-7073
e-mail: barelie@zahav.net.il

Misgav-Maalot
(Acting ARP)
MERCHI SHUKRUN-LIOR
KIBOUTZ TOOVAL
TUVAL 20136
Tel. +972-4-9907995
e-mail: merchisl@walla.co.il

Tel Aviv
ISHAI SHLAIN
65 MAZZE ST., APT. 1
TEL AVIV 6578921
Tel. +972-3-516-7389,
+972-54-8165354
e-mail: ishai.shlain@gmail.com

JAPAN

Tohoku
HIROSHI (HIROPY) SATO
290, KAMIHOZAWA
YAMAGATA-CITY
YAMAGATA-PREF 990-0017
Tel. +81-50-2012-7534
e-mail: hiro_peacefull@yahoo.co.jp



Kitakanto
(North Side Tokyo)
MAKO AMEMIYA
#205-3-12-2 HONDA
KOKUBUNJI-SHI
TOKYO 185-0011
Tel. +81-80-5441-7584
e-mail: ameam634@yahoo.co.jp

South Side Tokyo
JUNKO (ULALA) SAKAIYA
13-102, 4-17-1 FUJIMIDAI
KUNITACHI-CITY
TOKYO 186-0003
Tel. +81-42-573-8363

Hokkaido West Side
KAZUKO MATSUHASHI
1-2-3-2-805, HOSHIOKI
TEINE-KU
SAPPORO-CITY
HOKKAIDO 006-0851
Tel. +81-11-695-2477
e-mail: kazuko1524@yahoo.co.jp

Hokkaido East Side
KYEONGJA HWANG
1-25-402 NISHI 25, KITA 4
CHUUO-KU
SAPPORO-CITY
HOKKAIDO 064-0824
Tel. +81-70-5012-2453
e-mail: green810kyon@yahoo.co.jp

Kanagawa & Machida
JUNKO HASHIMOTO
#304 5-5-24, SUGE
TAMA-KU
KAWASAKI-CITY
KANAGAWA 214-0001
Tel. +81-44-945-8108
e-mail: shuji010@mc.ejnet.ne.jp

Kyushu
YUKKO MIYASAKI
1046-7 RIKITAKE
OGORI-SHI
FUKUOKA 838-0116
Tel. +81-942-75-0483
e-mail: yukkotakaaki@yahoo.co.jp

Kansai
YOKO (HIRO) HOSHIBA
#333, 1-9-1, KOSAKA
HIGASHI-OSAKA-SHI
577-0801
Tel. +81-80-8343-6402,
+81-6-6781-5158
e-mail: hirohoba@ybb.ne.jp

KENYA

Nairobi
JANET WAMBUI KABUE
P.O. BOX 932
THIKA 01000
Tel. +254-722-842-095
e-mail: janet2ke@yahoo.com

MEXICO

Mexico City
ILIRIA HERNANDEZ
UNZUETA
10A CDA J.C. OROZCO, #22,
MZ1 L17
COL. VALLE DE SAN
LORENZO DEL
IZTAPALAPA
D.F. 09970
Tel. +52-55-5850-6092
e-mail: i_unzueta@hotmail.com



THE NETHERLANDS

Utrecht
FRANK VAN DEN HEUVEL
LANDAUERDRIFT 58
3436 XH NIEUWEGEIN
Tel. +31-30-602-2441
e-mail: frank@heuveltop.nl

Groningen
MARIJKE WILMANS
KRUITGRACHT 5
9711 VL GRONINGEN
Tel. +31-50-3122338
e-mail: marijekewilms@hetnet.nl

Amsterdam
GITKA HAMBURGER
WS NEELTJE
AMSTEL 51/D
1018 EJ AMSTERDAM
Tel. +31-20-6261003
e-mail: neeltje_ams@hotmail.com

Arnhem-Nijmegen
CEES JANSEN
NIEUWE MOLLENHUT-
SEWEG 113
6533 HD NIJMEGEN
Tel. +31-24-3505405
e-mail: bjotcees@upcmail.nl

Zuid-Nederland
ERNA RAIJMAKERS
PLOEGVELD 11
VUGHT
NOORD BRABANT 5261GD
Tel. +31 6 525 60 600,
+31 411 78 50 38
e-mail: erna@raij.nl

NIGERIA

Lagos
CHIOMA OKONKWO
4, DAVE ANAZODO ST.
AJAO ESTATE
ISOLO, LAGOS 234-1
Tel. +234-8023-108-536
e-mail: chioks4@yahoo.com

North Central Lagos
ONII NWANGWU-
STEVENSON
OPTIONS AND EQUITY
CHAMBERS
14, SHOFIDIYA CLOSE
OFF ILESANMI ST.
MASHA-SURULERE, LAGOS
Tel. +234-805-600 9068
e-mail: oniinwangwu@yahoo.com

Agor-Okota Lagos
OMODELE IBITOYE EJEH
#3 FEMI AJIDE STREET
OFF CEMENT BUS STOP
AGOR-OKOTA
LAGOS
Tel. +234-8020750826
e-mail: talk2modele@yahoo.com

Port Harcourt
CHRIS AKUBUIRO
MULTIMESH BROADCAST-
ING CO. LTD
34 OLD ABA ROAD
PORT HARCOURT, RIVERS
Tel. +234-7066988252
e-mail: Chris1akubuiro@gmail.com

Onitsha
JOY OGECHUKWU
IKEBAKU
P.O. BOX 842
OBOSI
IDEMILI NORTH LGA
ANAMBRA STATE
Tel. +234-8033703421
e-mail: joyikebaku@yahoo.com

University Awka
ANAYO NKAMNEBE
DEPT. OF MARKETING
NNAMDI AZIKIWE
UNIVERSITY
P.M.B. 5025
AWKA
ANAMBRA STATE
Tel. +234-8036675771
e-mail: ad.nkamnebe@unizik.edu.ng

Awka
(Acting ARP)
NWANKWO CHINEDU
ODIDIKA
PMB 5096 OR P.O. BOX 2433
AWKA
ANAMBRA STATE
Tel. +234 8037670446
e-mail: edu4u2007@yahoo.co.uk

Umuahia-Abia
PAMELA EZINWA UKAKU
PLOT 26B ZNA
HOUSING ESTATE EHMIRI
UMUAHIA
ABIA-STATE
Tel. +234-8033063814
e-mail: pamukaku@yahoo.com

PALESTINE

Palestinian Territories
NOHA HIJAB
P.O. BOX 1083
KFAR MAKER IL-25105
Tel. +97-24-99-64-319
e-mail: wow963@bezeqint.net

POLAND

Warsaw
PYZIA MAGDALENA
SZENIAWSKA
TUCHOLSKA 39/41/4
01-618 WARSAW
Tel. +48 501-792-448
e-mail: magdalena@mierzwysoko.org.pl

RUSSIAN FEDERATION

Ufa
YAMIDANOVA VENERA
STR AURORA 13/2 - 95
450092 UFA
BASHKORTOSTAN
Tel. +7-9874886177
e-mail: ven_yamid@mail.ru

St. Petersburg 1
SKOVRONSKAYA LIDIA
GAVANSKAYA UL. 46-3
ST. PETERSBURG
RUSSIA 199406
Tel. +7-812-351-5781
e-mail: li-skovronskaya@yandex.ru



St. Petersburg III
SKVORTSOVA ANNA
KOVENSKY PER. 29-19
191 014 ST. PETERSBURG
Tel. +7-812-2737698
e-mail: anna.skvortsova@icloud.com,
a-skvortsova@yandex.ru

Cherepovets
ALEXANDER VIKULOV
PERVOMAJSKAJA ST., 22-44
CHEREPOVETS 162605
Tel. +7-8202-24-80-86

SWAZILAND

Madonsa Township
BAFANA MATSEBULA
P.O. BOX 4409
MBABANE H100
Tel. +268-7-602-5295 (c),
+268-2347-2029 (h)
e-mail: mngani7@gmail.com

Manzini Central
NTOMBENKULU MARITHA
MHLANGA
P.O. BOX 6110
MBABANE H100
Tel. +268-7-612-6442 (c),
+268-505-2172
e-mail: ntekati@gmail.com

SWEDEN

Göteborg Väst
LOTTA KRONLID
BLAVALSGATAN 6C
414 75 GÖTEBORG
Tel. +46-31 778 09 49
e-mail: lotta888@outlook.com

Göteborg Centrum

CHRISTINA (TINA)
TENGBERG
NORDOSTPASSAGEN 48
GÖTEBORG
Tel. +46-737148640
e-mail: christina.tengberg@gmail.com

Skåne
FREDRIK EKLÖF
N.P. SKOLDS VAG 77
238 41 OXIE
Tel. +46-708859171
e-mail: parsamtal@fredrikeklöf.se

Stockholm North
AMANDA RONNE
UPPLANDSGATAN 90
113 44 STOCKHOLM
Tel. +46-70-962-46-41 (mobile)
e-mail: amanda.ronne@comhem.se

Stockholm Sydväst (South-
west)
JENNY JOSEFSON
TIDELIUSGATAN 17 NB
118 69 STOCKHOLM
Tel. +46 8 18 61 47
e-mail: jennyjosefson@gmail.com

Parsamtal Stockholm
Sydöstra (Southeast)
JOSEFIN HASSELBERG
SKARPNÄCKS ALLÉ 11C
SE-128 33 SKARPNÄCK
Tel. +46 -707-25-91-70
e-mail: superdolphin@hotmail.com



Dalarna
KRISTIAN LUND
MICKELSGATTU 11,
SJUGARE
SE-793 90 LEKSAND
Tel. +46-247 10483
e-mail: kristian@norsbro.se



SWITZERLAND

Switzerland & Fribourg i.
Greisgau
GWEN POLLACK
JUNKERMATTSTRASSE 10
CH-4800 ZOFINGEN / AG
Tel. +41-62-752-3511
e-mail: gwen_pollack@yahoo.de

TAIWAN, R.O.C.

Hualien Taiwan
YIH-SHEUE LIN
NO. 59, JUNATUN
SHOUFENG
HUALIEN 97441
Tel. +886-3-866-1065,
+886-934-288-728 (cell)
e-mail: ysl@mail.ndhu.edu.tw

TRINIDAD & TOBAGO

(WEST INDIES)
Trinidad & Tobago
CHANTAL ESDELLE
18 LOVELL STREET
TUNAPUNA
Tel. +1-868-620-4616
e-mail: chantal.esdelle@gmail.com

UGANDA

North Uganda
ABITIMO ODONGKARA
UNIFAT SCHOOL
P.O. BOX 820
GULU
Tel. +256-772-580-687
e-mail: abitimorebeccaodongkara@yahoo.com

Kampala
APOLLO SSEMWOGERERE
VVUBYA
P.O. BOX 25782
KAMPALA
Tel. +256-753-421-092
e-mail: vubix@yahoo.com

UNITED KINGDOM

See England, Scotland, and Wales

UNITED STATES OF AMERICA

ALASKA
Anchorage
PATTI SAUNDERS
3733 HENDERSON LOOP
ANCHORAGE, AK 99507
Tel. +1-907-278-2802
e-mail: patti.saunders@gmail.com

ARIZONA
Phoenix
JUNE-YVONNE MARTINEZ
COLERIDGE
10030 N. 7TH PL.
PHOENIX, AZ 85020
Tel. +1-602-861-8008
e-mail: jycoleridge@gmail.com

REFERENCE PERSONS FOR ORGANIZED AREAS

ARKANSAS

Fayetteville
DOROTHY MARCY
3061 N. ELIZABETH AVE.
FAYETTEVILLE, AR 72703
Tel. +1-479-601-1321
e-mail: dmarcy1@gmail.com

CALIFORNIA

Mendocino-Redwood Coast
WADE GRAY
28400 SIMPSON LANE
FORT BRAGG, CA 95437
Tel. +1-707-964-4684
e-mail: wahday@mcn.org

Sonoma County
(Acting ARP)
LAUREL GREEN
848 ELDERBERRY ST.
WINDSOR, CA 95492
Tel. +1-707-318-8914
e-mail: wondergreen44@gmail.com

Marin County
JANET HUGHES
P.O. BOX 805
FOREST KNOLLS, CA 94933
Tel. +1-415-488-9113
e-mail: janethughrc@gmail.com

Northeast Berkeley
BOB GOMEZ
1740 WALNUT ST., #18
BERKELEY, CA 94709
Tel. +1-510-644-0354
e-mail: zorro@sbcglobal.net

West Berkeley
GAIL MANDELLA
1543 ADDISON ST.
BERKELEY, CA 94703
Tel. +1-510-843-0139
e-mail: gmandella@comcast.net

For more information contact:
Paula Buel
Tel. +1-510-843-3427

East Bay North
PAUL KIYOSHI EHARA
1436 S. 59TH ST.
RICHMOND, CA 94804
Tel. +1-510-932-4095
e-mail: paul.ehara@gmail.com
For more information contact:
Rachel McMullin
Tel. +1-650-763-6047
e-mail: ramcmullin@gmail.com

East Oakland/South County
SURRY BUNNELL
4330 REINHARDT DR.
OAKLAND, CA 94619
Tel. +1-510-531-3619
e-mail: surryb@pacbell.net
For more information contact:
Steve Morse
Tel. +1-510-482-0859
e-mail: steve_morse@mac.com

Sacramento Valley & Foothills
GAYLE CRIBB
330 HOLLY CT.
DIXON, CA 95620
Tel. +1-707-678-2601
e-mail: gcribb@cal.net

San Francisco 1
BRIAN FOX
1467 FLORIDA ST.
SAN FRANCISCO, CA 94110
Tel. +1-415-370-6266
e-mail: bfoxae@gmail.com

San Francisco 2
CHRISTINE SELIG
876 TREAT AVE., #3
SAN FRANCISCO, CA 94110
Tel. +1-415-648-2018
e-mail: cseligrc@gmail.com

Mid-Peninsula
JUDY SEREBRIN
420 ARCH STREET
REDWOOD CITY, CA 94062
Tel. +1-415-215-2066
e-mail: serebrin@sbcglobal.net

Peninsula South
SHARON VEACH
231 EASY ST., #10
MOUNTAIN VIEW, CA 94043
Tel. +1-650-968-4354
e-mail: srveach.rc@gmail.com

San Jose
KATHY MCHALE
1733 MENDENHALL DR.
SAN JOSE, CA 95130
Tel. +1-408-891-9812
e-mail: kathymchale@earthlink.net

Santa Cruz
MICHAEL LEVY
2120 N. PACIFIC AVE., #45
SANTA CRUZ, CA 95060
Tel. +1-831-427-9916
e-mail: levysantacruz@gmail.com

For more information contact:
Roland Saher
Tel. +1-831-295-6106
e-mail: rolandsaher@gmail.com

Orange County/Long Beach
ALLAN HANSEN
P.O. BOX 2423
CYPRESS, CA 90630
Tel. +1-714-875-8870
e-mail: hansen@rc.org

Inland Valleys
SARA SCHOONMAKER
426 ALVARADO ST.
REDLANDS, CA 92373
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
415 S. LAS PALMAS AVE.
LOS ANGELES, CA 90020
Tel. +1-323-938-9783
e-mail: mfried2510@ca.rr.com

Eastside (Los Angeles)
VICTOR NICASSIO
C/O HORACE WILLIAMS
175 S. MADISON AVE., #9
PASADENA, CA 91101
Tel. +1-323-254-0309
e-mail: vnicassio55@gmail.com

San Fernando Valley
LUCY SOLOMON
6710 BOBBYBOYER AVE.
WEST HILLS, CA 91307
Tel. +1-818-340-8539
e-mail: lucysolo@rocketmail.com

San Diego
INGE TAYLOR
1235 1/2 HOLLISTER ST., #A
SAN DIEGO, CA 92154
Tel. +1-619-575-4206
e-mail: profmdwfe@gmail.com

COLORADO

Boulder
ANNA SCHOETTLE
1868 DEL ROSA CT.
BOULDER, CO 80304
Tel. +1-303-444-5348
e-mail: annabeing9@gmail.com

Denver
CHRISTIE MILLER GOSCH
2529 WABASH ST.
DENVER, CO 80238
Tel. +1-303-320-0348
e-mail: christiemgosh@yahoo.com

CONNECTICUT

New Haven
HANNAH LARKIN-WELLS
50 GREAT HILL ROAD
GUILFORD, CT 06437
Tel. +1-203-457-0654
e-mail: larkin-wells@juno.com

Lower Eastern
ROBERTA PARO
246A YANTIC ST.
NORWICH, CT 06360
Tel. +1-860-889-2948
e-mail: raparo@snet.net

Quinebaug Valley
GERRY PECHE
P.O. BOX 153
EASTFORD, CT 06242
Tel. +1-860-974-1043
e-mail: leedspechie@charter.net

Hartford
MARCIA MCGEE
14 CAMBRIDGE DR.
GLASTONBURY, CT 06033
Tel. +1-860-633-7537
e-mail: m.mcgee1@cox.net

DELAWARE

Wilmington 1
ELLIE BROWN
2402 WILLARD ST.
WILMINGTON, DE 19806
Tel. +1-302-983-2902 (cell)
e-mail: ebrown@wcupa.edu

Wilmington 2
LINDA WHITEHEAD
2604 BAYNARD BLVD.
WILMINGTON, DE 19802
Tel. +1-302-652-2704
e-mail: lindaw302@verizon.net

Concord
MIKE REICHERT
2311 W. 16TH ST.
WILMINGTON, DE 19806
Tel. +1-610-667-9503
e-mail: michreich@comcast.net



GEORGIA

Atlanta
CORNELIA CHO
4642 CREPE MYRTLE CIR. SE
MARIETTA, GA 30067
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 #1
KAREN BEZ
2827 W. BERWYN AVE., #1E
CHICAGO, IL 60625
Tel. +1-773-680-9731
e-mail: karenhbez@gmail.com

Chicago & Suburbs #2
NJOKI KAMAU
6833 N. KEDZIE AVE. #1504
CHICAGO, IL 60645
Tel. +1-773-508-5708
e-mail: ngk@northwestern.edu

MAINE

Freeport/Brunswick
JERRY ANN YODER
550 EAST ELM ST.
YARMOUTH, ME 04096
Tel. +1-207-846-5194
e-mail: jerryyoder@mac.com

Portland
KATE WEBB
236 SHERWOOD ST.
PORTLAND, ME 04103
Tel. +1-207-774-3403
e-mail: katew62@hotmail.com

Waldo & Beyond
CHRISTINE YENTES
127 STOVEPIPE ALY
MONROE, ME 04951
Tel. +1-207-525-7740
e-mail: cyentes@gmail.com

MARYLAND

Silver Spring-Bethesda
SALLY OESTERLING
9700 COTTRELL TERR.
SILVER SPRING, MD 20903
Tel. +1-301-434-3237
e-mail: sallyoes@verizon.net

MASSACHUSETTS

Amherst
LYDIA VERNON-JONES
17 GAYLORD ST.
AMHERST, MA 01002
Tel. +1-413-256-8885
e-mail: lvernonjones@gmail.com

New Area in Western Massachusetts
EUNICE TORRES
581 WARREN WRIGHT DR.
BELCHERTOWN, MA 01007
Tel. +1-413-256-1186
e-mail: eunicejtorres@gmail.com

Springfield/Holyoke
RUTH JACOBSON-HARDY
21 GARFIELD ST.
FLORENCE, MA 01062
Tel. +1-413-584-5898
e-mail: ruth.jacobsonhardy@verizon.net

Northampton-East
JONATHAN KOHRMAN
12 NORTH ST.
P.O. BOX 68
WHATELY, MA 01093
Tel. +1-413-665-9689
e-mail: jonathankohrman@yahoo.com

Northampton-West
MICHAEL JACOBSON-HARDY
21 GARFIELD ST.
FLORENCE, MA 01062
Tel. +1-413-584-5898
e-mail: michael.jacobsonhardy@verizon.net

Worcester
SUSAN SEIBEL
185 SUTTON AVE.
OXFORD, MA 01540
Tel. +1-508-987-8933
e-mail: susansei@verizon.net

Jamaica Plain/Boston
BETSY ABRAMS
172 HYDE PARK AVE.
JAMAICA PLAIN, MA 02130
Tel. +1-617-515-4364
e-mail: betsyabrams@hotmail.com

Dorchester-Roxbury
JENENE COOK
126 KING ST.
DORCHESTER, MA 02122
Tel. +1-617-686-4230
e-mail: jenenecook@gmail.com

South End
JENNY SAZAMA
25 BOYLSTON ST.
JAMAICA PLAIN, MA 02130
Tel. +1-617-308-5384
e-mail: jenny.yob@gmail.com

Cambridgeport
SARAH SPADEMAN
218 CHESTNUT ST.
CAMBRIDGE, MA 02139
Tel. +1-617-354-3799
e-mail: spademan@animguns.net

North Cambridge
JOEL NOGIC
94 CLIFTON ST., #2
CAMBRIDGE, MA 02140
Tel. +1-617-547-6463
e-mail: jnogic@comcast.net

Central Somerville
CHRISTOPHER AUSTILL
112 BELMONT ST.
SOMERVILLE, MA 02143
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
2 THERIAULT COURT
CAMBRIDGE, MA 02140
Tel. +1-617-661-9252
e-mail: m-hunter@comcast.net

Mystic River
GLADYS MAGED
32 PEARL ST.
SOMERVILLE, MA 02145
Tel. +1-617-628-3986
e-mail: gladysmaged@gmail.com

North Boston
RANDI FREUNDLICH
77 HANCOCK ST.
SOMERVILLE, MA 02144
Tel. +1-617-628-4208
e-mail: randifreundlich@gmail.com

Muddy River
ANNE GREENWALD
6 GIBBS ST.
BROOKLINE, MA 02446
Tel. +1-617-277-6068
e-mail: agreenwald814@gmail.com

Newton & Environs
BARBARA DECK
47 ATHELSTANE ROAD
NEWTON, MA 02459
Tel. +1-617-312-6515
e-mail: badeck1@gmail.com

MINNESOTA

Between Two Rivers
DOROTHEA HROSSOWYC
8620 WALL STREET RD.
NORTHFIELD, MN 55057
Tel. +1-507-645-6962
e-mail: hrossowyc@gmail.com

Hay River to St. Paul
JUDY TILSEN
3 KENNARD COURT
ST. PAUL, MN 55106
Tel. +1-651-776-3130
e-mail: judymtilsen@gmail.com

Minneapolis Git-chi Zi-bi
SHARON HILBERER
2422 CLINTON AVE. S., #18
MINNEAPOLIS, MN 55404
Tel. +1-612-874-1170
e-mail: sharonerer@gmail.com

MISSOURI

St. Louis
RUSSELL VANECEK
2230 RUTGER ST., APT. A
ST. LOUIS, MO 63104
Tel. +1-314-249-5089
e-mail: redvan71@gmail.com

MONTANA

Missoula
JOE KIPPPIHUT
420 WOODFORD
MISSOULA, MT 59801
Tel. +1-406-721-1564
e-mail: joekippihut@gmail.com

NEW HAMPSHIRE

Monadnock
JEANIE LINDQUIST
P.O. BOX 331
ASHBY, MA 01431
Tel. +1-978-386-5591
e-mail: jeaniequilts@gmail.com

NEW JERSEY

North Central New Jersey
PAT HEATH
8 TROON COURT
MAPLEWOOD, NJ 07040
Tel. +1-973-327-2740
e-mail: pdheath@verizon.net



REFERENCE PERSONS FOR ORGANIZED AREAS

Flemington/Princeton
PAT HENNESSY
113 OLD YORK RD.
RINGOES, NJ 08551
Tel. +1-908-963-9327
e-mail: path42@embarqmail.com

Jersey City/Union City & Surrounding Areas
EUGENIO ESPINOSA
129 ZABRISKIE ST.
JERSEY CITY, NJ 07307
Tel. +1-201-653-2663
e-mail: ejes12850@yahoo.com

NEW MEXICO
Albuquerque I
(Acting ARP)
LORENZO GARCIA
1112 MACIEL DR. NW
ALBUQUERQUE, NM 87104
Tel. +1-505-831-4757
e-mail: lgrcc@aol.com

Albuquerque II
BETSY NAJJAR
916 19TH ST. NW
ALBUQUERQUE, NM 87104
Tel. +1-505-242-4646
e-mail: betsynajjar@gmail.com

Santa Fe
SPARKY (ROSEMARIE)
GRIEGO
P.O. BOX 754
SANTA FE, NM 87504
Tel. +1-505-577-5325
e-mail: sgriego@rocketmail.com

NEW YORK
Albany
DOROTHY TRISTMAN
78 KAKELY ST.
ALBANY, NY 12208
Tel. +1-518-462-6005
e-mail: dorothy.tristman@gmail.com

Syracuse
PHILIP ROSE
4128 MUTTON HILL RD.
CAZENOVIA, NY 13035
Tel. +1-315-395-7399
e-mail: prosemeister@gmail.com

Rochester
JIM BERGER
1541 MONROE AVE.
ROCHESTER, NY 14618
Tel. +1-585-743-5584
e-mail: mijregreb@gmail.com

Ithaca
MARGO HITTLEMAN
506 SCOFIELD RD.
GROTON, NY 13073
Tel. +1-607-533-7501
e-mail: mjh17@cornell.edu

Brooklyn Bridge, NYC
NELSON SIMON
35 HAWTHORNE ST.
BROOKLYN, NY 11225
Tel. +1-718-554-0853
e-mail: nsmimon100@earthlink.net

Brooklyn Queens Connect
WENDY GANZ
200 E. 90TH ST., APT. 11E
NEW YORK, NY 10128
Tel. +1-212-860-5679
e-mail: wjganz@aol.com

Crown Heights-Lefferts Gardens
TOKUMBO BODUNDE
1249 DEAN ST. APT. 3C
BROOKLYN, NY 11216
Tel. +1-347-833-7955
e-mail: toksieb@gmail.com

Bed Stuy/Bushwick & Beyond
AALIYAH BARCLIFT
287 HANCOCK ST.
BROOKLYN, NY 11216
Tel. +1-718-623-3091
e-mail: liyahb22@yahoo.com

People in Park Slope
KATHLEEN MULLIGAN
ORTIZ
387 10TH STREET
BROOKLYN, NY 11215
Tel. +1-718-514-4851
e-mail: kmulliganortiz@gmail.com

Ocean Parkside
EMILY FEINSTEIN
2 EAST 2ND ST.
BROOKLYN, NY 11218
Tel. +1-718-625-6696
e-mail: emfein@verizon.net

Brooklyn Sunset
TAMARA DAMON
191 22ND ST.
BROOKLYN, NY 11232
Tel. +1-718-349-1836
e-mail: tkdamon@gmail.com

South Central Brooklyn & Long Island
KATHY MARTINO
1485 E. 16TH ST., #2F
BROOKLYN, NY 11230
Tel. +1-718-627-6071
e-mail: katheem@aol.com

Inwood/West Bronx/Westchester
SARA SCHWABACHER
251 SEAMAN AVE., #2G
NEW YORK, NY 10034
Tel. +1-347-831-0502
e-mail: saraschwab@aol.com

West Harlem/Washington Heights
BERTA RAMOS-RAMIREZ
266 W. 115TH ST., APT. 2A
NEW YORK, NY 10026
Tel. +1-917-325-8484
e-mail: rmsrmrz@aol.com

Central & East Harlem/Central & East Bronx
ANNE WHITE
485 LENOX AVE., #8B
NEW YORK, NY 10037
Tel. +1-917-828-1557
e-mail: awhite99@aol.com

Western Queens
GREGG WAGNER
43-25 47TH ST., APT. C6
SUNNYSIDE, NY 11104
Tel. +1-718-786-8982
e-mail: greggwag@earthlink.net

Queens Central
ROSE FICHTENHOLTZ
35-45 78TH ST., APT. 32
JACKSON HEIGHTS,
NY 11372
Tel. +1-917-523-9567
e-mail: rfticht@gmail.com

Hell's Kitchen & West of Central Park
ELA THIER
936 W. END AVE., APT A1
NEW YORK, NY 10025
Tel. +1-212-665-7295
e-mail: ela.thier@gmail.com

Manhattan South of 110th Street
ED FRIEDMAN
310 1ST AVE., APT. 3C
NEW YORK, NY 10009
Tel. +1-212-673-9067
e-mail: edisacommie@gmail.com

NORTH CAROLINA
Chapel Hill
RACHEL WINTERS
127 LADY BUG LANE
CHAPEL HILL, NC 27516
Tel. +1-919-960-5117
e-mail: rwintersnc@gmail.com

Raleigh
BEVERLY A. BRANAMAN
7030 EASTRIDGE DR.
APEX, NC 27539
Tel. +1-919-773-8330
e-mail: bbrncnc@nc.rr.com

Asheville
JOAN MACKENZIE
30 AUBURNDALE DR.
ASHEVILLE, NC 28806
Tel. +1-828-606-8470
e-mail: joanmack@bellsouth.net
For more information contact:
Diana Lieb
e-mail: dljlieb@gmail.com

OHIO
Athens
(Acting ARP)
JOHN SCHMIEDING
276 HIGHLAND AVE.
ATHENS, OH 45701
Tel. +1-740-592-5983
e-mail: john_45701@yahoo.com

OREGON
Portland North
JUDI SOLOWAY
3276 NE SKIDMORE
PORTLAND, OR 97211
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
3511 SE 63RD AVE.
PORTLAND, OR 97206
Tel. +1-503-577-3328
e-mail: jeanette_armentano@beaverton.k12.or.us
For more information contact:
Anne Mavor
Tel. +1-503-367-6136
e-mail: mavorina@gmail.com

North Eugene & Outlying Areas
CAMERON HUBBE
1120 W. 17TH AVE.
EUGENE, OR 97402
Tel. +1-541-342-1691
e-mail: human@nu-world.com

South Eugene/Springfield
LOIS YOSHISHIGE
225 E. 34TH PL.
EUGENE, OR 97405
Tel. +1-541-343-7795
e-mail: lkyoshishige@comcast.net

PENNSYLVANIA
Spruce
(Acting ARP)
MARCY MORGAN
4712 WINDSOR AVE.
PHILADELPHIA, PA 19143
Tel. +1-610-527-6851
e-mail: marcymorgan48@gmail.com

Chester County
ELINOR THOMFORDE
100 STONE BARN DR.
BOX C-8
KENNETT SQUARE,
PA 19348
Tel. +1-610-527-2406
e-mail: ebthomforde@aol.com

Philadelphia Northwest
(Germantown, Mount Airy,
Main Line, &
Montgomery County)
BILLY YALOWITZ
603 S. 48TH ST.
PHILADELPHIA, PA 19143
Tel. +1-215-432-6366
e-mail: byalowitz@gmail.com

Wissahickon
(Germantown, Mount Airy,
Main Line)
HAO-LI TAI LOH
423 BROOKWAY RD.
MERION STATION, PA 19066
Tel. +1-610-667-4561
e-mail: tai_loh@msn.com

Schuylkill I
PAMELA HAINES
919 SOUTH FARRAGUT ST.
PHILADELPHIA, PA 19143
Tel. +1-215-349-9428
e-mail: pamelahaines1@hotmail.com

Broad St.
ERIC BRAXTON
1006 S. 49TH ST., APT. 2
PHILADELPHIA, PA 19143
Tel. +1-215-727-2726
e-mail: ebrax12@gmail.com

RHODE ISLAND
Rhode Island
BETSY BEACH
31 WESTMORE ST.
PROVIDENCE, RI 02910
Tel. +1-401-467-9709
e-mail: betsybeach@verizon.net

TEXAS
Dallas Sherman
JUDITH HAUBRICH
WHEELLOCK
1748 CROWBERRY DR.
DALLAS, TX 75228
Tel. +1-214-320-1914
e-mail: braxuss@sbcglobal.net

North, Central, & East Austin
SELWYN POLIT
5512 COVENTRY LANE
AUSTIN, TX 78723
Tel. +1-512-696-0410
e-mail: selwynpolit@gmail.com

South Austin
BEVERLY BAJEMA
1703 ALTA VISTA AVE.
AUSTIN, TX 78704
Tel. +1-512-809-0730
e-mail: bev@bajema.me

West Houston
BOB ROMERO
9910 EMNORA LANE
HOUSTON, TX 77080
Tel. +1-713-995-8392
e-mail: bobromero@gmail.com

East Houston
SAM GUTIERRES
1519 MARYLAND ST.
HOUSTON, TX 77006
Tel. +1-713-524-2642
e-mail: samg36@hotmail.com

VIRGINIA
Northern Virginia
DREAMA FRISK
2442 N. UTAH ST.
ARLINGTON, VA 22207
Tel. +1-703-524-1459
e-mail: dreamawf@gmail.com

Charlottesville
KAREN BYRD
199 MOUNT ARARAT HL
AFTON, VA 22920
Tel. +1-434-361-1359
e-mail: kbyrdva@gmail.com

Richmond
MARCIA DICKINSON
2222 ROSEWOOD AVE.
RICHMOND, VA 23220
Tel. +1-804-355-0936
e-mail: marciadickinson@hotmail.com

WASHINGTON
Bellingham
ALBERT FIELDS
2606 H ST.
BELLINGHAM, WA 98225
Tel. +1-360-734-9056
e-mail: albertfields@mac.com

North Seattle/Northwest King County
SANDRA MCDONALD
8528 BOWDOIN WAY
EDMONDS, WA 98026
Tel. +1-425-772-2417
e-mail: mcdonaldmccgregor@hotmail.com

Meridian (Seattle)
DEBBIE BELL
4470 WHITMAN AVE. N.
SEATTLE, WA 98103
Tel. +1-206-498-7403
e-mail: deborahbell@comcast.net

Madison (Seattle)
STEVE THOMPSON
767 32ND AVE.
SEATTLE, WA 98122
Tel. +1-206-799-7288
e-mail: stevedt@comcast.net

Duwamish (West Seattle)
(Acting ARP)
YUKO HIBINO
4414 SW BRANDON ST.
SEATTLE, WA 98136
Tel. +1-206-947-6313
e-mail: hibiyo@gmail.com

Rainier (Seattle)
(Acting ARP)
DVORA SLAVIN
7932 17TH AVE. SW
SEATTLE, WA 98106
Tel. +1-206-399-8944
e-mail: dvoraslavin@gmail.com

Olympia
JAN YOSHIWARA
2615 ASPINWALL RD. NW
OLYMPIA, WA 98502
Tel. +1-360-951-5852
e-mail: jyoshiwara@gmail.com

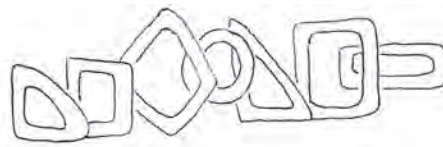
WASHINGTON, D.C.
Washington, D.C.
JEVERA TEMSKY
6600 LUZON AVE. NW,
APT. 300
WASHINGTON, DC 20012
e-mail: jrtemsky@verizon.net

WISCONSIN
West Madison
MARIAN FREDAL
1410 DRAKE ST.
MADISON, WI 53711
Tel. +1-608-256-0065
e-mail: mhfredal@gmail.com

East Madison
HOLLY JORGENSON
2205 COMMONWEALTH
AVE.
MADISON, WI 53726
Tel. +1-608-233-5699
e-mail: hollydjorgenson@gmail.com

Milwaukee
MARTHA BARRY
2559 S. BURRELL ST.
MILWAUKEE, WI 53207
Tel. +1-414-350-4761
e-mail: barrymle@aol.com

WALES
De Cymru/Cardiff
PAT GREGORY
16 WATERHALL ROAD
FAIRWATER
CARDIFF CF5 3LL
Tel. +44-2920 226990
e-mail: patj.gregory@gmail.com



INTERNATIONAL REFERENCE PERSONS AND THE RE-EVALUATION 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
Fax +1-206-284-8429
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
Fax +1-206-284-8429
e-mail: ircc@rc.org

International Liberation Reference Persons

For African-Heritage

People:
BARBARA LOVE
23 ARBOR WAY
AMHERST, MA 01002
USA
Tel. & Fax +1-413-253-3814
e-mail: bjlove.rc@gmail.com

For Allies to Young People:

JENNY SAZAMA
25 BOYLSTON ST.
JAMAICA PLAIN, MA 02130
USA
Tel. +1-617-308-5384
e-mail: jenny.yob@gmail.com

For Catholics:

JOANNE BRAY
25 FOREST ST., UNIT 17C
STAMFORD, CT 06901
USA
Tel. +1-203-273-3058
e-mail: jmbray@aol.com

For Chicanos/as:
LORENZO GARCIA
1112 MACIEL NW
ALBUQUERQUE, NM 87104
USA
Tel. +1-505-831-4757,
+1-505-228-3063 (cell)
e-mail: lgcrc@aol.com

For Chinese-Heritage

People:
FRANCIE CHEW
5 CAMPBELL PARK
SOMERVILLE,
MA 02144-2719
USA
Tel. +1-617-628-4998 (home),
+1-617-293-4058
Fax +1-617-627-3805
e-mail: franciechew@gmail.com

For College & University

Faculty:
ELLIE BROWN
2402 WILLARD ST.
WILMINGTON, DE 19806
USA
Tel. +1-302-983-2902
e-mail: ebrown@wcupa.edu

For Elders:

PAM GEYER
4515 MERRIE LANE
BELLAIRE, TX 77401
USA
Tel. +1-713-666-7300
e-mail: pgeyer@medcetera.com

For Japanese-Heritage

People:
JAN YOSHIWARA
2615 ASPINWALL RD. NW
OLYMPIA, WA 98502
USA
Tel. +1-360-951-5852
e-mail: jyoshiwar@gmail.com

For Jews:

CHERIE BROWN
9220 WOODLAN
SILVER SPRING, MD 20910
USA
Tel. +1-202-785-9400
e-mail: ncbiinc@aol.com

For Lawyers:
MARSHA HUNTER
2 THERIAULT COURT
CAMBRIDGE, MA 02140
USA
Tel. +1-617-661-9252
e-mail: m-hunter@comcast.net

For Lesbians & Gay Men:

"JEANNE D'ARC"
C/O RE-EVALUATION
COUNSELING COMMUNITY RESOURCES
719 SECOND AVE. NORTH
SEATTLE, WA 98109
USA

Asst. Liberation Reference

Person for Gay Men:
"DAVID NIJINSKY"
C/O RE-EVALUATION
COUNSELING COMMUNITY RESOURCES
719 SECOND AVE. NORTH
SEATTLE, WA 98109
USA
e-mail: dnijinsky@gmail.com

For "Mental Health"

Liberation:
JANET FONER
920 BRANDT AVE.
NEW CUMBERLAND,
PA 17070
USA
Tel. +1-717-774-6465
e-mail: jbfoner@verizon.net

For "Mental Health"

Workers:
JEAN HAMILTON
591 STANFORD AVE.
PALO ALTO, CA 94306
USA
Tel. +1-650-493-6668,
+1-650-387-3837
e-mail: rjjean1@gmail.com

For Middle-Class People:

SEÁN RUTH
41 COOLNEVAUN
STILLOGAN
COUNTY DUBLIN
IRELAND
Tel. +353-1-2833975
e-mail: seangruth@gmail.com

For Musicians:
HEATHER HAY
2270 LAKEWOOD DR.
VANCOUVER, BC V5N 4T7
CANADA
Tel. +1-604-876-7148,
+1-604-340-6027 (cell)
e-mail: hlhay3@gmail.com

For Native Americans:

MARCIE RENDON
4241 27TH AVE. S.
MINNEAPOLIS, MN 55406
USA
Tel. +1-612-722-9579
e-mail: MRendon70362@gmail.com

For Owning-Class People:

JO SAUNDERS
8 CONIFER CLOSE
FULFLOOD
WINCHESTER
HANTS SO22 6SH
ENGLAND
Tel. +44 1962 877465
e-mail: jo.saunders@btinternet.com

For Pacific Islander &

Pilipinola-Heritage
People:
TERESA ENRICO
108 ROY STREET, APT. B23
SEATTLE, WA 98109
USA
Tel. +1-503-735-5419
e-mail: teresaenrico@gmail.com

For Parents:

MARYA AXNER
29 CONWELL ST.
SOMERVILLE, MA 02143
USA
Tel. +1-617-776-7411
e-mail: maryaaxner@gmail.com

For People with Disabilities:

MARSHA SAXTON
1773 WALNUT ST.
EL CERRITO, CA 94530
USA
Tel. +1-510-234-2656,
+1-510-225-6349 (work)
e-mail: marsax@wid.org

For Puerto Rican-Heritage

People:
MARIA JUDITH COLON
CALLE MADRID #2
APT. 10-K
COND. PALMA REAL
SAN JUAN
PUERTO RICO 00907
Tel. +1-646-319-9403
e-mail: majuco4150@msn.com

For Raised-Poor People:

GWEN BROWN
2506 WILLARD ST.
WILMINGTON, DE 19806
USA
Tel. +1-302-656-2630
e-mail: gbbrown@udel.edu

For South, Central, & West

Asian-Heritage People:
AZADEH KHALILI
162 8TH AVE., #3
BROOKLYN, NY 11215
USA
Tel. +1-917-645-2538
e-mail: azikhali@gmail.com

For Union Activists:

JOANIE PARKER
40 HALL ST., #3
JAMAICA PLAIN, MA 02130
USA
Tel. +1-617-522-4086
e-mail: jep7ok@aol.com

For Visual Artists:

JOHN FEHRINGER
8439 30TH AVE. SW
SEATTLE, WA 98126
USA
Tel. +1-206-932-8886
e-mail: rc@fehringer.com

For Women:

DIANE BALSER
6 BEAUFORT ROAD, #4
JAMAICA PLAIN, MA 02130
USA
Tel. +1-617-390-5660
e-mail: dibals@comcast.net

For Working-Class People:

DAN NICKERSON
122 HUNTER RD.
FREEPORT, ME 04032
USA
Tel. +1-207-865-3869
e-mail: dnickerson122@comcast.net

For Young Adults

(ages 21-30):
EMILY BLOCH
6 GIBBS STREET
BROOKLINE, MA 02446
USA
Tel. +1-617-763-8085 (cell)
e-mail: bloch.emily@gmail.com

For Young People

(under 21):
MARI PIGGOTT
2270 LAKEWOOD DRIVE
VANCOUVER, BC V5N 4T7
CANADA
Tel. +1-604-876-7148,
+1-778-227-4104 (cell)
e-mail: marikathlepn@yahoo.ca

International Commonality Reference Persons

For the Care of the

Environment:
WYTSKE VISSER
SIEBE SCHOOT-
STRASTRIJITE 48
8923 GH LJOUWERT
FRYSLAN
THE NETHERLANDS
Tel. +31-58-267 2084
Fax +31 84 732 0102
e-mail: wytskevisser.coe@gmail.com

For Educational Change

(Classroom Teachers):
MARILYN ROBB
CUNUCU VILLAS, APT. #7
SANTA CRUZ 63
ARUBA
Tel. +1-297-562-7081
e-mail: joyfulplace@yahoo.com

For Family Work:

CHUCK ESSER
919 S. FARRAGUT ST.
PHILADELPHIA, PA 19143
USA
Tel. +1-215-349-9428
e-mail: cckesser1@gmail.com

For Languages &

Interpreting:
XABIER ODRIOZOLA
EZEIZA
ERRONDO IBILBIDEA
-1- 3. EZK
20010 DONOSTIA-
GIPUZKOA
BASQUE COUNTRY
Tel. +34-630-828554
e-mail: nuxila@hotmail.com

For Wide World Change:

JULIAN WEISSGLASS
4420 MEADOWLARK LANE
SANTA BARBARA, CA 93105
USA
Tel. +1-805-637-8895
e-mail: julian@weissglass.net

The Re-evaluation Foundation

President:
MIKE MARKOVITS
25 FOREST ST., UNIT 17C
STAMFORD, CT 06901
USA
Tel. +1-203-536-5413
e-mail: mjmrvkts@aol.com

Send contributions to:
THE RE-EVALUATION
FOUNDATION
P.O. BOX 9292
QUEEN ANNE STATION
SEATTLE, WA 98109
USA



TIM JACKINS

AUTHORIZED TEACHERS OF RE-EVALUATION COUNSELING IN DEVELOPING COMMUNITIES

ARGENTINA

ELSA LEONIDA MONZON
RODRIGUEZ PENA 1054
CAPITAL FEDERAL
BS AS 1020
Tel. +54-15-5217604



MARIA GUADALUPE
FLEITAS MOLINI
LYNCH 665
SAN ISIDRO, BS AS 1642
Tel. +54-47465350
e-mail: guadafleitas@gmail.com

SILVINA SPAGNUOLO &
SELVA DEL CARMEN
LAZARTE
GABRIEL MIRO 3170
CASTELAR, BS AS 1712
Tel. +54-4692-0163 (Selva),
+54-11-4692-2733 (Silvina)
e-mail: silvispag@hotmail.com (Silvina),
seguireadelante2009@hotmail.com (Selva)

ARUBA

WILLIAM BUCKLEY
CASTROSTRAAT 6
P.O. BOX 2255
SAN NICOLAS
ARUBA DC
Tel. +297-584-1902
e-mail: drwg Buckley@hotmail.com



AUSTRALIA

QUEENSLAND
MARIAN BOMAN
52 SODEN ST.
YEERONGPILLY
BRISBANE, QLD 4105
Tel. +61-402396547
e-mail: bomanm2@gmail.com

MARGARET PESTORIUS
298 FEARNLEY ST.
MANUNDA
CAIRNS, QLD 4870
Tel. +61-7-4052-1563
e-mail: margaret@cairnspeacebypeace.org

BETH SHORTER &
STUART DOWNS
10 PHILLIPS ST.
MACHANS BEACH
CAIRNS, QLD 4878
Tel. +61-7-4055-0301
e-mail: beth@fnq.net.au,
stu.downs@fnq.net.au



NEW SOUTH WALES

LAZULI KUBENK
1659 DUNOON ROAD
DORROUGHBY, NSW 2480
Tel. +61-2-6689-5936,
+61 421-317-034
e-mail: lazulikubenk@gmail.com

LAUREL WADDELL
P.O. BOX 700
BEGA, NSW 2550
Tel. +61-3-62233716
e-mail: waddelllaurel@hotmail.com



SANDY WILDER
P.O. BOX 496
MORUYA, NSW 2537
Tel. +61-407-402-021
e-mail: southernsandpiper@gmail.com

TASMANIA

JODIE EPPER
168 WATERWORKS ROAD
DYNNYRNE
HOBART, TAS 7004
Tel. +61 03 6223 4745
e-mail: jodie.epper@yahoo.com

PAMELA MEARS
658 NELSON ROAD
MOUNT NELSON, TAS 7007
Tel. +61-427-348-766
e-mail: pamelamears@gmail.com

WESTERN AUSTRALIA

LORRAINE TOONE
10 ZINFANDEL ST.
MARGARET RIVER, WA 6285
Tel. +61-8-97-572-934
e-mail: lorrainetoone@bigpond.com

TREVOR WHITTON &
ANITA LINNETT
3 NORTH ROAD, MIRA MAR
ALBANY, WA 6330
Tel. +61-8-9842-1262
e-mail: twhitton@aapt.net.au

NORTHERN TERRITORY

BARBARA MOLANUS
15 MALLAM CRES.
ALICE SPRINGS, NT 0870
Tel. +61-439 827 160
e-mail: barbstar.m@gmail.com

KATHY BANNISTER
12 MILLS STREET
MILLNER, NT 0810
Tel. +61-408-895-621
e-mail: kathy.bannister@bigpond.com

BASQUE COUNTRY

(between France & Spain)
JUAN MANUEL FEITO
GUERRERO
SAN FRANZISKO 29-3.A
BILBAO
BIZKAIA 48003
Tel. +34-94-416-8190
e-mail: jtriku@hotmail.com

BENIN REPUBLIC, WEST AFRICA

ERIC AMOUSSOU-GUENOU
CARRE 811 ENAGNON
SIKECODJI
COTONOU
Tel. +229-9420-8255,
+229-9747 5843
e-mail: guenoueric@yahoo.fr

ANGELO AMOUSSOU-
GUENOU
07 BP 139
COTONOU
Tel. +229-93577813,
+229-6454 2284
e-mail: angelofranz@yahoo.fr



BOLIVIA

PATRICIA IBARRA
AVENIDA FUERZA NAVAL
#616
ESQUINA CALLE 4 DE
ACHUMANI
BAJO ACHUMANI-
ZONA SUR
LA PAZ
Tel. +591-2-2797970
e-mail: pibarrasi@gmail.com

BOTSWANA

TSITSI SHAMBARE
P.O. BOX 121
FRANCISTOWN
Tel. +267-7531-3860,
+267-727-48938 (cell)

CANADA

ALBERTA
AMBER FORNELLI
3532 8TH AVE. SW
CALGARY, AB T3C 0E9
Tel. +1-403-999-2899
e-mail: aforNELLI@alumni.sfu.ca



BRITISH COLUMBIA

KERRIE JOHNSTON
280 WHONOAK ROAD
WEST VANCOUVER,
BC V7P 1P3
Tel. +1-778-927-5916
e-mail: kjohnston53@hotmail.com

ROBEAR LE BARON
4590 NORTHWIND TRAIL
HORNBY ISLAND,
BC V0R 1Z0
Tel. +1-250-335-2570
e-mail: rlebaron41@gmail.com

ELIZABETH SHEFRIN
2455 ISLANDVIEW DRIVE
GABRIOLA ISLAND,
BC V0R 1X7
Tel. +1-250-247-7476
e-mail: simaelizabeth@gmail.com

SUSAN KAMMERZELL
P.O. BOX 98
SLOCAN, BC V0G 2C0
Tel. +1-250-355-2900
e-mail: susyk@hotmail.com

SAMANTHA SANDERSON
#127-135 BRINKWORTH RD.
SALT SPRING ISLAND,
BC V8K 1S3
Tel. +1-250-537-9296
e-mail: swsanderson22@gmail.com

BILL HORNE &
CLAIRE KUJUNDZIC
2338 BOWMAN CRESCENT
BOX 41
WELLS, BC V0K 2R0
Tel. +1-250-994-2332
e-mail: bhorne@netbistro.com



KERRI WALL
P.O. BOX 2112
FERNIE, BC V0B 1M0
Tel. +1-250-423-6986
e-mail: kerriwall@hotmail.com

BETH CRUISE
389 ATKINS AVE.
VICTORIA, BC V9B 3A1
Tel. +1-250-727-9163
e-mail: rc.bethcruise@gmail.com

GRACE GERRY
1622 PEMBROKE ST.
VICTORIA, BC V8R 1W5
Tel. +1-250-370-2254
e-mail: gracegerry@shaw.ca

NEW BRUNSWICK

MARY ANN COLEMAN
167 CREEK RD.
WATERFORD, NB E4E 4L7
Tel. +1-506-433-5232
e-mail: macoleman.nb@gmail.com

ONTARIO

JEAN HANSON
22 BOYCE AVE.
OTTAWA, ON K2B 6H9
Tel. +1-613-321-2765
e-mail: jeanh@magma.ca

QUÉBEC

JEAN BELANGER
5863 RUE JEANNE MANCE
MONTREAL, QC H2V 4K9
Tel. +1-514-271-8271
e-mail: jn.belanger@videotron.ca

CHILE

ELEEN TAIT
CAMINO EL TREILE 4975
LO BARNECHEA
RM 770004
Tel. +56-2-954-0833
e-mail: ellentait@hotmail.com

EMMA EDITH MORALES
LAFATA
QUILACOYA 0348
VILLA CORDILLERA
PUENTE ALTO
SANTIAGO
Tel. +56-2-265-3962
e-mail: e.edithm@hotmail.com

CECILIA VIDAL
GONZALEZ
PASAJE BERLIN 0974
VILLA STA. MATILDE
ORIENTE
PUENTE ALTO
SANTIAGO
Tel. +56-2-9808362
e-mail: ceysabel2008@gmail.com

ROSA MATILDE PONCE
DIAZ
NONATO COO 2121
PUENTE ALTO
SANTIAGO
Tel. +56-2-265-1892
e-mail: rosaponce2004@hotmail.com

ANA CRISTINA FRANCA
MATURANA
PASAJE EL POTRO 4149
PLAZUELA LOS TOROS
PUENTE ALTO
Tel. +56-2-874-1083
e-mail: cristinafranc@hotmail.com

CARMEN RODRIGUEZ
SANCHEZ
SEMINARIO NO. 25
PROVIDENCIA
Tel. +56-2-2232964,
+56-9-8469-3924
e-mail: carmenrodriguezsanchez@gmail.com

CHINA

See Hong Kong and Taiwan
under separate listings

LI GUODONG
ROOM 614, XIANKE MECH.
& ELEC. BLDG.
BAGUA SILU,
FUTIAN DISTRICT
SHENZHEN 518000
Tel. +86-755-13652302896
e-mail: 61076038@qq.com

HA YINGMIN
ROOM 2508, SOUTH TOWER
OF GUANGZHOU
WORLD TRADE
NO. 371-375, HUANSHI
DONGLU
YUEXIU DISTRICT
GUANGZHOU
GUANGDONG 510095
Tel. +86-20-13660042174
e-mail: ha3721@gmail.com

WANG AILI
2J 3A 5F CLIFFORD ESTATES
PANYU
GUANGZHOU
GUANGDONG 511495
Tel. +86-13527017427
e-mail: aili_w98@hotmail.com

FAN ZHANG
ROOM A2202,
HUANG TING JU
CAITIAN ANLU
FUTIAN DISTRICT
SHENZHEN
GUANGDONG 518000
Tel. +8610-755-8358-6844
e-mail: fannyzhang2202@yahoo.com.cn

ZHOU HUAQIONG
DUYUN NO. 3 MIDDLE
SCHOOL
ENGLISH TEACHING STAFF
DUYUN
GUIZHOU 558000
Tel. +86-85060717 (work)
e-mail: emily_zhq@sina.com

LIYA DONG
16C5E, 3 JIE
KAND-YI-JU, QIFU XINCUN,
PANYU DISTRICT
GUANGZHOU 510000
Tel. +86-13928853317
e-mail: liya.banks@gmail.com

CHEN MINGRUI
LABOR UNION
JINGDESHEN CERAMIC
INSTITUTE
JINGDESHEN
JIAGXI PROVINCE 333000
Tel. +13517989423
e-mail: 583918555@qq.com

COLOMBIA

DALBA NATALIA LINARES
CALLE 53 NO. 16A-20
APTO 201
BARRIO SAN LUIS-
CHAPINERO
BOGOTA
Tel. +57-316 232 5181
e-mail: dalbanatalialinares@gmail.com

BETSY KATHERINE
TOBODA CARO
CALLE 99 NO. 18-136
FONTANA
BUCARAMANGA-
SANTANDER
Tel. +57 6940648
e-mail: betsykathe@hotmail.com



MARIA STELLA GOMEZ
DE VELASCO
CARRERA 41 #40-59
APTO 501
EDIF BELLO HORIZONTE
BUCARAMANGA
SANTANDER
Tel. +57 6459900,
+57-314 4442076
e-mail: mastela7@hotmail.com

THE CONGO, DEMOCRATIC REPUBLIC OF

SYLVIE LUKANGA
NO. 23 KAMASAKA,
Q. BAUD
LUBUMBASHI
KATANGA
Tel. +243-992873605

THE CONGO, REPUBLIC OF

JEROME NDINGA REASSI
B.P. 1182
BRAZZAVILLE
Tel. +242-822-594,
+242-514-998



CORNWALL

RUTH WILSON
KENWYN, HIGHER ROAD
PENSILVA
LISKEARD PL14 5NH
Tel. +44-1579-363684
e-mail: ruth@ruthwilson1.orangehome.co.uk

CLIVE MARTIN
21 ROWSE GARDENS
CALSTOCK PL18 9RB
Tel. +44-1752-261398
e-mail: gurumayi.om@virgin.net



TEACHERS IN DEVELOPING COMMUNITIES

MARK KILMARTIN
10304 ELMHURST CIR., # A
CORNING, NY 14830
Tel. +1-607-962-5582
e-mail: mkilmartin@earthlink.net



NORTH CAROLINA

SUSAN LINDSAY
1108 PORTLAND ST.
GREENSBORO, NC 27403
Tel. +1-336-272-4690
e-mail: sclindsay22@gmail.com

GEORGE DIMOCK
202 ASHLAND DRIVE, # C
GREENSBORO, NC 27403
Tel. +1-336-210-8122
e-mail: g_dimock@uncg.edu

LESLIE KAUSCH
10309 LAKEWOOD DR.
GREENSBORO, NC 27410
Tel. +1-336-852-4063
e-mail: singonki@gmail.com

MARIA RUATTO
101 DAVIDSON AVE.
DURHAM, NC 27704
Tel. +1-828-989-7055
e-mail: mariaruatti@gmail.com

DALE EVARTS
2205 PERSHING ST.
DURHAM, NC 27705
Tel. +1-919-402-6275
e-mail: dale.evarts@gmail.com

ANNE CLAIRE
BROUGHTON
2018 WILSON ST.
DURHAM, NC 27705-3224
Tel. +1-919-286-9391
e-mail: acbroughton37@yahoo.com

LILA JEANNETTE
HICKMAN-KINGSLEY
6933 LANCER DRIVE
CHARLOTTE, NC 28226
Tel. +1-704-726-0300
e-mail: revjeannette@hotmail.com



OHIO

HEATHER DEAN
3523 MAIZE RD.
COLUMBUS, OH 43224
Tel. +1-614-572-6344
e-mail: copalaa2003@yahoo.com

JOE SPARKS
29101 HUFFORD RD., #204
PERRYSBURG, OH 43551
Tel. +1-419-874-2911
e-mail: joe.sparks@toast.net

ESTIL CANTERBURY
4111 SHAMLEY GREEN DR.
TOLEDO, OH 43623
Tel. +1-419-842-1023
e-mail: ecanter@toast.net

JOAN DANES
2189 WEST BLVD.
CLEVELAND, OH 44102-3642
Tel. +1-216-961-9444
e-mail: kjdanes@nowonline.net

SONDRA D. MCCURRY
22230 EUCLID AVE., #511
EUCLID, OH 44117
Tel. +1-216-531-8530
e-mail: smccurry@ameritech.net



JOHN EDGERTON
850 CLIFFSIDE DR.
AKRON, OH 44313
Tel. +1-330-873-1845,
+1-330-696-0734
e-mail: jwe@uakron.edu

SARALYNNE THORESEN
1432 PULLAN AVE.
CINCINNATI, OH 45223
Tel. +1-513-542-6085
e-mail: olive@e-burwinkel.net

BOMANI MOYENDA
426 LIMESTONE ST.
YELLOW SPRINGS,
OH 45387
Tel. +1-937-450-3483

OKLAHOMA

SUSAN MULLINS
P.O. BOX 1195
GUTHRIE, OK 73044
Tel. +1-405-821-9613
e-mail: susan.mullins1906@gmail.com

OREGON

RUTH MCNEILL
834 NW 10TH ST.
CORVALLIS, OR 97330
Tel. +1-541-738-6950
e-mail: ruthmcn49@yahoo.com



KEN DEVENEY
206 TERRACE STREET
ASHLAND, OR 97520
Tel. +1-541-488-5506
e-mail: kenndev@yahoo.com

PENNSYLVANIA

DEWAIN BEARD
214 E. WALDHEIM RD.
PITTSBURGH, PA 15215
Tel. +1-412-719-9904
e-mail: dewaineb@gmail.com

NINA FELLIN
539 E. FOSTER AVE.
STATE COLLEGE, PA 16801
Tel. +1-814-234-0489,
+1-814-237-6429
e-mail: ncf2@psu.edu

KELLY JOHNSON
P.O. BOX 453
183 DEEPWOOD DR.
PINE GROVE MILLS,
PA 16868
Tel. +1-814-883-7403
e-mail: kellyannabanana@comcast.net

CLAIRE FOREMAN
27 E. ELMIRA ST.
MANSFIELD, PA 16933
Tel. +1-570-662-3218
e-mail: claireforeman@gmail.com

KIM BANISTER
103 BUCHER HILL ROAD
BOILING SPRINGS, PA 17007
Tel. +1-717-574-5458

CHUCK BARONE
12 PRICKLY PEAR DRIVE
CARLISLE, PA 17013
Tel. +1-717-776-4950
e-mail: csbarone@pa.net

JANET FONER
(Harrisburg area)
920 BRANDT AVE.
NEW CUMBERLAND,
PA 17070
Tel. +1-717-774-6465
e-mail: jbfoner@verizon.net

BLAIR HYATT
3700 VARTAN WAY
HARRISBURG, PA 17110
Tel. +1-717-645-0155
e-mail: blair@paheadstart.org

KATHY TUNNEY
3527 SUSSEX LANE
PHILADELPHIA, PA 19114
Tel. +1-215-637-3072
e-mail: ktreds2@aol.com

KATHY MILLER
127 E. MERMAID LANE, #2
PHILADELPHIA, PA 19118
Tel. +1-215-247-8105
e-mail: kathy.miller127@gmail.com

ELLEN DEACON
127 E. MERMAID LANE, #3
PHILADELPHIA, PA 19118
Tel. +1-215-247-0670
e-mail: ellen.deacon@gmail.com

PATIENCE RAGE
28 W. HAINES ST.
PHILADELPHIA, PA 19144
Tel. +1-215-848-6496
e-mail: paciencerage@gmail.com

CAROL CURTIS
1834 FLINT HILL RD.
LANDENBERG, PA 19350
Tel. +1-610-255-0464
e-mail: hrtlake@yahoo.com

SOUTH CAROLINA

JODY USHER
1203 BLUE HERON TRAIL
ANDERSON, SC 29625
Tel. +1-404-668-0466
e-mail: jusher@emory.edu

TENNESSEE

CLARE BRATTEN
4802 NEVADA AVE.
NASHVILLE, TN 37209
Tel. +1-615-383-5675
e-mail: clarebratten@gmail.com

ANNE THOMAS-ABBOTT
3018 SEVIER AVE.
KNOXVILLE, TN 37920
Tel. +1-865-719-4911
e-mail: anne.of.knoxville@gmail.com

TEXAS

LINDA XIMENES
2318 COBBLE WAY
SAN ANTONIO, TX 78231
Tel. +1-210-492-9401
e-mail: lindax1944@gmail.com

VERMONT

BILL KEEGAN
17 CROSS ST.
P.O. BOX 33
POST MILLS, VT 05058
Tel. +1-802-333-9372
e-mail: bill.b.keegan@gmail.com

MARISA HEBB
767 BARKER ROAD
POST MILLS, VT 05058
Tel. +1-802-685-1222
e-mail: marisa_hebb@yahoo.com



DIDI PERSHOUSE
P.O. BOX 277
3843 ROUTE 113
THETFORD CENTER,
VT 05075
Tel. +1-802-785-2503
e-mail: didi.pershous@gmail.com



A. LAUREL GREEN &
STEVE CROFTER
2128 BROCKWAYS MILLS
ROAD
CHESTER, VT 05143
Tel. +1-802-275-4646
e-mail Laurel@SingingRiverFarm.net,
steve.crofter@gmail.com

ANNE KOPLINKA-LOEHR
16 SCHOOL STREET, APT. 5
BRATTLEBORO, VT 05301
Tel. +1-802-540-0736
e-mail: anne.koplinka@gmail.com

GUY WOOD &
GAIL HAINES
7 SMALL MEADOWS LANE
PUTNEY, VT 05346
Tel. +1-802-387-5676
e-mail: guynvt@gmail.com,
gail.haines.48@gmail.com



SUSAN MUNKRES
129 CAROLINE ST.
BURLINGTON, VT 05401
Tel. +1-802-540-0736
e-mail: susan.munkres@gmail.com

LISA BEDINGER
2 DEANE ST.
SOUTH BURLINGTON,
VT 05403
Tel. +1-802-865-0211
e-mail: lisa.bedinger@comcast.net

KATHY MANNS &
MARILYN MCENERY
358 HILL ST.
DANVILLE, VT 05828
Tel. +1-802-684-3698
e-mail: kmmmcn@myfairpoint.net

BARBARA DELZIO
53 COLD SPRING ROAD
GLOVER, VT 05839
Tel. +1-802-525-3460
e-mail: barbdelzio@gmail.com

VIRGINIA

JAN KIRBY
541 REDBUD RD.
WINCHESTER, VA 22603
Tel. +1-540-327-4310

JEFFREY HINKLEY
604 TABB LAKES DR.
YORKTOWN, VA 23693
Tel. +1-757-867-7909,
+1-757-864-4259
e-mail: polymers1@aol.com

LAURA NEWELL-FURNISS
1140 RUGBY RD.
LYNCHBURG, VA 24503
Tel. +1-434-665-7657
e-mail: hunt4hungry@cs.com

WASHINGTON

PETER SCHOONMAKER
10408 238TH WAY SE
ISSAQUAH, WA 98027
Tel. +1-425-392-9236
e-mail: pschoonmaker@comcast.net



LINDA BAKAN
16515 162ND AVE. SE
RENTON, WA 98058
Tel. +1-425-271-1097
e-mail: lbakan@earthlink.net

BETSY CARROLL
4700 ANACO BEACH RD.
ANACORTES, WA 98221
Tel. +1-360-299-0818
e-mail: cbetsyjo@gmail.com

GARY BRANDT
2630 WALNUT ST.
BELLINGHAM, WA 98225
Tel. +1-360-734-0383
e-mail: gary@macy-brandt.com

HEIDI MORFORD
6048 CASCARA WAY
CLINTON, WA 98236
Tel. +1-360-321-5206
e-mail: heidim@whidbey.com

JUDITH-KATE FRIEDMAN
2023 E. SIMS WAY, #271
PORT TOWNSEND, WA
98368
Tel. +1-360-385-1160
e-mail: director@songwritingworks.org

BARBARA MENNE
1415 N. ANDERSON ST.
TACOMA, WA 98406
Tel. +1-253-444-1395
e-mail: menneb@harbornet.com



JUDITH KAY
3106 N. 19TH ST.
TACOMA, WA 98406
Tel. +1-253-759-5844
e-mail: judithkay@harbornet.com

MIKE GRAHAM
4824 N. LEXINGTON
TACOMA, WA 98407
Tel. +1-253-759-4544
e-mail: grafoss@icloud.com

WISCONSIN

DONNA GOODLAXSON
339 10TH ST.
PRAIRIE FARM, WI 54762
Tel. +1-715-455-1663
e-mail: 40acreslcs@gmail.com

KATHERINE STOUT
N 14227 290TH ST.
PRAIRIE FARM, WI 54762
Tel. +1-715-455-1569
e-mail: kstout@chibardun.net

WALES

MARIANNE JONES
18 PENLON
MENAI BRIDGE
ANGLESEY LL59 5LR
Tel. +44-1248-712962
e-mail: swynymor@googlemail.com

PATRICIA HUGHES
& STEPHEN HUGHES
4, BRYNLLYS
FRON LANE
NEWTOWN
POWYS SY16 2EN
Tel. +44-1686-625980
e-mail: stebits2010@hotmail.co.uk (Stephen),
patricia.hughes2010@hotmail.co.uk (Patricia)

KERAN SIMMONDS
16 VAN TERRACE
LLANIDLOES
POWYS SY18 6NW
Tel. +44-1686-411016
e-mail: keran@hotmail.com

PIP WALLER
LLWYN ONN -
3 WESTBOURNE TERRACE
MARKET ST.
LLANGOLLEN LL20 8PU
Tel. +44 1978 861750
e-mail: pip@cooptel.net

ZAMBIA

PRECIOUS MONDE MWIYA
SENGANGA DISTRICT
HOSPITAL
BOX 920060
LUSAKA
Tel. +260-977-144977



MAZUBA TERENCE
MINISTRY OF HEALTH
40598 MUFULIRA
COPPER BELT 40
Tel. +260-977-331479,
+260-9685-87478
e-mail: terrencemazuba@gmail.com

ZIMBABWE

PETRONELLA MUZA
LOT 7 OF 9
CHICAGO
KWEKWE
Tel. +263-552-4283,
+263-772-755-802

RUDO TRACY PHIRI
3 VALE CLOSE
KENSINGTON
AVONDALE
HARARE
Tel. +263 772 855452
e-mail: rudop9@gmail.com



© MONNIE PAASHUIS

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

WESTERN AUSTRALIA

PAM RUMBLE
RMB 1016
LAPKOS RD.
DENMARK, WA 6333
Tel. +61-8-9848-2015

NORTHERN TERRITORY

HENRY HARPER
2 KERIN PL.
RAPID CREEK, NT 0801
Tel. +61-8-8948-2220
e-mail: brownandharper@bigpond.com

BAHRAIN, KINGDOM OF

RAMAKRISHNA IYER
DADABHAI GROUP
P.O. BOX 20531
MANAMA
Tel. +973-1729-1583 (h),
+973-1725-5209 (w),
+973-3947-0153 (mobile)
e-mail: uramiyer@hotmail.com

BELGIUM

KRIS VAN DAELE
TERLOSTRAAT 7
B-2140 ANTWERPEN
(BORGERHOUD)
Tel. +32-496-107391
e-mail: krisvandaele1971@gmail.com

BOLIVIA

NOEMI GUERRERO DE GALARZA
NUNEZ DEL PRADO 0757
TARIJA
Tel. +591 66 42651
e-mail: fabiangalarza_2@hotmail.com

BRAZIL

ALISA CLEMENTS
AREMBEPE (near Salvador)
BAHIA
Tel. +71-9348-3513,
+71-3624-2154
e-mail: alisaside@gmail.com

CANADA

BRITISH COLUMBIA

LYNNE THUNDERSTORM
BOX 58
TELEGRAPH CREEK,
BC V0J 2W0
Mobile Radio (via Whitehorse) Mee Haus YJ25652

MANITOBA

CATHY-JANE GREEN
811 14TH ST.
BRANDON, MB R7A 4V5
Tel. +1-204-727-8343
e-mail: cathyjane@yahoo.com

SASKATCHEWAN

GEOFFREY KATZ
Tel. +1-306-717-4684

COLOMBIA

JESUS GONZALO
CARABALI
CARRERA 28 NO. 113-114
BARRIO LAS ORQUIDEAS
CALI
Tel. +315-742-78-67
e-mail: puertoafro@gmail.com

COSTA RICA

KEITH LEHRER
CANGREJAL
FRENTE LA PLAZA
PLAYA SAMARA
GUANACASTE
Tel. +506-301-3867
e-mail: keithkiddo@yahoo.com

DENMARK

HELENA HAVBYN
SKOLELLODDEN 6
EGEBJERG
DK 4500 NYKOBING
SJAELLAND
Tel. +45-2671-6626
e-mail: helena@havbyn.dk

HELLE EYDE LAURSEN
EVERDRUPVEJ 1
4733 TAPPERNØJE
Tel. +45-3646-0949
e-mail: helle.eyede@skolekom.dk

QAZAZ MIRZA
AARHUS
e-mail: qazaz.m@gmail.com

KARL NESSE & KARI
CATHARINA SOFIA
RASMUSSEN
BAUNEVEJ 23 G
BENDSTRUP
DK 3400 HILLERØD
Tel. +45-6165-7071
e-mail: karl.nesse@gmail.com,
kari.catharina@gmail.com

LEIF SINIUS
SKORPINGEVEJ 53
HAVNELEV
4673 RØDVIK STEVNS
Tel. +45-4158-3335
e-mail: leif.sinius@leneogleif.dk

SOLVEIG SOLAS
AGERSKOVVEJ 5
4591 FOLLENSLEV
Tel. +45-2347-3545
e-mail: solveigsolaas@hotmail.com

UFFE STEEN-NIELSEN
KRATVEJ 18
ORØ
DK 4300 HOLBAEK
Tel. +45-5946-4658
e-mail: uffegsissel@gmail.com

ARNE STENTOFT
KRABBESHOLMVEJ 3
GERSHØJ
DK 4070 KIRKE HYLLINGE
Tel. +45-3672-6616
e-mail: arnestentoft@gmail.com

LINE SVENDSEN
LANGEDVEJ 26
NEDRE VINDINGE
4760 VORDINGBORD
Tel. +45-3810-7280
e-mail: dumildehimmel@gmail.com

CAMILLA SANDFELD
KASTANIENS KVARTER 52
NIVA 2990
Tel. +45-452-682-6226
e-mail: sandfeld@webspeed.dk

MARIANNE SOGARD
VESTERLOKKEN 11
8305 SAMSO
Tel. +45-3542-4228
e-mail: Mosoma57@hotmail.com

ENGLAND

JEREMY THORNTON
4 SOLEME ROAD
NORWICH
NORFOLK NR3 2LJ
Tel. +44-1603-484924
e-mail: rejeny63@hotmail.com

HELEN LOWE
38 RIDAL AVE.
STOCKSBRIDGE
SHEFFIELD S36 1EZ
Tel. +44-114-2838702
e-mail: helenlowe935@btinternet.com

ICELAND

DOROTHEA LORENZ-DOTTIR
GRETITTSGATA 52
IS-101 REYKJAVIK
Tel. +354-5510334
e-mail: lorenzdottir@gmail.com

INDIA

K. SOUNDAR RAJAN
PACHALUR, PERUM-BARAI
KODAIKANAL TALUK
TAMILNADU 624 212
Tel. +91-4542-225202
e-mail: soundar_pmk@yahoo.co.in

DIPAK BASU
TAKI STATION RD.
P.O. TAKI
DIST. NORTH 24 PGN
WEST BENGAL 743429
Tel. +91-3217-247584

SAVITRI NARAYANAN
VICE PRINCIPAL,
JOHN MARTYN SCHOOL
SALANGON,
PO. BHAGWANTPUR
DEHRADUN
UTTARAKHAND 248009
Tel. +91-9897053073
e-mail: savitrinn@gmail.com

LATVIA

KRISTINE MAKA
SKOLAS IEĻA 4-5
BROCENI
SALDUS RAJ.
LV-3851
Tel. +371-26471-919
e-mail: kristine.maka@gmail.com

MALAWI

MARTHA MUYASO
M.C.H.S.
P.B. 396
BLANTYRE 3
Tel. +265-602-925
e-mail: mchsb@malawi.net

MALAYSIA

YEAP EIT KUENG
D-1-12D JALAN PJU 10/9B
PRIMA DAMANSARA
47830 PETALING JAYA
Tel. +60-16-3320857
e-mail: ekyeap@gmail.com

MAURITIUS

(INDIAN OCEAN)
GISÈLE LUXIMAN-VARDIN
8 NAHAPRAGASSEN AVE.
VACOAS
Tel. +230-696-4074
e-mail: rengarani@yahoo.co.uk

MONGOLIA

CH. SOSORMAA
NATIONAL CENTRE
AGAINST VIOLENCE
BAGA—TOIROG-40,
DOOR #3, 6
CHINGELTEI DISTRICT
ULAANBAATAR-46
Tel. +976-1-310991
e-mail: mongolcav@magicnet.mn

NEPAL

DIJAYA SAINJU
P.O. BOX 4543
KATMANDU
Tel. +977-1-277033
e-mail: concern@mos.com.np

NORTHERN IRELAND

PASCAL MCCULLA
22 BARONSCOURT HTS.
CARRYDUFF
BELFAST BT8 8RS
Tel. +44-28-90813444
e-mail: pasclmcculla@googlemail.com

NORWAY

TORILD WARDENAER
ORDE. SCHEIES GT. 24
NO-4085 HUNDVAAG
Tel. +47 51 54 96 93
e-mail: torild.wardenaer@lyse.net

RUSSIAN FEDERATION

GUZEL GILMANOVA
UL. PUSHKINSKAYA 128-150
LDZEVSK 1260003
UDMURTIA
Tel. +3412-52-12-18

SAUDI ARABIA, KINGDOM OF

GERALDINE GORMAN
BOX NO. 12081
SAUDI ARAMCO
DHARHAN 31311
e-mail: ggorman@hotmail.com

SPAIN

MARIA ISABEL FLORES
SEIJAS & DAVID
MIDDLETON
ABELENDO 130
MOANA
PONTEVEDRA
GALICIA 36954
Tel. +34-986-313996
e-mail: ifdm61@gmail.com (Isabel)

SRI LANKA

K. JEEVAGATHAS
C/O N.V.D.A.G., P.O. BOX 2
CHAVAKACHCHERI

SWEDEN

CAROLYN JOHANSON
OXELGATAN 17
SE-554 58 JÖNKÖPING
Tel. +46-36-176590

THAILAND

GEOFFREY H. WHEELER
213 GROUP 5, BAN THIN
TAMBOON BAN THAI
AMPHER PHEN
UDON THANI 41150
Tel. +66 81 2611715
e-mail: geoffrey@cvbt-web.org

BENGT METTINGER
79/16 SOI MAE KUA
MOONG 2,
HUAY KAEW ROAD
T. CHANGPUAK,
A. MUANG
CHIANG MAI 50300
Tel. +66-86-188-1280
e-mail: bamswed@hotmail.com

TURKEY

BILGE SELUK
SALACAK MA
SALACAK ISKELEARKASI
SK
SENKAL APT. NO. 26/7
USKUDAR, ISTANBUL
Tel. +90-216-343 94 42
e-mail: blgsel@hotmail.com

UNITED STATES OF AMERICA

ARKANSAS
ALMA BURT
182 HOLTHOFF ROAD
DUMAS, AR 71639
Tel. +1-870-382-6585
e-mail: almagburt@gmail.com

CALIFORNIA

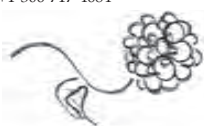
NANCY WALTMAN
739 HIGH POINT DR.
VENTURA, CA 93003
Tel. +1-805-644-2233
e-mail: newworld333@hotmail.com

MYCHAEL DE LA TORRE
1662 ALEXANDER ST.
SIMI VALLEY, CA 93065
Tel. +1-805-526-5502

SUSAN HEDGPETH
2212 LISA LANE
PLEASANT HILL, CA 94523
Tel. +1-925-363-5779
e-mail: hedgpeth@berkeley.edu



ADIRONDACK MOUNTAINS, NEW YORK, USA • STEVE BANBURY



RE-EVALUATION COUNSELING CONTACTS

COLORADO

CAROL DEVENIR
P.O. BOX 715
LYONS, CO 80540
Tel. +1-303-823-5499
e-mail: carol9rc@gmail.com

BOB LENK
811 47TH AVE. CT.
GREELEY, CO 80634
Tel. +1-970-336-8840
e-mail: boblenk@frii.com

ANNA ROYER
407 E. 3RD ST.
SALIDA, CO 81201
Tel. +1-970-903-4174

FLORIDA

RITA WINGS
176 RIALTO ROAD
POINCIANA, FL 34759
Tel. +1-863-427-3988
e-mail: rita@ritawings.com

ILLINOIS

KATE POTTER
120 N. CRAMER RD.
ELMWOOD, IL 61529
Tel. +1-309-338-7876
e-mail: potter_kate@
hotmail.com

INDIANA

NANCY MARIE
ROBERTSON
320 N. BOSART AVE.
INDIANAPOLIS, IN 46201
Tel. +1-317-354-9059
e-mail: HerstorianGrrl@
gmail.com

IOWA

CLAIRE WOFFORD
2316 HOLLYWOOD BLVD.
IOWA CITY, IA 52240-2317
Tel. +1-641-233-7633
e-mail: marilyn-wofford@
uiowa.edu

IRVING TREADWAY
1951 DELTA AVE.
WEST BRANCH, IA 52358
Tel. +1-319-643-7623

KENTUCKY

CAROL LAMM
110 HANSON ST.
BEREA, KY 40403
Tel. +1-859-986-9256

MICHIGAN

MARY MYERS
10152 HART
HUNTINGTON WOODS,
MI 48070
Tel. +1-248-545-9080
e-mail: marymy@aol.com

MARY CAMPBELL
2954 RESORT PIKE
PETOSKY, MI 49770
Tel. +1-231-347-1479
e-mail: mcamp@freeway.net

MONTANA

SHARON SILVAS WAGNER
P.O. BOX 344
EAST GLACIER PARK,
MT 59434
Tel. +1-406-459-2182
e-mail: silvas.sharon@
gmail.com

NEW HAMPSHIRE

LOTUS LIEN
333 BOYNTON ST.
MANCHESTER, NH 03102
Tel. +1-603-275-9988
e-mail: lotusylien@gmail.com

DAVID WOOLPERT
33 COTE HILL RD.
HENNIKER, NH 03242
Tel. +1-603-268-0087
e-mail: freewoolie@juno.com

CHRISTINE LUKE
182 SARAH CIRCLE
LACONIA, NH 03246
Tel. +1-401-742-5361
e-mail: christineluke@
gmail.com

WENDY BYRN
250 APPLE HILL ROAD
SULLIVAN, NH 03445
Tel. +1-603-847-9621
e-mail: dervish@
myfairpoint.net

NEW YORK

PHUNG PHAM
333 CORNELIA ST., UNIT 155
PLATTSBURGH, NY 12901
Tel. +1-617-383-4080
e-mail: phungis@gmail.com

NORTH CAROLINA

ELIZABETH MACDONALD
26 BLACKWELL POINT
LOOP
ORIENTAL, NC 28571
Tel. +1-252-249-3520
e-mail: eliz65@gmail.com

COLLEEN HARGREAVES
2619 MAHOGANY LANE
HICKORY, NC 28602
Tel. +1-828-294-6939
e-mail: colleen_hargreaves1
@hotmail.com

SADIE KNEIDEL
60 AMS CIRCLE
BURNSVILLE, NC 28714
Tel. +1-336-392-0122
e-mail: sadie.kneidel@
gmail.com

OHIO

ANNIE GERIG
1157 W. MORELAND RD.
WOOSTER, OH 44691
Tel. +1-330-262-1466
e-mail: bstyer@sssnet.com

VELMA BARBER
1032 HAMPSHIRE ROAD
DAYTON, OH 45419
Tel. +1-937-258-8126
e-mail: vlb137@aol.com

OREGON

KATHLEEN HARRINGTON
530 NW 12TH ST.
BEND, OR 97701
Tel. +1-541-815-8522
e-mail: kmharrington@
hotmail.com

TENNESSEE

REGINA MORTON
MEMPHIS, TN
Tel. +1-901-604-8006
e-mail: corin2518@msn.com

REBECCA KILMER
11 UPPER MEADOWS
ROAD
SPARTA, TN 38583
Tel. +1-501-372-6633
e-mail: rebkilmer@gmail.com

TEXAS

NORI-LYNN TRUSCOTT
6164 CIRCLE OAK DR.
BULVERDE, TX 78163
Tel. +1-830-438-3193

OLGA DE LEON
P.O. BOX 7253
EAGLE PASS, TX 78853
Tel. +1-830-752-1530
e-mail: aglo_66@yahoo.com

UTAH

STEFFANI RAFF
495 S. 1100 E
PLEASANT GROVE,
UT 84062
Tel. +1-801-796-6110
e-mail: kevandsteff@
mstar2.net

CATHY HASKINS
875 S. DONNER WAY,
#1105
SALT LAKE CITY, UT 84108
Tel. +1-801-583-3515
e-mail: cathy.haskins@
gmail.com

VIRGINIA

POLLY HIESER
426 JERRY LANE NE
CHECK, VA 24072
Tel. +1-540-651-3226

WASHINGTON

KRISTA THIE
P.O. BOX 2046
WHITE SALMON, WA 98672
Tel. +1-509-493-2626
e-mail: krista@gorge.net

JOANN ZUGEL
2018 W. BRIDGE AVE.
SPOKANE, WA 99201
Tel. +1-509-670-5102
e-mail: joannzugel@msn.com

HARVEY CAINE
4529 E. 43RD AVE.
SPOKANE, WA 99223
Tel. +1-509-270-1234
e-mail: spiritwalk@
comcast.net

WEST VIRGINIA

AMY VERNON-JONES
309 LIGHTNER AVE.
LEWISBURG, WV 24901
Tel. +1-413-575-8686
e-mail: amy.vernon.jones@
gmail.com

WYOMING

CHRIS ANDERSON-
SPRECHER
4512 MOCKINGBIRD LANE
LARAMIE, WY 82070
Tel. +1-307-745-8536
e-mail: chrisas1@hotmail.com

LISA HILLMER
777 S. FIFTH ST.
LANDER, WY 82520
Tel. +1-307-332-5976
e-mail: netofgems@
rocketmail.com



WALES

JANET EDWARDS
5 HAFAN Y DORLAN
LLANRHAEAADR YM
MOCHNANT
VIA OSWESTRY SY10 0LW
Tel. +44-1691-780829
e-mail: j_edwards_eagle@
yahoo.co.uk

ZAMBIA

CHILIMBA HAMAVHWA
CHAINAMA COLLEGE OF
HEALTH SCIENCES
P.O. BOX 33991
LUSAKA
Tel. +260-283-483,
+260-1-283-977,
+260-96-758-193 (cell)



BARBARA BORING



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
January 15-17/16	Perth, Western Australia, Australia	◇ Chuck Esser	Liz Wright lizw@inet.net.au	Allies to Young People (includes Family Work)
January 16-17/16	near Helsinki, Finland	◇ Kaisli Syrjänen	Eeva Hämäläinen. Tel. +358-40-5579046. eeva.hinen@gmail.com	International Finnish Liberation
January 22-24/16	Sydney, New South Wales, Australia	◇ Chuck Esser	Lyndall Katz. Tel. +61 410 531 243. lyndallk@gmail.com	Family Workshop
January 29-31/16	Hampton, Georgia, USA (near Atlanta)	◇ Cornelia Cho	Ruthie Pumphrey. Tel. +1-678-643-9652. ruthieap@bellsouth.net	People of the Global Majority Eliminating Racism, primarily for Southeastern USA
January 29-31/16	Hampton, Georgia, USA (near Atlanta)	● Dvora Slavin	Barbara Larsen. Tel. +1-770-331-1533. barbaralarsen@me.com	Eliminating White Racism, for Southeastern USA
February 19-21/16	Los Angeles, California, USA	● Cherie Brown	Randi Wolfe. Tel. +1-707-356-8010. randiwolfe@gmail.com	Jewish Leaders, for West Coast USA
March 3-6/16	Wallingford, Pennsylvania, USA (near Philadelphia)	◇ Alysia Tate	Hao-Li Loh. tai_loh@msn.com	Area Reference Persons of the Global Majority
March 4-6/16	Wisconsin, USA	◇ Dvora Slavin	Marian Fredal. Tel. +1-608-658-5272. mhfredal@wisc.edu	Eliminating White Racism, for Wisconsin & Illinois, USA
March 10-13/16	Warsaw, Poland	◇ Diane Baiser	Susanne Langer. susannelanger44@gmail.com	Contemporary Women's Issues, for Central & Eastern Europe, Israel, & non-native English-speaking European countries
March 11-13/16	near Philadelphia, Pennsylvania, USA	◇ "Jeanne D'Arc" & "Bill Dry"	"Laura Secord." laurasecord2@yahoo.ca	Lesbian, Gay, Bisexual, Transgender, Queer, & Formerly Family Workers
March 18-20/16	St. Paul, Minnesota, USA	◇ Cherie Brown	Judy Tiisen. Tel. +1-651-491-3881. judytiisen@gmail.com	Jewish Liberation, for Midwest USA
March 18-20/16	Wallingford, Pennsylvania, USA (near Philadelphia)	● Janet Foner	Rachel Noble. Tel. +1-971-212-5768. rocoble@msn.com	International "Mental Health" Liberation for ILRPs/ICRPs/RRPs (Leaders 3/17-18)
May 18-20/16	Jefferson, Maine, USA	◇ Beth Edmonds	Bonnie Tomash. btomash@msad54.org	Women's Liberation, for Québec & New Brunswick, Canada, & Maine, New Hampshire, & Vermont, USA
April 14-17/16	Warwick, New York, USA	◇ Diane Baiser assisted by Azi Khallil	Rachel Landsberg. landsrachs@yahoo.com	Jewish Women, for East Coast North America
April 15-17/16	central Manchester, England	◇ Joanne Bray	Sheena Mooney. sheenemooney@yahoo.com	Catholic Liberation, for United Kingdom plus Ireland
May 5-8/16	Location to be announced	◇ Barbara Love & Tim Jackins		Wygellian Black Liberation & Community Development (BLCD)
May 12-15/16	Denmark	◇ Jo Saunders	Matilde Maribo Kohler. matildemk@gmail.com	European Owning Class
May 13-15/16	Becket, Massachusetts, USA	◇ Beth Edmonds	Beth Bannister. Tel. +1-607-227-9532. beth.bannister@yahoo.com	Raised Rural (for people raised rurally & in small towns)
May 27-29/16	London, England	● Marsha Saxton	David Ruebain. Tel. +44 7778 134271. davidruebain@hotmail.com	Disability Liberation for Everyone, for Great Britain
May 27-30/16	near Philadelphia, Pennsylvania, USA	◇ Seán Ruth	Leslie Kausch. Tel. +1-336-509-3680. singonki@gmail.com	Middle-Class Liberation for Eastern North America
May 27-30/16	Northern California, USA	◇ Tim Jackins	Mary Ruth Gross. Tel. +1-510-243-5934. maryruthgross@gmail.com	Teachers & Leaders, for the Northern California Regions
June 3-5/16	near Philadelphia, Pennsylvania, USA	◇ Janet Foner	Bob Ketcham. Tel. +1-610-932-8719. rketcham@udel.edu	Ex-Psychiatric Inmate Leaders, for East Coast USA
June 3-5/16	Rindge, New Hampshire, USA	● Pam Geyer	Virginia Fulton. Tel. +1-860-428-2470. vmfulton@earthlink.net	Elders' Liberation, for Québec & Ontario, Canada, & Maine, New Hampshire, Vermont, Connecticut, Massachusetts, Rhode Island, & Eastern New York State, USA
June 10-12/16	Kent, England	● Cherie Brown	Stella Mason. Tel. +44 208 392 0605. stellamason@blueyonder.co.uk	Jewish Liberation, for Wales, Cornwall, Scotland, Mainland Europe, & England (Leaders June 9)
June 10-12/16	Kent, England	● Dorann van Heeswyk	Amanda Harrington. Tel. +441509 416348. amanda@harringtonyoung.co.uk	Allies to Jews, for Wales, Cornwall, Scotland, & England (Leaders June 9)

continued . . .



HJ

WORKSHOPS

... continued

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
June 10-12/16	Los Angeles area, California, USA	✧ Julian Weissglass	Jennifer Ramos, ucrjennifer@gmail.com	Wide World Change/ Care of the Environment for West Coast North America
June 16-19/16	Northern California, USA	✧ Diane Baiser & Dan Nickerson	Randi Wolfe, Tel. +1-707-356-8010, randiwolfe@gmail.com	Working-Class Women's Liberation for West Coast North America
June 17-19/16	Hancock, New Hampshire, USA	✧ Emily Feinstein	Deirdre Haynie, deirdrehaynie@gmail.com	Reclaiming Creativity & Artist Liberation, for Vermont, New Hampshire, Maine, western Massachusetts, & Albany, New York, & Connecticut, USA, & Quebec, Canada
June 24-26/16	Malmö, Sweden	✧ Azi Khalili	Sujata Maini, sujata.maini@gmail.com	South, Central, & West Asians, for Europe
June 24-26/16	near Asheville, North Carolina, USA	● Janet Foner	Joan MacKenzie, Tel. +1-828-606-8470, joanmac@bellsouth.net	"Mental Health" Liberation for Everyone for North & South Carolina, & Tennessee, USA
July 13-17/16	East Coast North America	✧ Alysia Tate		BLCD, for East Coast North America
July 15-17/16	near Denver, Colorado, USA	✧ Cherie Brown	Julie Fox-Rubin, Tel. +1-970-319-1744, julie@foxrubin.com	Jewish Liberation, for Southwest USA
July 21-24/16	West Coast North America	✧ Olivia Vincenti		BLCD, for West Coast North America
July 28-31/16	Midwest North America	✧ Cliff Jones		BLCD, for Midwest North America
July 28-31/16	Sydney, New South Wales, Australia	✧ Diane Baiser	Lyndall Katz, Tel. +61 410 531 243, lyndalk@gmail.com	Contemporary Women's Issues, for Australia, New Zealand, Mainland China, Japan, Taiwan, Thailand, & Korea
July 29- August 2/16	Northeastern USA	✧ Russ Vernon-Jones	Eileen Nemzer, Tel. +1-905-881-5827, nemzer@gmail.com	Educational Change
August 3-7/16	Berkeley, California, USA	✧ Tim Jackins	Jan Yoshwara, Tel. +1-360-951-5852, jyoshwara@gmail.com	Asian Liberation, for North America
September 15-18/16	East Coast USA	✧ Diane Baiser & "Jeanne D'Arc"	"Aliza Maggid", Tel. +1-617-921-8664	Women's Liberation & Lesbian Liberation, for North America
September 23-25/16	Location to be announced	✧ Marya Axner & Cherie Brown	Wendy Ganz, wjganz@aol.com	International Jewish Parents
October 6-9/16	Trinidad	✧ Barbara Love		BLCD, for the Caribbean
October 13-16/16	outside of Philadelphia, Pennsylvania, USA	✧ Feia Barclift, Teresa Enrico, & Chuck Esser	Alix Webb, alixmw@gmail.com	People of the Global Majority Family Workers, for East Coast North America
October 21-23/16	Los Angeles, California, USA	✧ Pam Geyer	Mary-Lynn Hughes, Tel. +1-323-313-4432, marylinhughes@gmail.com	Elders' Liberation, for Southern California, USA
October 26-30/16	Europe	✧ Feia Barclift		BLCD, for Europe
October 28-30/16	near St. Louis, Missouri, USA	✧ Tim Jackins	Russell Vanecek, Tel. +1-314-249-5089, redvan71@gmail.com	Men, for Midwest USA
November 4-7/16	West Coast North America	✧ Dan Nickerson, Gwen Brown, Sean Ruth, & Jo Saunders	Mary Ruth Gross, Tel. +1-510-243-5934, maryruthgross@gmail.com	Working Together to End Classism, for Western & Central North America
November 10-13/16	Chevy Chase, Maryland, USA	✧ Dan Nickerson, Gwen Brown, Sean Ruth, & Jo Saunders	Leslie Kausch, Tel. +1-336-509-3680, singonki@gmail.com	Working Together to End Classism, for Eastern North America
December 2-4/16	Chicago, Illinois, USA	✧ Alysia Tate	Russell Vanecek, Tel. +1-314-249-5089, redvan71@gmail.com	ARPS, Midwest/South USA
December 2-4/16	Los Angeles, California, USA	✧ Emily Feinstein	Sarah Leddy, Tel. +1-323-350-2509, dancetheater.cma@gmail.com	Artists' Liberation, for Southern & Mid-Coastal California, USA
February 2-5/17	East Coast USA	✧ Joanne Bray & Diane Baiser	Mary Ruth Gross, Tel. +1-510-243-5934, maryruthgross@gmail.com	International Women's Liberation for Catholic Women
March 9-12/17	near Copenhagen, Denmark	● Diane Baiser	Trine Maribo Carstensen, trinemc@msn.com	Women, for Denmark, Norway, Sweden, West, Poland, Frisland, the Netherlands, & Germany
April 21-23/17	West Coast North America	✧ Diane Baiser	Randi Wolfe, Tel. +1-707-356-8010, randiwolfe@gmail.com	Jewish Women's Liberation for West Coast North America
April 28-30/17	Boston, Massachusetts or New York City, New York, USA	✧ Emily Feinstein	Hannah Goodwin, hrgoodwin@comcast.net	Artist Leaders, for East Coast USA
July 13-17/17	East Coast North America	✧ Leader to be announced		BLCD, for East Coast North America
July 20-23/17	West Coast North America	✧ Leader to be announced		BLCD, for West Coast North America
July 27-30/17	Midwest North America	✧ Leader to be announced		BLCD, for Midwest North America
October 5-8/17	Caribbean	✧ Leader to be announced		BLCD, for the Caribbean
October 19-22/17	Los Angeles, California, USA	✧ Tim Jackins	Randi Wolfe, Tel. +1-707-356-8010, randiwolfe@gmail.com	Teachers & Leaders, for Southern California, USA

For a list of the 2016-2017 Pre-World and World Conferences, see page 54.

Index to the January 2016 *Present Time*

- Africa:** South Sudan, 39; Kenya, 47-49, 59; Ghana, 50; Gulu, Uganda, 51-52; Nigeria, 52-53
- African-heritage people/Black people:** and care of the environment, 13-14; BLCD, 27-29
- Age-related oppression:** challenging it, 78; intergenerational movie-going, 83
- Allies:** to African-heritage people, 27-29; to teenagers, 42-43, 65; to young people and young adults, 78; to large women, 79-81
- Birth workers:** information coordinator for, 73
- Catholic:** and care of the environment, 22-23; and Pope Francis's visit, 23
- Change:** making bigger, 3-5; and connection, 17-18; is possible, 26
- Class oppression/classism:** working-class voices in the environmental movement, 19-21; a workshop on, 74-75; classism must go, 76
- Climate change:** Sustaining All Life in Paris, 7-12; and Indigenous people, 15
- Closeness/connection:** and leadership, 17-18; knowing each other more fully, 40-41
- Co-Counseling/counseling:** and hope, 30-31; writing and hard feelings, 32; the fundamentals of, 33-37; in South Sudan, 39; and knowing each other more fully, 40-41; anti-discharge patterns, 44; on anesthesia and surgery, 44; on events in Israel/Palestine, 55; experience with, in Kenya, 57, 59
- Community (RC):** building, in Africa, 39, 47-53, 59
- Decision:** and making bigger changes, 4-5
- Discharge/discharging:** about hope, 30-31; writing and hard feelings, 32; the fundamentals of Co-Counseling, 33-37; anti-discharge patterns, 44
- Distress:** in the way of making big changes, 3-5; isolation, 17-18; pushing through it to write, 32
- Education (higher):** and the collapsing society, 26
- Elders:** a new day for, 68
- Environment (care of):** and the need for bigger changes, 3-5; Sustaining All Life in Paris, 7-12; and ending racism, 12-15; and Indigenous people, 15; and connection and leadership, 17-18; working-class voices in, 19-21; and Catholics, 22-23; and Jews, 25
- Fundraising:** for BLCD, 27-29
- Gay and Bisexual men:** including in men's work, 71-72
- Ghana:** stronger Communities in, 50
- Goals:** importance of, 14
- Health:** anesthesia and surgery, 44
- Hebrew:** articles in, 24, 55
- Hope:** regaining, 30-31; overcoming hopelessness, 32; challenging defeat, 44
- Immigrants:** liberation of, 67
- India:** workshop in, 53
- Indigenous people:** and care of the environment, 15
- Intelligence/thinking:** intelligence taking charge, 16; and loving, 33
- Isolation:** ending, 17-18; as RCers, 40-41; breaking through, 45
- Israel:** recent events in, 25; counseling Jews on events in, 55; Cherie Brown in, 73
- Jackins, Harvey:** 14, 16, 23, 26, 29, 33-37, 38, 43, 44, 45, 48, 52, 62, 65, 70, 76, 81
- Jackins, Tim:** 3-5, 40-41
- Jews:** and care of the environment, 25; counseling on events in Israel/Palestine, 55; Cherie Brown in Jerusalem, 73
- Kenya:** workshop in, 47-49; people's experience in RC, 57, 59
- Large women:** and female allies workshop, 79-81
- Latinos/as:** making use of Pope Francis's visit, 23
- Leadership:** making bigger changes, 3-5; Sustaining All Life in Paris, 7-12; by people of the global majority, in care of the environment, 13-14; by Indigenous people, in care of the environment, 15; and connection, 17-18; working-class, in care of the environment, 19-21; Catholic, in care of the environment, 23; in South Sudan, 39; in Kenya, 47-49, 57, 59; in Ghana, 50; in Uganda, 51-52; in Nigeria, 52-53
- Liberation** (see Oppression/liberation)
- Listening:** Sustaining All Life in Paris, 7-12; and the fundamentals of Co-Counseling, 33-37
- Men:** a man leading on women's liberation, 61; including Gay and Bisexual men in men's work, 71-72; ending sexism being for men, too, 77
- Musicians:** liberation of, 66
- Native people** (see Indigenous people)
- Nigeria:** RC in, 52-53
- No Limits for Women:** female first, 69-70
- Oppression/liberation:** of Jews, 25, 55, 73; of young people, 42-43, 58; of females, 60, 61, 69-70, 76-77, 79-81; of musicians, 66; of immigrants, 67; of elders, 68; no unimportant oppression, 70; of Gay and Bisexual men, 71-72; class, 74-75, 76; age-related, 78; of large women, 79-81
- Parents:** fighting for my teenage son, 42-43; deciding to have (or not have) children, 82
- People of the global majority:** and care of the environment, 7-12, 13-15
- Play:** importance of, 81
- Poems/songs/rhymes:** 20, 38, 68
- Present Time:** appreciating, 84
- Racism (ending):** Sustaining All Life in Paris, 7-11; tools for ending racism (SAL handout), 12; and the environmental movement, 12-15; fundraising for BLCD, 27-29; winners in ending racism, 65
- Sexism:** affects all our relationships, 60; a man leading on women's liberation, 61; female first, 69-70; men ending, 77; and large women, 80
- Society:** collapsing, and making bigger changes, 3-5; and connection and leadership, 17-18; and higher education, 26; the functioning of the future, 29
- Sudan:** applying RC in South Sudan, 39
- Sustaining All Life:** in Paris, 7-12; using, to build a local RC Community, 62
- Teaching/communicating RC:** Sustaining All Life in Paris, 7-12; while fundraising for BLCD, 27-29; in South Sudan, 39; in Kenya, 47-49, 59; discussions of theory, 48; in Ghana, 50; in Uganda, 51-52; as counselor, 52; in Nigeria, 52-53; using Sustaining All Life for, 62; all manner of people becoming RC teachers, 62
- Theory (RC):** goals, 14; full responsibility, 23; accidental discovery of RC, 38; living every moment well, 43; anti-discharge patterns, 44; paying attention to the client, 45; discussions of, 48; communication of important ideas, 58; importance of play, 81
- Uganda:** RC in, 51-52
- War:** ending war workshops, 56
- Wide world changing:** making bigger changes, 3-5; Sustaining All Life in Paris, 7-12; led by people of the global majority, 13-14; led by Indigenous people, 15; intelligence taking charge, 16; and connections and leadership, 17-18; and working-class voices, 19-21; and Catholics, 22-23; and Jews, 25; fundraising for BLCD, 27-28; communication of important ideas, 58; all humanity having the same goals, 65
- Women:** female first, 69-70; after Beijing+20, 76-77; large women and female allies, 79-81
- Working class:** in the environmental movement, 19-21; ending classism, 74-76
- Workshops:** in Kenya, 47-49; in Ghana, 50; in Uganda, 51-52; in Nigeria, 52-53; in India, 53; on ending war, 56; thinking about young people at, 58; for teenagers and allies, 65; on class, 74-75; large women and female allies, 79-81
- Writing:** for liberation, 32
- Young adults:** workshop in Kenya, 49; challenging age-related oppression, 78
- Young people/children:** fighting for my teenage son, 42-43; thinking about, at Community workshops, 58; winning against racism, 65; challenging age-related oppression, 78; deciding to have (or not have) children, 82

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, hurt, loss, pain, anger, embarrassment, etc.), which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, etc.). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," etc.) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others and 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.rc.org>.



MARKKU KETTUNEN

Present Time
719 2nd Avenue North
Seattle, Washington 98109
USA



Printed on recycled paper using soy-based ink