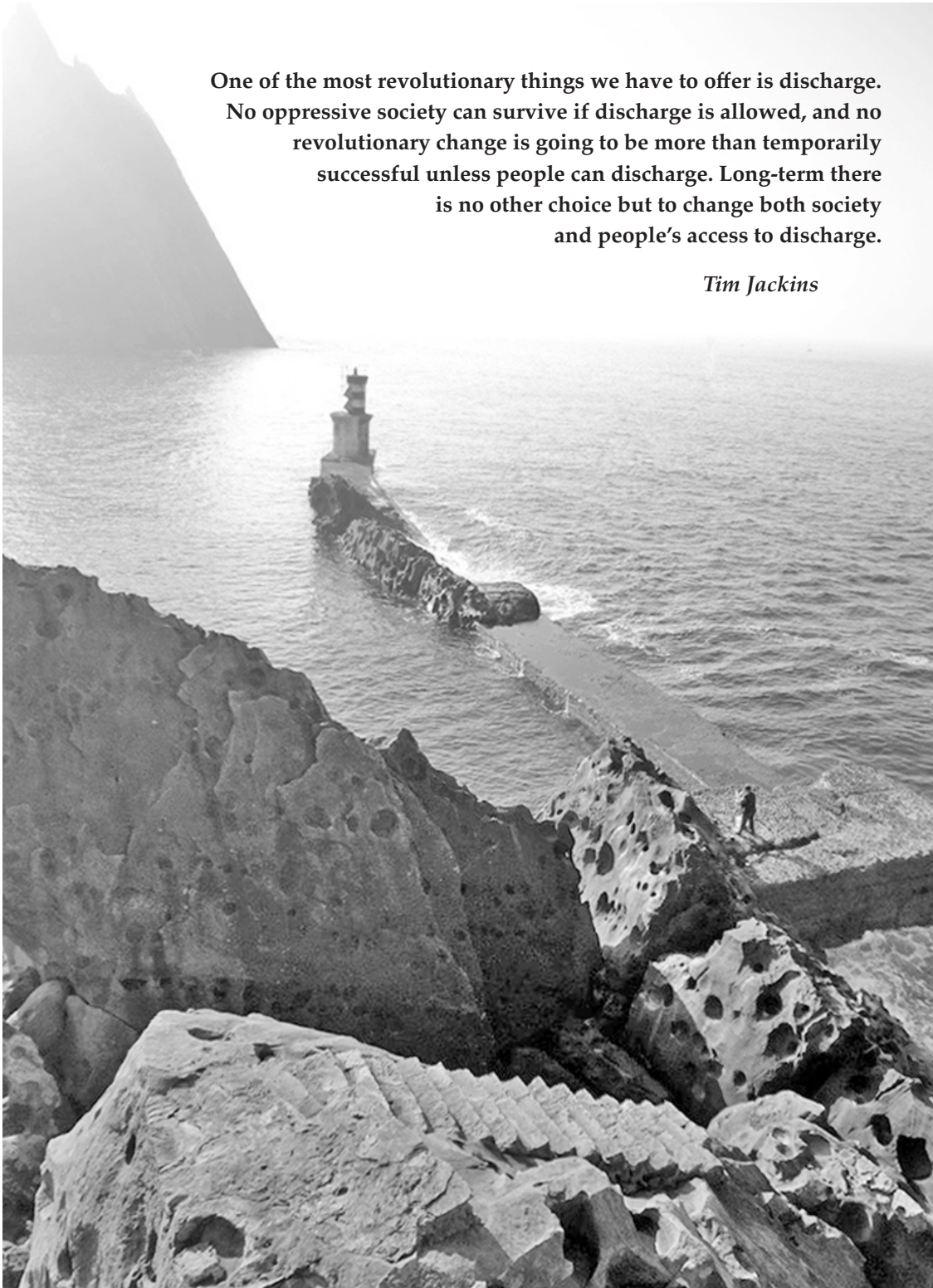


One of the most revolutionary things we have to offer is discharge.  
No oppressive society can survive if discharge is allowed, and no  
revolutionary change is going to be more than temporarily  
successful unless people can discharge. Long-term there  
is no other choice but to change both society  
and people's access to discharge.

*Tim Jackins*



In this *Present Time* you can read about preparing to transform society, working on “unbearable” distress, and standing up to racism and anti-Semitism. You can hear from immigrants of the Global Majority and learn how people are teaching RC in Uganda and South Sudan. And much more.

People would like to know what you are doing and thinking. For the July *Present Time*, please send us your articles and poems by May 21. Changes to the back-pages lists need to reach us by May 29.

Lisa Kauffman, editor

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## “What African Americans Want from White Allies”

*I did a talk yesterday at the Unitarian church. They had e-mailed me a few weeks before and asked me to do one hour on “What African Americans Want from White Allies.”*

*The audience was primarily white people who are liberal and members of the Unitarian congregation. The first speaker was a young Black woman in her twenties, Raven Cook. She has taken my fundamentals class and teaches Black history to white people at the Omni Center for Peace and Justice. She did a great job. I spoke next. There was a reporter there from the local newspaper, and a photographer, and there is an article in the paper about it.*

*Really exciting for me was the overwhelming response from the audience. Many people wanted to start a group at the church to work on their racism. The minister asked me if I would come and speak to the congregation on a Sunday morning, and I agreed to do it. I had about eight copies of Barbara Love’s new*

*pamphlet,\* and they went like hotcakes [went very fast]. Many people are waiting for me to get more.*

*Below is my talk:*

### **Sto(m)p Racism: What African Americans Want from White Allies**

Good morning. I first want to thank you for inviting me. Racism is a huge struggle for all of us. It is a struggle that none of us created and that causes us all to suffer to varying degrees. I am assuming today that you want me to be frank with you about what it means to be an ally. I make that assumption because I can see it on you and because you are here; you want to change this. I believe you suffer a great deal already with guilt and shame about racism, and my goal is not to cause you further suffering.

---

\* *Understanding and Healing the Effects of Internalized Racism: Strategies for Black Liberation*, by Barbara Love, the RC International Liberation Reference Person for African Heritage People (available from Rational Island Publishers)

What I will be doing, in a very limited amount of time, is giving you a perspective on your role in the perpetuation of racism and a way out of it. I can’t really tell you what Black people want from you as allies, but it was a catchy title, and I’m glad it got you here. There’s a bit of a stereotype in that title, as you probably know.

But I want to back up for a minute and get to know you a little bit better. You know a few things about me. This will be somewhat participatory so it will help me to know who you are. Let’s take a minute for you to tell me three things: (1) your name, (2) one thing you like about who you are, and (3) why you came.

*(People answer the questions.)*

So welcome! And thanks for coming! There may be things I say today that will cause you to have some feelings. Now that I know you better, I think I can ask you to do this: I want you to monitor yourself for

*continued . . .*



KIRSTEN JOHNSON



MACHU PICCHU, PERU • DIANE SHISK

... continued

me. While giving me your full attention, I want you also to be noticing your feelings about what I'm saying. Here is what I would like: Just raise your hand in the air when you notice a feeling in you. Do you think you could do that? (Anyone having any feelings right now?) We'll practice a bit. Here is what will happen: You will raise your hand, and I will stop for a bit. I will ask each of you to grab a partner, and you will talk to each other for a minute.

I'm going to require a few ground rules though. The first has to do with confidentiality. Can you agree that you will not repeat what your partner says? Not even to them? Good. The next thing is that while your partner is talking, you will just listen and not chime in [add something]. Okay? And the third thing is that as you talk you will try to let your feelings surface, not try to hide them or choke them back. Fair enough? I call this a "mini-session." Let's try it. Do you have a partner? Decide who will speak first, and who will listen first. You will each talk for three minutes, and I will monitor the time. Your topic right now is any

feelings that have surfaced for you during Raven's presentation, and mine so far.

*(mini-session)*

How was that for you? Was it difficult? You did great!

I believe I can count on you [rely on you] to do this—to just raise your hand when you can tell [notice] that you are having an emotional response. But I am going to be monitoring, too. When it looks to me like someone in the room is moved by something, I will call for a mini-session. You don't have to talk to the same person each time. In fact, I think it will be more fun and more useful if you don't, if you switch around.

Let me go back to the stereotype for a minute. I think you would agree that each of you is unique. There is no one exactly like you in all the world. That is something amazing and miraculous about you! You are like snowflakes. There are no two snowflakes alike. Did you know that?

I once saw a cartoon in which during a snowy day two snowflakes were talking about the people who were out in the snow. One snowflake said to the other, "Just look at them. There are no two of them exactly alike."

That is true about us all. If you got all the Black folk together, even just those of us in Fayetteville, we would probably never come to consensus on what we want from you. So I won't try to answer that for all Black people. What I will try to do is to tell you what we don't want. And I have to admit that this is only my perspective. I can't speak for everyone, but I believe this is something you want to know, and I believe it will enhance your efforts as an ally.

My great-great-grandmother, Marie Morgan, was the result of a rape on a plantation in New Orleans (Louisiana, USA). Her mother was enslaved there. Her father was Jean LaPiere, the plantation owner. Our ancestors were kidnapped from their homeland, ripped away from their people and their cultures, forced into slavery, beaten, raped, tortured and worked to death, their children taken from them and sold, by your ancestors. It is a little bit difficult for us to fully trust you.

I am calling for a mini-session right now. Find your partner. I will call time. Three minutes each.

*(mini-session)*

We want to trust you, because we are stuck here. We have to make the best of it, right? So we want to trust you. What makes that difficult is an attitude you carry and that you can't hide, no matter how hard you try. I am being frank and honest with you, because there is no way you can ever know the mistakes you make unless someone like me has the courage to tell you. I offer this as a gift to you, not as a criticism.

There is a reason that we don't speak up to you about things like this and a reason that it takes courage to do so. One of the ways that we African-heritage folk have been socialized is to take care of white people. We do it in very subtle ways that you probably never notice. In truth, most of us don't notice it ourselves, because it has become second nature to us. We smile and agree when we think something you just said was stupid. We bear insults, slights, and being ignored. We notice your white privilege when you take the best seating, the most comfortable accommodations, and so on, and we try not to show our feelings about it. We just go on, but we go back to our safety with Black friends and families and we shake our heads and say, "White people!"

When this caretaking was new to us, it was installed under the threat of death. It was made clear to us in no uncertain terms that we would take care of white people in every possible way or that we would be whipped and/or lynched. We learned that lesson well, and we taught it to our children. All Black parents, even today, have that moment when they must sit down with their sons and daughters and explain their relationships to white people, how to stay alive in this world. My precious son is autistic. He often misses the subtleties in life. It was a challenge for me when he was sixteen to explain to him that everything he had been taught was a lie. The police are not there to protect you. They are there to protect white people from you. Please do not turn to them for help.

So we are stoic with you. We experience you in ways that we never mention to you. Don't think we never mention it—it is just not to you. We have these talks among

ourselves, where it feels safe. But there is a way that it still feels life threatening to us to have a voice in this world, to challenge your actions in even the smallest ways. It throws us back two hundred years when we were silenced with the whip and the noose, and we can no longer think—we can only hope to survive it. So this is what bravery looks like. It looks like Raven, and it looks like me.

It is very brave of *you*, also, to reach out across the racial divide and to try to mend the horrific wound that this country's history has created. I applaud your bravery and your courage. And yet, it often doesn't go well, does it? The difficulty is that attitude I spoke about. You probably don't see it, but it is glaring to us. I'll describe it, and I'll tell you what to do about it.

The attitude is condescension. It is some degree of a missionary stance. It is a reaching down. I think you don't mean for it to be there, and you try very hard sometimes to take an egalitarian stance. The problem is that you didn't choose it. It was handed to you. Your precious parents were steeped in racism. Your lovely ministers, teachers, scout leaders taught you good values, good manners, and proper grooming, and along with it they handed you things like Manifest Destiny, "the white man's burden," the Doctrine of Discovery. Racism is sprinkled between the lines of your Bibles. It can be found throughout your dictionaries. It is a part of your fairy tales. It is deeply woven into the English language. Racism and white supremacy were sprinkled on your cornflakes every morning. You still carry them. They are the air you breathe. They are what feels normal to you. And they are the reason that when a Person of the Global Majority speaks up and points them out, it sounds like they just misun-

derstood something that was done or said, they are too sensitive, they are overreacting. Or they are uppity [presumptuously arrogant], not staying in their place.

You have made different choices from the ones your parents made. You have taken a higher road. That is commendable and you can be pleased with yourselves. But what happened to all that you were taught to believe about who you are as a white person and your place in the world? And how do you reconcile yourselves to the fact that this status is reinforced all day, every day, in magazines, newspapers, billboards, the news, constant police brutality?

What you have had to do is to pack that conditioning away, to push it deep inside you where you don't have to confront it and it can no longer guide your lives and your behavior. That has been the best you could do, and it has helped. But the racism is still there, deeply buried and hidden away, only to surprise you when it surfaces.

You function on top of it. You act it out unawares every day. You surprise yourself when you hear that racial slur come out of your mouth when a Black person runs a light [drives through a red light] and

*continued . . .*



LEE CROWE

## WIDE WORLD CHANGING

... continued

you have to slam on your brakes. You are surprised at yourself when you clutch your purse a little tighter and move to the other side of the street, because it is getting dark and the person walking toward you is a Black man. You are surprised at your urge to lock your car doors when you're driving through a Black neighborhood. You wonder, "Where did that come from? That's not who I am or what I believe." That is the conditioning that has been tucked away.

And how do I know this about you? Because I know it about myself. This is what racism has done to us. It has taught us to believe things we know are not true about ourselves and each other. It has caused us to act on ideas that we no longer believe but that still guide our lives in strange and unthinking ways. For us who are African heritage, it is called "internalized racism." It is what has been hammered into us so consistently, and for so long, that we have come to believe it about ourselves and about each other.

(mini-session)

We all know what those beliefs are. We were all taught them, not just you. We were taught them, too—about ourselves. Black people are dirty. We are dishonest. We are lazy. We have low morals. We are ugly. We are stupid. We are over-sexed. You have all heard the expression. "Once you go Black, you will never go back." The truth is, I never heard that expression until a white person told it to me.

Those lies about our people are designed to keep us small, invisible, and powerless. They are designed for you to enforce that position on us. We enforce it upon ourselves now, because we have come to believe that we are those things.

It requires courage for me and for Raven, women of African heritage, to stand before you and to share our minds, because we are bucking hundreds of years of violent conditioning that screams at us to keep our mouths shut, to be good in the kitchen and good in the bedroom. I was taught that I am not smart. I have worked hard to heal the hurts this society has placed on my mind about who I am. But I still struggle with that conditioning. In the meantime, I have to take it on faith that it is my mind that is needed in the world, that you will never be able to find answers by swimming in the world you have come to see as normal, the world that excludes my intelligence.

I brought with me a stack of booklets that are essential tools in understanding the hurts of racism on people of African heritage and that I believe are essential reading for anyone who truly wants to be an effective ally. They are \$3.00 each, and I encourage you to take one home with you and read it. You may need to read it with someone, so that you can shake and cry.

This is the work we all have to do, to unearth and heal the misinformation we have taken in unexamined and allowed to unawarably guide our interactions.



ANTHONY "T" MAES

It is what has led to the attitude you bring to relationships with us that erodes trust. But I have good news. It can be healed. One of the well-known expressions of Louise Hay is "What you can't feel, you can't heal." We have to bring all that buried ugliness back to the surface where you can face it, wrestle with it, grieve, shake, and cry.

Racism should be in the DSM-5. "Mental health" professionals are required to own the *Diagnostic and Statistical Manual of Mental Disorders*, from which they diagnose "mental illness." Racism should be in there. It is a mental condition that infects us all, and erodes our relationships.

What we have been doing together, the mini-session, is a simple healing process. It is simple, and it is very difficult. We have to do it on a larger scale, a "maxi-session"—not just occasionally, but systematically. We have to face our racism. In order to come to our relationships clean and unhampered by past hurts, we have to make a commitment to set up an ongoing relationship like this in which we commit to each other to do this work. And you have to do this work together, not with us. We are not in shape [in a condition] to listen to how you have been hurt by racism.

This work requires at least an hour each week, every week, telling our stories, allowing ourselves to cry out our grief, and to shake about our fears, and to rage about our anger, and even to laugh about our embarrassments and humiliation. Making that commitment to each other will be the bravest thing you have ever done, and it will change your life in ways you cannot imagine. If you make that choice, let me know. I have my cards here. Call me, and I can help.



MATT WEATHERFORD

Every one of you in this room has a memory; it may be buried, but it is there. There was that day that you brought your friend home and your parent said, "No, they cannot come into our house," or "No, they cannot come to your sleep-over or your party." And your heart was broken. You fought hard to hold on to us, and at some point you lost that battle. You had to let us go. It may have been the time that they said, "You cannot date him or her." Any of those things would have broken your heart. Every time that you had to turn away from someone and go on without them, you also gave up a piece of who you are. As your world became smaller and more insular, you became smaller too. This work of being an ally is not for us, it is for you. You have to get yourselves back, and then you can come to us, whole and without guilt and shame.

This is the work, and until we can create an environment for ourselves where we can clean this up, we are not able to ally with anyone in an effective way.

You are deeply hurt by racism. Racism has cut you off from the majority of the people on the planet earth. The planet is mostly populated by people of color. Racism gives you a very narrow perspective on the world. And the doctrine of white supremacy convinces you that your perspective is correct. Your friends, your relatives, your organizations look like you. They see the world through the same lens, and this makes you a squirrel in a cage, making the same mistakes over and over because your perspective is too narrow.

Racism makes you hate yourselves because of the awareness that you benefit daily from the efforts of our ancestors and you participate daily in a system that perpetuates that oppression for the sake of comfort and wealth.

Racism separates you from other white people, because the only way you can comfort yourselves about it is to notice those white people who are more blatantly racist than you

are and to hate them for their racism. I promise you, it is in all of us.

Racism has warped your perception of who you are.

I want to tell you what it means to be a human being. You may check this out simply by looking at a new human, a baby, uninfected by racism, and sexism, and classism, and all the others. But because we don't have a baby to check out, I will lay it out for you. This is a description of you, who lies beneath the rubble of oppressions the world has handed you.

Every undamaged human being is brilliant. That means you are able to know anything that is knowable. That is how smart you are. Every human undamaged by oppression is one hundred percent good, inside and out. This is what it means to be human. Each of us is deeply in love with all the rest of us. We don't really want to go on without each other. Beneath the hurts we are powerful beyond belief. We were born able to dream big dreams and to make those dreams come true. And our dreams have become small.

I am challenging you to get yourselves back, to clean up the packed-away unaware hurts that have left you disappointed, discouraged, and timid. I challenge you to make a pact with someone that you will do this work together. You will commit to each other's humanness. You will create together a safe space, a little respite from the world, in which to find yourselves again.

I still say I can't speak for all Black people, but I believe that in our hearts we all want you, and we want you whole, unashamed and openhearted.

*Dorothy Marcy*  
Fayetteville, Arkansas, USA



## Samen werken aan het beëindigen van racisme in Nederland

Met onze leidersklas hebben we op initiatief van Marlene Melfor, onze leider van Afrikaanse afkomst, besloten een luisterproject uit te voeren tijdens een gemeenteraadsvergadering waarin de figuur van Zwarte Piet werd besproken. Als counselors menen we op verschillende manieren een bijdrage te kunnen leveren aan het beëindigen van racistische tradities in Nederland. Daarom wilden we graag van de gelegenheid gebruik maken om twee vrouwelijke politici, die een discussie over de figuur van Zwarte Piet hadden aangevraagd, ondersteunen door met veel aandacht te luisteren en contact te maken met andere aanwezigen.



MARC GOLDRING

### HET NEDERLANDSE SINTERKLAASFEEST

In Nederland laait de discussie rondom Zwarte Piet al enige jaren steeds heftiger op. Op 5 december wordt in Nederland een traditioneel kinderfeest gevierd. Kinderen krijgen kadootjes van de witte goedheiligman Sinterklaas die daarbij geassisteerd wordt door een of meerdere Zwarte Pieten. Zwarte Pieten zijn meestal zwart geschminkte witte mannen en vrouwen die kleding dragen die sterk doet denken aan de kleding van de door de bezittende klasse tot huisslaaf gemaakte zwarte Afrikanen tijdens de koloniale periode. Deze Zwarte Piet wordt uitgebeeld als sullig, onhandig en duidelijk inferieur aan Sinterklaas, de oude witte, wijze man. Het verhaal gaat dat Zwarte Piet door de schoorsteen kadootjes komt brengen en de overtuiging is dat dat niets met racisme te maken heeft.

Sinds mensen van Afrikaanse afkomst de laatste jaren de karikatuur van Zwarte Piet meer publiekelijk ter discussie begonnen te stellen, roept het Sinterklaasfeest bij zowel witte mensen als bij PGM veel gevoelens en spanningen op. De maatschappelijke discussie gaat over het wel of niet veranderen van het uiterlijk van Zwarte Piet. Op verschillende plekken, scholen, Tweede Kamer, gemeentes, binnen gezinnen, maatschappelijke organisaties, wordt deze discussie gevoerd en leidt veelal tot polarisatie van groepen voor en tegen de verandering van Zwarte Piet. Mensen die tegen de verandering van Zwarte Piet zijn, hechten veel waarde aan Zwarte Piet als onderdeel van een eeuwenlange

Nederlandse traditie (sinds 1828) en willen dit niet opgeven. Zij ontkennen steevast de relatie tussen de figuur Zwarte Piet en het Nederlandse slavernijverleden, waardoor voorbijgegaan wordt aan het kwetsende karakter van Zwarte Piet en daarmee ook aan de pijnlijke ervaringen die veel mensen ervaren voor en tijdens dit feest. Vooral kinderen en volwassenen van Afrikaanse afkomst worden nageroepen en uitgescholden voor Zwarte Piet.

Een deel van de mensen wil dat het uiterlijk van Zwarte Piet een niet-kwetsend karakter heeft, een ander deel wil ten koste van alles het feest met deze karikatuur behouden. De situatie op dit moment

is dat overal in Nederland waar veel PGM wonen meer wordt nagedacht, met name door scholen, over aanpassingen en deze ook steeds meer uitvoeren. Bijvoorbeeld, het uiterlijk van Zwarte Piet wordt steeds meer ontdaan van de karikaturale Afrikaanse kenmerken, zoals de zwarte schmink, oorkingen, krullenpruik en grote rode lippen. Daarnaast wordt Zwarte Piet ook ontdaan van het woord 'zwart' en minder als dom afgeschilderd en is zijn praten ontdaan van de manier waarop de inwoners uit de voormalig Nederlandse kolonie Suriname de taal van de Nederlandse onderdrukker spraken. Elk jaar schuift de discussie een stukje op en worden steeds meer mensen zich bewust van het racisme in het Nederlandse Sinterklaasfeest.

### ONS LUISTERPROJECT

Na een oproep aan de leiders- en witte steungroep in het gebied hebben zeven vrouwen zich aangemeld om mee te doen. Het was belangrijk dat we met mensen wilden zijn die ontladen hadden over racisme. We waren met een gemengde groep vrouwen (Afrikaans, Aziatisch, gemengde afkomst, wit, klasse, religie, lhbt).

De raadsbijeenkomst was open en toegankelijk voor iedereen. Voorafgaand hebben we contact gehad met de PGM ('People of the Global Majority') politica en de witte politica die dit onderwerp op de raadsagenda hadden geplaatst. We hebben hen verteld dat we als hun bondgenoten die avond aanwezig zullen zijn.

Als groep hebben we ons aangemeld om aanwezig te mogen zijn tijdens de raadsvergadering. We zijn voorafgaand aan de raadsbijeenkomst bij elkaar gekomen om te ontladen over wat we gaan doen. De bijeenkomst werd geleid door Marlene. Daarna zijn we gezamenlijk naar de vergadering gelopen. We werden hartelijk ontvangen en zijn als groep op een zichtbare plaats gaan zitten. Zowel politici als publiek bestond voornamelijk uit witte mensen.

De raadsvergadering duurde een uur en we hebben met aandacht geluisterd naar de standpunten van de verschillende partijen in deze Zwarte Piet-discussie. Na het debat bleek dat onze aandacht als groep meerdere mensen was opgevallen en wilden aanwezige politici en burgers met ons in gesprek. We gingen in twee- of drietallen uit elkaar om naar politici en aanwezige burgers te luisteren. Er ontstond tussen de aanwezige counselors een natuurlijke samenwerking om te letten op 'speaking order' (wit/zwart, man/vrouw) zodat alle stemmen aan bod kwamen. Wat opviel was dat PGM counselors vooral naar witte mensen hebben geluisterd en witte counselors naar PGM aanwezigen. De mensen maakten gretig gebruik van de aandacht. Wat verder opviel, was dat PGM zich verwonderden over de heldere aandacht van witte counselors en dat het voor witte mensen vanzelfsprekend was de aandacht te krijgen van PGM counselors.

Na afloop bleken drie PGM aanwezigen geïnteresseerd in wat HC is en wilden meer informatie. Voor de politici die het onderwerp op de agenda hadden geplaatst, was onze aanwezigheid erg voelbaar en ondersteunend. Na afloop vroegen ze of ze ons mochten bellen als het onderwerp opnieuw besproken wordt.

### WAT HEEFT HET ONS GEBRACHT?

Het luisterproject voelde voor ons verbonden. Het was een tegenspraak tegen gevoelens van isolement, angst, boosheid en machteloosheid die elk jaar bij ieder van ons en anderen opkomen als het feest weer gevierd wordt. De gevoelens konden we via het luisterproject omzetten in een krachtige samenwerking en actie. Door dit samen te doen, zijn we ons meer bewust geworden van de enorme kracht van luisteren. We hebben ook het belang ervaren van dit juist als gemengde groep samen te doen. Het bleek ook dat onze relaties stevig genoeg zijn om dit project samen uit te kunnen voeren en het heeft onze relaties met elkaar verder verdiept: de uitdaging om boven de angst uit te stijgen en je niet laten vertragen door te doen. We hebben de kracht ervaren van het luisteren en gemerkt dat het echt verschil uitmaakt voor alle aanwezigen, inclusief onszelf.



*Nirupa Shantiprekash*  
Arnhem, Nederland  
*en Nicole Kienhuis*  
Nijmegen, Nederland

*English translation of the preceding article:*

## Working Together to End Racism in the Netherlands

At the initiative of Marlene Melfor, our leader of African heritage, Co-Counselors in Arnhem and Nijmegen, the Netherlands, held a listening project at a local municipal council meeting in which the figure of Zwarte Piet (Black Pete) was being discussed. As Co-Counselors we believe we can contribute to ending racist traditions in the Netherlands. That is why we wanted to support two female politicians who had requested a discussion about the figure of Zwarte Piet.

### THE DUTCH SINTERKLAAS CELEBRATIONS

Each year on December 5, a traditional children's festivity is celebrated in the Netherlands. Children receive presents from the white noble saint Sinterklaas, who is assisted by Black Pete (Zwarte Piet). Zwarte Piet is usually a blackface white man or woman who wears clothing strongly reminiscent of that worn by the Black Africans who were made house slaves by the owning class during the colonial period. Zwarte Piet supposedly comes through the chimney to bring gifts and is por-

trayed as silly, awkward, and clearly inferior to Sinterklaas, the old white wise man.

The Sinterklaas celebrations evoke many feelings and tensions among both white people and People of the Global Majority. In recent years, people of African heritage have started to publicly question Zwarte Piet's caricature. A public debate about whether or not to change the appearance of Zwarte Piet is being conducted in schools, the House of Representatives, municipalities, families, and social organizations.

*continued . . .*

## WIDE WORLD CHANGING

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It often leads to the polarization of groups that are either for or against changing Zwarte Piet.

People who are against changing Zwarte Piet attach great value to Zwarte Piet as part of a centuries-long (since 1828) Dutch tradition. They invariably deny the relationship between the figure of Zwarte Piet and the Dutch history of slavery and thus ignore the pain that many people experience before and during the celebrations—for example, children and adults of African heritage receive catcalls [taunts] and are called “Zwarte Piet.”

Some people want the appearance of Zwarte Piet to be non-offensive. Others want, at all cost, to keep the same caricature. In areas where a lot of People of the Global Majority live, there is more thinking, especially by schools, about adjustments. For example, Zwarte Piet may be stripped of black make-up, earrings, a curly wig, big red lips, and the word “black” (zwart). He may be portrayed as less stupid and not speaking the way the inhabitants of the former Dutch colony of Surinam spoke the language of their Dutch oppressors. Each year the discussion shifts a bit, and more and more people become aware of the racism in the Dutch Sinterklaas celebrations.

### OUR LISTENING PROJECT

After an appeal to our local RC leaders and white support groups, seven women signed up to participate in the listening project. We were a mixed group—African, Asian, mixed heritage, LGBTQ, white, and of various religions and class backgrounds.

Prior to the council meeting, we had contact with the two female politicians—one a Person of the Global Majority and the other white—who had put the subject on the council agenda. We told them

that we would be present as their allies that evening.

Right before the council meeting, our group came together, led by Marlene, to discharge on what we were going to do. Then we walked to the meeting together. We were warmly received and sat down as a group in a visible place. Both the politicians and the public consisted mainly of white people.

The council meeting lasted one hour. We listened carefully to the views of the various parties in the Zwarte Piet discussion. Several people noticed our attention, and after the meeting both politicians and citizens wanted to engage with us in conversation. We split up in twos and threes to listen, paying attention to “speaking order” so that all voices were heard. Co-Counselors of the Global Majority listened mainly to white people, and white Co-Counselors listened mainly to People of the Global Majority. People eagerly used our attention. The People of the Global Majority marveled at the clear attention of the white Co-Counselors, and also how it was seen as natural for white people to get attention from

the Co-Counselors of the Global Majority.

Three attendees of the Global Majority were interested in RC and wanted more information. For the politicians who had put the subject on the agenda, our presence was tangible and supportive. Afterward they asked if they could call us if the topic were discussed again.

### WHAT THIS BROUGHT US

Doing the listening project contradicted feelings of isolation, fear, anger, and powerlessness that come up each year during the Sinterklaas festivities. We saw the importance of working together as a mixed group and deepened our relationships. We were challenged to rise above fear and to act—to not let ourselves be slowed down. We experienced the power of listening and noticed that it makes a difference for everyone, including ourselves.

*Nirupa Shantiprekash*  
Arnhem, the Netherlands  
and *Nicole Kienhuis*  
Nijmegen, the Netherlands  
*Translated from Dutch*  
by *Marek K. Wiczorek*

## Continually Moving Forward

Life is a dynamic process. Really thinking intelligently means creating, initiating. . . . Continually moving forward is part of our inherent humanness. To not do so would be wasting part of the great opportunity of our own existence. To not keep moving forward would also be failing our responsibility to the large numbers of our fellow humans who are still struggling without the information or modeling they need to escape from the misery imposed on them by the ignorance, the patterns, and the exploitation of the oppressive society.

*Harvey Jackins*  
From page 142 of “Don’t Settle for Too Little,” in *An Unbounded Future*



VENICE, ITALY • LYNDA KATZ

## Preparing to Play a Key Role in Transforming Society

From the earliest days of Re-evaluation Counseling, RCers have worked toward transforming society along with transforming people. Through our experience in the RC Communities and in the wider world, we have come to understand that no individual can be free of distress unless we transform society into a rational one. We also understand that without ending the effects of distress on human minds we will not be able to transform society. Discharge and re-evaluation are necessary for radical change. Now that we have recovered enough of our ability to care about broad and diverse groups of people, and have some understanding of the effects of a class society, we are unwilling to settle for the continuation of the class system and all of its destruction of people and the earth.

We RCers are involved in all kinds of social change, in which we have made a significant impact. Our work on liberation and oppression guides much of what we do. Harvey Jackins' pamphlet *Logical Thinking About a Future Society* remains a key piece of RC writing in this area and continues to be relevant.

The current version of class society, which dominates our planet, is crumbling due to its unworkability. We do not know how this will play out [be manifested]. Reforms could make it operable for a few more years, it could be replaced by another equally (or more) oppressive system, or it could be replaced by something more human. One of the determining factors will be which forces in society are most organized. And climate change motivates us to act as quickly as possible.

Although RCers are a relatively small group globally, it makes sense to assume and act as though RC could play a decisive role in developing the forces needed to create a more rational society. Our understanding

of discharge as the way to heal from hurts, our theory on liberation, and our organizational processes are invaluable contributions. Strengthening and building the RC Community are an important part of playing a decisive role, but alone they are not enough. We are not building the Communities quickly or widely enough to transform society with RC alone. Transforming it will require very large numbers of people building massive social movements composed primarily of people who are the majority of the world's population—Indigenous people, People of the Global Majority,\* and poor and working-class people. Co-Counselors could play an important role in the organizing, but to do so we will need to face some challenges and distresses. We want to renew a dialogue in RC about how we can do that.

### CONFUSION BETWEEN REFORM AND TRANSFORMATION

In the wide world and also in RC, people are confused about what are "reformist" perspectives and positions and what are "transformational" ones. The confusion has many sources, including

- early, almost universal distress recordings that make us feel like our existence and well-being are threatened, we are on our own [are alone], and we have very little power—all of which leave us settling for small gains;

*continued . . .*

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\* *People of the Global Majority* is the term chosen by the International Liberation Reference Persons for African-heritage people; Chicanos/Chicanas (Latinos/Latinas); Puerto Rican-heritage people; Pacific Islanders; and Southeast, East, South, Central, and West Asian-heritage people to refer to their collective group. The authors are using that term instead of the terms *people targeted by racism* or *people of color*.

## WIDE WORLD CHANGING

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- patterns we acquire from growing up in capitalism and being taught that it's the best economic system; being lied to about the history of genocide, imperialism, and colonialism and the reality we live in; being attacked, marginalized, and silenced if we go against the lies; and having our problems seen as our individual shortcomings rather than as coming from a failed system;

- "middle class" patterns that include irrationally seeking comfort, avoiding conflict, finding compromise, trusting institutions, and seeking institutional protection.

The above distresses dominate U.S. mainstream culture. Almost all of us in the United States (and more and more people globally, particularly where capitalism has existed for longer) are touched by them, regardless of our predominant class background. Given who makes up [comprises] much of the RC Communities, these distresses also dominate RC, and therefore so do the confusions about reform versus transformation.

### MORE THAN DISCHARGE NEEDED

The confusions make some of us think that we will discharge our way to a rational society. Discharge is an important part of our transformational work, but we also have to organize people to transform the structure of society. We cannot rely on liberal reforms; we must organize people toward transformational change.

Many of us are members of or work for liberal reformist organizations (such as government agencies, many non-profits, and many U.S. trade unions) and haven't fully faced that the oppressive system relies on these organizations to sustain itself. These organizations fight for reforms that can provide temporary relief to individuals, communities, or institutions, but alone they do not make long-term changes in the class system that would transform oppressive conditions for everyone. In fact, the temporary relief they provide can allow oppressive conditions to continue while giving the illusion that systemic change is happening.



JO PERRY

Fighting for reforms is a necessary part of changing society. Many reforms are needed, and we learn a lot by working for them. But we cannot see reform as the end goal. We must see it as a means to organize and educate people toward our real goal—a classless society that is human and non-exploitative.

### JOINING TOGETHER TO REPLACE THE CLASS SOCIETY

Another challenge is to connect the work on individual oppressions into a program to change all of society. The work we do in RC of discharging on oppressions in identity-based constituencies (race, sex, class, and so on) and fighting back against the oppressions is vital, and our work in wide-world identity-based struggles (the feminist movement, racial justice campaigns, movements to end class oppression, and so on) has an important impact. However, working on these issues in isolation from each other for the long term will not replace oppressive systems.

Oppressive systems use the separations among groups to keep people apart and set them against each other in competition for limited resources or positions of power. They restimulate and manipulate distress patterns like internalized oppression that make people vulnerable to victimization—leading to fighting within or between groups and preventing people from joining together to fight against the system that keeps everyone oppressed. Thus the important struggles for the liberation of constituencies need to be integrated into efforts to replace the oppressive class society.

### WHAT RCERS CAN DO

Here are a few things that we in the RC Community can do to get ourselves in shape [in a condition] to play a decisive role in the transformation of society:

#### 1. Discharge the distresses in the way of transformative action

As capitalism collapses, our early distresses about survival are always being restimulated. The system we have survived in is crumbling, and if we don't face and discharge regularly on the early distresses, we will choose what feels safe rather than deciding outside the distresses to work for transformation. To be able to choose transformation instead of liberal and reformist positions, we will need to discharge deeply and systematically on the early distresses.

As leaders we will have moments when we need to make tough choices between transformational and reformist programs. We will want to understand these

choices and why we are choosing one over the other. We can prepare ourselves by having an ongoing dialogue about reform versus transformation and what it means in practice.

Because our early distresses have made it difficult for us to let things matter to us, we also need to discharge on letting the existence of each human and each other life-form matter.

## 2. Discharge on attacks

As society collapses and our early distresses are restimulated, we are more easily manipulated into seeing others as our enemies (especially across lines of oppression). There will also be more attacks on our allies and ourselves. We need to work on whatever could get in our way of thinking through the restimulations and attacks, so that we can continue moving toward people, building alliances, and working together in transformative programs.

## 3. Study past movements

Re-evaluation Counseling theory is wonderful. There is also a lot we can learn from past attempts to create more rational societies. We should study these attempts, discharge the distresses in the way of our studying, and use what we learn to develop organizing programs for the current moment.

## 4. Build and join organizations, and build relationships

To play a decisive role in changing society, we will need many RCers who have experience organizing large numbers of people. We can find ways to organize the people around us. There is no wrong way to start. We can organize in our schools, neighborhoods, workplaces, and families; among our friends; and more.

To transform society, we will need large, powerful organizations led by poor and working-class people, Indigenous people, and People of the Global Majority. These organizations need to understand how the oppressive society functions, have a vision for a new kind of society, and be able to take bold action. We can build new organizations like this and also help existing organizations get a larger perspective and overcome confusions about the kind of change that is needed. As we try new things, we can discharge everything that comes up and learn together.

The most important part of this is building relationships, especially with people who have borne the brunt of oppression. Many organizations will not support the transformational change we are talking about, but the



YOSEMITE NATIONAL PARK, CALIFORNIA, USA • KAISLI SYRJÄNEN

people in them, and the relationships we build with them, will allow for transformational change despite the organizations' positions. Also, making relationships and facing the conditions of the people we are close to will be what pushes us to fight for change.

## 5. Make climate change central

Creating a classless society is now inextricably linked to stopping the destruction of life on our planet from human-caused climate change. All organizations aiming to end oppression and transform society must make ending climate change a central part of their work.

Climate change makes clear the unworkability of our current system and the need to change it. For example, the biggest impacts of climate change to date have been on Indigenous, Global Majority, poor, and working-class people.

As RCers we are dedicated to having an accurate picture of reality. This means that we have to discharge on and understand what is happening with climate change and make stopping it a priority.

To effectively address climate change, we will need to organize large movements led by oppressed peoples who understand how climate change, genocide, oppression, and class societies are connected. We will also need to discharge distresses related to reform and transformation so that we can think clearly about the real solutions.

## 6. Bring RC tools to organizations

As we join and build organizations focused on transforming society and addressing climate change, we can develop creative ways to bring RC tools to them. Some people may join the RC Community, but bringing people into RC won't necessarily be our goal. Becoming an RCer is often a slow process and takes lots of resource. We need to experiment with versions

*continued . . .*



SUSAN FREUNDLICH

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of RC that can support large numbers of people in their organizing work independent of their membership in the RC Community.

### 7. Hold out a revolutionary perspective

As Harvey said in *Logical Thinking About a Future Society*, "The survival of humankind and the effective solving of any new problems of any sections of the population are now crucially dependent on the transformation of society from a class society, where one class owns and another class works, to a classless society, where everyone owns in common and everyone works." That means organizing movements led by poor and working-class people, People of the Global Majority, and Indigenous people. Holding this out again and again will remind us what we stand for, give us something to discharge against, and influence the ways we take action.

### A CHALLENGE TO US ALL

In the past we as RCers have made major gains when we've challenged ourselves to take on [undertake] big projects such as eliminating racism and stopping climate change. For the well-being of all people and our planet, the replacement of the oppressive society with a classless one is now a necessity.

This replacement will require organizing transformative movements on a mass scale. We can play an important role with the tools we have in RC, but to do so we will have to challenge ourselves in new ways. Many RCers are already organizing people toward the transformation of society. We encourage all of us to think and discharge about the role we can play and

to take action. We can create opportunities for us to connect—workshops, webinars, study groups, and more—as we take on this challenge.

*Irene Shen*  
Brooklyn, New York, USA

*Jenny Sazama*  
Jamaica Plain, Massachusetts, USA

*Eric Braxton*  
Philadelphia, Pennsylvania, USA

*Diane Shisk*  
Seattle, Washington, USA

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**Note:** The four of us who wrote this article attended Tim Jackins' workshop last summer: Taking RC Actively into the Wide World. That led to a discussion among us, followed by some sessions and go-arounds of thinking online and then to circulating and revising several drafts. We got stuck temporarily when we disagreed on how to include the work on climate change (which mostly isn't transformational in how it's currently being done). We did more sessions and another go-around of thinking and wrote this article, which we are all pleased with. We plan to work together on a follow-up article that includes more thinking about the work on climate change as transformational work.

Excerpts from pages 66 to 69 of *Logical Thinking About a Future Society*, by Harvey Jackins:

The individual Co-Counselor can

- Inform himself or herself on the thinking and struggles that have gone on [occurred] in this field, by reading and discussing the RC-oriented summaries [in RC publications] and by reading about and discussing the great movements, theories, and leaders of the past;
- Examine the concrete situation in which she or he functions;
- Join and participate in the most basic, the largest, the most rational organizations available to one;
- Begin to formulate . . . long-range goals and immediate steps in one's own area, in the context of the goal of the transformation of the whole world into a rational, classless society.

## Interrupting Anti-Semitism

In a recent post, someone in a non-RC group I am part of mentioned her financial difficulties and wished that she had a “Jewish manager.”

I knew I wanted to interrupt it. I didn’t want to humiliate her in front of the group, but since she had posted it to the group, it had affected the group. I was almost positive she didn’t know I was Jewish, so I decided to keep that ambiguous. I thought that offering information without a trace of being personally wounded would be better heard.

The two leaders of the group are Jewish women. My guess is that this woman had had no idea they were Jewish. I think she had known there was something off [wrong] about her comment—she’d inserted two smiley faces after it, with the word “joke”—but had mostly been unaware of what she was doing or why.

I responded quickly. The more group members who read it without it being interrupted, the more it would fester.

After I interrupted it, one of the Jewish leaders wrote (to the group), “Your response is much appreciated.” Two non-Jewish members appreciated the information and asked for more. The woman in question wrote a long statement about her wonderful relationship with the Jewish community, and I am choosing not to respond to that. She feels bad and misunderstood, but that is okay—she has some new information and a bigger question mark in her mind about the comment.

Here’s what I wrote:

Dear \_\_\_\_\_,

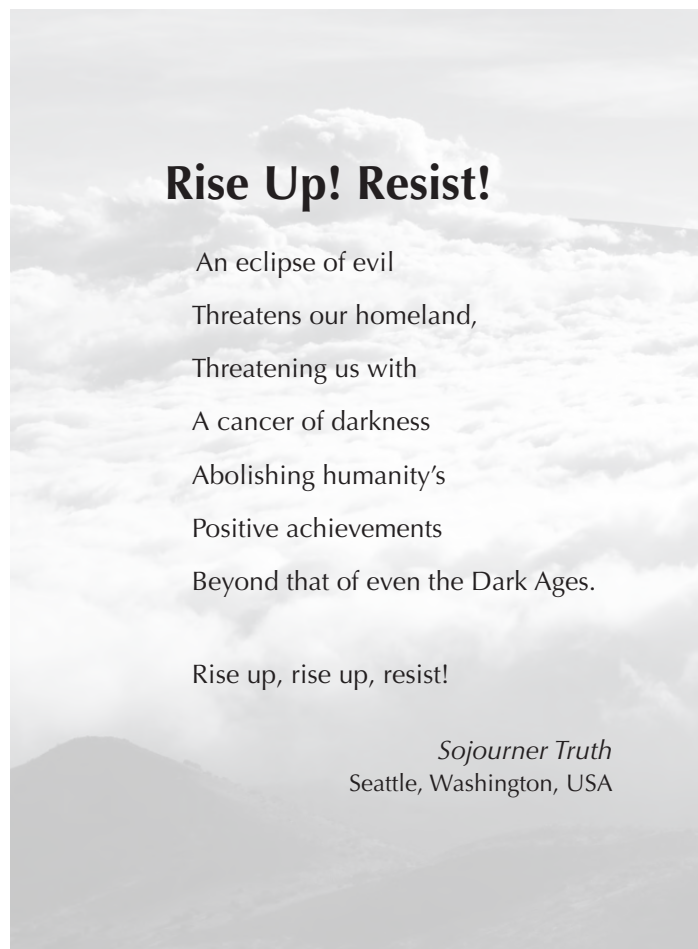
*[Some initial positive comments about the woman and her work]*

*I know the comment about a Jewish manager was intended to be funny. The oppression of Jews is one of the most poorly understood [oppressions] and is used time and again to hold down people’s movements by creating division and fear.*

*Historically Jews were forbidden from owning land and engaging in certain types of work and were given jobs as tax collectors. This is the primary reason Jews became associated with money (there are other historical details, too). But Jews were collecting taxes for the governments that would kick them out at will when people started to protest the governments’ oppressive policies. Jews were the scapegoat.*

*There is a lot more to understand, and I’m glad to offer more information if anyone wants it. I wanted to say something to the group, because comments like that slip in and change the space for everyone, whether they are part of the indicated group or not.*

*Tresa Elguera  
New York, New York, USA  
Reprinted from the RC e-mail  
discussion list for leaders of Jews.*





## Using the Anti-Semitism Pamphlet

Dear wide world changers,

Hopefully by now most of you have ordered and received a copy of our new pamphlet: *Anti-Semitism: Why Is It Everyone's Concern?* If you haven't ordered it yet, you can order it online. Go to Rational Island Publishers, <[www.rationalisland.com](http://www.rationalisland.com)>; for the subject, type in Anti-Semitism (with no hyphen).

The following are two possible ways to use the pamphlet:

### 1) Use it to discharge in sessions about your early memories of anti-Semitism.

When did you first learn about anti-Semitism? Did those around you (Jews or non-Jews) talk openly about anti-Semitism or hide talking about it? For example, my dad changed our family name from Brownstein to Brown, in 1941—in the middle of the Holocaust and before having children. Yet when I was a teenager and asked him if he'd changed our name because of his fear about anti-Semitism, he denied that it had anything to do with anti-Semitism. He said he just thought it would be easier in school for his children to have a shorter name!

What happened in your family around facing anti-Semitism?

What was an “aha” moment [a moment of sudden comprehension] for you about anti-Semitism—a painful moment when you realized it is real? My “aha” moment was at the United Nations Conference on Racism, in Durban, South Africa, in 2001, when I saw literature tables selling pins that said, “Hitler didn't do enough of his job.”

### 2) Give the pamphlet to friends and colleagues, and make sure you set a time after they've read it to talk about it.

The following are some of my examples:

- I gave it to a non-Jewish friend a week ago. She was in France and said that after reading the pamphlet she was seeing anti-Semitism in lots of places whereas before she had been oblivious.

- My husband's Co-Counselor left a copy on the coffee table for his daughter's boyfriend (who lives with them and is not Jewish). The boyfriend read it, and they ended up having a two-hour conversation about anti-Semitism.

- I sent it to my brother, who is not particularly engaged in being a Jew. He called me last week and said he had read it through twice and had a question: “Why were Jews the ones who got set up to be targeted?” We had our first conversation ever about anti-Semitism.

- Here is my most exciting example: I will be leading a series of workshops at the end of January for Jewish students, and student government leaders and campus administrators, on a college campus where there has been an outbreak of anti-Semitism following the passage of a BDS resolution. [BDS stands for Boycott, Divestment, and Sanctions—a movement to put economic and political pressure on Israel to change its policies toward Palestinians.] None of the administrators have known how to deal with the anti-Semitism that has come up. I sent a copy of the pamphlet to the Hillel rabbi who is bringing me to campus. She said that the executive committee of the student government, almost all non-Jews, are drafting a resolution to promote the events I will be leading and are basing three paragraphs on the pamphlet:

*Whereas, anti-Semitism is the systematic, institutionalized mistreatment of Jews, and over their long history the Jewish people have been the target of both violent and subtle forms of persecution, including discrimination, expulsions, and genocide; AND*

*Whereas, anti-Semitism is rarely included as a type of oppression or social justice issue and is usually not mentioned in speeches or platforms at political marches and rallies; AND*



PUNE, INDIA • TIM JACKINS

Whereas, anti-Semitism divides Jews from other groups and slows down the work of many liberation movements . . .

I'm excited about all the ways, big and small, that the pamphlet can help us in our sessions and in all of our liberation work.

I would love to hear how you are using it. What are you discharging on in your sessions? How are you using the pamphlet in RC classes and support groups, and outside RC, to get people working on anti-Semitism? What other ways are you using it? Every contact matters. Just giving

the pamphlet to someone and having a conversation about anti-Semitism is important and is good to share.

Let's make 2018 a year to use the anti-Semitism pamphlet to move all of our liberation work forward.

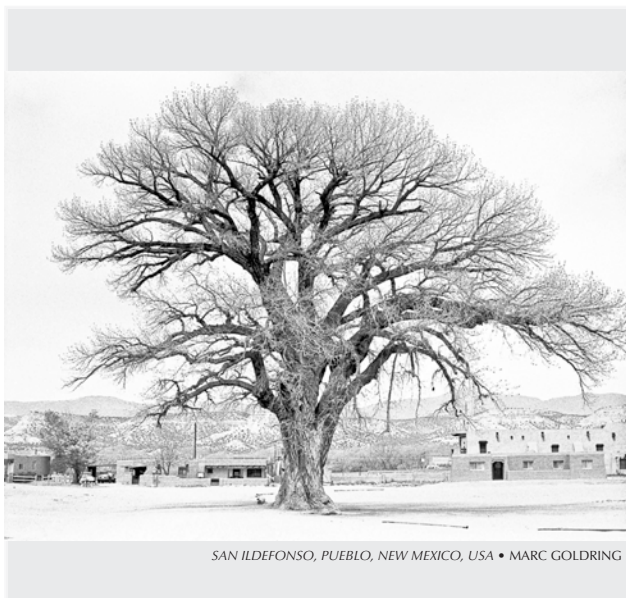
*Cherie Brown*

*International Liberation*

*Reference Person for Jews*

Silver Spring, Maryland, USA

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



## Reversals to Capitalism

In the last one hundred and fifty years, at least three major efforts have been made to eliminate the inefficient, oppressive irrationalities involved in oppressive class societies. These three efforts were the Paris Commune, the Russian October Revolution, and the Chinese Liberation of 1949. After persisting for varying lengths of time, each of these was "overthrown" by a "counter-revolution."

These reversals to capitalism were proclaimed by the surrounding capitalist societies to be more rational and intelligent than the revolutionary systems they overthrew, even though the successful "counter-revolution" in each case was clearly based on the re-installation of oppressions that had been largely eliminated by the revolutionary forces while those revolutionary forces persisted in power. Each such counter-revolution was preceded and prepared for by sapping the strength of the revolutionary regimes with philosophies of *elitism*, with *plundering of resources*, and with *assigning blame for the reinstated oppressions* to the oppressed people themselves.

Practically speaking, the overthrown progressive societies appear to have been made vulnerable to overthrow by their failure to clearly understand the distinction between intelligence and distress-patterned functioning, by their lack of deliberate use of the universally available processes of discharge and re-emergence (tears, trembling, laughter, raging, yawning), and by the long-standing prejudices against using these processes in the societies from which the revolutionary regimes had arisen.

*Harvey Jackins*

From pages 217 and 218 of "Taking Stock of Ourselves," in *An Unbounded Future*

### If you move . . .

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

Thank you!

*Rational Island Publishers*

## Bringing RC to a Local Fathers' Organization

The Fathering Circle is a wide-world grassroots community of Philadelphia (Pennsylvania, USA) fathers who are supporting each other as fathers. We are primarily working class, Black, and Latino, with a smaller number of white fathers who are mostly Jewish. Over the past year we've had bi-weekly fathers' support groups, play days with our children, and family gatherings that include our parenting partners and spouses. The arts have been an effective and accessible tool for communicating our work and building relationships among us.

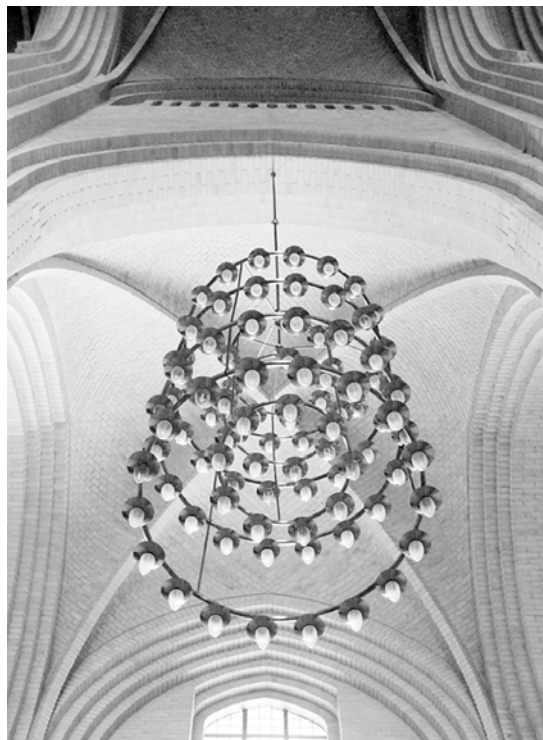
About fifty fathers have participated, and a core group of twenty fathers are most active. Mothers are also involved as advisors, artistic collaborators, and family members.

We've introduced many RC ideas and tools, including the links among men's, women's, young people's, and parents' liberation; mini-sessions; support-groups; and some family work.

### THE FATHERING FESTIVAL

The Fathering Festival was a two-day wide-world event produced by the Fathering Circle to share what we've been doing with a wide audience in a visible public venue. It included a dance with nine of us and our children performing to stories (on a soundtrack) of our struggling to overcome men's oppression as it shows in our parenting. We also screened a short documentary film chronicling our work over the last year, offered arts workshops for young people, and held a forum that included other fathers' organizations in the city.

Fela Barclift (the Regional Reference Person for North Brooklyn, New York, USA) and Chuck Esser (the International Commonality Reference Person for Family Work)



COPENHAGEN, DENMARK • TIM JACKINS

led a workshop called "Fathers and Families—Parenting as a Force for Liberation—an Introduction to the Tools of Re-evaluation Counseling." Marya Axner (the International Liberation Reference Person for Parents) led a listening project. And RC literature was available at no cost.

The festival was a big success for the Fathering Circle. We had chances to do public speaking and perform. We were also on a panel in which we showed how much we enjoy our relationships with one another as men and as fathers, how we count on [depend on] and learn from each other as we build relationships with each other's children, and our commitment to ending sexism starting in our own families.

There was an RC delegation that guided families toward events and childcare, offered support groups for fathers and mothers, and played with the young people. What we know in RC about listening, respect, human liberation, and connection shone through in their interactions. The Fathering Circle dads clearly liked them and are eager for more contact with RCers and with RC tools.

Initially the RC delegation's main goal was to bring large numbers of people into the RC Community, but we learned that the festival was a good opportunity to bring RC to the Fathering Circle. We appreciated and supported the goals, strengths, and cohesiveness of the Fathering Circle rather than asking its members to come to us. This is clearly different from requiring people to assimilate in order to join an existing RC Community.

### BRINGING RC TO OUR LOCAL TOWNS AND CITIES

Many Co-Counselors have been learning how to bring RC to the wide world, especially to people targeted by racism, working-class people, and young people. Delegations of United to End Racism, No Limits for Women, and Sustaining All Life have done this at national and international conferences. How can we do it in our local towns and cities? Here in Philadelphia we are planning additional ways to bring family work and other parts of Co-Counseling to the Fathering Circle. There is much to figure out, like how to activate our Region's resource in a sustainable way. I need to figure out how to play multiple roles in the Fathering Circle and as an RC leader, support the development of my co-leaders,

and keep the project working well for my own family.

I suspect that we are more able than we know to bring the essence of RC to people in our neighborhoods, workplaces, and organizations—that by coming to know us, people are getting lots of information and a picture of relationships that they are eager for.

I have sometimes fallen into thinking of my own wide-world efforts as a diluted and somehow less important “naturalized RC” rather than as seeds that can grow into new kinds of rigorous RC Communities. I’d like to hear others’ experiences in bringing RC into parts of their lives that seem separate from RC.

Our short documentary film about the Fathering Circle can be found at [www.youtube.com/watch?v=jeFVGV\\_jHW0&feature=youtube](http://www.youtube.com/watch?v=jeFVGV_jHW0&feature=youtube).

*Billy Yalowitz*  
Philadelphia, Pennsylvania, USA  
Reprinted from the e-mail discussion list for RC Community members

○ ○ ○ **More on the Fathering Festival** ○ ○ ○

A delegation of RCers did a “going public with RC” project at the Fathering Festival in Philadelphia, Pennsylvania, USA. [See previous article.] The festival was a beautiful two-day event, and I left feeling hopeful and inspired.

The delegation came together to extend and deepen the work of a wide-world Fathering Circle organized by Billy Yalowitz, a Philadelphia Area Reference Person and wide-world community activist. Billy started the group with two other fathers—one African heritage and one Latino. The majority of the men in the group are men of color.

The evening before the Fathering Festival, the RC delegation watched a film about the Fathering Circle that included clips from their meetings. The dads were open hearted and vulnerable as they shared the wonderful and challenging things about being dads. They talked about growing up without encouragement to show feelings and caring and about the sexism they didn’t want to act out at their female partners. The film also showed them being together and playing with their children.

I learned how much can be done to teach the ideas of Co-Counseling before people are ready for the whole RC program. The listening the men have done with each other, the relationships they have built, the support they’ve given to each other as they play with their children have created a community of caring and a base for doing men’s liberation work, standing against sexism, and learning to back [support] their children more fully.

In spending two days at the festival with the dads and their families, I could see the close connections

among them. Children would run up to other dads they knew from their play days and jump in their arms with delight and trust.

The RC delegation made good contacts and communicated good information to folks who came to the event. But I think our most important work was to support the Fathering Circle dads as they learned the fundamentals of RC, a natural next step in the work they were already doing. Along with others from the public, the Fathering Circle dads attended a talk that Chuck Esser and Fela Barclift gave about RC and family work. Chuck talked about being a dad and men’s oppression, and Fela talked about what parents of color are up against as they raise their children in a racist society.

Later our delegation led dads’ and moms’ support groups, to give people more of a chance to experience RC.

At a dance performance the dads did with their children, I could see that they had been learning about following the lead of their children.

I led a listening project. As people arrived we connected with them, listened, and advertised the RC events. The Philadelphia Community worked well together.

*Marya Axner*  
International Liberation  
Reference Person for Parents  
Somerville, Massachusetts, USA  
Reprinted from the RC e-mail discussion list for leaders of parents

## “All Men Need This”

I have been running [leading] a dad’s group once a month for nearly a year. We meet in my home. Nine men attend regularly. Five are Men of the Global Majority (two African-heritage, two Latino, one Native), two are currently working class and five are raised working class, and four either came to the United States as children or were born here soon after their parents arrived. I am a white Jewish middle-/owning-class man. There is one other Jewish man. The group has been extraordinary for me and for my re-emergence. What has made it so great?

I did it for me—because I wanted a group of men to think with about parenting. I wasn’t doing it to fix or teach anyone. I was doing it because I didn’t want to be so isolated as a father.

Wow! Are the guys hopeful about this meeting! They come regularly. There is no food, alcohol, sports, poker, or anything else men normally use to ease the way. We just sit together and talk and listen. It’s safe. I set some guidelines (confidentiality, and so on) so the guys can talk about what’s really going on [happening]. And they do.

It’s more free flowing than an RC class, but everyone gets a chance to talk and be heard, and the men really listen to each other. The African-heritage men lead the way. Next month they will lead the session on talking to our children about racism.

I’ve learned that men love to talk about what they are thinking, struggling with, and wondering about and that they care enormously about their children, their partners, and even themselves. Yes, the oppression is there, but these dear men are fighting for their full selves. They know what happened to them. They know what they want to stop doing as parents. At some point in each meeting we talk about violence and male domination, sexism targeting our spouses and children, and racism.

At our closing tonight, one man said, “This is the real thing. All men need this—to get to talk, think, and listen to each other. If we could make that happen, it would change everything.” We are thinking about expanding to more men.

*Josh Thomases*

Brooklyn, New York, USA

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



LYNDALL KATZ

## You Can Make Up Your Mind

If you want to change, it’s up to you [it’s your decision]. You have the complete capacity. The only thing that’s kept confusing you is the great accumulation of suggestions and defeats enforced on you from when you were very small. . . .

*You can make up your mind [decide]. . . . you have a lot of exciting living ahead of you, and you can have it immediately. That’s what I want to say to you. You can have it immediately. Don’t give in. You are very important to all of us.*

*Harvey Jackins*

From pages 53 and 54 of “You Can Change by Decision.

Consider Doing It,” in *An Unbounded Future*

## Een Jong Persoon op de Klimaat Conferentie in Bonn

Ik was een van de leden van de Sustaining All Life delegatie op de Verenigde Naties klimaat conferentie in Bonn; de COP23. Geen enkele organisatie had een team zoals wij. Als iets onmogelijk leek deden we eerst en ontladen later.

We waren constant bezig met luisterprojecten, over Hc en SAL te vertellen en mensen uit te nodigen voor onze forums en workshops. Ik heb talloze mensen over ons project verteld en omdat onze theorie zo fundamenteel is, snaptten veel mensen het meteen.

Ik vertelde over het belang van ontlading en naar elkaar luisteren en zei dat SAL hiervoor gereedschap heeft ontwikkeld die nuttig waren voor activisten. Ook vertelde ik dat we speciale aandacht geven aan onderdrukkingen, omdat iedereen moeite heeft om over na te denken door oude pijn.

Dat iemand vroeg "Hoe is het?", of "Hoe is het om hier te zijn als een jong persoon?", of "Ervaar je racisme op deze conferentie?" maakte een groot verschil voor mensen. Ik denk dat als we gewoon ergens stonden - bijvoorbeeld met een bord om mensen uit te nodigen voor een forum - onze glimlach veel goeds deed.

Veel onderwerpen die wij behandelden in onze workshops werden nergens anders aangepakt of überhaupt genoemd. En onze forums gaven mensen de kans om belangrijke verhalen te vertellen die anders onzichtbaar waren gebleven.

Ons officiële programma begon met een forum en workshop voor jonge mensen. Hier vertelde ik dat de verscheidenheid aan talen die we daar en op de hele conferentie

hadden een grote rijkdom was. Ik vertelde ook dat jonge mensen niet serieus genomen werden en dat dit een vorm van onderdrukking is. En ik vertelde dat als we verwarrende boodschappen lange tijd te horen krijgen, ze in ons hoofd gaan zitten en we zelf het gevoel krijgen dat ons denken niet belangrijk is.

We hielden een dagelijkse steungroep voor jonge mensen. Dit was een kans voor jonge mensen om even samen te zijn, zonder volwassenen, om plezier te hebben en naar elkaar te luisteren. Elke keer was anders, maar de basis bleef hetzelfde: We deden een namenrondje, een mini sessie, verdeelde we wat tijd met in de hele groep, we deden een spelletje en vertelden wat theorie over luisteren, ontladen en jonge mensen onderdrukking. Aan het einde nodigden we mensen uit voor de andere activiteiten die we die dag leiden.

Ik was de enige jonge persoon in de SAL delegatie en ik heb constant de beslissing gemaakt om de volwassenen in de delegatie te vertrouwen. Dat was een interessante uitdaging. Het was goed om een jong persoon in de delegatie te hebben. Op onze workshop en forum voor jonge mensen kon ik over jonge mensen onderdrukking vertellen. Door mijn leeftijd kon ik makkelijk verbinding te maken met veel jong mensen op de conferentie.

We hebben deze conferentie veel werk verzet om zichtbaar te zijn op twitter en facebook. Ik heb duizenden foto's gemaakt en ter plekke uitgezocht en bewerkt, zodat het social mediateam ze gelijk kon gebruiken.

We hebben ook forums gelivestreamed. Omdat we hier niet van te voren voor gekozen hadden, moesten we alles ter plekke alles regelen. En bij elk forum hadden we opnieuw een manier gevonden om de kwaliteit te verbeteren. Het was een goed voorbeeld van onze flexibiliteit en vindingrijkheid.



SCHMITZ PRESERVE PARK, SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

Op een gegeven moment op de conferentie, hebben vertegenwoordigers van Trumps regering en de fossiele industrie een panel gehouden over het belang van fossiele brandstoffen en kernenergie. Een groep jonge mensen uit de Verenigde Staten organiseerde een protest. Toen het panel een paar minuten bezig was stond tweederde van de zaal op en zong een kwartier lang zodat het panel volledig stil kwam te liggen. Hierna liepen ze naar buiten en lieten een vrijwel lege

*vervolgd . . .*

## WIDE WORLD CHANGING

... vervolgd

zaal achter. Buiten de zaal hielden ze hun eigen panel.

Ik ben een jonge man uit Brazilië tegengekomen die geweldig werk deed. Hij kon uiteindelijk naar geen van onze evenementen komen, maar ik kon op belangrijke momenten naar hem luisteren. Een paar dagen na de conferentie stuurde hij me een berichtje waarin stond

dat mij ontmoeten het beste was dat hem op de conferentie was overkomen.

Ik ben opgegroeid in HC en toen ik jonger was heb ik enkele slechte ervaringen gehad met proberen om Hc aan mensen uit te leggen. Tijdens de conference heb ik veel mensen over Hc verteld, en toen ik

thuis kwam heb ik veel van mijn vrienden erover verteld. Tot nu toe zijn alle reacties positief en heeft in elk geval één iemand wil meer leren.

*Rob Venderbos*

Wergea, Friesland, Nederland

Opnieuw geprint van d HC email

discussielijst voor leiders

in zorg voor het milieu

*English translation of the preceding article:*



## A Young Person at the Climate Conference in Bonn

I was a member of the Sustaining All Life (SAL) delegation at the United Nations climate conference in Bonn, Germany, last November. There was no other organisation with a team like ours. When something seemed impossible, we did it first and discharged later.

We were constantly busy with listening projects, telling people about RC and SAL, and inviting people to our forums and workshops. I told countless people about our project, and because our theory is so fundamental, many people understood it right away.

I talked about the importance of discharge and listening to each other and said that SAL had developed tools for this that were useful for activists. I also said that we paid special attention to oppressions, which everybody has trouble thinking about because of old hurts.

Being asked, “How are you?” or “What is it like to be here as a young person?” or “Do you experience racism at this conference?” made a big difference to people. I think that even when we were just standing somewhere—for example, with a sign to invite people to a forum—our smiles did a lot of good.

Many of the topics of our workshops weren’t addressed anywhere else or weren’t even mentioned. And our forums gave people the chance to tell important stories that would have remained invisible otherwise.

Our official programme started with a forum and a workshop for young people. At those events I said that the diversity of languages there and at the conference as a whole was a big wealth. I also said that young people were not being taken seriously and that this was a form of oppression. And I said that when we hear

confusing messages for a long time, they get stuck in our minds and then we ourselves feel like our thinking isn’t important.

We had a daily support group for young people that was a chance for young people to be together for a while, without adults, and to have fun and listen to each other. Every time was different, but the fundamentals were the same: We did a name round, had a mini-session, often had people take turns in the group, played a game, and shared some theory about listening, discharge, and young people’s oppression. At the end we invited people to the other events we were leading that day.

I was the only young person in the SAL delegation, and I constantly made the decision to trust the adults in the delegation—an interesting challenge. It was good to have a young person in the delegation. At our workshop and forum for young people I could talk about young people’s oppression, and because of my age it was easier for me to connect with many young people at the conference.

We did a lot of work to be visible on Twitter and Facebook. I took thousands of photos and selected and edited them on-site so the social-media team could use them right away.

We also live streamed our forums. Because we hadn’t decided to do this until we were already at the conference, we had to arrange everything on-site. And at every forum we found a way to upgrade the quality of the stream. It was a good example of our flexibility and ingenuity.

At one point at the conference, representatives of the Trump administration and the fossil fuel industry held a panel on the importance of fossil fuels and nuclear power. A group of young people from the United States organised a protest. When the panel had been going for a couple of minutes, about two thirds of the room stood up and sang for fifteen minutes, bringing the panel to a complete halt. After that they walked out and left an almost empty room. Outside the room they held their own panel.

I met a young man from Brazil who did amazing work. He couldn't come to any of our events, but I managed to listen to him at important times. A couple of days after the conference he sent me a message saying that

meeting me had been the best thing that had happened to him at the conference.

I grew up in RC, and when I was younger I had some bad experiences trying to explain RC to people. During the conference I told many people about RC, and when I got home I told a lot of my friends about it. So far, all reactions have been positive, and at least one person has wanted to learn more.

*Rob Venderbos*

Wergea, Friesland, the Netherlands

*Translated by Rob Venderbos*

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



## Women Reaching Out Together



I was part of the Sustaining All Life team at the United Nations climate conference COP23 in Bonn, Germany, last November. Two other women and I deepened our relationships while organizing the women's forum.

Sustaining All Life held several forums and workshops on different topics. The last forum was "Women's Voices in the Forefront of Climate Justice," led by Alima Adams, from the United Kingdom, and Teresa Enrico, from the United States. The evening before it Alima led our team in discharging on internalized sexism and counseled all of us. This inspired us to continue discharging on the topic, which turned out to be [resulted in being] important. It was a reason why so many women attended the forum and why some decided to share their stories up front.



SOMERVILLE, MASSACHUSETTS, USA • MARYA AXNER

While recruiting women to the forum, we sometimes took a break to do a short mini-session. We discharged on internalized oppression—for example, on competing with other women. We also decided to recruit together. One of us would go up to a woman while being supported by the other two. We had great attention for the women we reached out to.

A lot of the women who came to the forum were recruited by us. We think it was because we stood for unity and for caring about each other as organizers. We modeled that we can back [support] each other as women. This was also re-emergent for us as organizers.

The forum was almost full and was much appreciated. The women who attended were happy to have a female space in which to share their stories about working for climate justice.

*Sujata Maini*

Stockholm, Sweden

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





## Ongoing Connections at COP23



I attended COP23 (the 2017 United Nations climate talks) in Bonn, Germany, as part of the Sustaining All Life (SAL) delegation.

On my first day, I went to an event organised by a friend I had met while campaigning against air pollution in London, England. It was a great chance to hear about anti-gas protests around the world and connect with her and other activists. We were both busy working for our own delegations, but we managed to find time to hold a placard together about our home campaign, “Stop Killing Londoners,” in front of the United Kingdom pavilion.

I invited her to my SAL youth workshop, and she and three others of her delegation attended—along with ten other people, from Northern Ireland, Senegal, Benin, and elsewhere. That day the SAL delegation, twenty-five people, met climate activists from almost fifty different countries.

At the workshop I could see everyone letting their shoulders down and relaxing as I explained that it was not a space for self-promotion or networking but rather somewhere to share personal feelings about environmental destruction and about being at this international conference.

Later in the week I bumped into [encountered] my friend again. She used my attention to feel scared and think over how to face up to [confront] her colleague about the sexism in their relationship. He was treating her like his personal assistant, not a co-worker, in their meetings at COP23. I said she could come and cry with me after her meeting, but she decided not to at that time. I made clear that the offer was still there, and later in the week she joined me and another Co-Counselor as we vented

our frustrations about restrictive parts of the conference. It was new to be interacting in this way with activists I had been alongside in protests and meetings back home, and a highlight to be introducing them to SAL.

Sustaining All Life quickly became a place for people to come to and talk, express feelings, and feel at home. Our bright SAL t-shirts made us stand out. People often approached us and immediately shared their thoughts or feelings, only later explaining that they already knew about our project and understood at least part of the process we were sharing.

At every COP that SAL has attended, a few people come to almost everything we offer. Once they understand what we are offering and see its use for them, they want more. They get to know our whole team and become connected to us, and it’s hard to say goodbye to them at the end of the COP.

Some of them have begun to build RC Communities in their home countries, and, because of their climate work, we may see them at the COPs every year. In Marrakech,

Morocco (COP22), and Bonn, Germany (COP23), we welcomed them to become part of our team, and they joined us in sharing RC tools.

Since learning RC at COP21 in Paris, France, Felix Nkam has built an RC Community from scratch [where there were no other Co-Counselors] in Cameroon. Re-evaluation Counseling is growing the fastest in Africa, and Felix’s work in making human connections—at the conferences and all across Cameroon and franco-phone Africa—has been invaluable. It was a pleasure to work with him again and have him on our team.

Each evening I was thankful to come back together with our delegation. With a lot to do and little time, we were amazingly light. We kept our attention out and managed to make each other laugh while dealing with serious topics and juggling many jobs and a complex U.N. bureaucratic system. Thanks to Anne Helgedagsrud and Marijke Wilmans for organising us, and Teresa Enrico and Wytse Visser for leading us.

*Liam Geary Baulch*  
London, England

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

### “A History of Modern Racism, and Care of the Environment”

I just read “A History of Modern Racism, and Care of the Environment” in *Black Re-Emergence* No. 12. My mind is officially blown [I am completely amazed]! I’m requesting permission to copy it and share it with members of my class and support group. I will send royalty to Rational Island Publishers.

*Glenn Johnson*  
Greenfield, Massachusetts, USA

## Jewish Leaders Caring for the Environment

Cherie Brown (the International Liberation Reference Person for Jews) held a conference call this January with seventeen RC Jewish leaders who work on care of the environment. There was a wide range of ages. Several of us were Jews of the Global Majority. We were from all over the United States, and one person was from England. The goal was to form a strong gang of RC Jewish environmental activists who would work together with Cherie to move Jews forward in prioritizing care of the environment, inside and outside of RC.

Cherie counseled each of us on what we needed to discharge—in particular, our early Jewish distress—to be able to move this work forward. Because of the Holocaust and other genocides and being kicked out of [forced to leave] so many lands, it has not always been easy for Jews to prioritize the environment.



LA PERLA, EL SALVADOR • DAVID GABRIEL MOLINA ORELLANA

The contradiction [to distress] of connecting with each other has been huge. Before the call, most of us had no idea that so many other RC Jews were doing work on the environment. Building this gang was a next step. We will continue having quarterly conference calls.

*Rachel Beck*

Philadelphia, Pennsylvania, USA

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

## Continuing to Expand My Work (Bonus—My Life Gets Better!)

Things are moving ahead well. One idea has led to another. One person has led me to another person. It's lovely to see how the slow process of building relationships has led to tangible results. Meanwhile, I'm still scared, partly from taking a big financial risk—I've decided to dedicate a lot of unpaid time to this work—and partly from being out in front, leading more visibly than ever.

I think millions of us need to decide to spend the rest of our lives working to sustain life. Have you made that decision? I think we can do it from whatever position we are in. Hopefully some of us are in paid positions in which it can be the focus.

I am continuing to benefit personally from setting big goals and am fascinated by the process.

My starting goal was for everyone in my community to become aware of climate change and inspired to act. I've moved faster than I would have had I set a smaller goal. My goal led to the creation of Regeneration—Pajaro Valley Climate Action, an organization I'm directing. We now have six projects in motion. Five are led by Women of the Global Majority (including one

teen and two young adults). One is led by me. Here are the projects:

- The Our Mother Earth film series—four documentaries with environmental justice themes, initiated by the Watsonville Film Festival
- A Community Mural—a student-designed art project with a theme of community resiliency and ecological health
- The Watsonville High School Video Academy Senior Research Project—short videos on themes connected to climate change
- Participation in a county-wide fundraiser called The Human Race—a great opportunity to ask people what they think about climate change and share what Regeneration is doing to build community resilience and awareness about climate change
- A mini-environmental festival, Healthy Bodies for a Healthy Planet—to be held in low-income apartments where two of our young leaders live
- A community-based research project that is a survey about climate change

*continued . . .*

## WIDE WORLD CHANGING

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Each project provides opportunities to draw in community members as consultants, participants, donors, and partners.

The best part is the personal benefit. I'm shedding fears, embarrassments, and heavy grief as I move into action. What was hard a few months ago is no longer hard. In general I feel happy and energized. I've arrived at the perspective that I can be happy for the rest of my life doing whatever I can figure out to do to help life go better for the most people possible.

Having sessions on my despair about the possibility of much of life going extinct has led to some degree of acceptance and more ability to be happy in the moment. I notice trees, clouds, sunlight—all the beauty that surrounds me—on a daily basis. I find pleasure in simple things, like lying down in bed at night. I am usually not tempted to spend money on “stuff” [material possessions] and am living more simply.

One of my big goals is to promote and back [support] the leadership of others so that we are continuously developing new spokespeople, especially people from the majority Mexican-heritage population of Pajaro Valley. I love hearing someone talk beautifully about our organization while introducing our work to a person or an audience.

I'm figuring out how to teach RC tools and concepts as I go. I regularly use some form of listening partnership in meetings and at events. I talk a lot about sup-

porting each other, not doing work alone. Ultimately I hope to bring many of our core team members into an RC class. I am generally holding off on [postponing] talking about RC while we build relationships among people at different levels of the organization—advisory board members, team leaders, general members, donors, community partners. It seems too complicated to bring into RC people who have not first established some kind of working relationship with each other.

I can't emphasize the following two points enough:

- Most people still don't understand the dangers of climate change and the risks we are facing worldwide. Basic information needs to be brought out widely and repeated often.

- Most wide-world meetings do not build in opportunities for people to have a voice, debrief, discharge, or formulate questions. The mini-session is an essential tool. We RCers are the ones to introduce and teach it everywhere.

I keep in mind that we can sort things out as we move forward. They don't have to be perfectly figured out ahead of time. Thank you, Yolanda, for this: *En el camino se acomoda las sandias*. (The watermelons in the truck settle into place along the way.)

Nancy Faulstich

Watsonville, California, USA

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

## A 2017 Care of the Environment Goal Poster



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

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

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

Ordering information on page 111 and at <[www.rationalisland.com](http://www.rationalisland.com)>



## What Will You March For?



Women all over the world will be marching this weekend for women's liberation. Please consider sharing your response to one or all of these questions (even a few sentences would be wonderful for us to read):

As a female of your constituency, what will you march for? How have you fought, in sessions and in the wide world, for women's liberation and/or your own liberation as a female? What do you want for you and your sisters?

*Stephanie Abraham*

Los Angeles, California, USA

In solidarity with the global Women's March for women's liberation, my constituency will march against the abuse of the girl child who is forced into child marriage.

In Northern Nigeria where I live, girl-child marriage is conspicuous and the society does not frown at it. Older men are marrying girls as young as eleven or twelve years of age and forcing themselves into their tender bodies under the pretext of fulfilling their marriage rites to their wives.

The result is the vesicovaginal fistula (VVF) disease that is ravaging local communities in Northern Nigeria. A vesicovaginal fistula is an abnormal hole between the bladder or rectum and the vagina that allows a continuous and involuntary discharge of urine into the vaginal vault. It is common among teenage girls who deliver babies.

The adult men who are supposed to be protecting children are the

ones abusing them. Therefore we will march against

- girl-child marriage;
- exploitation of women in work and religious places;
- abuse of single mothers and married women.



RUTHIE OLAND-STUCKEY

And we will demand the rights of women. We will continue to speak against all forms of violence against women and girls. We will not stop until an end is put to them.

*Ugo Ogwu*  
Abuja, Nigeria

In my constituency, our march will be about the plight of women in war zones and conflict situations.

Nigeria is still reeling from the Boko Haram insurgency and its atrocities that have left entire communities in the North East as refugees in overcrowded and underfunded IDP (internally displaced persons) camps.

Now Fulani herdsmen, nomadic cattle grazers, have been wreaking havoc all over the country. They leave death and carnage in their wake as they move cattle into occupied and unoccupied lands and private and public farmlands. They sometimes sack and burn entire villages in search of grass for their cattle. Due to the escalating deaths they caused in 2017 (over three thousand), Fulani herdsmen have been named one of the deadliest terror groups in the world, comparable to ISIS and al-Shabaab.

My discharge often gets in the way of my words when it comes to this issue. I grieve for my fellow women in war-torn zones who are ravaged by the enemy and allies alike, who are traded and passed around like cigarette joints amongst military men who are supposed to be protecting them. The IDP camps have turned into poaching grounds for cheap or forced sex. Then the abused women are shamed and denigrated. Nobody wants to marry them or employ them. They have next to no chance [almost no chance] at getting a decent education so as to better themselves. Their future careers are shot [ruined] even before they begin. They are destined for perpetual exploitation.

Our fight is to raise awareness about this tragedy in our IDP camps

*continued . . .*

## WIDE WORLD CHANGING

... continued

and conflict zones; to work with civil liberties organisations; and to educate, advise, and encourage the victims and their relatives whom we have the opportunity to meet.

We send aid. We resolve to be kind and helpful to the women and children who have escaped and are trying to set up homes around us. We weep and wish we could do more.

In love unexpiring and  
sisterhood most treasured,

*Nez Ibekwe*  
Unizik/Enugu, Eastern Nigeria

As a female who is Black, I march for the immediate end to racism. No more killing my people in any country—by the State or by anyone—with no repercussions! No more disparaging remarks by Trump. I just want us to be seen and treated as the human beings that we are. I am putting myself forward to sit on the National Women's Committee in my Union. I want to teach them RC.

*Jenny Martin*  
Birmingham, England

I march to stand alongside all the women who come forward to say *no* to sexual violence against women, and to step outside the internalized oppression that sits on me and has sat on my mother and her mother.

We are raised-poor Southern USer white females. The hurts we carry have led us to believe that we don't matter, that our lives are small and powerless. This is not true, and I now know it.

*Lori Joubert*  
Seattle, Washington, USA

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



## “We’re All Still Here!”

I went to the Women's March in Washington, D.C. (USA), on the one-year anniversary of the U.S. presidential inauguration. The march was on a Saturday, which is the Jewish Sabbath, and I went with two Jewish women. We are ages fifty-two, fifty-six, and sixty. As we marched, we talked about our lives as women of our generation and how being Jewish connects us to fighting for liberation.

I tend to be skeptical about the value of big marches, but I'd gotten motivated by the women who had written about marches on the e-mail discussion list for RC Community members.

I was glad I went, because there was an inspiring sense of movement-building at the march. The message was that women, and male allies, are not going to tolerate sexism, racism, anti-immigrant oppression, economic injustice, and so on, and that beyond ending destructive systems we are going to fight for a humane world.

One of my favorite moments was when everyone stopped in front of the White House and chanted, “We’re all still here! Welcome to your second year!” Even though the chant won't change the president's behavior, I think it was important for everyone to make that statement publicly and all together.

In solidarity,

*Jevera Temsky*  
Washington, D.C., USA  
Reprinted from the RC e-mail  
discussion list for leaders of women

## Peacekeeping for Indigenous Women at the Women's March

At the Women's March this January I was part of a contingent of "peacekeepers" for the "Indigenous Women's March for Missing and Murdered Women," which led the entire Women's March in Seattle (Washington, USA). The "peacekeepers" were organized by the Frontline Allies group of 350 Seattle. [350 Seattle is part of the international movement 350.org that works to stop climate change.]

I joined 350 Seattle more than four years ago as part of a United to End Racism project to take what we know in RC, especially about racism and other oppressions, into predominantly white environmental groups. I chose 350 Seattle because I had a lot of respect for their work. For four years I have tried different things to introduce our work on racism.

About two years ago some of us in 350 Seattle formed a "workgroup" called "Frontline Allies," to address racism within 350 and improve our allyship with groups of People of the Global Majority and Indigenous people. Our workgroup takes ten minutes at each monthly 350 Seattle meeting to address racism and being allies. We have also done trainings, consulted with other 350 Seattle workgroups, asked People of the Global Majority and Indigenous groups how we can support their work, and more.

Because of relationships we have built, the organizer of the Indigenous Women's March asked 350 Seattle to provide security for them at the

Women's March. (In 350 we have lots of experience with direct action.)

About thirty-five of us, mostly women, became "peacekeepers" who "held space" for the Indigenous women at the rally and during the march. We made sure that no one moved in front of them as they led us through the streets of Seattle. We also formed a line at the back of their contingent to prevent people from pushing into it (about two hundred and fifty Indigenous people marched). By telling people, over and over, that the Indigenous women were leading, and asking them to step out of their space and join the march behind them, we were able to hold the space for the duration of the march.

The Indigenous women were powerful. They sang, chanted, and drummed as we marched. Every time the march stopped, they spoke loudly to the crowds about the murdered and missing Indigenous women. (Indigenous women are missing and murdered at a rate ten times that of the general population.) It was perfect that they were leading all women of Seattle, the historic land of many tribes—Duwamish and other coastal Salish people—represented in the march.

*Diane Shisk*

Seattle, Washington, USA

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



RÉGIS COURTIN



## Marching for Young Women



A year ago I organized our Region's "No Limits for Girls" and "No Limits for Women" for the Women's March. It was a challenge, particularly with material [distress] I have about being a Person of the Global Majority. Nearly thirty women and men, ages nine to seventy-nine, came together to make art, discharge, and demonstrate as RCers. It was a big contradiction [to distress]. I learned a lot and had plenty to discharge about.

This year I focused on my teenage daughters, who wanted to join the march, and on their peers and interested parents—a mixed group of different heritages and religions. I wanted my daughters to experience what it was like to plan with their friends. We had a gathering in which the girls each decided what was most important (and amusing) for them to say and then painted that on posters. It was a lot of fun.

I am marching as a parent and as a citizen of this planet. I am marching mainly for young women to have a strong, clear voice. I am marching to show that women will lead in protecting the earth and addressing climate change.

*Eurhi Jones*

Philadelphia, Pennsylvania, USA

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



PAM ROBY

### Young Leaders at the Women's March

I went to the Women's March 2018 in Nashville, Tennessee, USA. I'd decided beforehand to support and follow the leadership of young women, in particular my Global Majority niece. Prior to the march, there was a conference with workshops. My niece spoke at two of the workshops about young women activists. My sister and I attended both workshops.

It was fantastic to hear what young women are doing in their communities and what they have figured out. It was great to see my niece in action in front of a group as she talked about her life and connected with other young women. I asked a panel of young women what they wanted from older adults. They said, include us and make sure we have a space; don't speak for us, and come to our events; stop feeling replaced—we need to do this together; we need your wisdom, and you need our wisdom.

Then the three of us marched together in downtown Nashville. We had marched together in Washington, D.C., in the 2017 Women's March—it felt like we were making history together once again.

*Betsy Hobkirk*

Knoxville, Tennessee, USA

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

## Responding to Some Difficult Events

The Boston, Massachusetts, USA, Jewish community has been through a particularly difficult series of events—including the desecration of the beautiful Holocaust Memorial located here.

I am a white Ashkenazi U.S. Jew and a leader in both RC and the wide world. I focus on being an ally to people of color, and Jews of color in particular. I have become clearer about the current situation and increasingly bold in acting on my perspective. The following are some of what I've been doing:

I have been setting up circumstances that help people discharge and am modeling the use of the discharge process (including with people I am close to who are not in RC).

I have set aside time in my ongoing RC class to discharge about the effects of the U.S. presidential election in terms of racism, anti-Semitism, classism, anti-immigrant oppression, and other forms of oppression.

I have created an environment at work in which my team can discharge together about what is happening around us. My team consists of four Gentiles of color (all from immigrant families) and me, a white third-generation U.S. Jew. We listen to each other regularly, have marched together in protest, and have led adults and young people in the Boston Public Schools around issues of oppression.

I invited all the Jews in my office building (fifteen out of three hundred employees) to come together and take turns talking and listening about what recent events have been like for us. Everyone was pleased and grateful to be together. We agreed to meet again. I told several allies about our meeting and will continue to tell more. I want our allies to know that we are feeling sad and scared, and that they can make a difference to us by asking how we are doing.

I recently backed [supported] a friend (whom I brought into RC) to be among a handful of wide-world leaders who intervened when a rift occurred over the planning of a march for racial justice in Washington, D.C. (USA). The group that had planned the march had scheduled it for September 30, which in that year was Yom Kippur [the holiest day of the year in Judaism]. They had chosen the date because it was the anniversary of the Elaine Massacre in Arkansas, USA. (In 1919, hundreds of African American sharecroppers [tenant farmers who give away part of each crop as rent] in the town of Elaine were killed for standing up as against economic oppression.) Many white Ashkenazi Jews assumed that scheduling the march on Yom Kippur had been a deliberate exclusion of Jews and publicly denounced the scheduling. My friend, an African American Jew and a wide-world Jewish leader, listened to individuals at the center of the controversy. The planners issued a beautiful apology and statement of unity, and added plans for post-sunset activities when the Yom Kippur observance would be over, as well as “sister marches” on October 1.

I work to achieve racial equity in the Boston Public Schools and the city as a whole—increasingly as a visible Jew. We are ensuring that school and city leaders include at the decision-making table the people of color most impacted by our policies. We are studying how our decisions can correct inequities (instead of maintaining or even deepening them) and are re-evaluating policies to maximize their power to end racism.

I look forward to hearing others' thoughts and victories during this time of painful upheaval, vicious oppression, and extraordinary opportunity.

*Becky Shuster*

Boston, Massachusetts, USA

Reprinted from the e-mail discussion list for RC Community members involved in eliminating racism

## Violence Not Inherent

I am quite sure that violence is not an inherent characteristic of human natures but rather has had to be conditioned into any individual in which it appears, by that individual having first undergone distressed participation in, or witnessing of, acts of violence.

*Harvey Jackins*

From page 347 of *The Reclaiming of Power*



## Leading—After Discharging and Deciding against Terror

After discharging a large chunk of terror and deciding to act against it, I am leading more fully than ever before. I greatly appreciate the many Co-Counselors who have helped along the way!

Two-and-a-half years ago, at a Healing from War Workshop in Poland, I began to un-occlude a memory of being abused sexually as a child. I'd been in RC for twenty-two years, and I'm not sure I would have remembered the abuse if I hadn't been discharging at the workshop on some of the worst horrors inflicted by humans on other humans. Hearing so much in the news about sexual assault also brought back a memory of childhood sexual abuse.

In recent years terror—generalized, immobilizing terror—had been coming to the surface. I had simply wanted to disappear into a corner and vanish between the floorboards. Knowing a major source of the terror and discharging on it helped me decide to act against it. It also helped me lead more fully as myself.

I now lead a group of people who are ready to act against repressive U.S. policies and bring together people of different perspectives. (I live in a rural area in the Appalachian Mountains in the United States.) We have developed seven action groups on the following: the environment, electing women to political office, health care, education, face-to-face discussions

with all people, immigration and humanitarianism, and civil disobedience and nonviolence.

The RC tools I use include “news and goods,” asking what's been hard, listening pairs on No Limits for Women and Girls, and sharing highlights (for a closing).

The rule “no one speaks twice until everyone has spoken once (or has had the opportunity) and no one speaks four times until everyone has spoken twice” has been useful. I also insert pieces of RC theory.

I am pleased with how it is going.

*Joy Kroeger-Mappes*

Frostburg, Maryland, USA

Reprinted from the RC e-mail discussion list for leaders of wide world change

## Thinking and Acting in the Face of Oppression

The city of Boston, Massachusetts, USA, issued a permit for a “right-wing free-speech” group to hold a rally in August of 2017. A much larger group of about forty thousand people gathered as a counter protest to the racist ideology of white supremacy advocated by many of the rally speakers.

In my town of Canton, just south of Boston, I have been organizing people to stop climate change and to build a sustainable and racially equitable future society. This has included sharing RC ideas and perspectives.

Two days before the Boston rally and counter protest, a conversation about it began on the Canton town Facebook page. It would have been easy to simply go to the Boston counter protest, but the Facebook conversation looked like an opportunity to move things forward in my town.

Someone in the conversation asked if there were rallies in neighboring towns. I was aware of three and

shared that information. People expressed a wide range of political opinions and feelings, including statements aimed to upset, target, and blame. So I then asked if people wanted to organize a rally in our own town for a better future society and against racism and the targeting of groups of people, including people of color, immigrants, and women.

In forty-eight hours I organized a rally of a hundred people. It was just what people needed. We made posters, sang together, held candles, and listened to each other. We strengthened our relationships and our community. The local paper and cable carried the event.

I think that this period presents great opportunities for reaching people and changing the conditions in society.

*Jen Wexler*

Canton, Massachusetts, USA

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

## The Power and Significance of Music

I have talked many times at workshops, in topic groups, at topic tables, and among friends about the power and significance of music. This past summer I experienced it in a vivid and personal way.

In August my father, Eldon, was diagnosed with pancreatic cancer. I was visiting him in my hometown in New Brunswick, Canada, at that time and decided to stay for the next several weeks. (I live in Vancouver, British Columbia, Canada.)

I knew how much my dad loved music, so I rented a cello at the local music store. The first time I played in the hospital, my dad was moved and transformed. He was dealing with pain and feeling scared, and the music lifted him and allowed him to shed a few tears. It was his first “session” about all that was going on [happening]. I also remember him lying on his back and exclaiming with joy, with his hands outstretched, as he put his attention on the benign reality of music.

The cello music became a daily ritual and request. It was powerful for my dad and impacted other members of our family and the caregivers, too.

After about two weeks, my dad came home from the hospital, and the cello music continued as an important part of his day and our relationship. He loved the cello-playing during his nap or before bed. Sometimes the family would gather in the living room for the music, and sometimes just my dad.



JO PERRY

It was probably the most important “performance” of my life. The music allowed my dad to rest deeply and peacefully—a welcome break from the ravages of the cancer. It also allowed him to discharge, as almost nothing else would, and express his love and appreciation for his family and the other people in his life.

I returned to Vancouver for work in early September, and soon after Eldon was admitted back into hospital under palliative care. I travelled back to New Brunswick and was there for the last few days of his life. He was on heavy pain medication and was not responsive. I rented the cello again, and the day before my dad died I played Bach, some hymns (he had been a minister for the United Church in Canada), and other music that I knew he loved. When I began to play, his hands started to rise and conduct the music.

On the morning of his last breaths, we were singing with the cello “Morning Has Broken” and “Dona Nobis Pacem.” It was a powerful way to be with him and to say goodbye at the end of his life.

I would love to hear from others of you how you’ve used (or experienced) your music or other art in powerful ways. It is good to notice the significance of what we create!



*Heather Hay*  
International Liberation  
Reference Person for Musicians  
Vancouver, British Columbia, Canada  
Reprinted from the RC e-mail  
discussion list for leaders of artists

## Every Experience Is Brand-New

It takes only a moment’s thought to realize that we never meet any old experiences. There are no identicals in the universe. Not even two electrons are absolutely identical. Certainly nothing as complex as a situation for a human being will ever be an exact replica for another. So that every instant of our lives, when we are functioning in [a] human manner, we are meeting a brand-new [completely new] experience, which never happened before, with a brand-new response that we never used before and never will again.

*Harvey Jackins*  
From page 22 of *Rough Notes from Buck Creek I*

## Working on Early “Unbearable” Distress

I have been leading some ongoing classes and men’s support groups on working on early “unbearable” distress. I am following the lead of Tim Jackins, after attending his recent leaders’ workshop.

It appears to me that those who have the most success doing this sort of work are experienced and dedicated Co-Counselors who are currently doing plenty of sessions and who have strong, long-term Co-Counseling relationships. These seem to be almost necessary qualifications to be able to usefully face distress material that has the following characteristics:

- It’s often fairly occluded.
- Facing it often feels like death or worse.
- It escapes notice as distress, because we live with it all the time.
- The core of it is that there is no one there to help.
- It is heavy enough to taint our judgment about the present situation and counselor.
- We often can’t tell [perceive] that we have anything to gain by working on it.
- To get anywhere with it, we have to persist through many painful sessions.

I am wondering if and how others have succeeded in working with any but the most dedicated counselors on this type of material.



*Michael Levy*  
Santa Cruz, California, USA  
Reprinted from the e-mail  
discussion list for RC teachers

## Creating the Conditions

Thanks, Michael, for raising this question [see previous article]. I, too, have been thinking about the “nuts and bolts” [practical aspects] of accessing and working on early “unbearable” distress.

Thanks also for listing some important characteristics of this distress material. They seem accurate to me.

Everyone’s experiences and hurts are different. My deepest hurt was uniquely early as well as severe, so I don’t know to what extent my conclusions will apply to others. However, experience sharing can be useful, so I’ll proceed.

I remember Harvey Jackins doing his creative best to get me to face

and feel my worst distress. Mostly I couldn’t “go there.” It was only later (after eventually being able to access and discharge the feelings) that I could make sense of what he had been observing and trying to get me to do.

However, even without his pushing and without my trying to access the feelings, the feelings eventually “came up” (came all the way out of occlusion). Then I had no choice but to discharge them.

I was wall-to-wall [continuously] miserable for two years, but discharge was readily available throughout that time.

A lot changed in my feelings and functioning after two years of intense

daily discharge. I hadn’t cleaned up my whole collection of distresses, but I felt like I had been “born again.” Everything seemed new. It was amazing.

There is more to discharge, both of the early incident and of patterns that developed as a result of that foundational hurt. However, I know I’ve felt the worst. I know I can “survive” the worst feelings, just as I survived the original incident. Therefore I am no longer “booby-trapped” [vulnerable to being unknowingly triggered]. There is no longer a big, terrifying, mysterious “land mine” that I have to shape my life to avoid. When a residue of the feelings comes up again, I recognize it—“Oh, that’s *you!*” and go straight to discharge. Life is

much better. Of course my “little girl downstairs” never stops wanting to access and discharge any and all of the rest of my hurts. We all have a strong ally in that regard.

I think that in my case the “little girl” wasn’t ready to “pull the switch” until certain conditions were met.

Some of us may have distresses that are configured such that the early “unbearable” distress can be more readily accessed (and perhaps the intense discomfort can be largely restricted to sessions).

Others of us (like me) apparently won’t let ourselves fully access our most “unbearable” distresses until we have the right conditions.

For me, the following conditions were met by the time my deepest hurt “decided” to come up for discharge:

- I had two strong, long-term counselors who could be unconditionally there for me and stay unconfused no matter what I was feeling (or saying about what I was feeling). Each was available at least once a day for a mini- or a longer session. Plus I had a near-daily Co-Counseling session with one of several additional counselors.

- I understood basic RC theory—which was a life raft and a light while I was “underwater.”

- I had already recovered the full range of the discharge processes—crying, shaking, and so on—and

could also let myself be close to someone physically, which was necessary for discharging my terror.

- I had been in RC long enough that the above were in place.

- I had space in my life for enough sessions.

In addition to the above, some people might need at least some of the following conditions to be met before they can go after [pursue] their unbearable distresses (or allow them to “come up”):

- They have faced that they might be uncomfortable, both inside and outside of sessions, for an unknown length of time (it can feel like forever).

- They have the determination to keep functioning (including in the counselor role) no matter what they are feeling. Otherwise, it’s too difficult to keep attention out. Basically, they need to have understood that it’s necessary to act on logic instead of feelings—and have the ability to do that.

- They have enough time. At the time when I was feeling my unbearable distress, I had some slack in my schedule. Lack of time could be a significant obstacle and keep people from “going there.” One needs time for lots of sessions (I did, anyway); otherwise it could truly be unbearable.

- Their life is in reasonably good order. Being surrounded by lots of

restimulating challenges could be overly distracting, and the “little person downstairs” might pull back from feeling the deeper hurts.

- They don’t believe “mental health” oppression. Society says we are “mentally ill” if we “fall apart,” feel bad much of the time, discharge a lot—basically, if we are not numb and “normal.”

Two additional ways to access the distress are as follows:

- We can end an addiction “cold turkey” [immediately, not bit by bit]. This will generally bring up “unbearable” feelings for discharge. I discharge some of the residue of my early “unbearable” distress when I don’t eat addictively.

- We can take on [undertake] a real-life challenge that brings up “unbearable” feelings.

Of course we have to “get ourselves” to do these last two things. And many of us won’t do that unless enough conditions are in place so we can discharge what comes up.

We need to ask ourselves, “Is it worth doing whatever is necessary to recover from these early ‘unbearable’ hurts?” I think it is.

Thanks for creating the opportunity for me to think about this, Michael.

*Katie Kauffman*  
Seattle, Washington, USA  
Reprinted from the e-mail discussion list for RC teachers



BASQUE COUNTRY • DIANE SHISK

## How I Discharged “Unbearable” Distress

After about five years in RC, I decided that I wanted all of myself back. Little did I know what that would look like. And I sometimes joke, If I had known, would I have made that choice? But I believe it is what we all want. I joined RC because of its perspective on who we naturally are—the theory seemed so right.

I had severely hurtful experiences that continued for the first four years of my life. It may be different for others, but for me, and for those I have counseled on early occluded hurts, very early distresses become the “air we breathe”—they are always present. My challenge was noticing there was another reality.

In opening myself to the “unbearable” feelings, I dove into water far deeper than I felt I could successfully swim in. My way of accessing the feelings was to jump into something I wanted to do—it was like running as fast as I could without noticing I had a hurt muscle. Doing this is not all bad; it does keep one going fast. It could be called being “scared active.” (Some people are “scared passive.” They tend to be still and cautious.)

I always believed that discharge works. I’m not sure why, because it was not allowed in my family. I come from a “tight” alcoholic Protestant background. “Mental health” oppression was intense. My family distrusted most of what I did, such as letting my babies cry and picking them up a lot. No one showed their feelings; showing them was seen as disgraceful.

Katie mentioned having the right conditions [see previous article]. For me that was having a regular Co-Counselor. I also taught an RC class and was in an RC teachers’ class. Family work had started, and being in a monthly infants’ class helped me to notice odd things in my mind. Additionally, I was going to a yearly early sexual memories workshop.

Balance of attention was essential. I noticed my surroundings—a blooming flower, a smile. During the hardest time, I did not read anything or watch any television that had violence in it. In sessions I focused on noticing my counselor.

There were three years of terrible misery. Every day I did not want to be here. After sending my two young children to school, I would play PAC-MAN [a popular arcade video game] at the local diner to notice that I was alive. I Co-Counseled as much as time would allow and went to many workshops. Understatements such as “It sometimes happens that a person survives” were useful. Mostly just accepting that the person next to me could be with me was enough. I did always know that there was light at the end of the dark tunnel I felt I was crawling through.

During this time I kept doing my life—teaching RC, leading an organization for women artists. I found the work I would be doing for many years, and am still doing. How I felt was definitely not a reflection of what I could do, however much my brain struggled to notice that I was okay.

Now the stuff is discharged enough that it’s in perspective: it was long ago and cannot define who I am now. I love my life. A relaxed joy that I never could feel is here, and more and more available.

We have this process. It works so well.

*Betsy Damon*  
Brooklyn, New York, USA  
Reprinted from the e-mail  
discussion list for RC teachers

### Listening— a “Revolutionary Action”

Listening is a revolutionary action that anyone can take. It is always an option and lays the foundation for forward movement.

*Lorenzo Garcia*  
Albuquerque, New Mexico, USA



FREYCINET PENINSULA, TASMANIA, AUSTRALIA • LYNDALE KATZ

## Going Back to Help the “Little Girl Downstairs”

The first time I had an inkling of one of these “unbearables” [see previous three articles] was twenty-five years ago. It took me two years of discharging “around” what I felt had happened to allow it to be “true.” It helped when counselors would say they believed me. It also helped when they’d reassure me that it was okay to accept it and look at it, that I had survived long ago, and that now, in present time, I had tools and resources.

A powerful tool is going back to help the “little girl downstairs”—stepping in and doing or saying what needed to be done or said or helping her to do or say it, providing what an adult should have been available to provide. This is a big contradiction to the powerlessness, the lack of help, the aloneness, and the giving up in that “unbearable” situation.

How we do this can vary. It can be confrontational and strong, for

example, taking the child out of the situation, or it can be fanciful, light, imaginative, or magical—whatever works, whatever the child wants and needs.

*Dorothea Hrossowyc*  
Northfield, Minnesota, USA  
Reprinted from the e-mail  
discussion list for RC teachers



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### The Early Hurts Shape All the Later Ones

We get hurt early and often. We’re very vulnerable when we are small—vulnerable to hurt because we’re small, weak, dependent. Also because our fine mind doesn’t have much information to work with yet and so we tend to take other people’s information.

We get hurt a lot when we are very small. And these hurts usually aren’t very big, although sometimes they are. But they are very important because they predispose the shape of all later hurts that occur to us, because the later hurts will restimulate these, wrap around them, and take their shape. So that if we get hurt like this [*Harvey makes some shapes*] when we are two days old, then it is very likely that by the time we are two years old, the hurts are going to look like this [*makes the same shapes, but bigger*]. By the time we are twenty, they will be like this [*makes the same shapes, but even bigger*]. The early hurts shape and predispose all the later ones.

*Harvey Jackins*  
From page 32 of *Rough Notes from Buck Creek I*

## It's Healthy and Human to Be Creative

I am so grateful for the Creativity Gather-in that Sue Pedley led and Grey Williams organised in Sydney (New South Wales, Australia).

Before it, I had jotted down all the qualities I liked most about myself: creativity, adventurousness, energy, inventiveness, imagination, curiosity, enthusiasm, a sense of humor, inquisitiveness, wanting to be engaged and connected. And guess what? They were all the qualities that were squashed when I was a child! Where did all that energy go? Into digestive problems; lack of confidence; grief; depression; anxiety; and, in later life, chronic gut problems, pain, and fatigue. Is it any wonder?

Creating art—in some form, be it decorating our environment, making gifts, or cooking—defines us as humans. So if we don't do it, do we become ill?

Capitalism has prostituted and hijacked art. It has created the lie that art is only good or worth doing if it's a saleable commodity. It has told us that making it has to be a lonely activity in a garret. But let's not be confused. Making art can be (as it was for millennia) social, and it's never too late to start. Artists' liberation is for everyone, because it's healthy and human to be creative.

Joanne Strauss  
Woy Woy, New South Wales, Australia

## All Irrational Behavior the Result of Damage

All the rest of human behavior and feeling except these three big categories—the genius-sized flexible intelligence; the zestful enjoyment of living; and the loving, cooperative relationship with others—all the others, all the repetitive mistake-making which is so characteristic of adult behavior, all the terrible ways we feel so much of the time, and all the perfectly terrible relationships that pass almost for standard in our culture (if you haven't looked around lately), all these seem to be non-natural, non-inherited. These are acquired characteristics. These are the results of damage, of something going wrong.

Harvey Jackins  
From page 26 of *Rough Notes from Buck Creek I*



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## Forgiveness

I am a raised-Catholic, Irish/English elder woman. Although I lived in the United States for the first five years of my life, I have lived in England since then.

In the Catholic Church we were taught about forgiveness. However, due to the rigidities we were taught, I could not really do forgiveness for much of my life. I remember at age four deciding to never forgive my father for his mistreatment of me. And from age seven to eleven, the sexual abuse from my oldest brother (ten years my senior) changed me from a trusting, adoring sister into a revengeful, unforgiving sister.

When I was thirty, my marriage broke up with the father of my children. I then left the Church and became a lapsed Catholic, and my husband became an additional man I could never forgive. Shortly after this I started RC, and I worked hard on my distress in the hope of finding my true self.

It was not until two years ago when I attended a Catholic workshop in England led by Joanne Bray (the International Liberation Reference Person for Catholics) that forgiveness became a real option for me. Joanne gave me a direction: "I refuse to die having not forgiven my brother and my father." I decided in that session that I would commit to working on this and move toward forgiving my

brother, who had cancer and had about two years to live.

I knew I could not just simply forgive, so I decided to "decide, act, and discharge." Taking action meant that I would reach out to my brother and try to get close to him, and that would bring up lots to discharge in my sessions (which is exactly what happened).

I wanted our first meeting to be useful for both my brother and me, so I asked my husband and my brother's wife to join us. I decided to go with an open heart and leave my distress out of the room—to be there with a loving attitude, fully in the present and fully my true self. My brother was a practicing Catholic and in the last few years of his life, with the help of his local priest, had been able to deal with his distresses. It had been real for him—he had become humble, loving, and full of gratitude.

Deciding to forgive meant that all my sessions were productive (lots of discharging, working on early hurts, and making sense of things). It meant that my mind was not in hate but in love, which I've found is a far more preferable state of mind. I've begun to love this state of mind in which I am open and loving and accepting and grateful. It has had far-reaching effects on many areas in my life. All my relationships have

improved. How I treat myself has also improved. I have more confidence being myself. I am more relaxed and less afraid to speak my mind (important for an Irish Catholic living in England). I do not take things so personally. I am less shut down, more open, and have more of my attention out and in the present. There is less of the "good" Catholic girl living in a straitjacket and more of the honest me.

As a child, before the sexual abuse, I adored my brother in a true, honest, open way. After discharging, the feeling of loving him returned. He was the oldest of nine children. I began to remember how important he had been to me all my life as a great big brother. He was a truly good person, who made my life better.

He and I had several meetings after the first one two years ago. He got to talk to me about the sexual abuse, which helped him to forgive himself. I was able to say that it was nobody's fault, when oppression and how he and I had been set up [predisposed] were taken into consideration. I was able to tell him that he had been a wonderful big brother and that I was okay now since I had discharged so much and cleared up much of the distress.

Then this year, after a short period of ill health, my brother died. But before he died, I had a lot of time by his bedside. We were together as he went in and out of consciousness. When he was conscious, we got to talk about our relationship and were able to tell each other that we loved each other.

He had written his Catholic funeral service in the two years before he died. He had wanted everyone to be included in the service, so he'd

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LA CONNER, WASHINGTON, USA • TIM JACKINS



## COUNSELING PRACTICE

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requested that Taizé songs be sung. These are simple chants that people can pick up [learn] easily. While he was dying, my sister and I practiced them at his bedside, and at the funeral we took the lead in singing them. They are sung over and over again. It becomes a loving and meaningful meditation with everyone able to join in.

My brother had been active in his community and had a knack for bringing [a special ability to bring] people together in good ways, including people from differ-

ent backgrounds. At his funeral the church was packed to overflowing. A Muslim family told me that they loved my brother and were deeply saddened by his death. They came to the graveside, and as the Catholics were burying my brother in the traditional Catholic way, his Muslim friends were praying in their traditional Muslim way.

Through this whole process I have found more of my true self in which love, understanding, and forgiveness abound. I am grateful to my wonderful Catholic heritage, to myself, to

my brother, and to RC for playing such a big part in the process.

I would love to hear from any of you about the human benefits of forgiveness, or perhaps where forgiveness was not the most intelligent option for you. I am also interested in how, as a Catholic, you have used the discharge process to achieve forgiveness.

*Anonymous*

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

## A Family Workshop Highlight

It was wonderful to attend the Uganda family workshop led by Chuck Esser and Pamela Haines. The following is one of my highlights.

A two-year-old girl, G—, was lying on a mattress next to her older sister. I attempted to interact with her, and she began punching me and pulling forcefully on my nametag. F—, an RCer, was sitting next to her. I asked him what was going on [happening]. He said she was angry because her father had brought her there and left her.

I asked Chuck to help me. He sat down next to G—. She punched him, while he maintained a smile. Finally she took a breath and cried loudly. We watched as she cried. After a few minutes she took another breath and leaned against F—. She was calm now and watched her sister, who was painting some balloons. Later I picked G— up and started swinging her. She was cheerful, laughing, and happy and continued to be friendly to me for the rest of the time. Chuck explained that the anger toward her father had been displaced on us and that we hadn't done anything wrong.

As I processed this, I realized that I had misunderstood when anger had been directed at me. It hadn't been personal; the angry person had just needed to discharge.

I was so happy to see men playing with the young people. This is a "no-no" [is not acceptable] in African culture—the child belongs to the woman, and the father is the provider and a "no-nonsense" person. This is an effect of war.

I am glad that Chuck and Pamela are so committed to this continent and happy that African leaders are embracing family work.

*Wanjiku Kironyo*  
Regional Reference Person for  
Northern Africa and East Africa  
Nairobi, Kenya



JO PERRY

## Mothering My “Gender-Bender”<sup>\*</sup> Daughter



When my daughter M— was four years old, she suddenly refused to wear dresses. She said that an older girl in our neighborhood had told her that when tigers come to our part of the United States, they eat little girls but not little boys.

She was not going to wear a dress again, and despite our involvement in RC family work I wasn't adept at giving her sessions on this. I ended up bribing her into wearing a dress when she was five and was a flower girl in a friend's wedding, but she didn't wear a dress or skirt again until she was thirteen. Here is the story of the intervening years.

M— was surrounded by boys in our neighborhood. At age six, she was the only girl permitted by the boys to be on a special boys' team during recess at school. When she was seven, she began asking to wear boys' clothing. Her first request came when we were shopping for clothes. I was taken off guard [was surprised], but I agreed to let her try out boys' pants and shirts. This led to future requests to wear boys' underwear and get a boys' haircut. I felt utterly unprepared for her insistence and sought advice and had many sessions.

Some Co-Counselors and friends thought I should allow M— to dress like a boy, have a boys' haircut, and wear boys' underwear. I felt extremely uncomfortable allowing her to do so. Since her friends in the neighborhood were mostly boys, it looked to me like M— was compromising herself as a girl in order to be one of the guys. Most girls her age were no longer playing together with boys. She was an exception because she was dressing and acting like a boy.

M— was incredibly persistent and insistent. When I wouldn't buy her boys' underwear, she refused to wear any underwear at all for a couple of months. I finally bought her boys' underwear. At the hairdresser's she wouldn't consider a girls' haircut. I finally let her shave off all her hair except for a tuft at her forehead.

Over time, M— began to walk and talk like a boy. People who didn't know her assumed she was a boy, and she smiled every time someone called her “Bud.” My husband and I gave her a few playful sessions on gender, with lots of laughter, by having my husband dress up like a woman and polish his nails.

I did not hide my disapproval of M— for her insistence on dressing like a boy, but my opinion seemed to matter very little to her. When we talked about what wearing boys' clothing meant to her, she was clear that she didn't want to have a penis. But when she was nine, she asked Santa Claus to turn her into a boy. Then she grinned from ear to ear when she opened a box with a note from Santa Claus that stated that he would never turn her into a boy because she was perfect as a girl and that someday she would understand how great it is to be female.

M— decided that she liked being a girl who dressed like a boy. When she was nine or ten, she attempted to reassure me by explaining that first she was a “girly girl,” then she was a “regular girl,” then she was a “tomboy,” and now she was an “extreme tomboy,” and—not to worry—someday she would be a “regular girl” again. (These were her words.)

People began to tell me that M— was probably Transgender and that I should consider sending her to special camps. The school counselor wondered if she needed a special bathroom. My husband's and my middle-class Catholic family were extremely disapproving of M—'s choices and our parenting. Going to RC LGBTQ People and Allies Workshops and being counseled by “Jeanne D'Arc” (the RC International Liberation Reference Person for Lesbian, Gay, Bisexual, Queer, and Transgender People) were essential in helping me think better about M— and navigate the community around us.

I offered M— a variety of sessions. One of the boys in our neighborhood liked dressing like a girl, so I brought him clothes shopping with us. He enjoyed modeling a few dresses, and we all laughed hard together. When I insisted that M— try on a dress, she cried hard in the dressing room. Then she cried again when I bought the dress and hung it in her closet (it was a cheap dress). She also cried when, after many years of her wearing a boys' bathing suit, I insisted that she wear a girls' bathing suit because some pools didn't allow long shorts.

When she was twelve, I explained that it was time to wear girls' underwear again, as soon she would be reaching puberty and would need girls' underwear for using menstrual pads. When I refused to buy her more boys' underwear, she continued to wear boys' boxers that were so small on her that they were ripping at the

<sup>\*</sup> Gender-Challenging

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HAWWA MUSA

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seams. We finally found girls' boxers that were tight fitting and appropriate for menstrual pads.

At her annual physical exam soon after she reached puberty, her doctor had her leave the room and then told me that if M— wanted to be a boy, it was time to start hormone treatment. I hid my utter shock at this, but I let the doctor know that M— did not want to be a boy; she simply liked dressing like a boy.

When we saw her doctor the following year, the doctor asked me to leave the room and then asked M— if she wanted to be a boy. M— let her know, in her humorous way, that she was "not about that life" [not interested in that life].

At age thirteen, M— slowly began to wear girls' clothes again—girls' sweat pants and shirts and then clothes that were distinctly girls' clothing. Without any arguments, she wore a skirt at my mom's funeral.

M—'s change coincided with a teenage female exchange student, S—, joining our family. M— has talked about how lonely she was before S— joined us and how she was going to insist that we adopt another child. Although she was never able to say it when she was dressing as a boy, she now acknowledges that dressing that way enabled her to be close with the boys in the neighborhood and at school. M— is now close to S— and has many girl and boy friends at high school.

I am pleased that I was able to give M— room to experience dressing like a boy while at the same time trying to help her discharge by holding out that it is great to be female.

As a sixteen-year-old, M— is able to use sessions more and more. I look forward to ongoing opportunities for both of us to learn about her experience of dressing like a boy.

Anonymous  
USA

Here is M—'s response after reading my post:

I was just being me. I always knew I would go back to wearing a wider variety of clothing and embracing more fully being a girl. When I dressed like a boy, I wondered how I would think back on it. When I thought about it, I thought, I am not trying to pretend to be anyone different—I am just being me. Now this is me. I am still me.

I never told you (Mom) about this, but the summer when I went through puberty, I heard about Transgender. I was curious about it but didn't ask you. I searched on the Internet and found out about a boy who had transitioned to be a girl. He had thrown tantrums at age four about not wanting to wear boys' clothes, and his mom had walked in on him in the bathroom and found him trying to cut off his penis with a nail clipper. I realized I wasn't Transgender but that I had some of the attributes of Transgender.

I wish I could have talked to you about it more. Now that I have moved past that place, I can talk more. When I was trying out being a boy, I was more closed off. Then I got to explore being a girl again.

I think you did the right thing in letting me dress like a boy. I do think I would have lost my dude [male] friends if I had dressed like a girl. And maybe I wanted to be a quirky person or not labeled. I like to do weird things for entertainment.

I was much less close to you when I dressed like a boy, and I didn't even realize I was being distant. I am so glad that I now finally like being a girl. I still have so many guy friends, as well as girlfriends. I like the "me" I have become. I am so glad I can be close to you now.

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

## A Contradiction to Early Discouragement

Several years ago I was in Seattle, Washington, USA, for an Intensive [twenty hours of one-way Re-evaluation Counseling, for a fee, at Re-evaluation Counseling Community Resources]. An early morning walk through the hilly neighbourhood near RCCR led me to a place where I could look out over Puget Sound at the mountains in the distance. I had a feeling of awe at the sight of the mountains that was the same as the feeling I have when I look at the night sky when I'm out of the city.

I decided to bring that experience to the Intensive sessions. I don't have any pre-birth memories, but my mind took me to imagining my first moments of consciousness. I could feel—while discharging heavily—the same feeling of awe at the thought of my first awareness of being alive and “inside” myself. I imagined the wonder of finding myself alive and of being aware of my physical self for the first time. I cried hard imagining feeling my heartbeat, blood flowing through my veins, the first wiggle of a toe. Words don't adequately describe my impressions of that time, but “wonder,” “awesome,” “amazement,” and “spectacular” come to mind.

I haven't always remembered to go back and discharge on this, but it has remained a powerful contradiction [to distress].

I have had many opportunities to listen to Tim Jackins say that there is no such thing as present-time discouragement. About a year and a half ago at one of his workshops, I heard something different—that discouragement is a part of an early distress recording that needed to be faced and discharged. Until then I had always thought of it as something to ignore—that I should discharge and move forward in spite of how discouraging and hopeless the old distresses felt.

I decided to see what would happen if I let myself feel “the worst” of the early hurts. It didn't take long for me to remember the work I had done in Seattle on imagining early consciousness, and that became the reliable and, for a long time, the required place to start any session on early discouragement. In retrospect, I can see that it provided the “balance of attention” my mind needed to begin discharging the discouragement.

I would start most sessions imagining my first moments of awareness then move on to imagining a relatively



ROB VENDERBOS

benign time inside my mom when there was no sense of disconnection, loneliness, or any other trauma.

Almost any time I have let my mind linger on these thoughts, I have been able to start crying quite easily. I can discharge heavy grief imagining that I was born (that I succeeded at coming out into the “breathing world,” as I've enjoyed calling it) with an intact sense of life being spectacular, awesome, amazing, and so on.

As sessions have progressed, I have also begun to discharge about the state of the world, and the people around me, that I faced after being born. That appears to have been the beginning of my discouragement. It was also the source of terror and insecurity, which gradually undermined my foundational experience of life. I have been able to discharge heavily at the thought that I began to doubt whether it was really a good thing to be alive and that I only decided to stay alive because the prospect of giving up on my original sense of life was too sad.

I have worked on this story consistently for close to a year and a half. At first I was surprised that I could discharge so readily anytime I decided to, and with almost anyone I counselled with, regardless of the length of the session. I have often felt some initial embarrassment telling my counsellors what I am discharging about. (This seems connected to the religious part of my upbringing. I think the religious world was the only place I ever heard any reference to the awesomeness of life.) Once I have discharged a bit of the embarrassment, I have often been able to discharge deep fear about my well-being and that of others and the world.

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## COUNSELING PRACTICE

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It didn't take long for these sessions to stop feeling like a hardship and for me to start looking forward to continuing the work—almost the way I might look forward to getting back to reading a good book to find out what is next in the story.

I still have much work to do, but I am pleased with the results so far. Over the last year I decided to buy, and am now running, a small company. This has been one of the most significant things I've done in my adult years, and there's no question that moving some of the early discouragement gave me room to make the decision. I am engaged and excited in a way I don't remember being before, and discharge continues to flow.

Two weeks ago I led an Area weekend workshop. For the Saturday morning class I talked some about my experience working on discouragement and invited everyone to look for their own "moment" that pre-dated

the beginning of their discouragement. Many people seemed able to use the suggestion and stay with it throughout the day.

### LATER

I began writing this last May. Many of my more recent sessions have been about how no one reflected back to me the sense of being alive that I started out with. Some of my deepest disappointment seems to stem from this. I've sometimes had a sense of straining with my eyes to try to find someone and communicate my upset to them.

I recently began referring to my first moments of consciousness as "the first time I woke up." This has been a sweet image for me to hold in my mind.

*Phil Rees*

Toronto, Ontario, Canada



## Using Music to Discharge toward Bigger Leadership

I am a fifty-five year old woman and have been an activist since I was fourteen. I have activist strengths and struggles. I can care big, work hard, take initiative, and think collectively. But I also feel isolated and "different," have difficulty resting and relaxing, have great feelings of urgency, and tend to want to think and act rather than feel.

For the past few years I've been taking initiative on climate change and racism. I want to be able to think and act bigger than I've been able to so far, but I don't think I can without facing big early material [distress].

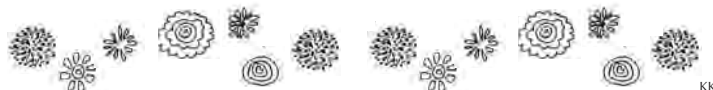
For me, it's been really hard to discharge on the genocide of Indigenous people and the destruction of the environment. It has mostly felt too unbearable. (One exception was at an Allies to Natives Workshop led by Marcie Rendon, the International Liberation Reference Person for Native Americans.)

I grew up in the United States with a grandfather who was from Scotland and who grew up in a Gaelic-speaking home. My grandpa and I were close, but he never told me that he knew Gaelic. My mom told me that her grannie (my grandpa's mom) had been hit in school for speaking Gaelic and that she had taught Gaelic secretly to other young people whose parents didn't want them to lose the language.

I recently found a woman on YouTube who is a native Gaelic speaker and sings beautiful songs in Gaelic. Her music, sung in my grandpa's mother tongue, has been allowing me to cry and cry and cry. I can feel the connection to my ancestors and grieve huge losses and defeats. I can cry hard about the destruction and loss that are currently going on [happening] that we are not yet in shape [in a condition] to prevent. And I hope that I am freeing up some of my intelligence around being visible and leading.

*Cameron Hubbe*

Eugene, Oregon, USA



## Working on Heavy Fears

Forceful and directive sessions on heavy fear, especially with young people, have sometimes been called “non-permissive” sessions. The term “non-permissive” can suggest that someone is deciding and enforcing what should happen in someone else’s life. I would like to clarify what we are talking about.

### HOW HEAVY FEAR AFFECTS US

As clients we want to become experts at facing our fears and discharging them. We generally work well on light fears that discharge with laughter. And the laughter, and resulting connection with others, can make heavier fears easier to face and more available for discharge.

However, when we feel heavy fear, we often run the other way or attack. Both responses might have made sense in the past, but they don’t work well in a session. They also don’t help us see that our fears are old and that we can handle the present situation.

Almost all of us had frightening experiences in the past—abuse, neglect, scarcity, violence, the threat of violence, sexual exploitation, ridicule, isolation, humiliation, intimidation, pain, injury. No one was present who could listen to us thoughtfully, hold us, help us understand what was happening, and let us discharge. So the fears became recorded and continue to affect our lives. When they’re restimulated, it can feel like the original hurt is happening again and we don’t want to face it. We get lost in the fear and become immobilized. We often act as we did in the original incident.

### DECIDING TO FIGHT FOR OURSELVES

A number of RCers are getting better at inviting young people (and increasingly adults) to challenge deep fears, to choose to discharge them rather than run from them. It’s possible to not give up and instead fight for ourselves. It’s possible to stay and notice connection even when we feel like we are losing. (Fighting for ourselves is not about winning or losing; it’s about freeing our minds from distress. No one can ever make us give up our minds.)

Working on old fears and defeats is not a passive process. To discharge them, it helps to fight openly and fully use our counselor’s attention and often their physical resistance. This contradicts the passivity that was forced on us.

Our perspective changes most rapidly when we decide for ourselves to not wait and instead go after [pursue] the hurts. Young people often do this when they sense someone has attention and will stay with them.

As clients we need to build confidence that we can make it through [survive] a session on heavy fear. It helps to have several sessions in which we are not in complete control and then find out that we came out of it alive and in better shape [condition].

There are young people who can notice when fear is driving them to be irrational and can say, for example, “I think you need to hold me now and let me fight, even though I don’t like it.”

### MOVING IN AS COUNSELOR

When fears feel real in the present, it can be difficult for people to initiate their own liberation from them. They often wait for someone to take initiative in their direction. They can’t always give someone verbal permission to come close. They may even run out the door, decide that they can’t do something they were planning to do, say that something is boring and refuse to try it, destroy something, attack someone, hate someone, or try to hurt themselves.

When people are acting out fear in the above ways, they generally need us to move in [interact more closely with them], so that they can feel and use our attention. We can do this in several ways. We can set policy (suggest a rational course of action for them to try instead of continuing the irrational actions they are stuck in). We can hold them, and slow them down, so that they can feel and discharge the fear. By being relaxed and confident in our manner, and explaining what we are thinking and why we want them to take on [undertake] what seems like a struggle doomed to fail, we can communicate that this time they are not alone. Sometimes letting them hate us outright can help them discharge feelings of powerlessness. (However, most of us still need their reassurance that we are okay, which can get in the way of this working.)

### PARENTS WHO HAVE DONE THIS WORK

A group of RC parents have become experts at assisting their children to discharge deep early fears. Many of the children have

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## COUNSELING PRACTICE

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behavior that singles them out for labeling, drugs, or being picked on [harassed]. They may have major medical struggles. Their lives and options are severely limited unless their parents give them a hand [help them] with their fear.

Often the parents can't wait for their children to take the initiative or to figure out how to balance their attention so that they can discharge in a manner that is reassuring to the parents. Some of the parents have only reluctantly become more forceful and directive as counselor, and only after they haven't found an alternative to using RC in this way. They have had many sessions on their fears about being too heavy handed, being wrong, being oppressive, and there is evidence that they have helped their children be more connected and have bigger lives.

### **WHEN TO MOVE IN**

As counselor, parent, friend, we often have a choice between moving in and offering a session on fear or shifting someone's attention to present time so that they can function around the fear. Occasionally we are forced by circumstances to move in even when we would prefer not to.

When big fears surface in someone, other people usually don't move in thoughtfully. They aren't thinking like a counselor who wants to help someone access heavy discharge. Instead they bribe, blame, intimidate, isolate, and punish. I prefer moving in as a counselor. It doesn't have to be oppressive. It can be a gift.

Many of us have not yet worked successfully on our own heavy fear, including letting ourselves get to the edge of where we don't feel in control. This means that we can't be fully present when moving in on

someone who is acting out heavy fear. We may become confused and get harsh or go away emotionally in the middle of the session, which is confusing to both people. Unless someone can lend perspective on the session, during or after it, the "client" can remain confused about what is a present hurt and what is a past hurt coming up to be discharged.

Most of us should not try to counsel a young person who is in the midst of big feelings unless we are their parent or it is clearly urgent and no one else is available. We need to do considerable work on our own early fears and defeats, and have a lot of RC experience, to be able to stay close and connected enough.

Parents are often required to give big sessions even if they are not fully prepared. They simply have to bring to the sessions as much of themselves as they can. If they give up on trying to help, their child may no longer consider them a resource for working on heavy fears and look elsewhere, which may involve behavior that society will misinterpret and punish.

Our relationships need to be based on caring. If our client can feel that we are on their side, it is much easier for them to work on deep fears. Because of how much parents care, they can often be good counselors for their children on the hardest issues.

### **EXAMINING MOTIVATIONS**

Sometimes strange motivations creep into our counseling of others: we want to save them, our ego or insecurity makes us forget the person we are thinking about and pushes us to use techniques, we want them to discharge so that we can feel like we're making a difference. When adult clients notice

these motivations, they may tell us to back off [withdraw] or may even refuse to do more sessions with us.

When this happens with young people—when we focus on ourselves rather than on them—it confuses them about what's happening and about the relationship. It can make it difficult for them to want to use counseling.

Adult counselors can ask themselves the following questions before initiating a heavy session with a young person: What are my motivations in offering this session? Do I have enough of a relationship with the young person that I can stay connected to them? Is the situation urgent? How can I best communicate, so that the young person and I are doing this together (using both of our intelligences against the distress) rather than my making them work on something I have decided they should work on? Have I communicated how much I care about them, so that they might see I know the difference between them and the pattern? These are also good questions to ask when counseling adults on heavy distress, but they are especially important when counseling young people, because our oppressor distresses push us to think that we know best what a young person needs.

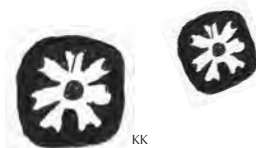
### **PROGRESS**

We adults who have been working consistently on our own heavy fears and have been giving such sessions to young people are becoming less confused and confusing. But we still need to explain our thinking to people who observe these sessions, because the sessions seem so odd in a society in which people's fears are intentionally restimulated and people escape from their feelings with drugs, numbness, other comfort-seeking, and

avoidance—all sold as commodities. It is odd being part of a society that punishes, drugs, blames, and isolates people who try to work on heavy fears but recoils when someone interrupts the acting out and stays with the person while they fight the fears and discharge them.

Some RC young people have had enough sessions and information that they look at fears very differently from how most of us have settled for looking at them. They can put their minds fully in the direction of battling fear as an imposter and treat the feelings as merely feelings. They may still not like sessions in which they have to struggle in what feels like a life or death situation. However, they have successfully felt the scariest feelings, survived them, and noticed the difference in what they can do. They've done this enough that they are willing to put their mind fully into battling fear. They tend not to settle for things not being right. Some of them, to our great relief, occasionally come to us and tell us that we need to be less permissive with them. I think we all want to develop this attitude about our biggest struggles.

*Chuck Esser*  
*International Commonality*  
*Reference Person for Family Work*  
 Philadelphia, Pennsylvania, USA



## Changing My Life with Goals

I have finally realised the importance of making goals and managed to make them. Life has already changed—"change my mind, change my life."

Here are my goals:

To treat everyone I meet with kindness and to leave them with a feeling that it was good to have had contact with me

To connect and communicate with love, to love myself, to show people my love for them, and to decide that people love me

To change how the mistreatment in my childhood made me feel entitled to be unfriendly, irritated, impatient, distant, and dismissive

To decide that people and the universe are with me and to notice my connection to all people and life

To be conscious, to be in present time, to forgive, and to no longer use hate, disappointment, and resentment as a reference for how I treat people

To put my attention on being thankful for being alive; for the woman I am; for my son, my partner, my family; for knowing RC and for my Co-Counsellors; for my job, my friends, my neighbours; for everything

To try and help people wherever I can for no return of favour

To have the people living within a one-mile radius of my home know about discharge, that it is good to cry

To eliminate racism from society

To read these goals every day and work toward them every day

In love and thanks,

*Anna Moorhouse*  
 London, England

Reprinted from the RC e-mail discussion list for leaders of wide world change



## No Use Rushing Men to Cry

Most men, I would say, have to do a great deal of trembling and laughing and talking before they can unwind the tight skein of controls enough to get at the fear of crying. There's no use rushing them. Tears aren't the most important thing; the most important thing is to do what they are able to do.

*Harvey Jackins*  
 From page 94 of *Rough Notes from Buck Creek I*



## Thumb-Sucking and Other Control Patterns

*The following is a response to a question, on the RC e-mail discussion list for leaders of parents, about how to counsel a child on thumb-sucking.*

I think it's important to remember that thumb-sucking tends to be a control pattern more than a distress per se. [A control pattern is a pattern that prevents discharge.] I've found that, as with all control patterns (in adults as well as young people), focusing on "assisting" the young person to "give up" the control pattern isn't the key thing. When the child (or adult) has discharged the distress that underlies the control pattern (in other words, the distress that the control pattern keeps them from feeling), the control pattern falls by the wayside [goes away] easily and without much fanfare [much outward display].

One example is my biting my fingernails. Having sessions on biting my nails and on "giving up" that control pattern never yielded much success. But over time I discharged heavy fear and worry, and one day I looked down and I had longer fingernails! Absent the distress that had driven the control pattern, I had stopped "indulging" in the control pattern—and I hadn't even noticed!

I also think that it's not for the counselor to dictate what the client works on, and it's tricky [challenging] as counselor to aim sessions in specific ways toward particular distresses. It's hard, too, to predict precisely the impact of discharging a particular distress. We might work on chronic loneliness, and suddenly we're enjoying reading more! It wasn't clear that our struggles with reading were connected with loneliness, but once the loneliness was discharged, everything attached to it shifted. That's the nature of discharge and re-evaluation. So I think it's a mistake to presume that we, as parents, can steer our children's sessions and discharge toward alleviating a particular distress or a particular control pattern. Our job is to support our children as they discharge. The re-evaluations, following the discharge, will happen on their own [by themselves] and don't require our guidance.

In my experience, the key is often for the parent to discharge their worry about their child's distresses or control patterns or seeming unwillingness to discharge, or whatever. Once the parent isn't driven (however unconsciously) by their own restimulations, the child will be able to use their attention ever more fully. That doesn't necessarily mean that the behavior or distress that the parent is concerned about will shift—but that isn't a realistic or necessary goal.

*Randi Wolfe*  
Monrovia, California, USA



ARAN ISLANDS, IRELAND • ALAN EPSTEIN

## Counseling on a Concussion

A dear family member who is also a Co-Counselor was hit by a car and suffered a concussion. I would love people's input on ways of counseling on a concussion.

*Heather Hay*  
Vancouver, British Columbia, Canada

I'm sorry to hear that your family member suffered a concussion. I had a concussion—a moderate to severe one—five years ago, which left me unable to work for close to three months. Counseling was a tremendous help in healing from it.

Here's what worked for me:

- I received one-way time for about four weeks following the injury. It was hard for me to pay attention, or to be on any screens or devices or on the phone, so one-way in-person time absolutely worked best.

- Any attention, from fifteen minutes up to an hour, was great. Most Co-Counselors gave me about forty-five minutes.

- It was sometimes useful to have two counselors (with one main counselor). I find this works well with physical injuries in general.

- Counselors would put their hands on the part of my head that was most affected. That would usually bring lots of crying and/or shaking. We tried to keep the attention right there on my head and brain.

- Yawning was a *great* discharge.

- Useful directions were about slowing down and paying attention to what had happened. That brought up early terror about slowing down.

- I needed to be reminded that it was essential to pay attention to my body and take all the time in the world to heal it—that there was nothing else I needed to be doing. Taking that direction often led to working on early distresses.

Getting hit by a car is traumatic. I imagine it would also be useful for your family member to tell the story over and over, while discharging.

*Holly La Due*  
Brooklyn, New York, USA  
Reprinted from the e-mail discussion list for RC Community members



## Thoughtful Choices about Our Reading

In recent years I have noticed that I am reading fewer books than I used to. And as an RC teacher and leader, I've been aware that many RCers seem to find it increasingly difficult to read RC literature.

Last year I made some progress on my ordinary reading. I noticed that I am comfortable when I'm surrounded by people, for example in a coffee shop or library, but not when I'm home on my own [home alone]. I discussed this with a friend who loves reading, and we began to get together regularly at his house. We'd read our books quietly in the same room and then talk about what we'd been reading. This worked well, and

I began to reclaim my enjoyment of reading fiction.

I've always enjoyed and been enthusiastic about RC literature. However, in 2017 I found it increasingly difficult to read *Present Time*. I either only read a small amount or didn't even open the envelope. I'd also been reading more and more online—for example, reading online news and social media while I was eating my breakfast.

I decided on a strategy that seems to be working for me. Each morning I first read *Present Time* or a book I've chosen, before I read anything online. I put my timer on for twenty

minutes. I've found some wonderful, hopeful information about wide world change that I wouldn't have read anywhere else.

I think one of the fascinations with online reading is the idea that it is the source of the most up-to-date information. That isn't true.

I'm interested to hear other people's ideas for helping one another make thoughtful choices about our reading.

*Ralph Pettingill*  
Newcastle upon Tyne, England



## Explaining War to Young Children

*The following are taken from a discussion, on the RC e-mail discussion list for leaders of parents, about explaining war to young children. (See also page 14 of the January 2018 Present Time.)*

I've had a lot of Co-Counseling sessions about my daughter "losing her innocence" around topics like war.

At age six she understood RC terminology, so I was able to say things about distress. But when she was seven or eight, she said, "Well, at least there isn't anything that could kill a lot of people all at once!" I started to cry and said that this had, actually, been invented and that it was so sad that distresses could lead to it. Then I told her, with a hopeful smile and a zesty tone of voice, that there were lots of people around the world fighting to end war. I described some of the work Julian Weissglass (the International Commonality Reference Person for Wide World Change) does in RC, and she has since admired the peace activism of a leading political figure here in England.

It seemed important not to be numb about the topic of war (like everyone was around me when I was growing up) but also not to be discharging in a scary way for her.

I'm interested to hear what other parents have figured out.

A—  
England

I've managed to address this by using language we already use in our family for talking about why people do anything hurtful to each other. We say that they are confused—confused about how to get their own feelings out, confused about how to solve a problem in a way that works for everyone. I've tried explaining war as something that happens when a lot of people get confused all together, about another group of people or about how to solve a really big problem.

So far this has made sense to my son (he's now eight). But at times he shows me that his understanding of war from our discussions has led him to believe that it is something that used to happen but doesn't anymore. I have more discharging to do to feel relaxed about talking with him about the mass violence in our world today.



JAPAN • DIANE SHISK

My tone has been one of sadness and regret. I'd love to be able to also talk about the subject with hope and conviction that we can make big changes together.

B—  
USA

As a Jewish female, I've thought about this a fair amount in terms of the Holocaust. I've tried to think about the distress patterns I don't want to pass down—namely (to the extent possible) terror. I've shared the view that over the course of history lots of people have gotten scared about not having what they needed and have taken their fears out on different groups of people. Then the hurts have been passed on and repeated.

I've also said that throughout history lots of people have taken a stand against this, as we do, and that we will keep organizing to put an end to all forms of humans harming humans.

My children have enjoyed anti-war songs, especially some funny ones.

I have tried to be honest about (some of) the horrors of colonialism, war, and so on, without dwelling on them. Sometimes my children start asking lots of questions. I answer some, but then shift to playful contact when it looks like fear hungering for more fodder.

C—  
USA

As the mother of a boy (now sixteen) I have discharged on my own relationship to war, how my family has been involved in wars, and my fears of my son being forced to go to war.

Going to Julian's Healing from War Workshops has helped me un-numb from the horrors of wars and sift through the "information" I gathered about war growing up. This has helped me to think more clearly about my son as a boy growing up in this world and to talk with him from a more relaxed, informed perspective about violence.

When he was little, stories of the violence in the world were much too scary for him. But it was part of the "wallpaper" we lived with every day, and I knew it did not make sense to pretend it wasn't there. Discharging on being female and on sexual violence, sexual exploitation, and pornography opened up more attention for me to talk with my son about war, and violence in general. Being able to name the distresses at work in the world seemed like an important way to feel more powerful and in charge in the face of what was happening. Still, I struggled to find attention to talk with him about something that is so distressed and makes no sense at all.

When my son was about seven, we read two books—*The Sneetches* and *The Butter Battle Book*, by Doctor Seuss (Theodor Seuss Geisel)—that gave us an opportunity to talk, laugh, get outraged, and

think together about distress patterns, violence, and men's oppression. The books were written to get people thinking about anti-Semitism, racism, and the nuclear arms race, and the absurdity of these things is made brilliantly clear in the imaginative stories. They provided just the right balance of attention for us to ask, "Why would *anyone ever* want to act like this? They must be really confused—hmm, how *do* people get hurt like this? What can we do about it?" They were nice "launching pads" for his questions and fears.

I also kept a close eye on the tracks of men's oppression on my son. I discharged about it and found creative ways to encourage him to connect with people, be expressive (through the arts and other fun ventures), and stay in touch with his own feelings and his empathy for others.

Now that he is older and in RC, we talk about men's oppression, violence, sexism, and male domination. We name them directly and counsel about them. He also has some solid male Co-Counselors who are very thoughtful and play an important role with him.

Thanks to all of you who have written. It is nice to know that we are in this project and figuring this out together.

D—  
USA

## Responding to "Love Letters" from RC Community Members

Thanks to *Present Time* for publishing my article "Reading RC Literature Again" in the January 2018 issue.

When *Present Time* was delivered to me and I read what I had written, it occurred to me that if *Present Time* articles are love letters from RC Community members, then I could write back.

So lately when I am reading *Present Time*, if I read something that I appreciate, and I know the author's e-mail address, I write them a quick note about what I appreciated about their writing. It's been a wonderful way to connect with my RC pals all around the world. And it is making reading *Present Time* even more of a pleasure.

Glenn Johnson  
Greenfield, Massachusetts, USA  
Reprinted from the e-mail discussion  
list for RC Community members

## A Re-emergent New Year's Road Trip

*(From a text to Lisa Kauffman)*

Well, we got on the road yesterday. Time went so fast in the car.

We spent six hours taking turns exclaiming—in a positive tone of voice, with enthusiasm and delight—some variation of “2017! What an interesting, great year!” and then furnishing our first thoughts.

After doing that, we took turns finishing (with our first thoughts) four statements:

- 1) Something that surprised me this year was . . . .
- 2) Something that touched my heart was . . . .
- 3) Something that inspired me was . . . .
- 4) Something I learned was . . . .

We also asked ourselves what were ten decisions we'd made that had led to interesting or pleasing results. (A decision qualified as a decision, and not just an intention, if we'd actually acted on it.)

We paid attention to our tone of voice, facial expression, and posture throughout.

I drove the whole way to Florence, Alabama (USA), and didn't feel tired once. We did some yawning along the way! We sang a few uplifting songs. How effortless it all seemed! I sure enjoyed staying at the helm and directing my attention and enjoying present time.

*Jane Gramlich*  
St. Louis, Missouri, USA



### A New Teacher Packet!

Here are the items in the upcoming (fiftieth!) RC Teacher Packet:

- **The 2017 Guidelines for the Re-evaluation Counseling Communities**
- **Introduction to the Guidelines for the Re-evaluation Counseling Communities**—excerpts from the 2017 *Guidelines*, for new Co-Counselors
- **Anti-Semitism: Why Is It Everyone's Concern?**—a pamphlet by Cherie Brown and Amy Leos-Urbel
- **Recovery and Re-emergence No. 7**—the latest issue of the “mental health” liberation journal
- **A poster with the 2017 Care of the Environment Goal**

You can order a Teacher Packet even if you are not an RC teacher. The price for this one is \$17.00 (U.S.), plus shipping and handling and any applicable taxes.

For ordering information, see page 111.

### “Completely Free” and “Completely Competent”

I pulled a random book by Harvey Jackins off the shelf for bedtime reading. Following his mind requires all my mental facilities and reminds me of benign reality. Before I got very far, I found two questions that spoke perfectly to one of my current challenges:

*How free are you to plan your life just exactly the way you wish it to go?*

*How competent are you to see to it that your life takes place just the way you want it to take place, after you have planned it?*

If I agree to speak only from the perspective of reality, the answers have to be “completely free” and “completely competent.”

*Miri Sager*  
Hamilton, Ontario, Canada  
(Quote is from page 20 of  
*The Kind, Friendly Universe*)

## New from Rational Island Publishers

### Anti-Semitism: Why Is It Everyone's Concern?

Cherie R. Brown and Amy Leos-Urbel



*This pamphlet, written by Cherie R. Brown and Amy Leos-Urbel, clarifies why anti-Semitism is everyone's concern, why it is difficult and confusing, and what can be done about it. It is written for both RC and non-RC readers.*

#### Chapters

- Introduction
- What Is Anti-Semitism?
- Who Are the Jewish People and How Does Anti-Semitism Affect Them?
- The Dynamics of Anti-Semitism
- Where Does Israel Fit In?
- Is It Anti-Semitism? A Few Helpful Guidelines with Examples
- What Can We Do about Anti-Semitism?
- A Call for Unity

*As a unified movement, no longer vulnerable to the divide-and-conquer politics of anti-Semitism, we will be more effective at fighting for the liberation of all peoples.*  
(from page 30)

\$3.00, plus postage and handling

### A new issue of *Recovery and Re-emergence*

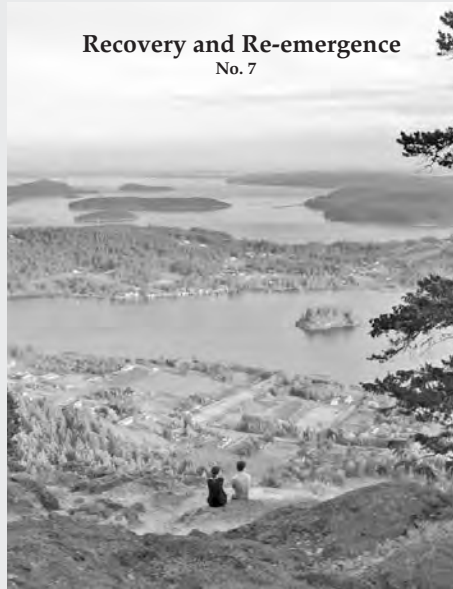
*Recovery and Re-emergence No. 7 . . . documents the successful building of a movement for "mental health" liberation in Re-evaluation Counseling. (Anne Piche, Editor)*

We learn

- how "mental health" oppression is intertwined with the experiences of People of the Global Majority, Jews, Native people, women, and LGBTQ people;
- how Co-Counselors are getting off of psychiatric drugs;
- how Liberation and Regional Reference Persons plan to move "mental health" liberation forward in their constituencies;
- and much more!

\$4.00, plus postage and handling

### Recovery and Re-emergence No. 7



Ordering information on page 111 and at <[www.rationalisland.com](http://www.rationalisland.com)>

## More from Rational Island Publishers

### ***The 2017 Guidelines***

The 2017 *Guidelines for the Re-evaluation Counseling Communities* are available in print, and on the RC website at <[www.rc.org/guidelines\\_2017](http://www.rc.org/guidelines_2017)>.

The *Guidelines* guide our work and help us function well together. They are the collected best thinking of thousands of people.

The *Guidelines* were revised at the August 2017 World Conference of the RC Communities. Important new sections were added on draft liberation policy statements, assistant teaching, fundamentals classes, developing new Reference Persons, using pseudonyms, and more. Many other sections were revised: there are new requirements for RC teachers, clarifications about individual leadership, additions about fundraising, and so many other important updates. Finally, the whole document was edited to make it easier to read and more applicable to current situations in the RC Communities.

Print version \$4.00, plus postage and handling

### ***Introduction to the 2017 Guidelines***

In addition to the complete *Guidelines for the Re-evaluation Counseling Communities*, we have produced an *Introduction to the 2017 Guidelines*. It contains the Guidelines that we believe new Co-Counselors need to understand—those that speak to the basic functioning of the RC Communities—without many of the details and numbers.

\$3.00, plus postage and handling



MAURY ISLAND MARINE PARK, IN WASHINGTON, USA • KATIE KAUFFMAN

### **The Importance of Harvey Jackins**

(CD #1005)

On this CD, six RC leaders who knew Harvey Jackins well talk about what he meant to them. Their comments capture some of Harvey's unique strengths and lovable ways. Their love and respect for him shine in their words. They bring Harvey to life.

We get a glimpse of a working-class man who gave his all to human re-emergence and liberation. We can see the key role he played in the development of, probably the existence of, the RC liberation constituencies these leaders represent. Don't miss this lively "portrait" of Harvey—and of the profound and encouraging benign reality that he embodied.

\$10.00, plus postage and handling

Ordering information on page 111 and at <[www.rationalisland.com](http://www.rationalisland.com)>

## A New Requirement for RC Teachers

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

We had our World Conference not so long ago. One thing we always do at World Conferences is modify the *Guidelines for the Re-evaluation Counseling Communities*. We do this for several reasons: to correct past mistakes, to clarify our intentions, to demonstrate our progress, and to respond to changing conditions in society.

The *Guidelines* are guidelines. They are not laws. They are to guide our thought and functioning, to help us think in places where we have difficulty thinking, to not leave any of us alone in difficult corners.

### REQUIREMENTS FOR RC TEACHERS

The piece of the *Guidelines* we get to talk about today is a new requirement for RC teachers.

We ask much more of people who teach RC than we ask of people coming into RC. Teaching is our most important leadership position. It's in RC classes that the first important piece of work gets done—that the idea gets into people's heads that they can change their own minds, and if they can change their minds, they might be able to have power in the world; they might matter.

As teachers we are not just teaching RC ideas. We are also trying to show the effect of the ideas. We get to demonstrate what it's like to have had RC resource for ourselves. We get to be different from anything the students in our fundamentals class see anywhere else. We get to be ourselves and to demonstrate the ability to free oneself from distresses.

We have sections in the *Guidelines* about what we want teachers to be like. Again, they are not "law." They describe what we are trying for. They do require an active effort—they require that teachers not just agree to the ideas but also try in the direction of them, that they use our tools against their difficulties.

There are teachers who have had trouble with many of the things we list as requirements. However, if they

have engaged in the work to end their difficulties, and have done enough work that the difficulties don't dominate their behavior, they've been able to keep teaching.

There is a section in the *Guidelines* called "Moving against Distress." It starts out, "When approving teachers, Reference Persons will take into account the applicants' competence, responsibility, relationships with others, and capacity to handle their surroundings and their own well-being. The goal is to have each teacher be free of any patterns that interfere with being an excellent model. Classist, racist, anti-Jewish, sexist, ageist, and other oppressive patterns, including greed, are part of our cultures. Teachers are to challenge and discharge on all oppressive

patterns they encounter in RC activities and in their own lives."

### A REQUIREMENT ABOUT PROSTITUTION

Four years ago we added a requirement about the use of pornography. There were lots of struggles. This year we added a requirement about prostitution\*—and again, lots of struggles. Why? As society collapses, it is hell-bent on corrupting [determined to corrupt] anyone or anything that threatens it, and one of the main ways it corrupts human relationships, and destroys people for the sake of profit, is by using sex and sexism.

*continued . . .*

\* From pages 14 and 15 of the 2017 *Guidelines for the Re-evaluation Counseling Communities*:

Teachers are expected . . .

b. to not defend the use of pornography, prostitution, or other sex industries.

c. to have counseled enough on the sexual distresses that society has installed on them (as on all of us) to not engage in sexual contact for money or other forms of compensation or otherwise collude with the exploitation of anyone who is compelled or driven to offer such contact by violence, threat, force, economic conditions, or oppression . . .



CAROL WILBURN



... continued

This form of corruption is infiltrating our societies. All the people who come into our Communities, and those of us here, have been corrupted by it. And our powerlessness, our difficulty in facing what feels unbearable, often leaves us as passive witnesses to it. It's important that our Community not go along with the corruption. It's important that somebody in the society says no. It's a tough fight, but it's an unavoidable fight. It could be delayed, but there is no benefit in delaying it.

We have chosen to undertake a hard struggle, and it is now a requirement of RC teachers. Most of us don't want to look at or think about how we got damaged in this area, but we do want to be free of it—and I think we might be tough enough to face it. Welcome to open struggle.

We all struggle with the corruption because of what's happened to us. It has destroyed millions of people. And the way to begin stopping it is to take an honorable position. We have to decide—and we did decide at the World Conference—that we will do this.

#### LIVING WELL IN HARD CIRCUMSTANCES

We can actually live well in hard circumstances. We can enjoy being alive even when damaging things are happening in the world—especially if we're involved in ending them. The struggle to end them should be joyous.

It is objectively difficult, there will be losses, but we will be ending something horrible. We should be happy about that. You might try to be happy. Don't wait for happiness to happen to you. Going against distress material always involves a choice in your mind.

### You Must Lead Leaders

There will always be too much to do. Even when we have a decent society we will want to do ten times more things than there is time for. How can all the things that need to be done get done? You've got to get other people to do them. *I am saying you must be leaders.* The only way that you can lead well enough is to lead leaders. Is it hard? Yes. Does it take more time than you have? It always seems to. Can you do it? Yes.

*Harvey Jackins*

From pages 98 to 99 of "You Must Lead Leaders," in *An Unbounded Future*



KENYA • TIM JACKINS

## Building and Rebuilding in Northern Uganda

Since the 1990s, RC in Northern Uganda has come a long way.

It all began with Mrs. Rebecca Abitimo Odongkara (Mama Abitimo, as we call her)—a woman of great passion, with a huge heart. In times of political unrest and violent change of governments, her motherland became unsafe for her, and she found her way to the United States. There she met Chuck Esser and Pamela Haines, who taught her RC. When Idi Amin, the president of Uganda who had hunted her husband and forced him to flee, was finally deposed, she decided to come back home and teach her people what she had learnt. She had a task before her: her motherland needed healing from war.

When she arrived and saw the war games the children were playing, she decided to teach them something else, something different from violence, and she started a day learning center under a tree. She also taught the women how to knit and make money while their husbands, targeted by the regime, could not move freely.

Her learning center became a school, Unifat Primary School, and she became the first female mayor of Gulu Municipality. The school became not only a place for knowledge but also for healing and re-emergence. From its inception, Abitimo taught RC there, and the teachers of the school joined in the cause. Dedicated, committed, happy people grew in number at a time when war had left behind widows, orphans, and destitute people.

Re-evaluation Counselling was in the heart of Gulu. It also spread like a wild bush fire to people in the neighbouring districts—from a small group of youth in the nearby city of Lira, to the women in an agricultural cooperative of mainly former child soldiers and abductees of the Lord's Resistance Army, to a group of farmers in the plains of Nwoya.



J. EISENHEIM

Chuck and Pamela visited, and they made a commitment to come back every two years. It was in one of their workshops that I, too, found healing for my soul. I was a wretched young man at the time, but I will save my story for later. I am happy that I became part of a bigger and happier family.

But this family would later be shaken by the fiercest winds of trial. Mama Abitimo fell sick in 2016. For months she wrestled for her life, until it was finally taken from her. As the Bible says, strike the shepherd and the sheep will scatter. Many lost hope and eventually gave up meeting as a group.

I had just finished my three years at the University of Kampala. The RC class at Unifat was without a

teacher. It was also without students. Men and women who had practiced RC had left or at least were not visible. I decided to make a few presentations at our church and demonstrate the theory of RC. Many responded to my call, and they started attending Sunday evening classes.

The numbers kept fluctuating, but I never lost hope. I was encouraged by four gentlemen who made good use of RC. I could see their lives changing every time we met. One had been on hypertension drugs when he joined RC, and six months later his blood pressure had dropped to normal and he quit his medication. He had learnt better ways of dealing with his stress. It was for people like him and me that I made up my mind [decided] never to stop teaching and practicing RC.

Chuck and Pamela arrived again in December 2017. They were worried about us, and for all the right reasons. Top on their agenda was helping us reorganise ourselves at a Community meeting. I became the Area Reference Person, and I named Naume Atunu, my favourite Co-Counsellor and the granddaughter of Mama Abitimo, as my Alternate. Naume and I had worked hard to keep the fire burning [keep RC going].

Chuck and Pamela took Naume and me with them to a family workshop in Kampala. We did a lot of work on goal setting and leadership, but most important was the time they gave us individually to heal from our hurts.

*continued . . .*

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Pamela asked me to make some demands of Naume, and I didn't know how to do it. I guess that had come with being raised an orphan. The people who had taken care of me had made me believe they were doing me a huge favour. I had simply taken whatever they had to offer and been grateful I was still alive. I am doing a lot of discharging to recover from that, and my prayer is that it won't affect my leadership.

Naume and I returned home renewed and with clear objectives.

We now have a plan, and we are prepared. We are surrounded by wonderful people who trust us completely and are there to think with us, plan with us, and act with us. We are ready to erect the walls of hope. We are ready to rebuild.

With South Sudanese flooding the refugee camps in Northern Uganda after the escalation of violence in their country, Mary Ade and Victor Batali have brought RC to the camps. We are in touch with them, and, together with Jane Lucy Wambui Gachihi, we will

add resource to our brothers and sisters. [See the following article about a workshop in the camps led by Jane Lucy, assisted by Mary and Victor.]

The task ahead of us is enormous, and we may not have all the financial support we need to effectively execute our plans. But we know the opportunity is ripe, and we will hang on to what is so dear to us.

*Alfred Oryem*  
Gulu, Northern Uganda

## South Sudan RC

I led a one-day workshop for South Sudanese RCers who have been displaced by war and are living in refugee camps in Uganda. My assistants were Victor Batali and Mary Ade, from South Sudan. There were ten participants, mainly from Bidi-Bidi, Eden, Ariwa, Rhino, and Ocea Refugee Camps.

Re-evaluation Counseling had previously been introduced in the former Southern Sudan. Two workshops had been held—in 2005 in Yei River State and in 2012 in Juba Capital City—led by Wanjiku Kironyo (the Regional Reference Person for Northern Africa and East Africa), assisted by me.

This RC meeting in Kampala-Uganda was the first to be held since the war had broken out in South Sudan

and displaced most South Sudanese RCers. They had been forced to seek refuge in different parts of Uganda. Some of the South Sudanese in the refugee camps have been in the war for over forty years and are still experiencing the pain and conflict.

The workshop created a safe space for people to discharge. They were delighted at the opportunity to heal. They expressed their commitment to become good RC teachers in the camps.

Our gratitude to Tim Jackins, Diane Shisk, and Wanjiku Kironyo for their continued love and support.

*Jane Lucy Wambui Gachihi*  
Nairobi, Kenya



## We Have to Care Broadly

We have to care; we have to care broadly. We're nowadays having this beautiful resurgence of the idea that you have to care for other living creatures. You have to care for the ecology or you're being poisoned, being wiped out [destroyed] . . . . If you don't care broadly, you don't care for yourself well.

*Harvey Jackins*  
From page 215 of *Rough Notes from Buck Creek I*

## Working on Our New Care-of-the-Environment Goal

Some in RC say that our new goal on care of the environment\* makes an activist of every RCer!

The language of the goal may be restimulating. The situation caused by climate change is heartbreaking and frightening. It is urgent. Therefore, the tone of the goal is urgent, too. But not using the goal means missing a chance to reach for unity and the ending of all oppressions. They go hand in hand, don't you think?

What is your answer to the question, "Do I try to escape and look away, or do I take the lead?" Each of us has to ask ourselves that. And we need to be united to be able to face the uncomfortable feelings that follow.

The time when we can lean back and blame a parent, ally, neighbor, leader, the government, industries, or think that others will solve the problem of the mess we humans have made, is over. This is the time when we have to cooperate and

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\* The new goal on care of the environment adopted at the 2017 World Conference of the Re-evaluation Counseling Communities:

That members of the RC Community become knowledgeable of the clear evidence of the continually growing damage to the environment and all life forms, especially the climate change resulting from the ever-rising temperatures caused by human activity.

That we face and discharge any distress that interferes with our finding sustainable solutions, including the ending of the oppressive and exploitative nature of our societies. That we decide, discharge, and act against any distress that inhibits us from determining immediate steps, as large and radical as necessary, to end this damage, and from organizing and agitating for their adoption by governments and industries.

That we do this work together with everyone—especially oppressed communities, which are currently experiencing the most damage from climate change.

find unity with each other—across race, age, gender, class—and with all of life.

How do we make the new goal on care of the environment more visible in RC? At workshops we can get into topic groups of three to five people and take turns reading the goal and discharging our feelings about it. We can also lead tables, support groups, and classes on it—at workshops as well as in our home Communities. And in every class, ongoing or fundamentals, we can work on it. We can write about the outcome and send it to the RC e-mail discussion lists and to *Present Time*—to inspire us and help us improve our use of the goal.



SNOQUALMIE FALLS, WASHINGTON, USA • KATIE KAUFFMAN

Deep feelings of powerlessness and discouragement may come up. Well, didn't you want to get rid of them anyway? Please welcome the feelings as the best chance for your re-emergence. No one wants to know how bad the situation really is; you are not standing alone here. Start talking about your feelings. Otherwise you will back off and leave the situation as it is.

I recently talked with a woman from Fiji who wondered, "Will my grandchildren live on our island, or will it be gone?" I responded, "My country is below sea level, and I worry about the same thing." We felt a connection that gave both of us strength. Sharing our fears and worries is empowering; pushing them down is paralyzing.

I was raised with the saying, "Sharing hurts makes them half. Shared joy is double joy." Joy and zest for life, closeness and connection, need to be a big part of the process of facing the horror. My mother told me that in the darkest hours of World War II, closeness and fun were the only ways to survive and also made the war not only the hardest time in her life but the richest. "I was never more alive than in that time," is what she often said.

Our goals are meant to guide us, as individuals and as a Community, in the best possible directions for the world. We need more workshops that advance our goals, and the workshops need to be fun and re-emergent, because the topics of the goals can often feel overwhelming.

Some of our International leaders are already planning to include work on care of the environment in their workshops (Racism and Care of the Environment, Women and Care of the Environment, Wide World Change and Care of the Environment). Blending this work into even more of our workshops (Indigenous People and Care of the Environment, Care of the Environment and Jews, Care of the Environment for Young People, Care of the Environment and Class) would make our new goal on the environment even more visible.

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I'd love to hear how you are already making use of this goal, and our other goals.

*Wytske Visser*  
*International Commonality*  
*Reference Person for the*  
*Care of the Environment*  
Ljouwert, Fryslân, the Netherlands

Thanks, Wytske, for this encouragement.

I have found it useful to work on my own significance before discharging on the goal. I take the direction "I matter" for least ten minutes, without thinking about the goal or the world situation. This makes it easier for me to choose to work on the goal (for myself), and I discharge more deeply.

I did an experiment in my support group. The first time we worked on the goal, we just discharged on the goal. The next time, we first had a mini-session on noticing that we

matter, and there was a big difference in how people discharged and where their minds led them. So at our Regional care-of-the-environment workshop, we again had people do the mini-session first, and it worked well there, too.

I observed that it worked in two ways: (1) It contradicted the powerlessness and discouragement the goal can bring up, making it easier for people to discharge. (2) It helped the client (and counsellor) remember to approach the goal with the tone of voice and body posture of someone who knows she or he is significant.

*Jenny Spinner*  
Stroud, Gloucestershire, England

Thanks, Wytske, for sharing your thinking about the care-of-the-environment goal and the importance of building unity. I was inspired by your posting. Yesterday when my middle-class care-of-the-environment and "mental health"

liberation support group met, I suggested that we discharge on the goal. We all had great discharge and enjoyed listening to each other. We also played lots of games with nature themes. In the closing circle, everyone said they were eager to continue discharging on the goal.

I noticed how the goal brought up lots of early, heavy feelings for me: not understanding things that adults talked about, humiliation, feelings from no one explaining the situation in the world, how intensely I cared about the environment and people and equal division of resources.

I was happy I had booked a long Co-Counseling session this morning so I could continue discharging on the goal.

*Sujata Maini*  
Stockholm, Sweden

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

## Learning about Climate Change in an RC Class

I was in a class Diane Shisk led in Seattle, Washington, USA, on transforming society with a focus on climate change. That class, along with the new RC goal on care of the environment, made me realize I needed space to systematically read and re-read the facts about climate change. I knew I needed a place to do it consistently with other people, so I decided to do it in the weekly ongoing RC class I teach.



JO PERRY

Diane has made it so easy with all the information on the RC website. I took the "Why We Prioritize Addressing Climate Change" information (see <[www.rc.org/publication/environment/climatepriority](http://www.rc.org/publication/environment/climatepriority)>) and divided it into eight classes. We read it slowly, so we could take in [absorb] the information. When we didn't understand something, we combined our knowledge to come up with [arrive at] a better understanding.

We also watched Al Gore's Ted Talk (in several segments) and were able to work through understanding that. One person did more research when she didn't agree with something Al Gore was saying.

I ran [taught] the class so that everyone could have input and say what they knew. They loved this. It also made them realize they could talk about climate change better than they had thought.

I have since been able to explain how carbon dioxide in the atmosphere, mostly caused by fossil fuels, is the core of the problem. Then I can talk about how it will be

hard to solve given corporate ownership of the energy sector, and then go on to how countries of People of the Global Majority, as well as People of the Global Majority in the United States, will be the hardest hit.

All this is such a contradiction to my years in school when I had to figure out so much on my own [alone].

Below are some comments from others in the class.

*Sarah Christensen*  
Seattle, Washington, USA

I loved that we did this project for an entire class series and that we did it together. Not only did it bring our class closer together, it made the material much easier to look at and the situation much more hopeful.

My husband and I are both in the class, and it got us thinking about how our living arrangements could be different in the future. Will we be cooking with gas? Will we have gas for our fireplace? We've been learning more about passive and net-zero homes. [Passive homes are designed to be highly energy efficient. Net-zero homes use no more energy annually than they produce from on-site renewable sources.]

On a smaller scale, I've finally gotten some alternatives to plastic wrap and plastic bags, and I'm much more cognizant of where plastic shows up [appears] in my life.



*Karen W.*  
Seattle, Washington, USA

## The Real Revolution

The real content of a revolution is the winning of people's minds. That's the real shift of power. Getting control of the railroad stations and police stations, and so on, are only temporary expedients. The real revolution is when people change their minds.

*Harvey Jackins*  
From page 268 of *Rough Notes from Buck Creek I*

The problems of climate change play into [interact with] my chronic pattern of discouragement. I already had a sense of that. But I learned that the extent of my restimulation depends on distance. Very locally (in other words, at home) I actually feel encouraged by what I can do. At the city level, things still appear not too bad, even with Seattle's growth. The national level gets to me [bothers me] the most, to the extent that I have to cut off some of the news in order to not get totally restimulated. Seeing this led me to think that I need to get to more meetings of the organizations I belong to and meet living people (as opposed to participating only on the Internet). I am slowly moving in this direction.

*Eric Swanson*  
Seattle, Washington, USA

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



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## Two Women's Workshops in Russia

In December 2017 I led two women's workshops in Russia—one for non-RC women and one for RC women in Anna Skvortsova's Region.

Anna Skvortsova is the Regional Reference Person for Russia. She and I have developed a close and important relationship over the years. Both of us have worked at bringing the tools of RC to the wide world.

### THE WORKSHOP FOR WOMEN ACTIVISTS

As a social activist, Anna has consistently gathered a group of women (a women's club) in which the women share experiences and have a space to discuss difficult matters. The women are from non-governmental organizations (NGOs) that work on human rights, with unions, in shelters for battered women, with family workers, and with women formerly engaged in politics.

Anna asked me to lead a two-day women's workshop for these women and introduce RC tools. She and I planned it together. The women are all professionals and oriented toward supporting and helping others and not putting attention to themselves. So after a short introduction to RC, I spent most of the time counseling each of the twelve women in the group on the question, "How has it been for you to grow up as a girl and be a woman?"

In between the turns, the women asked questions about the process and I explained what I was doing, so the sessions also became a communication about RC theory and methods.

To the surprise of many, there was discharge (laughing and also crying and shaking) and the women told things about their lives that they had not shared before. I stayed focused on good reality and being light, in particular when things were heavy. Of course we addressed sexism and male domination. And I explained that they are hurtful to both women and men and that men are natural allies for women. I also tried to explain the difference between taking care of men and being in charge of our relationships with men—about standing up for ourselves while also being allies to and counseling men.

All the sessions brought more closeness, safety, and connection among the women, and they wanted to continue to have sessions in the future.

I loved being with this group of women. They are strong, powerful, and determined to change bad conditions and not just for themselves.

### THE WORKSHOP FOR RC WOMEN

After the two days with the women activists, I led a one-day RC women's workshop in Anna's Region. Most of the women were from Saint Peters-

burg. There were also some from Moscow, and Ufa in Bashkiria. We focused on leadership and how we as females need each other across all the divisions (based on class, sexual preference, ethnicity, age, and so on) imposed from outside.

I often struggle to prepare for a workshop because so much of what I do is shaped by the participants and where they are at. I read a lot of articles, review my notes from workshops, and have a rough schedule in my head, but how I present theory, what specifics I teach, and how I counsel are always based on the information I collect from the participants. So I wanted to work with as many women as possible in front of the group. Also, witnessing another woman's struggle with sexism and internalized sexism seems to bring women closer.

As a woman from a Western country, I have many unaware assumptions about women living under different conditions. The Western perspective is pervasive, so I started with a question before choosing whom to work with. I asked, "How have you been affected by the sex industries?" "What is it like to be a young adult woman?" and other questions that I knew were relevant for at least some of the women.

One of the demonstrations was with a young adult woman. She cried hard when I said I would not accept the oppression of young adult women. It was a new experience for her to have an old woman stand by her side and fight with her against the oppression. There were also other examples of women



BAILLON'S CRAKE • DAMIEN COOK

being allies to women whose oppression was different from their own. "Female first" is a biological fact that unites us across sexual preference, race and skin colour, class, age, looks, and so on.

Many of us who have been using RC for a long time can tend to settle for doing only a little better than before. I wanted us to make the link between our early defeats and where we have settled today so that we would fight hard and triumphantly for our lives. I, and it seems others, can feel blamed or reproached if a counselor has a suggestion that implies that we have not done the work well enough. There is a subtle balance between challenging the client and rocking the boat of comfort, and letting the client know that we are unconditionally with her and on her side.

We had a great day. We managed to come closer, work hard, notice love and connection where we hadn't noticed it before, and come out with strengthened hope for what we wanted.

### SEEING HOW MUCH WE HAVE IN COMMON

I feel privileged to know women from other parts of the world. It strengthens my understanding of how much we have in common in humanness. I see the different conditions we live under and yet how much we share the same desire to build together a world free of any oppression or separation.

Thank you to Anna and to the Russian and Bashkir women.

*Susanne Langer*  
Regional Reference  
Person for Denmark  
Copenhagen, Denmark

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



BHUTAN • MAURA FALLON

## Explanatory Labels for RC Literature

At a recent workshop on the new RC goal to end classism, people bought many pamphlets and CDs about class, but no one bought the journals relating to class.

Sometimes people go to the RC literature table at a workshop and take a casual glance. The titles of some of the journals are not self-explanatory, so people may overlook something that is actually of interest to them. I plan to try an experiment. When preparing the literature to sell at a workshop, I will add little temporary labels (detachable "sticky notes") to the covers of some of the journals that give a description of them. Here are some examples:

*Our True Selves*: "Middle class"

*Heritage*: "RC in Native cultures"

*Ruah Hadashah*: "For everyone interested in Jewish liberation"

Brief descriptions of each piece of literature can be found on the Rational Island Publishers website <[www.rationalisland.com](http://www.rationalisland.com)> by clicking on the "More Info" tab next to a literature title.

*Steve Brown*  
Denver, Colorado, USA  
Reprinted from the RC e-mail discussion list for USA political issues



## A Garage Sale for BLCD

I led an effort in Chicago (Illinois, USA) to raise money for the Black Liberation and Community Development Workshop (BLCD). A young adult, Anne Watanabe, assisted me and inspired me every step of the way with her enthusiasm for this project.

We did an online fundraiser and a garage sale. The online fundraiser raised over \$1,100 (USD), and the garage sale raised \$550.

The sale was a lot of fun. Eleven Co-Counselors—two Black, two other People of the Global Majority (PGM), and seven white (including me)—were on our garage sale staff. At all times two of us were standing near the street with a sign directing people toward the sale, and two of us were in the garage. We laughed and found time for mini-sessions. Someone even wrote a song about our sale.

We had a flyer with information about BLCD and a poster on the wall with a brief description of RC and BLCD. We told our customers that their money was going toward healing and ending racism. We talked about how empowering and healing BLCD is for those who go, how we wanted to get as many people there as possible, and how the money raised would help people who couldn't otherwise afford the full fee. We talked about RC's number-one goal of ending racism and how important it is for Black people to get to listen to one another, heal from racism and internalized racism, and build close, lasting relationships. And we talked about

how BLCD helps Black people move against racism, take RC back into their communities, and expand their leadership. Black Co-Counselors shared what they loved about BLCD. Other PGM Co-Counselors and white Co-Counselors talked about why they loved ally work and ending white racism.

Some shoppers asked for more information. Some wanted to have longer conversations about racism. Some donated money on top of what they spent on sale items. Many said how happy they were to support such a good cause.

The sale pushed me to reach out to friends and neighbors, share information about the organization I care so much about, and have conversations about ending racism. It pushed me to take on [assume] a leadership role. Having people back [support] me so well was a huge contradiction [to distress]. I got to do ally work with other Co-Counselors, not just discharge about it. It felt good to have a concrete way to be an ally to the Black people I love in my RC Community. And it was so great that we could do this work as white people and PGM together. We had fun and got closer. It opened the door to other possibilities. I am left wondering what we might be able to do next.



*Cindy Dimmitt*

Chicago, Illinois, USA

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



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## I Love World Conferences



I love World Conferences. The size of the group and the amount of activity can be overwhelming. But I love being in a room with people from all over the world who share so many of my basic goals and ways of thinking about the world.

This time I remembered to use that as a contradiction to my early isolation, to a time when I felt “alone in the universe.” The phrase “If she (the baby me) could have known that someday she would experience this, things would have been very different for her” allowed me to cry hard in my first few sessions.

I was a member of the *Guidelines* group, which reviews and revises suggestions for *Guidelines* changes from the Pre-World Conferences. This allowed me to connect with leaders from around the world in the months leading up to the World Conference. I guess I’m an RC policy wonk [a person very interested in RC procedural details]. I enjoy immersing myself in the details of our policies and practice and thinking with others about how to effectively convey Community policies and explain why they are important.

I worked closely with a *Guidelines* subcommittee on revising the requirements for RC teachers, especially the additional prohibitions and information related to the sex industries. We felt it important that our RC teachers become clear about the significance of this rapidly accelerating and vicious form of exploitation.

The sex industries confuse people into “choosing” heavy restimulation and a numbing of

their feelings, which is antithetical to everything we are about in RC. The new requirements have already promoted more counseling in this area and will hopefully help us all be better leaders, especially for younger women, women of color, economically struggling women, Gay men, and heterosexual men—all of whom can be especially vulnerable or confused in relation to the sex industries.

After the final suggestions came in, the subcommittee stayed up half the night making major changes to the Guideline and its reason. These hours were (mostly) a total joy. I got to join my mind

with others in what felt like a seamless, fully cooperative way. Once again, old isolation was contradicted by what was happening at the conference, and hard happy discharge ensued.

The World Conference is unlike anything else we do together in RC. We reach for consensus, sometimes have disagreements and hard conversations, and reach again (usually with discharge in between). We all try to get it right, or at least right enough to move the Communities forward until we do it all again in four years.

*Joan Karp*  
Cambridge, Massachusetts, USA

### People Learn to Counsel by Being Counseled

There are some exceptions to this, but roughly you can say that no one has ever learned to Co-Counsel except by being counseled.

*Harvey Jackins*  
From page 68 of *Rough Notes from Buck Creek I*



LYNDALL KATZ

## A Success in Taking RC Public

I led an introduction to RC at a professional conference for scholars, community activists, and students interested in issues of racism. People loved the information and the chance to discharge on racism.

The one-hour workshop was entitled “Healing from the Painful Effects of Racism.” I described it as follows:

*If the last few years have taught us anything, it is that the effects of racism and other oppressions can be extremely painful. We need a tool that can help us to heal. In this workshop, participants will be introduced to a peer-counseling practice called Re-evaluation Counseling (RC), which helps people to understand and heal from the damaging effects of racism and other oppressions. Workshop participants will (1) be introduced to RC’s perspective on systematic oppression, and its hurtful impact, and how one can recover from the damage; (2) learn how to be an effective peer counselor (a non-judgmental, caring, active listener); and (3) have an opportunity to put theory into practice as pairs of people take turns listening to each other’s stories about how racism has affected their lives.*

Before my workshop I gave out flyers with the above description. As a Japanese American, I was raised to be invisible and quiet. Actively recruiting people to my workshop was re-emergent for me.

Thirteen people came to the workshop. Twelve were undergraduate students from the same university. All were People of the Global Majority. I gave a short talk on basic RC theory and on racism as a form of op-

pression. Then people did a six-minute mini-session in which they thought about how racism had affected their lives.

After the mini-session, I asked if anyone would like to share their story in front of the group. A young adult woman came up and talked about her college experiences. At one point in her story, she talked about how no one believed she could succeed in science classes, and tears started falling. The others listened with their complete attention.

In the closing circle, at least two other students cried as they talked about the importance of the ideas they had heard. Others said they wanted to take the ideas back to their student organizations. I gave them a copy of the booklet *Working Together to End Racism*, by Tim Jackins and others. Also, a Co-Counselor I know works at the same university as the students. I put them in touch with that Co-Counselor, and with each other, so that they could connect and possibly continue learning about RC.

The workshop was a reminder that RC is a powerful tool that people, especially young adults, are waiting for. Discharging on my oppressor role in relation to young people and on “mental health” liberation has helped me to more easily present RC in public settings like this conference.

*Keith Osajima*

Redlands, California, USA

Reprinted from the RC e-mail discussion list for leaders of wide world change

### Video Clips of Recent Workshop Talks

We are experimenting with offering, on the RC website, short (less than ten-minute) video clips of recent workshop talks. You can find them at <[www.rc.org/cbvideos](http://www.rc.org/cbvideos)>. Please let us know if they are helpful to you.

*Diane Shisk*

*Alternate International Reference  
Person for the RC Communities*



HAWAII, USA • TIM JACKINS

## RC in El Salvador

I recently visited El Salvador. There were many small but significant steps forward that I feel pleased about being part of. Any progress is appreciated by people these days. It seems that things have gotten worse in the country during the year and a half since I was last there.

Taxes have gone up, and they don't go for services to help the majority of people. There is no medicine in many hospitals. Overwork is rampant. Some people have to work seven days a week to rent a room in a modest house. The minimum wage has gone up a bit, but the increase goes to pay new taxes, and a lot of the workforce is paid an illegally low wage of six or seven dollars per day. Vegetation suffers from the chemicals in the rain. It's hard to find time for long Co-Counseling sessions, but somehow Lorena's [María Lorena Cuéllar Barandiarán's] group manages to have weekly short sessions at least.

Rolando picked me up at the airport again. We had many conversations and several mini-sessions during the following days, as he drove me to and from RC activities or on sightseeing excursions.

It was good to see my friend C— again. We had short sessions in the evenings, when he had finished his long day of work and study. C— and I have done monthly phone time, twenty minutes each way, for the last five years. One of the best things that happened was that C—, Rolando, and I had our first three-way mini-session!

I led a three-and-a-half-hour class for Lorena's fundamentals group, with seven of us present. Lorena got some appreciation and support and was pleased with the topics



SKY YARBROUGH

we addressed and the thinking we shared.

Since the people in the class had had just a taste of RC and a short time using it, I focused on the long-term process of re-emergence. We worked on several aspects: (1) developing thoughtful closeness in Co-Counseling relationships (this included a demonstration with someone I do Skype sessions with); (2) the challenge of trusting other people enough to be open and discharge deeply, especially in countries with a recent history of violence and war (this included a demonstration with a woman who had lived through the Civil War); (3) the need to discharge on oppressions within a Co-Counseling group, to create safety (this included a demonstration with a young woman discharging the effects of sexism); (4) the role of the International RC Communities in supporting and inspiring the long-term process of re-emergence.

The next day I led a six-hour men's workshop. There were four of us, including two young adults and three currently working-class

men. All of us had been raised poor in families with campesino/peasant roots. We told life stories, and some deep discharge happened. The two young adults work in a supermarket, bagging groceries, and are unpaid except for a few dollars in tips. Sometimes they get nothing for their time and then get the message from friends and family that they are not real men. They tend to feel oppressed by women as men. (It will take some work to discharge and re-evaluate that point of view.) There was a request to work on issues related to the sex industries. Besides talking briefly about the issues, I did some work with the group on early sexual memories. Much of this aspect of RC was new for most of the men. It led to some important insights and discharge, and they want to do more.

I was especially glad that the next day, Joel, who assists Lorena in her class and had organized the men's workshop, came over after work to do a session with me.

*Victor Nicassio*  
Los Angeles, California, USA

## A Class on “The Co-Counseling Relationship”

An RC class was held in November in Akure, Ondo State, Nigeria. The topic was “The Co-Counseling Relationship” (Topic 8 in the *Fundamentals Teaching Guide and Class Outline for Pioneer RC Communities, Part I*). I emphasized the efficacy of weekly and longer sessions if we want to discharge hurtful experiences and distress patterns so that we can re-emerge.

The class appreciated that close relationships with our Co-Counselors and showing caring are important contradictions [to distress] and also that RC Community safety is compromised when we add other relationships—such as social, business, or romantic ones—unless such relationships existed before we joined RC.

We pondered this quote by Harvey Jackins (on page 48 of the *Fundamentals Teaching Guide*):

*Two Co-Counselors, as they begin to Co-Counsel, are rather in the position of two avalanche victims lying*

*nearly buried in the rubble left by many disasters. Each has only partial vision with one bruised eye and freedom to move only one finger slightly as it protrudes from the rubble. Each is helpless by himself or herself.*

*Yet turning this slight beginning ability to . . . lifting a rock off the other person, each can aid in freeing the other and each will find his or her abilities accelerating as hand, wrist, arms, and so on, are helped to emerge.*

We concluded the class by reading “The Counseling Relationship,” from a talk by Tim Jackins to a group of young people (on page 49 of the *Fundamentals Teaching Guide*).

Adekunle Akinola  
Ondo, Nigeria



## An RC Group for My Son, His Friends, and Their Moms

I recently led a small RC group for my son, two of his friends, and their moms.

First I said a little about why we were meeting and about the discharge process. I mentioned that I had grown up using Co-Counseling and had participated in young people’s support groups. I said that it had made a big difference to me so I thought it might be something the young people would like. Then we all shared a “new and good.” Next I spoke about young people’s oppression and how hard it is. I didn’t say much. Then everyone had a minute to talk about what was good about being their ages.

The young people asked us adults to also share what we’d liked about being the ages of the young people. Then the young people each got three minutes to talk about what

was hard about being their age. A couple of them were close to tears. After that, they had two minutes each to tell us anything they wanted us to know, do differently, or never

do again. Then each child and parent paired up and appreciated one another. After that, the children asked if we could all appreciate everybody, so we did.

There were lots of snacks, much moving around, and many jokes throughout the evening.

I asked the young people if they wanted to do it again, and they said, “Yeah, like every day.” We settled on once a month. Later that evening my son was able to have a big session, and before bed he climbed into my arms and shook hard before dropping off to sleep.

This class didn’t take much time, and it added so much to all of our lives.

*Anonymous*  
Reprinted from the RC e-mail discussion list for leaders of parents



HAVANA, CUBA • PAM ROBY

# Sustaining All Life

## A Sustaining All Life T-shirt

Help support Sustaining All Life by buying and wearing the attractive T-shirt shown below. The Sustaining All Life logo consists of images of hands placed in a flowering pattern.

The "Morocco 2016" version is available in X-Large and XX-Large. The "Paris 2015" version is available in X-Large.

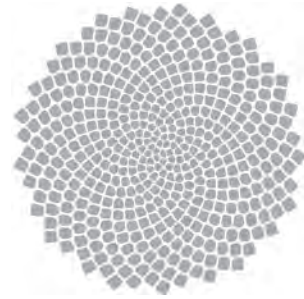
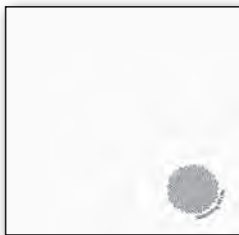
\$20, plus postage and handling  
(no quantity discount)



## A Sustaining All Life Hankie

To raise money for Sustaining All Life, we are selling the beautiful handkerchief shown below. It measures 14 inches by 14 inches (35.5 centimeters by 35.5 centimeters) and is printed on natural-color cotton fabric. It has the Sustaining All Life logo in one corner, so that it will be prominent when the hankie is folded into quarters.

\$5.00, plus postage and handling (no quantity discount)



*A pamphlet*

## Sustaining All Life

### Overcoming the Destructive Policies of the Past

The RC Communities sent delegations to the United Nations climate conferences in Paris, France, in 2015; in Marrakech, Morocco, in 2016; and in Bonn, Germany, in 2017. A pamphlet, *Sustaining All Life*, was created for these conferences. It gives a succinct picture of how RC theory and practice are not only useful for but essential to solving the climate crisis.

Translated into Arabic, Chinese, Dutch, Farsi, Finnish, French, German, Hebrew, Hindi, Japanese, Norwegian, Spanish, and Swedish.

\$3.00, plus postage and handling



LANCE CABLK

Ordering information on page 111 and at <[www.rationalisland.com](http://www.rationalisland.com)>

## Two Important Pamphlets

### Understanding and Healing the Effects of Internalized Racism: Strategies for Black Liberation

a pamphlet by Barbara Love

*"This pamphlet focuses on the effects of internalized racism on the lives of African Heritage people in the United States, with applications to the people of Africa and the African diaspora."* (from page 2)

#### CONTENTS

Internalized Racism: Learning and Enacting the Ideas of White Superiority—2  
Ideas of White Superiority in the United States—3  
Re-evaluation Counseling Theory and Healing the Damage of Internalized Racism—5  
The Damage of Internalized Racism—6  
Sense of Identity—7  
Victim Identity—9  
Self Image—12  
Loss of Self Knowledge—13  
Imitation of White People and Emulation of Whiteness—15  
Wanting to Be Like White People/Wanting to Be White—16  
Standards of Beauty—17  
Beliefs about Our Intelligence—18  
Black Culture—20  
Violence and the Threat of Violence in Black Communities—22  
Domestic Abuse and Violence in Family Relationships—23  
Verbal Violence and Playing the Dozens—24  
Behavior Patterns of Self Destruction—25  
Drug Use and Abuse—25  
Healing Internalized Racism—26  
A Table with Two Legs—27  
Re-evaluation Counseling and the Process of Healing—27  
Guidelines for Counselors Working with African Heritage People—29  
Chronic Hurts among African Heritage People—31  
Healing Strategies for African Heritage People—33  
Telling the Story of Your People—35  
Focusing on Early Memories about Race—36  
Discharging Early Hurts—37  
Sharing the Theory and Tools of Re-evaluation Counseling with African Heritage People—37

\$3.00, plus postage and handling

### Ending Class Oppression: A Draft Liberation Policy for Middle-Class People

a pamphlet by Seán Ruth and Caroline New

*"As we shall see, the only liberation that makes sense for middle-class people requires the ending of class oppression itself."* (from page 1)

#### CONTENTS

How the Class System Operates—1  
Dividing the Working Class—2  
Racism—3  
Sexism—3  
Anti-Jewish Oppression—4  
Creating a Middle Class—5  
Who Are the Middle Class?—6  
Five Mechanisms of Middle-Class Oppression—7  
Bribes—8  
Threats—8  
Separation—8  
Misinformation—9  
Denial of Reality—10  
The Oppressed Aspect of Our Role—10  
The Oppressor Aspect of Our Role—11  
Role Expectations—11  
Alternatives to These Roles—13  
The Oppressive Impact of Middle-Class Roles—14  
The Challenge—15  
Strategies—16  
Three Aspects of the Work—17  
Implications for Our Roles—18  
Leadership—20  
Conclusion—21

\$3.00, plus postage and handling



HAWAII, USA • TIM JACKINS

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## Recent Anti-Semitism

I don't think we can end racism—toward Palestinians, or all People of the Global Majority—without also ending anti-Semitism.

The following are two recent incidents of anti-Semitism:

- Seventeen young people and teachers were recently shot and killed at a high school in Florida, USA—a high school that is reportedly forty percent Jewish. The shooter had Nazi symbols on his rifle and had posted anti-Semitic comments on-line; there is speculation that anti-Semitism was a motivating factor in the killings.

Young people at the school are now leading a powerful national gun-control campaign, and they are being attacked. The executive head of the NRA (National Rifle Association) spoke to a conservative audience with not-so-hidden anti-Semitism in his words. He spoke about a plot to destroy American freedom, naming people such as Karl Marx, Bernie Sanders, and George Soros—all Jews. He said that these people think they are smarter

than anyone else. (Google Haaretz + shooting + anti-Semitism to read more of the speech.) This is a rehash of conspiracy theories about Jews, and it's being used by the right [the reactionary forces] to divert attention from the liberation work of the young people.

Nothing about the anti-Semitism connected to the shootings has been mentioned in the U.S. press. I had to read about it in *Haaretz*, an English Israeli newspaper.



HERON • PAM ROBY

- The Polish government recently decided to arrest anyone who uses the words “Polish death camps” or speaks of Polish responsibility for the Holocaust. Many see this as an attempt to deny what happened to Jews in Poland. A right-wing nationalist movement is trying to divert people's attention from oppressive policies.

This is anti-Semitism. It is being used more and more in the current period by nationalist governments to divert attention away from oppression. And it's being completely ignored by the left [the progressive forces], including the media, probably because the left has been steeped in confusion about Jews.

We need to face and discharge about the rise of overt anti-Semitism. We can do this together, and then speak out. Allies can take the lead in speaking out.

*Cherie Brown*  
International Liberation  
Reference Person for Jews  
Silver Spring, Maryland, USA  
Reprinted from the e-mail discussion  
list for RC Community members

## Learning about and Acting against Anti-Semitism

Dear Cherie,

Thank you so much for bringing these anti-Semitic incidents to our attention. [See previous article.] Your posting highlights several key issues for me:

First is the need to stay awake, pay attention to what is happening around us, and increase our ability to notice acts of anti-Semitism when they occur.

Second is the need for us allies to increase our awareness of anti-Semitic language and behavior so that we can speak up and act to interrupt anti-Semitism and educate others about it.

Third is the need for allies to recognize that we act to interrupt anti-Semitism not only on behalf of Jews but also on our own behalf. We do it on behalf of the world that we want, a world free of oppression of any kind. We interrupt anti-Semitism because it is a violation of the world that we want, a world that works well for everyone.

Fourth is the need for allies to get more information. We need to be able to recognize code words that are used to manipulate our thinking and emotions. We need to be able to recognize the meanings hidden in conspiracy theories. We need to understand that laws such as the Polish law that forbids speaking of the

*continued . . .*



## LIBERATION

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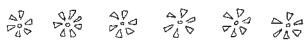
Polish death camps or the Arizona (USA) law that forbids teaching about slavery are not only about Jews or Black people; they are also about diverting attention away from the oppression of Gentiles and white people. Anti-Semitism and racism target Jews and People of the Global Majority first, but the ultimate goal is the maintenance of an oppressive society that targets everyone who is not owning class.

Finally, those of us in the United States need to more actively hold the media accountable for the things they *do not* tell us. The anti-Semitism connected to the Florida school shooting should have been revealed in more press accounts. It is important to challenge the media and demand full reporting.

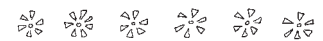
I am discharging on staying woke, increasing my ability to recognize anti-Semitism when it occurs, and increasing my courage to act against it. I am trying to learn more about the history and visible manifestations of anti-Semitism.

I'd love to hear from others. Where do you see us moving to counteract anti-Semitism? What successes have you had in doing so?

*Barbara Love*  
International Liberation Reference  
Person for African-Heritage People  
Amherst, Massachusetts, USA  
Reprinted from the e-mail discussion  
list for RC Community members



## Anti-Semitism and Denial



Denial is a key piece of anti-Semitism. I've experienced how deep it is whenever I've let people (both RCers and non-RCers) know that their behavior has been anti-Semitic.

In my experience not only Gentiles deny anti-Semitism but Jews as well. Actually, it's not that Jews deny anti-Semitism but rather that we occlude it after it happens, or we don't recognize it as anti-Semitism, or we're afraid to trust our perception that it is. For example, in my work outside of Co-Counseling, when I ask Jews about experiences of anti-Semitism, they often say they've had none, and then later say, "Oh, you mean when someone called me a dirty Jew?"

As for non-Jews, denial and amnesia (or revisionist history) keep them from really looking at, acknowledging, and remembering the existence and depth of anti-Semitic distress recordings. I've had exchanges with folks, mostly in Co-Counseling, in which they deny that they've targeted me with anti-Semitism. Even when they finally look at it, the denial occurs again in later instances of anti-Semitism. But, in fact, I rarely raise the issue—I am either too scared, or not sure it was anti-Semitism.

In reference to anti-Semitism in Western and Eastern Europe, it is important to remember that the people there are good people who have suffered much oppression and trauma. It is also important to understand that for centuries Jews have been set up to be the group that is targeted and scapegoated when people notice and are outraged about their own oppression. The anti-Semitic recordings are old, deep-seated, and virulent, and also confusing and repeatedly "believable." They need loving but firm (not liberal) attention and interruption. The pull to deny the recordings and blame Jews is a powerful piece of anti-Semitism.

It's important to understand how anti-Semitism is installed and how people are manipulated and made vulnerable to the recordings. However, we Jews don't need to hear what people exhibiting anti-Semitic behaviors really meant, or how we did wrong things that drew their responses. Non-Jews need to discharge the pulls to deny their anti-Semitism and argue with a Jew about it. When a Jew has the courage to call an ally on [tell an ally about] their anti-Semitism, I'd like the ally's first response to be "tell me more" or "thank you for telling me" or "I'm sorry; I'll keep cleaning this up." It's also important to be aware of and discharge on "bystander collusion"—that is, watching an occurrence of anti-Semitism and going silent and passive.

I've always loved the comment by Barbara Love (the International Liberation Reference Person for African-Heritage People) that racism had a start date, so there can and will be an end date. This is also true of anti-Semitism.



*Dvora Slavin*  
Seattle, Washington, USA  
Reprinted from the e-mail discussion  
list for RC Community members

## Thinking about the Current “Sexist Explosion”

Dear sisters,

The sexist explosion surrounding Hillary Clinton’s run for the U.S. presidency led to challenges and opportunities that moved us forward in our battles against sexism and male domination.

Right now there is an even greater explosion. Every day famous U.S. males are being charged with sexism (most often sexual harassment and sexual assault in the workplace) and are being asked to step down from their jobs.

How are you working on this in sessions and support groups?

When was the first time you experienced unwanted sexual attention? When was the next time, and so on?

When did you go silent? How are you discharging on that now?

When and how did you stand up for yourself? How did you reach for allies?

What distresses do you need to work on in regard to the present situation?

What is an RC perspective on the present situation?

What are useful ways to protest? What are not useful ways? How do you assist the women around you—inside and outside of RC?

How are you struggling around men in general, and communicating to them?

*Diane Balser*  
International Liberation  
Reference Person for Women  
Jamaica Plain, Massachusetts, USA



OTAGO PENINSULA, DUNEDIN, NEW ZEALAND • LANCE CABLK

Dear Diane,

I feel lucky to have been discharging anger about sexism for fourteen years in RC. Many women around me in the wide world are only starting to “allow” themselves to notice the feelings.

Men tend to notice that I have attention for the issue and want to talk (or client) about it with me. Sometimes I have more attention, sometimes less.

Yesterday a high-ranking officer in my company told me, “I don’t know what to do with my feelings.” I gave him your article “Sexism in the Harvey Weinstein Era” and an article by a feminist, Rebecca Traister, “We Are All Implicated in the Post-Weinstein Reckoning.” I don’t think he has ever given any thought to feminism, so it’s a big deal that he is reading these articles.

I told him that I’ve been a feminist for a long time and I’ve been able to work on the anger for a long time and that’s why I have some attention here. I think that was an eye-opener [something new and surprising] for him.

I think it’s important for me to reassure men that it’s very good and hopeful that women are telling their stories, even though sometimes it may not seem like it’s doing any good. It’s good because the women are showing more, which is scary for them.

I try to keep the conversation more about the women telling their stories than about the men getting implicated for their abuse, for two reasons: (a) because it’s within the pattern of sexism to keep the focus on the men, and (b) because the criminal justice system is irrational and men won’t get the actual help they need for their issues.

I’m grateful to have something as convenient as your article to communicate that yes, I do care about the men and understand their predicament but that now is not really the moment to show their victimization.

I need to have a solid sisterhood (in my mind and in my life) in order to counsel men more on their feelings about this issue.

*Lori Leifer*  
New York, New York, USA  
Reprinted from the RC e-mail  
discussion list for leaders of women

## Language Liberation and Respectful Waiting

We had a large Swazi contingent at our recent Regional workshop in Johannesburg, South Africa. Before the workshop, the organizer asked people to volunteer for jobs, and I offered to coordinate the interpreting.

We agreed to have upfront interpreting—the first time that had happened. I wrote to everyone, asking them where they were from, what their native language was, and whether they were willing to do upfront interpreting. Seven young Swazis volunteered to interpret into iSiswati. A woman from Namibia wrote that her native language was Khoekhoegowab and that she hoped someone could interpret for her. Khoekhoegowab is one of the most ancient languages, and not many people speak it anymore. However, she had a second language that someone could interpret into.

After the workshop I asked the leader, Bafana Matsebula, how it had gone for him working with interpreters for the first time. He replied, “It made a whole world of difference. It gave me a chance to pause, a chance

to think. For a first effort, I say it was perfect.”

Some Swazi interpreters wanted to translate some RC texts, to become familiar with the appropriate iSiswati words for RC terminology. Most of the interpreters were enthusiastic and keen to improve.

Did people discharge more? I think they did, but there still may be a long way to go. Since the workshop I’ve had big sessions telling the story of language in my family, in particular of the loss of Yiddish—a language that my mother spoke, read, and loved—as a living and respected language.

In 2015 I visited the death camp Birkenau with thirty-five other Co-Counsellors as part of a Healing from the Hurts of War Workshop. Near where the gas chambers had once been were about twenty plaques inscribed in the different languages that had been spoken in the camp. At one point people from different countries read the plaques that were in their languages. Then we came to one with Hebrew let-

tering. An Israeli said, “Oh, that’s Yiddish.” So I said, “Let me try.” And painstakingly—since it’s been over thirty years since I tried to learn a bit of Yiddish—the words came slowly to me out of the letters. Everyone waited patiently until I had finished.

It was that respectful waiting while I struggled to read the language—a language that had been destroyed in that place and in many others like it—that remains with me and has the power to move me still.

For those who don’t get to speak their native language often in public spaces, it is the respectful waiting while they interpret into their native language, whether anyone else in the room understands it or not, that allows them to remember their home, their childhood, or a former identity—to feel the textures of these things, to hear the sounds of earlier times, and to discharge the loss of them.

*Margaret Green*  
Cape Town, South Africa

### The First Job in Uniting People

The first job in uniting people for liberation is to counter the fears, suspicions, antagonisms, and resentments that have been installed between us. This means taking a sharp, clear (and patient) stand against sexist, racist, condescending, and invalidating statements and language of all kinds.

*Harvey Jackins*  
From page 169 of *The List*

## Immigrants of the Global Majority

Barely a month after the election of Donald Trump as president of the United States, about forty immigrants and children of immigrants of the Global Majority gathered for a workshop I led in Charlton, Massachusetts, USA.

It is always good for immigrants and children of immigrants to be together and discharge—and it was particularly timely and necessary at this particular time.

Immigrants and children of immigrants generally have a hard time proudly claiming their immigrant identity, because of immigrant oppression. Those of us who are immigrants of the Global Majority have been unable to assimilate because of our brown skins and more obviously different languages and cultures, and the targeting of us has been particularly overt and vile since 9/11. It has been used as political platforms to divide and conquer, leaving us feeling that to visibly claim immigrant identity is to make ourselves a target.

Immigrant oppression leaves us feeling bad about and separated from ourselves. It also separates us from our families, our people, our culture, our traditions, and our languages. This is racism in action. We feel unwanted, not quite right, and that we don't fit in. We are always second guessing [questioning] ourselves, feeling that we don't know enough. We are afraid to take up space and claim our significance and power. We feel terrified, urgent, distrustful, and isolated.

The recent election of Donald Trump was particularly scary. He campaigned and won by demonizing immigrants and Muslims, denigrating women, being racist and anti-Semitic, and more. For those of us who came to the United States fleeing repressive, divisive regimes, what is happening feels only too familiar. Like nearly everyone else, many of us are incredulous and terrified. Other old feelings being pulled up include urgency, hopelessness, and feelings of defeat.

Some of us are tempted to just hunker down [wait, out of sight] and persevere. We have been good at that and it has served us well. Some of us feel pulled to “go away” and go numb, or to bury our heads in the sand [not pay attention to what is happening] and

hope things won't be so bad or that bad times will pass quickly.

However, this is not the time to hide under the blanket. More than ever, it is not a time to give in to restimulation that would make us stay on the margins or wait for someone else to act. We do not have the luxury to crawl under the blanket, or go away, or give in to feelings of hopelessness or defeat. We cannot wait for someone else to bring back humanness.



KATIE KAUFFMAN

The racism we have encountered—the blaming and targeting—is going to get more overt; it's going to get worse before it gets better. “Shit” will happen and is already happening. Bias, harassment, and hate crimes are increasing.

We each need to reclaim all of our mind, our full power, and our humanness. Being connected is more urgent than ever. We cannot wait any longer. The world needs us. We have the tools to bring back humanness and human perspectives.

We have to discharge the early hurts that left us with feelings of defeat, powerlessness, terror, and not being good enough, and figure out what we can do. What we do will be different for each of us. And we don't have to figure out everything before we start to act. The point is to try, to not be held back or be silent, to discharge and then try again. If we fail, we have at least tried and learned from the experience—and we get to try again.

To lead powerfully and intentionally, we will need everyone's mind. We will need each other to find strength. We will also have to refuse to give up on anyone—even those who voted for Trump, many of whom are our friends, family, or colleagues. We will have to refuse to let anyone be dehumanized. Acting on our human connection is the only way to turn things around.

We will need to find ourselves and each other. We will have to undo the effects of colonialism, assimilation, and internalized oppression, which have kept us separated from ourselves and each other and made us vulnerable to taking on [acquiring] oppressor patterns. Our strength lies in having each other and backing [supporting] each other fully to reclaim our minds and power.

*continued . . .*

## LIBERATION

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### THE WORKSHOP SCHEDULE

Here is what we did at the workshop:

*Friday evening:* We had a minute each to introduce ourselves in our own language.

*Saturday morning:* Muslims, undocumented people, Jews, LGBTQ folks, refugees, children of immigrants, and people from different ethnic groups got to show themselves.

*Saturday afternoon:* We worked on colonialism. Colonialism (and global capitalism) laid the foundation for modern-day large-scale immigration, displacement, and impoverishment. And the imposition and internalization of white superiority made it easier to force us to assimilate. Immigrants from different countries shared what the colonizers had done in their countries and how white superiority had been imposed.

*Saturday evening:* We worked on assimilation (racism) and internalized assimilation (internalized racism). We had a great time as we shared stories about things we “hide” from the dominant society. We worked on terror! Terror is a tool to keep people under control and “in their place.” We got to go to our scariest places and take a look there. We also worked on asking for help. In order to reclaim ourselves and act powerfully, we need to ask for help and let each other in. Asking for help contradicts our feeling, from immigrants’ oppression, that we have to do everything on our own [by ourselves].

*Sunday morning:* We worked on giving up victimization, reclaiming the center, owning up to [admitting to] being a USer, and the USer commitment, copied below:

*For the survival and cleansing and long-range flourishing of my beloved United States, I promise that, from this moment on, I will speak out and act against every injustice, no matter how long-established. I will insist that the ideas and goals which inspired the founding of our country, and for which our people have repeatedly striven and fought and sacrificed, shall be lived up to [acted on].*



ARIZONA, USA • LISA VOSS

*The United States is my country. I shall forever claim her with pride in her every good quality and with determination to correct any of her past, present, or future wrongs. My United States! With freedom and justice for all!*

Amidst all of this work, we danced and we danced to all kinds of global music!

Below are reflections from some of the workshop participants.



Cheng Imm Tan  
Boston, Massachusetts, USA

### REFLECTIONS FROM WORKSHOP PARTICIPANTS

I’m reeling from the transition back into the “real” world after the Immigrants of the Global Majority Workshop. It was the first time I had seen a Chinese woman lead any kind of class or workshop. There were many wonderful contradictions [to distress] that reminded me of our people’s strength and voice. I remembered that my worth is more than the sum of my parents’ hopes and desires for me. I am working through the differences between who I want to be, who I’m trying to be, and who my parents wanted me to become. Only through this can I claim a more true self and develop a stronger relationship of love with my folks and with myself.



Victor Yang  
Boston, Massachusetts, USA

I realized that my discouragement about being close to people is connected to an early heartbreak: my parent left the family for a time to study overseas (at a “good” university). The confusing message I got was that it was silly or bad for me to show how hard this was for me. That, and my own and my family’s upwardly mobile immigrant patterns (I left my family as a teenager to go to a boarding school and then went to college in the United States), have made it hard for me to notice that it is good to get close to people and that relationships matter.



SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

A lot of fear came up for me during the workshop, and I loved Cheng Imm's reminder that closeness is the way to contradict fear. I also loved how Cheng Imm gave every person time in front of the entire group. This contradicted the internalized anti-immigrant and racist ideas that immigrants should be quiet and invisible and that some immigrants are "good" (and deserve resources) and some are "bad" (and don't deserve resources). It also made me feel closer to every person at the workshop, even though most of them were new to me. It was an example of something Cheng Imm had said: that showing our full humanity and connecting with others are a way that we are powerful and take a stand against oppression.

One more highlight was hearing people speak in different languages, especially in Mandarin, Cantonese, and Hokkien—languages I heard a lot around me when I was young. Just hearing those languages spoken in RC, to say nothing of speaking them, will help me work on early material [distress] I might otherwise not look at. It will help me recover parts of my mind and thinking that I gave up when I decided to make English my primary spoken language.



*Wong Shin Ming*  
Oakland, California, USA

Since the workshop I am noticing a sense of well-being. There's more of a spring to my step, a higher lilt to my voice, and a furious flurry of the languages I speak rising from my mouth. I have committed to lifting the weight (physical, emotional, spiritual) of the recordings [distress recordings] that limit the way that I move in the world.

The workshop allowed me to bring all of the disparate parts of myself together, united. I'm used to "boxing" my different identities, taking each one out when needed, and then putting it back in the box, "under wraps."

The work we did on marginalization made me start accepting that I do belong, no matter where I am. The memory of speaking Haitian, incorporating Jewish rituals, and talking and discharging about colonialism and post-colonialism will infuse my being for a long time.



*Marjorie Salvodon*  
Roxbury, Massachusetts, USA

I loved how we all got to be in front so many times and how Cheng Imm invited us to speak and participate from the floor. This made it easy to open my heart to everyone and was a powerful contradiction to the silence and feelings of invisibility that come from immigrants' oppression.

On the way home from the workshop, I noticed all the Global Majority immigrants on the New York City subway train. They didn't look like the usual mass of faceless people. I could visualize each of them telling their story and being playful and loving at our workshop. In fact, since the workshop I've been looking at the faces of all people more than before. I'm not so afraid to make eye contact, and I think this has something to do with [is related to] having been so visible at the workshop.

In one of my sessions this week I described how so many of us at the workshop were from countries that had been colonized and how when we'd shared our histories, we'd spoken about terrible things like genocide and racism. But I remembered that rather than feeling sad and despairing, I'd felt powerful and hopeful listening to everyone. I discharged a lot in my session saying, "There were so many of us! And we had all survived!"

After the election and before the workshop I had been realizing that I love this country and what it stands for. The USer commitment, on the wall at the workshop, was just the right direction for me. In my mini-sessions I said that I was a great American, the best American there could be, and that they should make a statue of me. One counselor said that my statue should replace the Statue of Liberty, and I've been repeating that and laughing a lot in my sessions.

The above re-evaluations have made a huge difference in the way I take in [absorb] the news about the president-elect and talk about it with others. I no longer think how "those people" are ruining my life. I think how "we" are going to fix "our" country. I can tell [see] that I have just as much right to have opinions and speak up as any white person born in the United

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## LIBERATION

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States. After years of being an extremely private user of Facebook, I've started sharing news and videos about racism so that anyone can see them. This is a huge step for me!

After the workshop I had a new thought about the connection between my immigrant experience and my struggle to trust my thinking. When we come to this country as immigrants, regardless of our age, we experience an oppression similar to young people's oppression. There is so much we don't know because we have never been here before. Misunderstanding our lack of experience, people treat us as if we are not intelligent. We experience a great deal of humiliation and embarrassment.

For me, this led to silencing my thoughts and voice unless I could ensure that I was a hundred percent correct and no one could challenge me or make me feel stupid. This took a lot of exhausting work! Often it was easier to stay silent. I'm going to push myself to open my mouth and speak whenever I can—and maybe even be a little obnoxious about it!



*Helen Shin*  
Hoboken, New Jersey, USA

Thank you all for sharing yourselves with me at the immigrants' workshop. I had so many highlights, but one that sticks out is the love, caring, strength, and support given by Cheng Imm on Sunday when we each went to where we felt small and defeated. It reinforced how we are not alone and how working together can make a difference. I am encouraged to reach out to the People of the Global Majority in my Area and try to connect with them more. I can look to the future and see the United States with new eyes. One of my favorite quotes from Cheng Imm is "Dynamite comes in small packages."



*Ku Hunley*  
Wakefield, Rhode Island, USA

A few days before the workshop I'd returned from a trip to India. It was a great contradiction [to distress] to be at the workshop among first- and second-generation immigrants of the Global Majority.

I loved hearing Cheng Imm remind us of the connection between European colonialism in various countries and the European occupation of Native people's land in what is now called the United States. Also, Europeans arrived only a bit earlier than we did to this land, so I am no more of an outsider than

they were. Driving back from the workshop, it was empowering and reassuring to claim my U.S. identity while discussing U.S. elections.

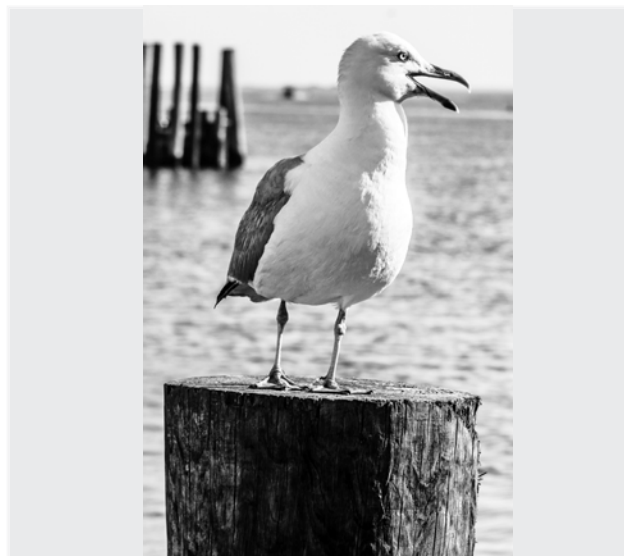
Cheng Imm said that when people feel bad, their first inclination is to try to get away from the feeling instead of thinking better. To avoid feeling bad, we immigrants often end up conforming to our new country, even if it means going against ourselves.

It was important to hear from so many participants how immigrant families had been pushed to assimilate, give up their mother tongue, and adopt English and speak it without an "accent."

I saw how the oppressions of children and of immigrants are similar. When we are young, if we do not behave well, privileges are taken away from us. As immigrants, if we do not conform to our new country we face many consequences, including deportation. Thinking of big government authority not as an agent of oppression but rather as people in some institutions acting out their distress similar to how distressed parents react to their children has lightened my burden and helped me discharge.

It was easy to connect with anyone at the workshop, probably because of the flexibility and openness we all carry as immigrants. Since the workshop I feel more hopeful and trusting that as immigrants we can organize our lives around liberation from oppression. Our real strength is in relationships, both locally and internationally.

*Bishu Chattopadhyay*  
New York, New York, USA



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At my first immigrants' workshop (led by Cheng Imm), each class and every session left me feeling like a new frontier in counseling was opening up to me.

During a subsequent immigrants' workshop, I started feeling proud to be an immigrant. It was a powerful re-evaluation of how I'd felt as a teenager in the intolerant and xenophobic environment of Dallas, Texas, USA.

At yet another immigrants' workshop, I realized that I preferred to embrace my immigrant identity (and the accompanying hardships) rather than continue down the path of assimilation.

This year, I had a difficult time discharging on several of the issues we covered (for example, colonialism), and by the end of the workshop I couldn't pinpoint what, if anything, had shifted.

But then after the workshop I had some of the best sessions I've had on my experience as an immigrant. Growing up, because of my parents' concerns and the racism of those around me, I'd had little space to express my feelings (especially feelings of fear). Without realizing it, I had internalized that constraint, which is why I couldn't discharge effectively at the workshop.

However, the work I did at the workshop contradicted the feeling of having no space and gave me the opportunity, after the workshop, to discharge deep feelings of rejection, disappointment, and isolation—which had made me susceptible to the hurts of racism and the pull of assimilation.

I am feeling much less restimulated by Trump's plans to change U.S. immigration policy and more comfortable claiming my immigrant heritage as a U.S. citizen.



*Seshasayanan Pratap*  
Cambridge, Massachusetts, USA

This workshop, like no other, felt like "home." There was such a shared understanding. Despite our varied histories, we all knew the immigrant experience firsthand. I was not alone.

For a while I felt like there were not many children of immigrants there, and then Cheng Imm asked us to raise our hands and our group was actually quite large! Nope, not alone.

I loved Cheng Imm's loving, playful, unpretentious, smart leadership.

I loved that we introduced ourselves in our native language, no matter how well we spoke it. I could see how loss of language is a central hurt for so many of us. It certainly is for me.

I loved that we all had many chances to speak, be visible, share our story, and take in the group attention.

My favorite moment was going "popcorn style" around the group, sharing experiences and laughing a lot. We shared little quirky things that we, or our parents, did that were clearly a consequence of our immigrant background—like holding on to things, recycling and using *everything*, haggling for a better price when shopping. It kept us laughing for a long time.

I hold you all dearly and close in my heart. I am especially grateful for our connection now, as we deal with the fallout from this president's hateful decisions. Let's stay close!

*Maya Rege-Colt*  
Amherst, Massachusetts, USA



LYNDALL KATZ

## The Past Is Fixed; the Future Is Free Choice

The past is all fixed, was determined, and only painful emotion leads us to go back there in our heads and try to change it. It can't be changed. If our beloved died, all we can do is say goodbye and cry. We can't go back there.

The future is free, free choice. All the paths in the past converge to what did happen, therefore it is fixed, but in the future there is choice after choice after choice.

*Harvey Jackins*  
From page 84 of *Rough Notes from Buck Creek I*



## South, Central, and West Asian Men

The recent South, Central, and West Asian Men's Workshop in New York City (New York, USA) was the first of its kind. Azi Khalili (the International Liberation Reference Person for South, Central, and West Asian-Heritage People) led the workshop. Ten or so men participated, including two of us who attended online from Los Angeles (California, USA). It was good being with my Pakistani Muslim Co-Counselor, who joined me for part of the weekend and had mini-sessions with me.

South, Central, and West Asian men have internalized the hurts caused by the historical events our families experienced in our homelands. This has happened even though many of us were born in the diaspora.

We sometimes show our fears in ways that are not how men are supposed to be in North American cultures, and we have been harshly invalidated and humiliated. We've had feelings of something being wrong with us as men.

It can be challenging to work on the violence in our family histories, but over time it becomes possible. Sometimes it is even safe to show our anger at what happened to us and to our people.

Azi's leadership as a woman leading a men's workshop was important in our facing and discharging on sexism, which we willingly worked on.

*Amin Khoury*  
Los Angeles, California, USA

There was a sweetness in the way the group could be with each other that was a huge contradiction [to distress] for me. Azi reminded us that we were at most one generation removed from childhoods lived in feudal social relations and that this would of course color what we had to work on.

We discharged a lot on our experiences of male domination, men's oppression, and sexism. We didn't have direct contact with women allies at the workshop, but Azi had a crew of powerhouse leaders supporting her for her sessions. Much resource went into making this workshop a strong one. I loved being with this group of men and with Azi.

*Bikku Kuruwila*  
Berkeley, California, USA

Indian, Pakistani, Persian, Turkish, Egyptian, Lebanese, some other Arabic, and white heritages were

represented at the workshop. Many of us were first-generation immigrants.

The group made it easier for me to discharge on men's oppression, sexism, expectations, coming from a family of refugees, ageism, and violence. Men's oppression looked similar for the men in our group.

My highlight was discharging with three men who were also born in India—a rare opportunity at RC workshops.

The South, Central, and West Asian men decided to stay connected as a group via periodic phone calls. I'm looking forward to the calls. Thank you, Azi, and everyone who attended!

*Bishu Chattopadhyay*  
New York City, New York, USA

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



FREYCINET PENINSULA, TASMANIA, AUSTRALIA • LYNDALL KATZ



J. EISENHEIM

## White Working-Class RCers and Allies

I am a white, middle-class, Protestant Southerner and an RC teacher in Durham, North Carolina, USA. Our developing RC Area has been predominantly middle and owning class and until recently all white.

After the 2016 U.S. presidential election, I noticed that some of the working-class Co-Counselors in the Area were having a hard time. I proposed to three of them that we have a class for white working-class people and allies. They were enthusiastic about it, and we counseled and talked about what to do. They decided that I should lead it and they would participate in a panel.

Ten people attended the class—two working-class, two owning-class, and six middle-class people. The two working-class people who had helped to plan the class (the third couldn't come at the last minute) shared their answers to the following questions:

*What is good about being working class?*

- We feel connected and like we have always had people close to us.

*What is hard about being working class?*

- Many settings (such as our workplaces) are dominated by middle-class patterns. This makes us feel like we don't know the rules, are emoting more than others, or are too loud or too crass.

- We get the message that we or our people are bad or stupid.

*What is good about being working class in RC?*

- We have learned about classism, which has given us the perspective that we are not bad—classism is bad!

- When Dan Nickerson (the International Liberation Reference Person for Working-Class People) comes to town, we get an extra day with him.

*What is hard about being working class in RC?*

- We are working-class people who can “pass” for [appear to be] middle class, and RC feels like one more place where to be acceptable we have to learn and follow the rules.

- The RC Communities can be somewhat rigid about addictions. Addictive substances like cigarettes and alcohol are sold most aggressively to working-class people and are also the addictions that the Communities tend to be most rigid about. Disapproval is how we working-class people are shown that we are not meeting middle-class standards. When Co-Counselors are disapproving about addictions, even subconsciously, we feel unsafe to be ourselves.

- It feels unsafe to bring into the Community friends and family who don't “pass” for middle class because they don't look right or know the rules (and might be Republicans!).

- Middle- and owning-class white liberals often feel superior to people who disagree with them. Since the U.S. presidential election, we have seen middle- and owning-class Co-Counselors act out, rather than discharge, this feeling. We (or our people) are targeted with the assumption that rural white (often Southern) working-class people are to blame for the election of Donald Trump.

- Middle-class patterns of pretense join with “mental health” oppression when middle-class Co-Counselors encourage working-class Co-Counselors to have big sessions that the middle-class Co-Counselors don't actually have attention for.

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## LIBERATION

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*What do you want middle- and owning-class Co-Counselors to discharge on?*

- They can work on what they don't like about working-class people—not act it out.
- They can work on whether they actually want working-class people in the Community—not just keep telling us to bring our friends when they don't actually have attention for them.
- They can think about what it would be like if things were not neat and orderly and people were not just like them.
- Working-class Co-Counselors should not be the ones to counsel middle- and owning-class Co-Counselors on these things, just as we don't expect any other targeted group to counsel its oppressor group.

At the end of class, the working-class Co-Counselors said it had been a relief to say what RC feels like to them, how middle class it feels, and to not be expected to pretend that everything is fine just because all of the individuals are good people. One big middle-class pattern is to make sure that nobody's feelings ever get hurt, so it was good for them to talk about how their Co-Counselors' patterns can be really hard sometimes.

I asked Dan Nickerson to read this article, and he said, "The only thing I would add is that middle- and owning-class Co-Counselors should ask working-class and poor Co-Counselors how their relationships with their working-class and poor friends and family are going. They can also give them sessions on the new

Goal on Ending Classism\* and on getting RC theory and practice to their friends and family. Sometimes middle- and owning-class Co-Counselors just focus on their own distresses in this area rather than giving poor and working-class Co-Counselors a hand [some help]. I think this is because the middle- and owning-class Co-Counselors assume that they are not a resource. This is not so. And giving help is a good way to learn how to be helpful."

I would love to hear how other Communities are working to make RC safer and more accessible for working-class Co-Counselors.

*Anne-Claire Broughton*  
Durham, North Carolina, USA  
Reprinted from the e-mail discussion  
list for RC Community members

\* The Goal on Ending Classism, adopted by the 2017 World Conference of the Re-evaluation Counseling Communities:

That the members of the RC Community, in order to move toward a rational society free of exploitation, commit ourselves to do the following:

- Build connections with and learn from members of economic classes that are underrepresented in our Community yet who represent the majority of the world's people—the sector of the working class engaged in the direct production of goods and services, and poor people.
- Get the theory and practice of RC into their hands and encourage, support, and follow their leadership.
- Face, discharge on, and challenge any distress that causes us to believe that some lives are more important than others, to seek economic advantage over one another, or to be preoccupied with irrationally seeking comfort and security.
- Discharge toward a full understanding of the class society and its inherently destructive nature and communicate this understanding to others in our own way.



HAWAII, USA • DIANE SHISK

### Do Men Have Reason to Be Proud of Themselves?

Do men have reason to be proud of themselves, proud of men? Yes. [As men] we have no reason to be proud of the oppressive roles that the real oppressors in these exploitative societies have put upon us, but we have every reason to be proud of our essential nature.

*Harvey Jackins*  
From page 403 of *The Upward Trend*

## I Am From . . .

The following poem was written by Maggie Boyle, Hannah M., and Shari Briggs, for a Saturday evening poetry slam at the Rainier Area Annual Workshop, November 2017, in Seattle, Washington, USA. It was inspired by the poem *Where I'm From*, by George Ella Lyon—the 2015–2016 Poet Laureate of Kentucky, USA.

I am from wool socks that are way too big, and from Windex and Triscuits.<sup>1</sup> MB

I am from broken TV remotes taped back together and wrestled apart, and from Husky Deli and Hamburger Helper.<sup>2</sup> HM

I am from sheets, socks, and nightgowns waving from clotheslines, and white self-rising Sunflower cornmeal mix and slick white Crisco.<sup>3</sup> SB

I am from the yellow stucco house with birdbaths balancing on tree stumps, homemade birthday crowns, and the smells of a simpler version of the *Moosewood Cookbook*. MB

I am from another episode of *This Old House*<sup>4</sup> and a home that grew like an inhale of warm breath. HM

I am from a home where our decisions, fights, and love happened in the kitchen; with scratchy straw-like wallpaper in the hallway; and a backyard filled with peonies, petunias, apple and cherry trees, and mud just for me. SB

I am from yelling at each other while we hunt for a Christmas tree to cut down and making inappropriate jokes at inappropriate moments,

From Vivian, Lillian, and Piper Ann MacDonald Boyle, who switched to Piper Martinez for two years and is now Piper Ann MacDonald Boyle again. MB

I am from ice cream after dinner and pride in work that snips your fingers and keeps you out till dinnertime,

From James, and Merrill, and Severiva. HM

I am from relatives who stay up all night waiting for our headlights to shine on the half-mile gravel drive, and from folks who go visiting on front porches, sitting in swings and sipping iced sweet tea,

From Larry and Polly Briggs, Ansil and Mildred Briggs, and Flossie Belle Sheridan and J.W. Carner. SB

<sup>1</sup> Windex is a common brand of window cleaner in the United States. Triscuits are a common type of U.S. snack cracker.

<sup>2</sup> Husky Deli is a longtime delicatessen in Seattle, Washington, USA. Hamburger Helper is a U.S. convenience food consisting of boxed pasta with packets of powdered sauce and seasonings.

<sup>3</sup> Crisco is a brand of shortening popular in the United States.

<sup>4</sup> *This Old House* is a U.S. television series that follows house remodeling projects over a number of weeks.

## Raised in the U.S. Military

I was raised in the U.S. military. Not a lot of us raised-military people make it into Co-Counseling, but those of us who do can often be found at Southern (U.S.) Liberation Workshops. There were fifteen of us at the most recent of these. I was able to have a raised-military group. I've also been meeting once a month in a three-way session with two other raised-military Co-Counselors.

That there are more of us in the South makes sense. The majority of U.S. bases are there. Economic conscription has also brought many Southern Global Majority people into the military.

I always ask at workshops if there are any other raised-military Co-Counselors present. Sometimes there will be one. There was one at the Healing from War Workshop. Usually I'm the only one.

Being raised in the U.S. military means having a parent who spent time in the army, navy, air force, or marines. We have a strange and unique set of patterns. We've lived in many places and often feel like we're not from anywhere. We grew up in a "country" called "Military Base" that kept changing locations but was basically the same. All the adult men killed people for a living, and all the other adults were in service to them. So the schools were uber [extremely] patriotic to justify this killing. There were usually lines of soldiers marching near our house, our school, wherever we drove, chanting, "Your left, right," and so on, and carrying rifles.

Being raised military in the United States means that you are the military arm of the imperialist

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## LIBERATION

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force oppressing the world. Any country that doesn't have a military large enough to counter the United States, or is not an ally, is vulnerable.

My father was raised poor, and the owning class cut a deal with him: if he killed people for them, they would feed his family. As children we were taught that our parents killed people to defend freedom, justice, and democracy. It's brutal when you become old enough to realize the lie.

The army has a policy of moving its soldiers every year and a half to promote emotional detachment, which is necessary in this profession. Empathy has to be crushed and weakness and independent

thinking programmed out. For an adult, this is not good; for a child, it's devastating. Many of the raised-military children I knew growing up are dead now, mostly from overdoses.

Closeness is a huge contradiction [to distress] for raised-military Co-Counselors. Many of us developed patterns of "out of sight, out of mind" to survive. We often can't remember people who don't live near us and sometimes can't remember we're close to anyone. Co-Counselors who don't understand this can get offended.

Raised-military children get soldier training from birth—to take pain silently, be tough, not cry, not show weakness. It took me a year in

RC before I could cry again. Raised-military patterns are similar to the patterns from men's oppression. Many years ago when my partner died and I was crying hard, my father (the Colonel) said, "I thought you were a good soldier." Through my tears I thanked him from the bottom of my heart for saying that out loud.

*Francy Caprino*

Leesburg, Virginia, USA

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

[There is a new Information Coordinator for People Raised Military: Kathleen Hamilton. For her contact information, see page 92 of this *Present Time*.]

## “Bad People”

One of the key difficulties for humans, at this point in our history, is our collective struggle to face our oppressor positions and our oppressor material [distress]. One reason is that we all have early hurts about “bad people” and how they are treated.

In our societies everyone is assigned one or more oppressor roles or positions. Also, everyone carries “oppressor material,” because we all carry distress recordings from witnessing oppression or being oppressed. Everyone is vulnerable to re-enacting the hurtful actions in these recordings and thereby hurting someone else. Mostly we act out the recordings at people who are weaker—for example, physically smaller or less knowledgeable—than we are, or our mistreatment of them is supported by the structures of society.

In some situations, acting out oppressor material is not noticed or may even be seen as good. This is because it conforms to widely accepted structures within society. For example, hiring people to work in a business is often seen as providing jobs rather than exploiting people to make a profit.

In other situations, when someone acts out their oppressor material they are seen as a “bad person.”

### “BAD PEOPLE” IN STORIES

“Bad people” are a central feature of many stories we heard as children or read in children's fiction. “Bad people” are also featured in stories for adults and in the news media. The message in these stories is that “people who act out oppressor material are bad people.”



ALAN EPSTEIN



BHUTAN • MAURA FALLON

Many of the stories have a “good” ending in which the “bad person” is punished in some way for their behaviour. Most punishments typically include

- telling the person that they are bad, that no one likes them, and that it is right that something bad will now happen to them;
- rejecting them, isolating them, physically hurting them—or even killing them;
- publicly announcing that they are bad;
- calling on everyone else to agree that they are bad, to agree with the punishment, and sometimes to help carry out the punishment.

Sometimes the punishment involves hurting the “bad person” in the same way that they hurt other people—and this is seen as especially good.

The stories we are told about “bad people” also carry another message: if you behave like the “bad people,” *you* are a bad person, and you will be treated in the same way.

### RECORDINGS OF PUNISHMENT

When we were young, we may have witnessed other children being punished, and most of us experienced punishment directly. We also heard about adults being punished.

For young children, being punished, witnessing the punishment of others, and hearing about people being punished are confusing. Even the *idea* of punishment is confusing.

All of these things install distress recordings, one effect of which is to make us feel scared of being punished. We may try to escape punishment by hiding how we have acted out our oppressor material. We may also blame someone else so that they are punished instead of us.

When we hide our oppressor material, we are left completely alone with it. This makes it difficult for us to discharge the recordings—so we remain vulnerable to hurting people.

The recordings of punishment we carry become part of our oppressor material. We may feel a pull to punish people (for acting out their oppressor material!). We may re-enact the punishments that we experienced, witnessed, or heard about in stories. We may also feel that something is deeply wrong if someone acts out their oppressor material and is not punished for it.

### THE EFFECT ON HUMAN PROGRESS

These recordings hold back human liberation:

1) Where we have an oppressor role or act out oppressor material, we are pulled to hide it, deny it, or blame someone else for it. An example is when certain white people emphasise the racism of another (usually more oppressed) group of white people.

2) When we try to communicate about the oppressive society, or oppression, or people in oppressor roles [which is all of us], our communication may carry the tone or content of our early recordings about “bad people” or punishment. This tends to restimulate the listeners into acting as in number one above.

The widespread pull to hide our own oppressor material and roles, and blame other people for theirs, “locks in place” the oppressive society, because it becomes difficult for everyone across the whole society to discharge the distress recordings that cause the problem.

This suggests that discharging on our early impressions of “bad people” and how “bad people” are treated will help us in our attempts to liberate humanity from oppression.

*Karl Lam*

Cambridge, England

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

## Being a Leader of Women

I have been working on “gender.” I am a heterosexual female partnered with a man and am raising a three-year-old daughter. I am around a lot of people who identify as Transgender and genderqueer. The Trans liberation movement is quite visible in many parts of my life. I’ve had to figure out how to talk to my daughter about all that she is encountering around gender. I have been working hard in my Co-Counseling sessions to become clearer about my own thinking, my restimulations, and how I want to lead both inside and outside of RC on ending sexism and male domination.

I decided to share some of my thinking in my RC women’s support group, to practice saying what I think. After reading a recent post on “gender” by Diane Balser (the International Liberation Reference Person for Women), I decided to lead on the sentence “Being female is a fact.”

I reminded the women that discharge is the tool for working on feelings and that holding any idea or

perspective up to discharge is reliable and “safe.” If something is right and true, it will not get broken or taken away from us by discharge. Discharging will loosen any rigidity and give us access to more thinking. After a mini-session on this I said, “Being female is a fact. Let’s discharge on that,” and sent people off for another mini-session.

Later I asked if any of the women had wished they were not a girl when they were young. Several women raised their hands, and I counseled two of them. Doing that helped me to grow as a counseling leader and a leader of women. It made me want to ask the question of every female I know.

During a second meeting, I talked about the RC practice of acting on our thinking rather than our feelings. Because the words “feelings” and “thinking” mean different things to different people, I tried to explain it. I think some folks who had been confused and restimulated about the practice understood it in a clearer way.

Then I asked the women to apply the concept to “being female is a fact.” I reminded them that one can be female in an infinite number of ways but that biology is still a fact. After mini-sessions I did some demonstrations.

A thirty-something Queer woman who identifies strongly as female got to work hard on how people are not “allowed” to say that phrase (“being female is a fact”) in the circles she runs in [is part of]. She could also work on early difficult things with her mom.

Another woman who identifies strongly as an ally of Trans-identified people and has been publicly outspoken on the topic worked on “you are not supposed to say that being female is a fact,” and on questioning her usual perspective. Then she had a *big* session about how much she hated being female in her family and hated her mom, which was connected to how her mom was hated in the family, as the female. She saw the connection between working on the early hurts and her perspectives on gender and was totally non-defensive and open to working. She also had great attention for me to work in a mini-session on my thoughts and restimulations.

All this was exciting and such a relief. I had been scared that putting out the idea “being female is a fact” would turn people against me. But it was evident that working on it was useful to everyone. Thank you, Diane, for the inspiration and support. I am gaining a *ton* of confidence in my own thinking and leadership.

*Anonymous*

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



PEAK DISTRICT, ENGLAND • DIANE SHISK

## Oppressed Groups Organizing and Leading Their Oppressors

The campaign for women, with their relatively excellent state of organization in RC, to take the responsibility for organizing and leading a men's movement of a comparable strength to theirs has begun. I think this must continue. It has made a good start.

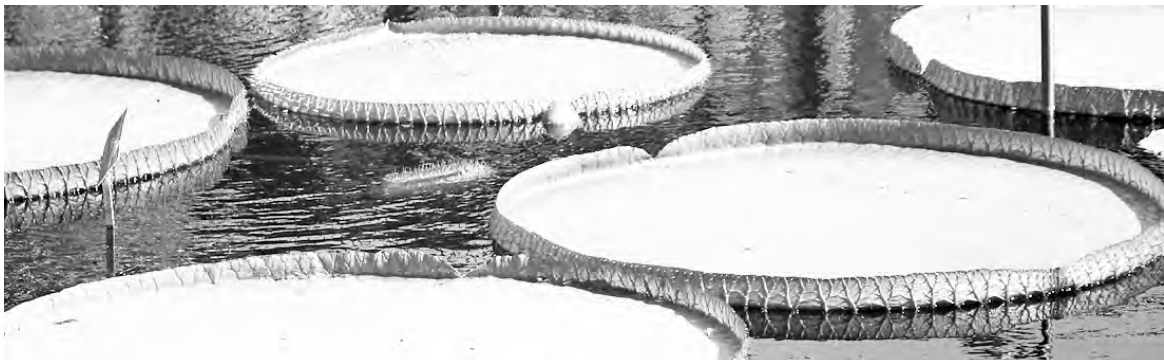
I also call for the launching of two somewhat parallel campaigns. (1) I call for people of color, who are now increasing in strength and numbers in RC, to take on [undertake] the challenge of organizing and leading the white people in RC, particularly on the issues of racism and classism. (2) I also call for the working-class people in RC to begin to take responsibility for organizing and leading the middle-class and owning-class RCers.

These two situations are similar to the situation between the women's movement and the men's movement. The men have been confused (and still are confused in large measure) about the chronic patterns of sexism that have been installed upon them. They have needed help in having these pointed out and contradictions offered and insisted upon for them. The women, on the other hand, are completely and sharply aware of every male sexist pattern that walks by. They talk them over endlessly among themselves but for understandable reasons have not stepped forward until recently and said, "These are the things you must do to contradict your sexism, to discharge every remnant of it, and to clean up your membership in the human race." This is starting to happen, and the parallel situation between people of color and white people and . . . between working-class people and owning- and middle-class people can be improved in the same way.

*Harvey Jackins*

From pages 182 and 183 of

"Report to the Worldwide Leaders' Meeting," in *An Unbounded Future*



LONGWOOD GARDENS, KENNETT SQUARE, PENNSYLVANIA, USA • CHUCK ESSER

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*



## The Community RC Website

There is a website for the Re-evaluation Counseling (RC) Community at <[www.rc.org](http://www.rc.org)>. At this site you will have easy access to a large amount of information about RC, including the following:

- RC theory (basic theory, including an introduction to RC, a glossary, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (*How to Begin RC*, including what to do in a session and how to lead support groups), counseling techniques and commitments, and a description of RC classes and the Community
- *The Guidelines for the Re-evaluation Counseling Communities*, 2017 edition, RC Goals, and forms
- Translations of articles into many languages, and language liberation information
- Articles from recent journals, including *Present Time*, and online publications
- Resources for workshop organizers
- Articles about teaching RC and outlines for teaching fundamentals classes, in Spanish
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 2013)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- Recent Draft Liberation Policy Statements
- Care of the Environment materials and information
- Resources for Human Liberation

## New Website for People New to RC

A new RC website for people new to RC can be found at <[www.cocounseling.org](http://www.cocounseling.org)>. It contains solid introductory information about RC that is easy to access.

## Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC. Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via the Internet is much more difficult than learning it in a regular class and requires a higher level of commitment to the learning process and to regular Co-Counseling sessions. For more information, please see the RC website at <[www.rc.org/onlineclass](http://www.rc.org/onlineclass)>.

## How to Contact Us Online

- The International RC Community: [ircc@rc.org](mailto:ircc@rc.org)
- United to End Racism: [uer@rc.org](mailto:uer@rc.org)
- Rational Island Publishers: [litsales@rc.org](mailto:litsales@rc.org), for orders and billing questions (or order on our website at <[www.rationalisland.com](http://www.rationalisland.com)>)
- Re-evaluation Counseling Community Resources (Intensives and office matters only): [rcoffice@rc.org](mailto:rcoffice@rc.org)
- Automatic response e-mail about RC: [info@rc.org](mailto:info@rc.org)
- For sending photos: [photos@rc.org](mailto:photos@rc.org)

*We now have websites for three of our ongoing projects for taking the work of RC into the broader society: United to End Racism, No Limits for Women, and Sustaining All Life. You can refer people interested in these projects to the following websites. They have information geared to people who are not yet a part of RC.*

## United to End Racism

United to End Racism (UER) is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling. You can find valuable resources and a description of UER's projects at <[www.united-toendracism.org](http://www.united-toendracism.org)>. The e-mail address for UER is <[uer@rc.org](mailto:uer@rc.org)>.

## No Limits for Women

No Limits for Women (No Limits) is an international organization of women (and men who are allies to women) dedicated to eliminating sexism and male domination throughout the world. No Limits is on the web at <[www.nolimitsforwomen.net](http://www.nolimitsforwomen.net)>. The website features the No Limits Draft Liberation Policy Statement for Women and a video of a No Limits workshop, Women and Men in Partnership to End Sexism.

## Sustaining All Life

Sustaining All Life (SAL) has been attending the United Nations Climate Change Conferences of the Parties (COPs) and presenting workshops, public forums, caucuses, support groups, fundamentals classes, and listening projects as part of the work of taking the tools of RC to climate change activists. For reports on our activities and for more information, go to <[www.sustainingalllife.org](http://www.sustainingalllife.org)>.

## Electronic Mailing Lists

The RC Community maintains a number of electronic mailing lists for particular categories of RCers. These lists are for active members of the RC Community, and most of them are for active leaders only. (If English is your first language, part of being an active member of the Community is subscribing to *Present Time*.) If you would like to subscribe to a list, first e-mail the person in charge of the list, then forward that person's approval, your request, your contact information (phone number, mailing address, city, state, postal code, country), and whether or not you have a subscription to *Present Time*, directly to the International Reference Person at <ircc@rc.org>. Read the information below for the various lists and whom you need to contact for approval to subscribe to them.

**RC Community Members:** <rc@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person.

**RC Community Members Involved in Eliminating Racism:** <uer@mail.rc.org>. Contact any Area, Regional, or Liberation Reference Person. (This list is for trading information on the theory and practice of using RC in the fight to eliminate racism, both inside and outside of the RC Community.)

**Regional Reference Persons:** <rrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

**Area Reference Persons:** <arp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

**International Liberation and Commonality Reference Persons:** <ilrp@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

**RC Teachers:** <teachers@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

**Editors** of RC or non-RC publications: <editors@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

**Translators of RC Literature:**

<translators@mail.rc.org>. Contact Truus Jansen, Rational Island Publishers Translation Coordinator, at <ircc@rc.org>.

**Leaders of African-Heritage People:**

<black@mail.rc.org>. Contact Barbara Love, International Liberation Reference Person for African-Heritage People, at <bjlove.rc@gmail.com>.

**Leaders of Artists:** <artists@mail.rc.org>.

Contact Emily Feinstein, International Liberation Reference Person for Visual Artists, at <emfein@verizon.net>.

**Leaders of Atheists:** <atheists@mail.rc.org>.

Contact Allan Hansen at <hansen@rc.org>.

**Leaders in the Care of the Environment:**

<environment@mail.rc.org>. Contact Wytske Visser, International Commonality Reference Person for the Care of the Environment, at <wyskevisser.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>.

*continued . . .*

## RC ON THE INTERNET

...continued

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 <nckiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:**

<latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <garcialore51@gmail.com>.

Leaders of **Lawyers:** <lawyers@mail.rc.org>.

Contact Marsha Hunter, International Liberation Reference Person for Lawyers, at <m-hunter@comcast.net>.

Leaders of **Men:** <men@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Leaders of **"Mental Health" Liberation:**

<mental-health@mail.rc.org>. Contact Janet Foner, International Liberation Reference Person for "Mental Health" Liberation, at <jbfoner@verizon.net>.

Leaders of **Middle-Class People:**

<middle-class@mail.rc.org>. Contact Seán Ruth, International Liberation Reference Person for Middle-Class People, at <seangruth@gmail.com>.

Leaders of **Muslim Liberation:** <group@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Native Americans:** <natives@mail.rc.org>.

Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>.

Contact Jo Saunders, International Lib-

eration Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

Leaders of **Parents:** <parents@mail.rc.org>.

Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>.

Contact Barbara Boring at <blboring@rc.org>.

Leaders of **Raised-Poor People:**

<raised-poor@mail.rc.org>. Contact Gwen Brown, International Liberation Reference Person for Raised-Poor People, at <gbbrown@udel.edu>.

Leaders of **South, Central, and West Asian-Heritage**

**People:** <scw-asians@mail.rc.org>. Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Union Activists:** <unions@mail.rc.org>.

Contact Joanie Parker, International Liberation Reference Person for Union Activists, at <Joanieparker7@gmail.com>.

**USA Political Issues:** <usa-issues@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Wide World Change:** <wwc@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Women:** <women@mail.rc.org>.

Contact Diane Balsler, International Liberation Reference Person for Women, at <dibalsler@comcast.net>.

Leaders of **Working-Class People:**

<working-class@mail.rc.org>. Contact Dan Nickerson, International Liberation Reference Person for Working-Class People, at <dnickerson122@comcast.net>.

Leaders of **Young Adults:** <young-adults@mail.rc.org>.

Contact Emily Bloch, International Liberation Reference Person for Young Adults, at <bloch.emily@gmail.com>.

Leaders of **Young People:** <young@mail.rc.org>.

Contact Mari Piggott, International Liberation Reference Person for Young People, at <marikathleenp@yahoo.ca>.

## INFORMATION COORDINATORS

### FOR RCers IN PARTICULAR TRADES OR OCCUPATIONS OR SHARING PARTICULAR INTERESTS OR BACKGROUNDS

Many large categories of RCers have an International Liberation Reference Person (ILRP) or an International Commonality Reference Person (ICRP). These ILRPs and ICRPs are listed in *Present Time*. Below is a listing of "Information Coordinators" of other particular groups of Co-Counselors. The "Information Coordinator" is an RCer who has agreed to keep an up-to-date list of RCers in her or his category, occasionally circulate an informal newsletter (compiled and distributed via e-mail—one copy to *Present Time* always, please), and help plan any special workshops, policy statements, or classes. The informal newsletter is circulated only to the people who make a written contribution to it.

If you belong in one of these categories that has an "Information Coordinator" already, please write to her or to him, giving your full name, address, e-mail address, and phone number and sharing yourself and your ideas.

If you would like to be an "Information Coordinator," please write to me and tell me why (and include your full name, address, e-mail address, and phone number). Feel free to suggest new categories. If you have someone else to suggest, I would like to hear that also.

*Tim Jackins*

#### TRADES OR OCCUPATIONS

**BIRTH WORKERS (MIDWIVES, DOCTORS, NURSES, DOULAS, LACTATION CONSULTANTS, SOCIAL WORKERS, & OTHERS WHO WORK WITH FAMILIES DURING THE MONTHS BEFORE & AFTER BIRTH AS WELL AS DURING THE BIRTHS):**

**CATHERINE FISCHER**  
ANN ARBOR, MI USA  
Tel. +1-734-395-5244 e-mail: catherinedfischer@gmail.com

**CLERGYPERSONS:**

**BRIAN SMEATON**  
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**CONSTRUCTION WORKERS:**

**ELIZABETH SKIDMORE**  
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Tel. +1-617-780-6792 e-mail: eskidmore2@aol.com

**EDUCATIONAL ADMINISTRATORS:**

**DAN CORLEY**  
PROVIDENCE, RI USA  
Tel. +1-401-467-9709 e-mail: dcorley@communityprep.org

**ELECTED OFFICIALS, CURRENT AND FORMER:**

**RUTH ATKIN**  
PACIFIC TIME ZONE, USA  
Tel. +1-510-653-6003, +1-510-915-0167 e-mail: ratkin1@aol.com

**FUNDRAISERS:**

**ROEWEN WISHART**  
SILVERWATER, NSW AUSTRALIA  
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**MANAGERS, ADMINISTRATORS, AND EXECUTIVES:**

**MIKE MARKOVITS**  
STAMFORD, CT USA Tel. +1-203-536-5413  
e-mail: mjmrkvtis@aol.com, mjmarkovits@gmail.com

**OCCUPATIONAL THERAPISTS:**

**JAN FROEHLICH**  
FALMOUTH, ME USA  
Tel. +1-207-781-5793 e-mail: jfroehlich1@me.com

**PHYSICAL SCIENTISTS:**

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**PHYSICIANS:**

**STEVE BROMER**  
SAN FRANCISCO, CA USA  
Tel. +1-415-309-8912 e-mail: sbromer@mac.com

#### BACKGROUNDS AND AVOCATIONS

**ADULT CHILDREN OF ALCOHOLICS:**

**WENDE WOOD**  
SEATTLE, WA USA  
Tel. +1-206-783-7253 e-mail: wendej.wood@gmail.com

**ARAB-HERITAGE PEOPLE:**

**BETSY NAJJAR**  
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Tel. +1-505-242-4646 e-mail: betsynajjar@gmail.com

**ASIAN-HERITAGE PEOPLE IN AUSTRALIA:**

**RIE SHIRAISHI**  
ANNANDALE, NSW AUSTRALIA  
Tel. +61-2-9692-9628 e-mail: deanrie@ozemail.com.au

**BLACK "MENTAL HEALTH" LIBERATION ACTIVISTS**

**IN ENGLAND: JENNY MARTIN**  
BIRMINGHAM, ENGLAND  
Tel. +44 121 240 0998 e-mail: families52@hotmail.com

**BLIND AND VISUALLY IMPAIRED PEOPLE:**

**DAN SIMPSON**  
LANSDOWNE, PA USA  
Tel. +1-610-622-3212, +1-267-767-3689 (cell)  
e-mail: dansimpson@comcast.net

**BUILDERS OF RURAL/SMALL-TOWN RC:**

**MARGO HITTLEMAN**  
GROTON, NY USA  
Tel. +1-607-533-7501 e-mail: mjh17@cornell.edu

**CAJUNS:**

**ELAINE CLEMENT**  
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**CORNISH LIBERATION:**

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Tel. +44-1822 833680 e-mail: gurumayi.om@virgin.net

*continued . . .*

## INFORMATION COORDINATORS

... continued

### **DIVORCED PEOPLE:**

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ST AUGUSTINE, TRINIDAD & TOBAGO  
Tel. +1-868-6377, +1-301-202-9960  
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### **ESPERANTO SPEAKERS:**

**GEORGE PARTLOW**  
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Tel. +1-907-364-3309, +1-928-581-8146  
e-mail: pricerbumanto@hotmail.com

### **GENTILE ALLIES OF JEWS:**

**DORANN VAN HEESWIJK**  
LONDON, ENGLAND  
Tel. +44-207-622-6493 e-mail: dorannvh@easynet.co.uk

### **HEALTH AND WELL BEING:**

**PAM GEYER**  
BELLAIRE, TX USA  
Tel. +1-713-666-7300 e-mail: pgeyer@medcetera.com

### **HIV+/AIDS ACTIVISTS:**

**"HENRY CHURCH"**  
e-mail: lhenry2church@gmail.com

### **INTERSECTION OF SCIENCE AND RC:**

**ALLAN HANSEN**  
CYPRESS, CA USA  
Tel. +1-714-875-8870 e-mail: hansen@rc.org

### **INTERSEX PEOPLE & PARENTS OF INTERSEX CHILDREN:**

**"PRSANK"**  
e-mail: prsank@mail.com

### **IRISH-HERITAGE US'ERS:**

**RITA DAVERN**  
SAINT PAUL, MN USA  
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### **MAORI: HEMAIMA CARKEEK WIREMU**

OTAKI, AOTEAROA/NEW ZEALAND  
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e-mail: hcwiremu@gmail.com

### **"MENTAL HEALTH" LIBERATION IN AUSTRALIA:**

**CATHY PICONE**  
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### **MIDDLE-CLASS JEWS:**

**AMY LEOS-URBEL**  
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### **MULTIPLE SCLEROSIS, PEOPLE WITH:**

**KEITH GLASSMAN**  
COSTA MESA, CA USA  
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### **ORPHANAGE SURVIVORS:**

**LEAH BLACKBURN**  
PORTLAND, OR USA  
Tel. +1-503-320-9563 e-mail: lvblack@comcast.net

### **PEOPLE COUNSELING ON MALE CIRCUMCISION:**

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### **PEOPLE RAISED MILITARY:**

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### **PEOPLE THINKING ABOUT UNITED STATES IDENTITY:**

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### **POLIO SURVIVORS:**

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### **RAISED RURAL RCERS:**

**BETH BANNISTER**  
ITHACA, NY USA  
Tel. +1-607-227-9532 e-mail: beth.bannister@yahoo.com

### **RC LITERATURE ENTHUSIASTS:**

**NICOLE LEIFER**  
JERUSALEM, ISRAEL  
Tel. +972-2582-0252 e-mail: nicoleleifer@gmail.com

### **RCERS LIVING OUTSIDE THEIR ORIGINAL CULTURES:**

**MAURA FALLON**  
SEATTLE, WA USA  
Tel. +1-206-257-5984 e-mail: maurafallon@falloninternational.net

### **SOUTHERN US'ERS:**

**ELLEN DEACON**  
PHILADELPHIA, PA USA  
Tel. +1-215-247-0670 e-mail: ellen.deacon@gmail.com

### **TURKISH-HERITAGE PEOPLE:**

**SAIME GOKSU TIMMS**  
BRIGHTON, SUSSEX ENGLAND  
Tel. +44-127-368-5629 e-mail: saimegoksu@gmail.com

### **VETERANS: JIM DRISCOLL**

BETHESDA, MD USA  
Tel. +1-520-250-0509 e-mail: jimdriscoll@nipspeersupport.org

### **WHITE PEOPLE WORKING TO ELIMINATE RACISM:**

**JENNIFER WEXLER**  
CANTON, MA USA  
Tel. +1-617-910-7848 e-mail: jenwexshayndle@gmail.com

### **WOMEN WHO HAVE OR HAVE HAD BREAST CANCER:**

**AMY KALISHER**  
CHAPLIN, CT USA  
Tel. +1-860-455-0087 e-mail: amy@amykstudio.com

## INFORMATION COORDINATORS FOR PARENTS

### **GAY, LESBIAN, AND BISEXUAL PARENTS:**

**"LAURA SECORD"**  
e-mail: laurasecord2@yahoo.ca

### **PARENTS OF CHILDREN LABELLED AS AUTISTIC:**

**ANNEKE GROOT**  
DEVENTER, OV THE NETHERLANDS  
Tel. +31-570-769170 e-mail: anneke@amao.nl



J. EISENHEIM

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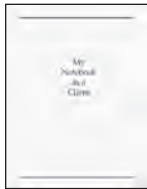
## BOOKS • BOOKS • BOOKS • BOOKS • BOOKS

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| <b>AN UNBOUNDED FUTURE</b><br>   | <i>By Harvey Jackins</i> | The ideas and developments in counseling, 1995-1999  | Paper: \$13<br>(ISBN 978-1-584-29-150-3)                                       |
| <b>THE KIND, FRIENDLY UNIVERSE</b>  | <i>By Harvey Jackins</i> | Counseling theory, 1992-1995   | Paper: \$13<br>(ISBN 0-885357-10-9)<br>Hardcover: \$16<br>(ISBN 0-885357-09-5) |
| <b>A BETTER WORLD</b>   | <i>By Harvey Jackins</i> | Advances in counseling theory and practice, 1989-1992  | Paper: \$13<br>(ISBN 0-913937-64-9)<br>Hardcover: \$16<br>(ISBN 0-913937-63-0) |
| <b>START OVER EVERY MORNING</b>   | <i>By Harvey Jackins</i> | Advances in counseling theory and practice, 1987-1989  | Paper: \$13<br>(ISBN 0-913937-35-5)<br>Hardcover: \$16<br>(ISBN 0-913937-36-3) |
| <b>THE LONGER VIEW</b>  | <i>By Harvey Jackins</i> | Advances in counseling theory and practice, 1985-1987  | Paper: \$13<br>(ISBN 0-913937-18-5)<br>Hardcover: \$16<br>(ISBN 0-913937-17-7) |
| <b>THE REST OF OUR LIVES</b>  | <i>By Harvey Jackins</i> | Advances in counseling theory and practice, 1983-1985  | Paper: \$13<br>(ISBN 0-913937-06-1)<br>Hardcover: \$16<br>(ISBN 0-913937-05-3) |
| <b>THE RECLAIMING OF POWER</b>  | <i>By Harvey Jackins</i> | Theoretical and organizational advances from 1981 to 1983  | Paper: \$13<br>(ISBN 0-911214-87-9)  |
| <b>THE BENIGN REALITY</b>   | <i>By Harvey Jackins</i> | Important breakthroughs in human perception of the Universe and the empowerment of the individual against oppression, discouragement, and powerlessness  | Paper: \$16<br>(ISBN 978-1-58429-163-3)  |
| <b>THE UPWARD TREND</b>   | <i>By Harvey Jackins</i> | Collected writings on Re-evaluation Counseling, 1973-1977  | Paper: \$10<br>(ISBN 0-911214-63-1)<br>Hardcover: \$13<br>(ISBN 0-91121463-1)  |
| <b>THE HUMAN SITUATION</b><br> | <i>By Harvey Jackins</i> | A collection of writings on Re-evaluation Counseling: revised edition, containing updated chapters <i>The Postulates</i> , <i>Multiplied Awareness</i> , and <i>Allow Ourselves Time to Grow</i> | Paper: \$7<br>(ISBN 0-913937-47-9)<br>Hardcover: \$9<br>(ISBN 1-58429-106-0)   |

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|--|-------------------------------------|--|---|
| <b>"QUOTES"</b>  | <i>By Harvey Jackins</i>            | Memorable, pungent, pithy comments   | Paper: \$6<br>(ISBN 0-913937-75-4)  |
| <b>HARVEY JACKINS MEMORIAL</b><br>                                  |                                     | 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<br>(ISBN 1-8429-067-6)   |
| <b>THE LIST</b>  | <i>By Harvey Jackins</i>            | Revised edition: "Everything I know about Re-evaluation Counseling (and the world) until now"  | Hardcover: \$50<br>(ISBN 1-885357-48-6)<br>(no quantity discount)   |
| <b>FUNDAMENTALS OF CO-COUNSELING MANUAL</b>  | <i>By Harvey Jackins</i>            | For beginning classes in Re-evaluation Counseling  | Paper: \$8<br>(ISBN 1-58429-073-0)  |
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## LITERATURE IN LANGUAGES OTHER THAN ENGLISH

(If none is noted, Harvey Jackins is the author.)

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*Cako Kit Me Leyo Lok*  
(An Introduction to Co-Counseling)  
by Dan Nickerson

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*Kit Me Cako Le-he Ki Lok*  
(How to Begin "Re-evaluation Counseling")  
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Paper: \$1 ISBN 1-58429-094-3

### AMHARIC

The Human Side of Human Beings  
Paper: \$4 ISBN 1-885357-43-5

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*Shuruk* No. 1  
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*Nire koadernoia entzule naizenerako*  
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Paper: \$4 ISBN 0-911214-65-8

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*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

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**男性の解放**

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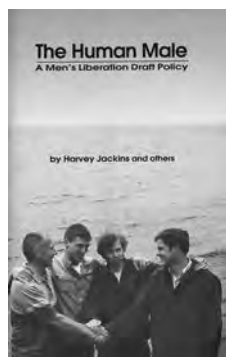
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**OUR TRUE SELVES** for communication among middle-class people and their allies. (Send articles and letters to Caroline New at <carolinethenew@gmail.com>.) Issues No. 1 and 2 available, \$3.00 each.

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## JOURNALS

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| <b>RECLAIMING OUR POWER</b><br>(1 hour, 20 minutes) with Harvey Jackins<br><i>An early lecture and demonstrations on reclaiming one's power.</i>  | DVD 2<br>VHS 2   |
| <b>CHALLENGING THE CHRONIC PATTERN</b><br>(1 hour, 26 minutes) with Harvey Jackins<br><i>Lectures and demonstrations on discharging chronic patterns. (Excellent content, though visual and sound quality are uneven.)</i>                                    | DVD 3<br>VHS 3   |
| <b>COUNSELING ON CLASSIST OPPRESSION</b><br>(37 minutes) with Harvey Jackins<br><i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>   | DVD 4<br>VHS 4   |
| <b>A YOUNG PERSON'S CHALLENGE TO YOUNG PEOPLE'S OPPRESSION</b><br>(32 minutes) with Harvey Jackins<br><i>In a demonstration, a young person rejects, discharges on, and re-evaluates young people's oppression.</i>   | DVD 5<br>VHS 5   |
| <b>COUNSELING ON SEXIST OPPRESSION</b><br>(1 hour, 27 minutes) with Harvey Jackins<br><i>A brief lecture and five demonstrations on sexist oppression—four with women, one with a man.</i>  | DVD 6<br>VHS 6   |
| <b>COUNSELING ON THE PATTERNS OF ANTI-SEMITISM (ANTI-JEWISH OPPRESSION)</b><br>(2 hours) with Harvey Jackins<br><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<br>VHS 8   |
| <b>A RATIONAL POLICY ON SEXUALITY</b><br>(45 minutes) with Harvey Jackins<br><i>A lecture on sexuality—an important step forward.</i>   | DVD 9<br>VHS 9   |
| <b>THE ORIGINS OF CLASSIST OPPRESSION AND THE REMEDY</b><br>(1 hour, 25 minutes) with Harvey Jackins<br><i>A lecture on the origins of and methods for dealing with classist oppression.</i>  | DVD 10<br>VHS 10 |
| <b>COUNSELING ON THE PATTERNS OF HOMOSEXUAL OPPRESSION</b><br>(25 minutes) with Harvey Jackins<br><i>Demonstrations with a person oppressed for being homosexual, and on homophobia.</i>  | DVD 11<br>VHS 11 |
| <b>COUNSELING ON PHYSICAL HURTS</b><br>(50 minutes) with Harvey Jackins<br><i>The theory and practice of counseling on physical hurts.</i>  | DVD 12<br>VHS 12 |

| <b>THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE</b><br>(42 minutes) with Harvey Jackins<br><i>A person oppressed for having disabilities discharges internalized oppression.</i>  | DVD 13<br>VHS 13   |
|--|--------------------|
| <b>JEWISH LIBERATION</b><br>(1 hour, 12 minutes) with Harvey Jackins<br><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<br>VHS 14   |
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| <b>TAKING CHARGE No. 2</b><br>(1 hour, 30 minutes) with Harvey Jackins<br><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<br>VHS 102 |
| <b>TAKING CHARGE No. 3</b><br>(1 hour, 30 minutes) with Harvey Jackins<br><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<br>VHS 103 |
| <b>TAKING CHARGE No. 4</b><br>(1 hour, 44 minutes) with Harvey Jackins<br><i>Building one's own Community. The frontier counseling of leaders. An activists' commitment.</i>   | DVD 104<br>VHS 104 |
| <b>TAKING CHARGE No. 5</b><br>(1 hour, 15 minutes) with Harvey Jackins<br><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<br>VHS 105 |
| <b>A JEWISH COMMITMENT AGAINST ISOLATION</b><br>(45 minutes) with Harvey Jackins<br><i>A universal commitment for Jews, and two demonstrations—a good example of how theory and practice continually evolve in RC.</i>   | DVD 201<br>VHS 201 |
| <b>NO LIMITS FOR WOMEN</b><br>(2 hours) with Harvey Jackins<br><i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>   | DVD 202<br>VHS 202 |
| <b>COUNSELING WITH THE USE OF COMMITMENTS</b><br>(2 hours) with Harvey Jackins<br><i>Commitments, and their use for working-class people, Chicanos/as, men, women, parents, and United Statesers.</i>  | DVD 203<br>VHS 203 |

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## VIDEOCASSETTES AND DVDS

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| <b>THE WORLD OF WOMEN: THE NAIROBI WOMEN'S CONFERENCE</b> (1 hour, 20 minutes)<br><i>Diane Balsler, Barbara Love, and others, on their taking RC to the United Nations Women's Conference in Nairobi, Kenya.</i>          | DVD<br>205<br>VHS<br>205 | <b>PEOPLE OF COLOR AND BLACK PEOPLE: TWO PANELS</b> (1 hour, 24 minutes) with Harvey Jackins<br><i>Twenty-one Co-Counselors targeted by racism answer questions and discharge. Black RCers answer questions about being Black and about being Black in Re-evaluation Counseling.</i> | DVD<br>218<br>VHS<br>218 |
| <b>HOW A RATIONAL ORGANIZATION CAN GROW AND FUNCTION: THE RC WORLD CONFERENCE IN MONTREAL</b> (1 hour, 15 minutes) with Harvey Jackins<br><i>The worldwide RC Community deciding organizational and financial policy.</i> | DVD<br>206<br>VHS<br>206 | <b>SUPPORTING LEADERS AND HANDLING ATTACKS</b><br>(1 hour, 20 minutes) with Tim Jackins<br><i>Why leaders get attacked and what to do about it. How to discharge our fears of handling such attacks.</i>   | DVD<br>219<br>VHS<br>219 |
| <b>SOUND FUNDAMENTALS AND ADVANCED PROGRESS IN RC THEORY</b><br>(45 minutes) with Harvey Jackins<br><i>Advanced concepts in RC spring directly from the clarification of the fundamental concepts.</i>                    | DVD<br>207<br>VHS<br>207 | <b>ADVANCED RE-EMERGENCE AND FRONTIER COUNSELING</b><br>(1 hour, 55 minutes) with Harvey Jackins<br><i>Planning for steady re-emergence. How to keep thinking while counseling on chronic patterns, and how to use the frontier commitments.</i>                                     | DVD<br>220<br>VHS<br>220 |
| <b>DECISIVE COUNSELING</b><br>(40 minutes) with Harvey Jackins<br><i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i>  | DVD<br>208<br>VHS<br>208 | <b>MEN AGAINST SEXISM</b><br>(1 hour, 35 minutes)<br><i>Charlie Kreiner counsels a man and several women on sexism.</i>  | DVD<br>221<br>VHS<br>221 |
| <b>THE WYGELIAN LEADERS' GROUP</b><br>(40 minutes) with Harvey Jackins<br><i>A demonstration of the simple and effective functioning of the Wygelian type of leaders' organization.</i>                                   | DVD<br>209<br>VHS<br>209 | <b>BATTLING INTERNALIZED SEXISM</b><br>(1 hour, 20 minutes) with Harvey Jackins<br><i>A woman discharges on internalized sexism.</i>   | DVD<br>222<br>VHS<br>222 |
| <b>WHY WOMEN MUST EMPHASIZE WOMEN'S ISSUES</b><br>(1 hour, 50 minutes) with Diane Balsler<br><i>A demonstration of the necessary prioritizing of women's issues and women reclaiming their power.</i>                     | DVD<br>210<br>VHS<br>210 | <b>FOUNDATIONS OF FAMILY WORK</b><br>(1 hour) with Tim Jackins and Chuck Esser<br><i>Talks on showing caring, common distresses that come up in family work, and moving things forward for children and their families.</i>  | DVD<br>223<br>VHS<br>223 |
| <b>WOMEN'S REPRODUCTIVE RIGHTS</b><br>(1 hour, 5 minutes) with Diane Balsler<br><i>Women's reproductive rights. A talk, demonstrations, and questions and answers.</i>  | DVD<br>211<br>VHS<br>211 | <b>AN INTRODUCTION TO RE-EVALUATION COUNSELING AND FAMILY WORK</b><br>(1 hour, 10 minutes) with Tim Jackins<br><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<br>224<br>VHS<br>224 |
| <b>HOW PARENTS CAN COUNSEL THEIR CHILDREN</b><br>(1 hour, 50 minutes) with Tim Jackins<br><i>Questions and answers at a gather-in for parents and allies of parents.</i>  | DVD<br>212<br>VHS<br>212 | <b>COUNSELING WITH ATTENTION AWAY FROM DISTRESS</b> (2 hours) with Harvey Jackins<br><i>The importance of counseling with attention away from distress. The Exchange of Roles, "Why Do You Love Me, Counselor?" the Understatement.</i>  | DVD<br>225<br>VHS<br>225 |
| <b>MEN'S LIVES: PANEL #1</b><br>(1 hour, 54 minutes) with Harvey Jackins<br><i>Five men share what it's been like growing up male, from infancy to the present, in U.S. society.</i>                                      | DVD<br>213<br>VHS<br>213 | <b>ELIMINATING WHITE RACISM NOW</b><br>(1 hour, 10 minutes) with Tim Jackins<br><i>A talk on the central importance of eliminating white racism, and a demonstration with an African-heritage woman, on racism.</i>  | DVD<br>226<br>VHS<br>226 |
| <b>NO ANCESTORS, NO DESCENDANTS</b><br>(53 minutes) with Harvey Jackins<br><i>A short talk and several demonstrations. (The notion that we "descend" from each other can be dispensed with.)</i>                          | DVD<br>214<br>VHS<br>214 | <b>"PAIRED COMMITMENTS"</b><br>(1 hour, 37 minutes) with Harvey Jackins<br><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<br>227<br>VHS<br>227 |
| <b>FRONTIER COMMITMENTS</b><br>(2 hours) with Harvey Jackins<br><i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i>  | DVD<br>215<br>VHS<br>215 |  |                          |
| <b>COUNSELING THE VERY YOUNG</b><br>(1 hour, 14 minutes) with Tim Jackins and others<br><i>Tim Jackins on counseling the very young. Patty Wipfler, Lenore Kenny, and Tim respond to questions.</i>                       | DVD<br>216<br>VHS<br>216 |  |                          |

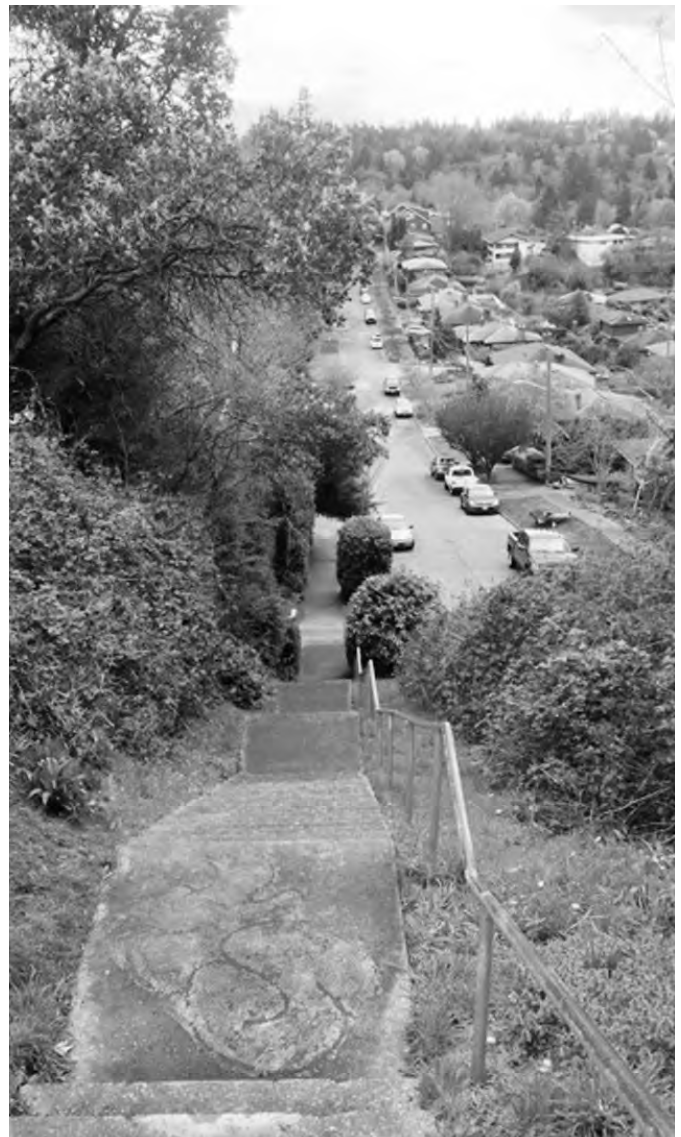
## VIDEOCASSETTES AND DVDS

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| <p><b>“THE UNDERSTATEMENT”</b><br/>(55 minutes) with Harvey Jackins<br/><i>A talk on Understatements and three demonstrations illustrating the use of them.</i></p>  | <p>DVD<br/>228<br/>VHS<br/>228</p>   |
| <p><b>UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH</b><br/>(2 hours) with Harvey Jackins<br/><i>Several demonstrations using Understatements.</i></p>  | <p>DVD<br/>229<br/>VHS<br/>229</p>   |
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| <p><b>THE ROLE OF WHITE PEOPLE IN ENDING RACISM</b><br/>(1 hour) with Tim Jackins<br/><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></p>   | <p>DVD<br/>231<br/>VHS<br/>231</p>   |
| <p><b>UNITED TO END RACISM</b><br/>(1 hour, 24 minutes)<br/><i>Undertakings and experiences of United to End Racism at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>   | <p>DVD<br/>232<br/>VHS<br/>232</p>   |
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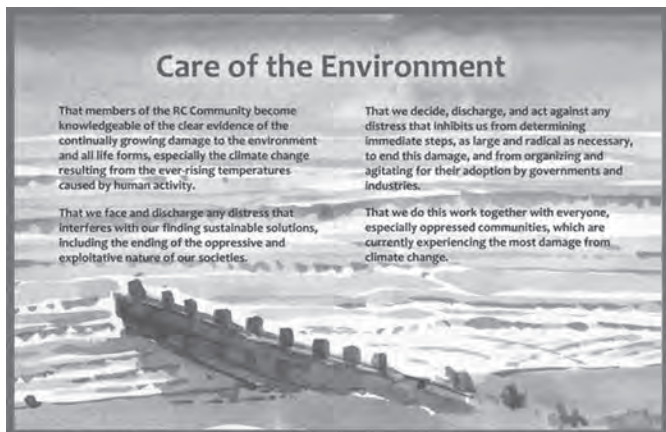
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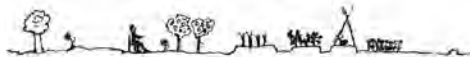
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MARC GOLDRING

# 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 [ircc@rc.org](mailto:ircc@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   |
|-------------------|--|---|--|---|
| April 13-15/18    | near Seattle, Washington, USA                | ✧ Chere Brown & Dorann Van Heeswijk                       | Dave Cook Tel. +206-725-6886, <a href="mailto:41cdcook@gmail.com">41cdcook@gmail.com</a> (for Jews) Karin Strand Tel. +1-206-304-1952, <a href="mailto:karist@me.com">karist@me.com</a> (for Allies)   | Jewish Liberation & Allies, for Northwest USA & British Columbia, Canada  |
| April 19-22/18    | Groesbeek, the Netherlands                   | ✧ Tim Jackins   | Brigitte Theeuwen, <a href="mailto:b.theeuwen@antenna.nl">b.theeuwen@antenna.nl</a>  | European Leaders  |
| April 20-22/18    | Atlanta, Georgia, USA                        | ✧ Barbara Love  | Cornelia Cho, <a href="mailto:opt2hope@gmail.com">opt2hope@gmail.com</a>   | U.S. Southern Liberation for those who currently live, have lived, or have ancestry based in the U.S. Southern states (Leaders 4/19/18) |
| April 25-29/18    | near Philadelphia, Pennsylvania, USA         | ✧ Janet Foner   | Joan MacKenzie Tel. +1-828-606-8470, <a href="mailto:joanmack@bellsouth.net">joanmack@bellsouth.net</a>  | Relatives of 'Mental Health' System Survivors, for North America  |
| April 27-30/18    | Funan, Hualien County, Taiwan                | ✧ Emily Bloch   | Hsiao-ni Lin Tel. +886 928-053100, <a href="mailto:efieran@gmail.com">efieran@gmail.com</a>  | Young Adults & People Ages 30 to 35 in Asia   |
| May 4-7/18        | New York City area, New York, USA            | ✧ Jo Saunders   | Nelson Simon, Tel. +1-718-554-0853, <a href="mailto:nsimon100@earthlink.net">nsimon100@earthlink.net</a>   | Owning-Class People of the Global Majority  |
| May 10-13/18      | near Philadelphia, Pennsylvania, USA         | ✧ Tim Jackins   | Mike Sheadel, <a href="mailto:mshadel@gmail.com">mshadel@gmail.com</a>   | Teachers & Leaders, for Pennsylvania & New Jersey, USA  |
| May 17-20/18      | Warwick, New York, USA                       | ✧ 'Jeanne D'Arc'  | 'René Marqués', <a href="mailto:rene4rc@gmail.com">rene4rc@gmail.com</a>   | People of the Global Majority LGBTQ   |
| May 18-20/18      | Auburndale, Massachusetts, USA (near Boston) | ● Chere Brown & Pam Geyer                                 | Diana Ralph, Tel. +1-613-321-2765, <a href="mailto:dianar@magma.ca">dianar@magma.ca</a>  | Elder Jews, for U.S. & Canada   |
| May 18-20/18      | Albuquerque, New Mexico, USA                 | ✧ Diane Balsler   | Justina Trott, Tel. +1505-998-7078, <a href="mailto:drjt505@gmail.com">drjt505@gmail.com</a>   | Women's Liberation, for Arizona, Colorado, & New Mexico, USA  |
| May 18-20/18      | Chicago, Illinois, USA                       | ✧ Dvora Slavin  | Holly Jorgenson, <a href="mailto:hollyjorgenson@gmail.com">hollyjorgenson@gmail.com</a>  | White People Eliminating Racism   |
| May 25-28/18      | Denmark                                      | ✧ Jo Saunders   | Matilde Maribo Köhler, <a href="mailto:matildemk92@gmail.com">matildemk92@gmail.com</a>  | Owning Class, for Europe, Israel, & South Africa  |
| May 25-28/18      | North Carolina, USA                          | ✧ Julian Weissglass                                       | Rachel Winters, <a href="mailto:rwintersnc@gmail.com">rwintersnc@gmail.com</a>   | Healing from US Wars, for East Coast USA  |
| June 1-3/18       | near Seattle, Washington, USA                | ✧ Marion Ouphouet   | Barbara Boring, Tel. +1-206-465-2430, <a href="mailto:bboring@aol.com">bboring@aol.com</a>   | Large Women   |
| June 1-3/18       | near Seattle, Washington, USA                | ✧ Teresa Enrico   | Cherie Furtado, Tel. +1-206-802-8722, <a href="mailto:cheriefurtado@gmail.com">cheriefurtado@gmail.com</a>   | Female Allies to Large Women  |
| June 8-10/18      | England                                      | ✧ Chere Brown & Dorann Van Heeswijk                       | Stella Mason, Tel. +44 7957 226 284, <a href="mailto:stellamason@blueyonder.co.uk">stellamason@blueyonder.co.uk</a> (for Jews) Amanda Harrington, Tel. +44 7976 258 685, <a href="mailto:amanda.harrington01@gmail.com">amanda.harrington01@gmail.com</a> (for Allies) | Jewish Liberation & Allies to Jews, for England & invited others  |
| June 8-10/18      | South Central USA                            | ✧ Diane Balsler   | Ama Rogan, <a href="mailto:arogan@tulane.edu">arogan@tulane.edu</a>  | Women's Workshop, for Arkansas, Louisiana, Oklahoma, Texas, Alabama, Florida, & Georgia, USA  |
| June 8-10/18      | near Philadelphia, Pennsylvania, USA         | ✧ Janet Foner & Rachel Noble                              | Julia Chislenko, <a href="mailto:jchislenko@yahoo.com">jchislenko@yahoo.com</a>  | Ex-Inmates & Allies, for East Coast North America   |
| June 8-10/18      | near Boston, Massachusetts, USA              | ✧ Joanie Parker   | John Braxton, Tel. +1-215-796-4933, <a href="mailto:jwbraxton@gmail.com">jwbraxton@gmail.com</a>   | Union Activists & Social Justice Activists  |
| June 15-17/18     | Portland, Oregon, USA                        | ✧ Teresa Enrico, Dvora Slavin & Randi Wolfe               | Judi Soloway, <a href="mailto:jchazanow@yahoo.com">jchazanow@yahoo.com</a>   | Jewish Family Workshop, for West Coast USA & Canada   |
| June 21-24/18     | East Coast USA                               | ✧ Emily Bloch & Tim Jackins                               | Shelley Friedmann, <a href="mailto:shelley.friedmann@gmail.com">shelley.friedmann@gmail.com</a>  | Young Adult Leaders   |
| June 22-25/18     | Philadelphia, Pennsylvania, USA              | ✧ Ellie Brown & Barbara Love                              | Jan Froehlich, Tel. +1-207-807-3078, <a href="mailto:jfroehlich1@me.com">jfroehlich1@me.com</a>  | College & University Faculty  |
| June 29-July 2/18 | Swaziland                                    | ✧ Diane Balsler assisted by Janet Kabue & Olivia Vincenti | Ntombenkulu Mhlanga, <a href="mailto:ntekati@gmail.com">ntekati@gmail.com</a>  | Women   |
| July 5-8/18       | Nigeria                                      | ✧ Diane Balsler assisted by Janet Kabue & Marion Ouphouet | Chioma Okwonko, <a href="mailto:chioks4@yahoo.com">chioks4@yahoo.com</a>   | Women   |
| July 12-15/18     | Kenya  | ✧ Diane Balsler assisted by Janet Kabue & Marion Ouphouet | Wanjiku Kironyo, <a href="mailto:wanjiku@sedsmmc.org">wanjiku@sedsmmc.org</a>  | Women   |
| July 13-15/18     | Albuquerque, New Mexico, USA                 | ✧ Lorenzo Garcia  | Bob Lenk, Tel. +1-970-430-5365, <a href="mailto:boblenk@tmi.com">boblenk@tmi.com</a>   | Men's Liberation (Leaders Day 7/12-13)  |
| July 17-19/18     | Northampton, Massachusetts, USA              | ✧ Barbara Love & Tim Jackins                              |  | Wygellian Leaders, BLCD (Black Liberation & Community Development)  |

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## WORKSHOPS

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| DATE                      | PLACE & ACCESSIBILITY CODE                    | LEADER(S)   | ORGANIZER  | DESCRIPTION  |
|---------------------------|---|---|--|--|
| July 19-22/18             | Northampton, Massachusetts, USA               | ✧ Barbara Love  |  | International BLCD   |
| July 27-29/18             | near Minneapolis/Saint Paul, Minnesota, USA   | ✧ Barbara Boring                                      | Judy Tiisen. Tel. +1-651-491-3881, judymtisen@gmail.com                          | Natives Raised White, for North America  |
| July 27-31/18             | Amherst, Massachusetts, USA                   | ● Russ Vernon-Jones                                   | Marcy Morgan. Tel. +1-215-724-1571, marcymorgan48@gmail.com                      | Educational Change   |
| August 9-13/18            | Location to be announced                      | ✧ Tim Jackins   | Jan Yoshiwara, jyoshiwara@gmail.com  | Asian Leaders  |
| August 16-19/18           | near Philadelphia, Pennsylvania, USA          | ✧ Janet Foner   | Anne Piche. Tel. +1-603-209-2615, annepiche@gmail.com                            | U.S. "Mental Health" Liberation Leaders  |
| August 24-26/18           | Tennessee, North Carolina, or Georgia, USA    | ✧ Emily Feinstein                                     | Betsy Hobkirk, betsyhobkirk@bellsouth.net  | Artist Liberation Leaders, for Southeast USA (small workshop)  |
| August 24-26/18           | Kenmore, Washington, USA                      | ● Julian Weissglass                                   | Tara Villalba. Tel. +1-805-637-6602, taradcv@gmail.com                           | Wide World Change by Sustaining All Life, for Pacific Northwest USA & British Columbia & Alberta, Canada |
| September 12-15/18        | Oisterwijk, the Netherlands                   | ● Tim Jackins   | Goof Buijs, bunic@ziggo.nl   | European Men Leaders   |
| September 21-23/18        | near Seattle, Washington, USA                 | ✧ Joan Karp   | Dave Cook. Tel. +206-725-6886, 41cdcook@gmail.com                                | Death & Dying/Life & Living, for Washington, Oregon, Idaho, Montana, USA & British Columbia, Canada      |
| October 4-7/18            | near Philadelphia, Pennsylvania, USA          | ✧ Fela Barclift, Teresa Enrico, & Chuck Esser         | Alix Webb. Tel. +1-267-235-8141, alixmw@gmail.com                                | People of the Global Majority Family Workers, for East Coast North America                               |
| October 19-21/18          | Warwick, New York, USA                        | ✧ Marcie Rendon                                       | Jack Manno, jpmanno@esf.edu  | Allies to Native Peoples, for Canada/USA East Coast  |
| October 25-28/18          | near Boston, Massachusetts, USA               | ✧ Alysia Tate   | Nelson Simon, nsimon100@earthlink.net  | Area Reference Persons of the Global Majority  |
| October 26-28/18          | San Francisco Bay Area, California, USA       | ✧ "Jeanne D'Arc"                                      | "Emma Goldman," emmagoldmanrc@gmail.com  | LGBTQ Leaders, for West Coast USA & Canada   |
| November 9-11/18          | Newton, Massachusetts, USA (near Boston)      | ✧ Barbara Love  | Shani Fletcher. Tel. +1-617-251-6052, shanifletcher@gmail.com                    | People of the Global Majority, for East Coast Canada & USA, & the Caribbean                              |
| November 9-12/18          | Washington, DC, USA                           | ✧ Julian Weissglass                                   | Jim Driscoll. Tel. +1-520-250-0509, jimdriscoll@nipspeersupport.org              | Vets & Allies  |
| November 15-18/18         | Europe  | ✧ Dan Nickerson, Gwen Brown, Seán Ruth, & Jo Saunders | Seán Ruth, seangruth@gmail.com   | Ending Classism, for Europe  |
| November 16-18/18         | Northern California, USA                      | ✧ Joan Karp   | Steve Bromer, sbromer@me.com   | Death & Dying, Life & Living, for California, USA  |
| November 30-December 2/18 | Hampton, Georgia, USA                         | ✧ "Jeanne D'Arc"                                      | Nike Samothrace. Tel. +1-919-773-8330, bbrnc@nc.rr.com                           | LGBTQ+ Liberation, for Southeast USA   |
| January 4-6/19            | Warwick, New York, USA                        | ● "David Nijinsky" assisted by "Jeanne D'Arc"         | "JS Chardin," Tel. +1-314-249-5089, gmorandi7614@gmail.com                       | GBQT Men   |
| January 10-13/19          | Honesdale, Pennsylvania, USA                  | ✧ "Jeanne D'Arc" assisted by "Daid Nijinsky"          | "Aya Ansar" and "Jane Addams," aya.ansar.rc@gmail.com and janeaddams2005@aol.com | LBTQ etc. Raised Female  |
| January 25-27/19          | near Houston, Texas, USA                      | ✧ Cherie Brown assisted by Maria Limon                | Andrea Blum, andreablum22@gmail.com  | Jewish Liberation & Allies, for Southwest USA  |
| February 1-3/19           | Newton, Massachusetts, USA (suburb of Boston) | ✧ Marcie Rendon                                       | Kara Nye. Tel. +1-802-522-5579, Kara.nye7@gmail.com                              | Native Liberation  |
| February 15-17/19         | Washington, D.C., USA                         | ✧ Barbara Love & Diane Balsler                        | Eunice Torres. Tel. +1-413-695-8667, eunicejwrtorres@gmail.com                   | Black Women  |
| February 22-24/19         | Bay Area, California, USA                     | ✧ Dvora Slavin  | Dave Cook. Tel. +206-725-6886, 41cdcook@gmail.com                                | Working-Class Jews, for West Coast & Southwest USA & British Columbia, Canada                            |
| March 14-17/19            | Warsaw, Poland                                | ✧ Diane Balsler                                       | Susanne Langer. Tel. +45 24647311, susannelanger44@gmail.com                     | Contemporary Women's Issues, for non-native English speaking Europe & Israel                             |
| March 15-17/19            | Chicago, Illinois, USA                        | ✧ Emily Feinstein                                     | Ginger Krebs, krebginger@gmail.com   | Artists, for Midwest USA   |
| March 29-31/19            | Auburn, Massachusetts, USA                    | ✧ Ellie Putnam  | Jerry Yoder, jerryyoder@mac.com  | Older Women, for East Coast North America  |
| April 5-7/19              | New Jersey or Pennsylvania, USA               | ✧ Diane Balsler                                       | Pat Hennessy. Tel. +1-908-963-7327, hennessypat42@gmail.com                      | Women's Liberation, for New Jersey & Pennsylvania (not Philadelphia), USA                                |
| April 26-28/19            | East Coast, North America                     | ✧ Beth Edmonds  | Kathryn Gardner. Tel. +1-207-890-7823, kathryngardner13@gmail.com                | White Protestant Women   |
| May 2-5/19                | Location to be announced                      | ✧ Barbara Love & Tim Jackins                          |  | Wygellian Leaders, BLCD  |
| May 17-19/19              | Netherlands                                   | ✧ Jenny Szazama                                       | Marijke Wilmans, marijkewilmans@hetnet.nl  | Allies to Young People   |
| May 31-June 1/19          | Rindge, New Hampshire, USA                    | ● Pam Geyer   | Virginia Fulton. Tel. +1-860-428-2470, vmfulton@earthlink.net                    | Elders' Liberation, for Eastern Provinces of Canada & New England & Eastern New York State, USA          |
| May 31-June 2/19          | San Francisco Bay Area, California, USA       | ✧ "Jeanne D'Arc"                                      | "Emma Goldman," emmagoldmanrc@gmail.com  | LGBTQ Liberation, for West Coast USA & Canada  |
| June 7-9/19               | Santa Cruz, California, USA                   | ✧ Wytse Visser  | Nancy Faulstich, nancyf1367@gmail.com  | Care of the Environment, for West Coast USA & Canada   |

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# Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his or her interaction with other human beings and his or her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness but that these qualities have become blocked and obscured as the result of accumulated distress experiences (fear, loss, pain, anger, embarrassment, and so on), which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, yawning, talking). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," and so on) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others and more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out, and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

For more information, you can go to the website <[www.cocounseling.org](http://www.cocounseling.org)>.



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