



# Present Time

January 2019

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I now realise that we were *all* born human and must be treated as such.  
We need to set ourselves free, recognise our potential,  
fight for nothing less than absolutely everything,  
and refuse to be intimidated.  
We should discharge feeling defeated  
and return to being agents of change.

*Okponyia Amoge Pearl*

From responding to anti-Semitic violence to confronting climate change to building RC among youth in Kenya, Co-Counselors are thinking well and moving forward on many fronts. This *Present Time* contains lots of examples.

For the April issue, please send us articles and poems by Tuesday, February 19, and changes to the back-pages lists by Monday, February 25.



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Lisa Kauffman, editor

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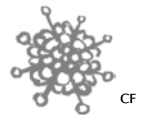
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## Applying RC in Kenya

My name is Griffins Otieno Ndhine. I am a twenty-three-year-old Kenyan RCer and a fourth-year student at the University of Nairobi pursuing a Bachelor's degree in Education Science (Computer Science and Mathematics).

I first came into contact with RC through the book *The Human Side of Human Beings*, in 2013 when I was a first-year student at the University of Nairobi. Wanjiku Kironyo (the Regional Reference Person for Northern Africa and East Africa) introduced it to me. I read it before I began attending RC workshops and meetings. For the last three years I have attended workshops led by Wanjiku.

In the process of acquiring and using RC, I have been able to understand how colonialism made us Africans lose our cultural identity and acquire another people's culture. I have been able to understand my origin and the values that guided our people. I have been able to ask why I was named Griffins and go back to my roots and accept my true identity as Otieno—then merge the two for a better me.

I have learned to appreciate my own language and other people's languages. It has not been easy to erase the eighteen years of formal white man's education that took away my identity. But I have been able to appreciate my language and understand that it is my true identity.

From when we were very young, our parents told us not to play with children from a certain community. They did that because of the stereotypes and tribalism imposed on our people by the colonizer. With RC I have been able to get past this. I have been able to appreciate people of different ethnic groups and work on breaking stereotypes and enlightening people about tribalism and negative ethnicity.

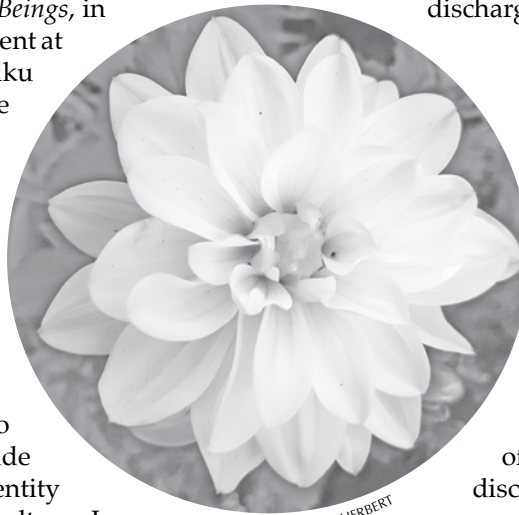
In doing RC family work, I have understood "special time" and learned to listen to children. This has made it possible for me to train children in "talent development." I go deep into the slums of Mathare

Valley every Tuesday, Wednesday, and Saturday and meet with children, ages five to fifteen, for talent development sessions and playdays. The children have managed to be on television as the defending champions for Poetry Slam Africa, an event held every year in Nairobi. This shows that every human can tap into his or her full intelligence by discharging past hurts.

Wycliffe Mwit and I are leading men's liberation work in Kenya. Our men are oppressed. We are always told to "be a man," not cry, not feel, and to harden.

I also go to the women's prison in Kenya every third Saturday of the month and listen to the prisoners and help them discharge. I encourage them to share their stories of how they went to prison and to discharge on that part of their lives.

*Griffins Otieno Ndhine*  
Migori County, Kenya



### "A Grand Human Adventure Together"

Both re-emergence and Community building require great focus, the use of our minds, and decision. There is discomfort and discharge—but no "big, hard job."

There is no greater joy. There is play and fun. There is a grand human adventure together. (It is impossible alone.) It is wonderful doing it with all of you!

*Karen Rosauer*  
East St. Kilda, Melbourne,  
Victoria, Australia

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



## Building RC by Bringing in People We Are Close To

We have taught a number of fundamentals classes in our Area over several years, but people have not continued after fundamentals. Our Community is not growing.

I've heard Tim Jackins say that RC can grow best by bringing in, one at a time, people with whom we have close relationships. Being in a close relationship is what makes it possible for someone to fully access the discharge process and at some point become a Community member. If each of us brought in one person every year, our numbers would double each year.

Our Community is testing the above strategy. We are forming small teams in which we think and discharge about whom to bring into RC and what we need to work on for that to go well. We will spend a few months in these groups. After that we hope to start some new classes (which may differ from traditional fundamentals classes) and also do some one-on-one teaching.

We would love to hear from other Communities. Here are some questions:

- Have you tried anything like this? How has it worked? What have you learned? Has this, or anything else, “jump started” your Community’s growth?
- Have people taught one-on-one? How did it work?
- How does teaching one-on-one compare with having people in classes?
- Have you ever had the same number of experienced Co-Counselors as new people in a class? How did that work?

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



ISHIKARI, HOKKAIDO, JAPAN • WAKO ONO

## Teaching Friends RC

Such great questions, Eric! [See previous article.]

All the friends I've taught RC to have first discharged with me. I've offered perspective and at moments I've counseled them. Then I've always brought them into a class—one that I'm teaching, assisting in, or have thought carefully about.

I've counseled with them at least semi-regularly. I've also made sure (in general, but especially when they've missed class) that I increase our outside-of-RC contact, so it's clear that I want the relationship for me, not just so they will do Co-Counseling.

Classes are useful, as people can connect to others, learn how to client and counsel, develop Co-Counseling relationships, and so on. But I start with a significant amount of one-on-one teaching so that when people come to a class, they really want it!

It's great having experienced people in the class. But since they likely already have a full schedule of sessions, there needs to be enough new people that the new people can have sessions with each other. I've found that experienced people love counseling with the newer folks but that each new person also needs to counsel weekly with at least one other new person.

*Tresa Elguera*

Brooklyn, New York, USA

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



SOMERVILLE, MASSACHUSETTS, USA • MARYA AXNER

## Supporting One-on-One Teaching

This is in response to Eric Braxton's post [see previous page]. We are asking participants in two of our ongoing classes to teach someone in their lives one on one. Each class will focus on discharging anything relevant to this project and giving the one-on-one teachers any resources or information they might need. I will try to remember to post how this is going.

*Michael Levy*

Santa Cruz, California, USA

Reprinted from the RC e-mail discussion  
list for Area Reference Persons



YOUNG PEOPLE'S AND YOUNG ADULTS' WORKSHOP IN NAIROBI, KENYA • MAXWELL KABUE MAINA

## Kenyan Youth Recovering from Difficult Lives

I led a workshop for young adults and young people outside of Nairobi city (Kenya). Most of the participants had been in RC for over five years and live in Mathare Valley slum and its environs.

I began by reviewing confidentiality and the importance of not using addictive substances. I taught classes on early hurts, internalized oppression, healing from war, and reclaiming physical power. Participants shared their life stories in support groups. My highlight was a demonstration on early defeats and fighting for ourselves.



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

*Below are some reports from the participants. (The writers aren't identified, as we weren't able to contact all of them for permission to publish their comments.)*

*A—: I learned about the fundamentals of RC. I've decided to teach RC to young adults and have regular sessions. In my session after the class on early mistreatment, I realized that I have a voice, I have a say, and I will decide how to be treated in my family and in my marriage.*

*B—: A young adult living in Mathare experiences hopelessness and endless struggle and is prone to emotional breakdown—a clear indication of the need to discharge. I lost my father at age two and my mum at age four and was then mistreated. I worked more than the other children and was blamed for their mistakes. I discharged on this at the workshop. The*

*physical power session was a new way for me to fight the pain. I intend to initiate a support group of people with common experiences, in which to share, discharge, and cause a ripple effect.*

*C—: Growing up in Mathare slum in Nairobi, I went through many challenges that most, if not all, of the youths pass through: police violence, crime, peer pressure. Most of my fellow youth dropped out of school due to poverty and not having school fees. Most of us lack employment due to being associated with the slums. I discharged about events that have affected our country and about the exploitation of our workers. I learned what it takes to have a good session. I realized that I have been mistreated and am hurting and need to work on that pain. I will have regular sessions, and I plan to reach out to other people with RC.*

*D—: Our community's low economic status has made us feel inferior and unwanted by people in other communities. I can discharge on how I was abused in the past and regain my power and voice. I look forward to having more sessions and introducing RC to my friends and family, which will be of great help to the community.*

*E—: Growing up in Mathare has been challenging in terms of financial instability, unemployment, gender-based violence, a polluted environment, and sexual harassment. My workshop highlight was the physical power session. I pushed back on the counselor, who represented the torment I had experienced in life. It helped me learn that I did not deserve the mistreatment. Now I have a chance to heal.*

*F—:* I was born and raised in Mathare valley, a place where most of the youth think there is no future ahead. I learned that I need to stop addictive activities, such as video games and betting. I learned about maintaining eye contact in sessions and how to stand and speak in front of many people. I learned to be confident about myself, which will help me face my problems and figure out how to solve them. I would like to reach out to youth who are using drugs and educate them about the drugs' causes and effects.

*G—:* Mathare has approximately 600,000 people. Young adults comprise a huge portion of this population and face many challenges. I learned about taking turns with equal time for discharge. I plan to form a support group so as to discharge frequently. I would like to introduce RC to people around me.

*H—:* A young adult growing up in Mathare experiences both negative and positive pressures. On the positive side, we may be pressured to join community youth groups and volunteer for community development projects. The negatives include drug use and criminal gangs. I have learned to open up my emotions and listen to other people's experiences.

*I—:* There is a misperception that all Mathare youth are thugs, which makes society reject us. At the workshop we formed support groups of six people and shared life histories. After that, everyone felt relief. I will be having more than three sessions in a week.

*J—:* For the past five years I have had a chance to associate with young adults from Mathare. I have noticed the high rate of early pregnancy. Young women get pregnant and drop out of school, which leads to child labor and child neglect. What stood out the most at the workshop was the physical power session—a new experience for me. I ended up feeling relieved and less burdened.

*K—:* In last year's post-election violence I witnessed traumatizing events. People were being tortured and bleeding to death. Such memories can haunt us for most of our lives. I have decided to work on myself by understanding the fundamentals of RC and not using any addictive substances. I am in RC to heal, not to find comfort. I will have regular sessions, as healing does not happen at once but is a process. I will share what I've learned.

*L—:* Life is not easy in Mathare for young adults. Being idle and unemployed, many engage in illegal activities as a way of passing time and end up living miserable lives. I have learned how to listen to others' experiences in the same way that I would like people to listen to me. We all have issues that have been haunting us, but by discharging we feel relieved and can let go of the burdens. I have learned that I am not inferior.

*M—:* Young adults born and raised in Mathare face a lot of challenges, including drug addiction, illiteracy, and poverty. I have gained a lot from Re-evaluation Counseling. It helps me deal with and heal from the experiences I face in life.

*N—:* "Survival of the fittest" prevails in the day-to-day life in my neighborhood. People are hustling in order to have bread on the table. We were reminded not to act on our frozen needs or to use addictive substances. My goal is to practice RC in my day-to-day life and have three to five sessions a week. I also plan to introduce RC to my neighbors and have sessions with them.

## An Approximation, Continually Changing

What we call RC is the best approximation we have reached, so far, of reality in the area of the distress pattern, where the oppressive society has offered unreality. All the things that we treasure so as RC knowledge—the real nature of human beings, the role of distress recordings, the role of discharge—are actually just the best approximation we've reached, so far, of reality in this area in which unreality has dominated for a long time. . . .

What individual RCers sometimes treat as a cult or magic information is simply the best approximation that a group of accidentally interested but dedicated people have been able to reach in thinking through the mess of unreality with which human affairs have been covered. It is but an approximation, and it's continually changing.

*Harvey Jackins*

From pages 109 to 110 of "A Favorable Situation for Reaching Out," in *Start Over Every Morning*





## Staying Connected at a Hard Moment

I recently attended an LGBTQ workshop led by “Jeanne D’Arc.” I was about to lead a Havdalah service [a ceremony marking the end of the Jewish Sabbath], when I heard the news about the tragic event at the synagogue in Pittsburgh. [On October 27, 2018, a man shot and killed eleven people at a synagogue in Pittsburgh, Pennsylvania, USA.]

I was momentarily apprehensive about disturbing the flow of the workshop. There have been so many tragic events lately, and my internalized oppression reared its head and tried to keep me quiet. But with the help of another Jew and an ally, I told our leader about what had happened.

“Jeanne D’Arc” stepped right up, and I saw what a solid ally looks like. She told the group about the event. Then we had a mini-session. I discharged hard while hearing both Jews and allies doing the same. That was nothing less than a miracle for me. I had been taught as an Israeli to operate on top of my terror. I had been taught never to cry, as it was seen as a weakness that would endanger my people.

I did not want to do the Havdalah (it felt like I would be doing a performance), and I talked with a Jewish leader and an ally about that. We decided to ask “Jeanne” to do a demonstration instead, with the current situation in mind. She immediately saw why that made sense and how it would be useful for the group, and she asked us to choose someone for it.

She prefaced the demonstration with a reminder that Israel has been singled out and blamed repeatedly for the same (or worse) things done by other countries. And she showed how anti-Semitism and Trans oppression are similar in that Trans oppression singles out a group to blame within the Gay community.

She also did a demonstration with an ally that showed the effects of anti-Semitism on allies and People of the Global Majority. I could see the Gentile’s humanity in the face of the violence that has targeted my people.

“Jeanne’s” fierce love and clarity as an ally were a huge contradiction to my early distress of not trusting Gentiles. In the face of a terrible event, I was able to hold on to hope. I could see that we are never alone and that many people would step up on our behalf.

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



TASMANIA, AUSTRALIA • NICOLA OSSHER

## A Teachers' and Leaders' Workshop in Ghana

*In May 2018, the Ghana RC Communities gathered for a two-day teachers' and leaders' workshop led by Wanjiku Kironyo, the Regional Reference Person for Northern Africa and East Africa. The overall theme was Co-Counseling theory, practice, and policies. The following are comments from some of the participants. (The writers aren't identified, as we couldn't reach everyone for their permission to publish their comments.)*

A—: It was important that Wanjiku touched on the benign reality of human beings—our good qualities and that we have flexible minds.

She asked us to try to give our client a bad session and see the outcome of it. This made us appreciate people who pay attention when we talk to them and helped us notice when our counselor is not paying attention. She asked us to list what we thought made for a good session. Responses included eye contact, the client always being in charge, listening with love and care, putting our own distress away while being the counselor, and confidentiality.

As for Community growth, sharing RC with a few people who embrace it is a good start. It's better than having a mass of people who are unable to use it well. A priority is using RC to reach family and friends.

We had a session in which we went back in time to when we were ten or younger. I saw myself as a small,

timid, shy, innocent boy who did not have a voice. Our society didn't allow us to talk back to older persons, even if we were right.

We had a mini-session about young adults. Our future leaders were within the workshop.

Re-evaluation Counseling is about reclaiming ourselves. Wanjiku asked us to use our voices, and we shouted good things about ourselves.

I thought about how Wanjiku will come to Ghana for a workshop and the only language we'll use to communicate is English. It would be nice to hold our workshops in an African common language, but those who colonized us made that impossible.

B—: I learned to interrupt oppression, to never let it go on. I learned some characteristics of a bad session—for example, asking unrelated questions, answering a phone call during it, interrupting a client's discharge, not taking equal turns, discussing the session after it is over, engaging in other business with my Co-Counselor.

Dr. Wanjiku talked about visiting a friend whose ten-year-old son had involved himself in a bad act at school. The parents asked Dr. Wanjiku to talk to their son, since they knew she was a counselor. When she began, the boy was not open. She kept listening and

*continued . . .*



TEACHERS' AND LEADERS' WORKSHOP, IN ACCRA, GHANA • URBAIN BAMANA

## TEACHING, LEADING, COMMUNITY BUILDING

... continued

also asked questions unrelated to his misconduct in school. He began to open up about issues he had not even told his parents about. After three days of sessions, he re-thought his behavior and decided to live a new life. He also told his parents that he didn't want Dr. Wanjiku to leave, because "she is a good listener."

C—: I was introduced to the RC group in December 2017, and it has been a wonderful experience.

D—: The highlight of the workshop was being asked to think back to when we were ten or younger. Doing this brought back all the pain, fear, and shame I'd felt back then and finally let me discharge some of it and be free. I left the workshop a happy man, full of knowledge that I will pass on.

E—: Finally the long-awaited workshop arrived—and we happily embraced it.

Wanjiku talked about human connection, how we naturally connect and cooperate, and how the human mind is always working, until we take our last breath.

The quality of a session matters a lot; therefore, we need to give a good session.

Re-evaluation Counseling brings us together. Without it we can find ourselves "hanging in the air." It also helps us empower ourselves.

F—: Becoming an RCer was one of my brilliant decisions.

G—: I wished the workshop could have lasted a week. Transformations were taking place. People discharged.

H—: The workshop enhanced my understanding of how to apply RC in solving the problems in my society.

Wanjiku explained that war games and war films psych men into believing [make men believe] that war

is just a game. Men are hurt by war and end up hurting women and children.

With the emergence of social media, family relationships have broken down. Everyone is busy with WhatsApp, Facebook, and so on; hence, there is no time for families to sit down and discuss matters important to their progress. Pornography is now available everywhere and hard to monitor and control.

The workshop reinforced how, wherever I find myself, I should be the change I want to see—be a good listener, be there for people "through thick and thin" [through every difficulty], and more.

My thanks go to the lovely RCers, both at and absent from the workshop, who are active members of this indispensable organization.

I—: We have to educate others so that they can be aware and stand up for themselves. Humans ought to be treated with dignity.

J—: Dr. Wanjiku put her vast RC knowledge on display. I was amazed.

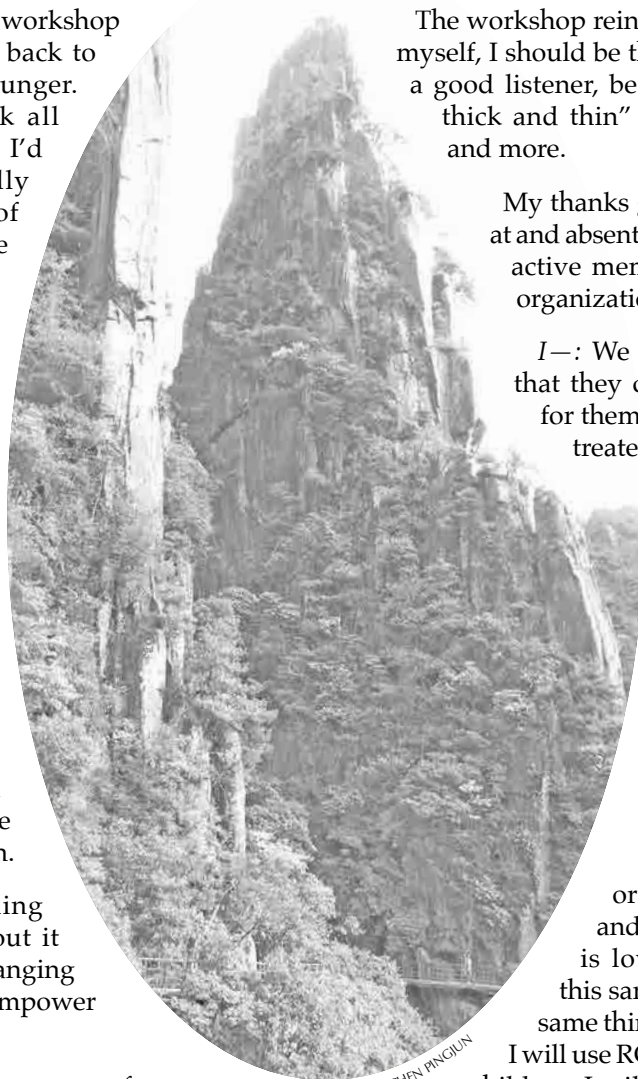
She made us understand why human connection is so important. She said that we are naturally connected, just as we were when we were a seed in our mother's womb.

When a child is born, she or he is loved by everybody, and everything she or he does is loved. But in a few months this same child is told not to do the same things. The child gets confused.

I will use RC in bringing up [raising] my children. I will be there for them and not offload on them [act out at them] my frustrations.

K—: Mama Wanjiku, we love you so much and hope to see you again next year, if God permits. And a big thanks to our leaders here in Ghana.

This workshop helped me understand humans, how we need each other, and that we are connected. As leaders we must use RC everywhere and not let culture separate us.



CHINA • CHEN PINGJUN



ANSEL ADAMS WILDERNESS, CALIFORNIA, USA • LISA VOSS

## Let's Really Reach for the Working Class

I propose that every Community or fledgling Community move directly and promptly to establish a regular monthly one-day workshop for working-class people, that this be determinedly organized and continued in spite of any difficulties encountered, and that help be sought from the RC leadership locally, Regionally, and Internationally, to solve any difficulties.

1) This one-day monthly workshop (almost certainly needing to be held on weekends or holidays) shall be open only to people who are presently working class.

2) The cost shall be low—affordable even by people who are unemployed or on welfare. (I propose that funds be collected by a box being on display at the beginning of the workshop, with a sign on it saying, “Put in \$5, or equivalent [not sure what equivalent would mean here –LK], toward the cost of the workshop if you can; if you can’t spare it, you are completely welcome anyway.”)

3) Someone shall take responsibility for these workshops over a period of time who is either presently working class herself or himself or committed to bringing RC tools to the working class. This overall leader can ask other leaders to lead particular workshops.

4) I propose that these monthly workshops be viewed as equivalent

to fundamentals classes or to ongoing classes; that previous attendance at a fundamentals class not be required for admission to these workshops; that working-class people be invited who are sponsored by someone already using RC who has at least attempted to explain RC to them and given them an introductory session.

5) I propose that the agenda for these workshops include the following items:

- a) Quick introductions
- b) A class, in which some theory will be presented and questions answered, problems solved, and short demonstration sessions done
- c) Support group meetings
- d) Lunch—good bread, a stew or salad, and milk or juice such as can be prepared easily and paid for out of the contributions—available for people who do not bring their own lunches
- e) Individual sessions
- f) A leaders’ meeting (every person at the workshop is a leader), in which each person speaks in turn on (1) how they have used RC to lead people; (2) what the situation for working-class people is in their locality—what

the opportunities are, what the difficulties are; and (3) what they propose to do about it

- g) Cleaning up and leaving the premises neat and spotless [completely clean]
- h) A closing circle, which includes an announcement of the next workshop and its leadership and each person saying what was best for her or him about the workshop

6) I propose that these workshops be held in people’s homes if other premises are not available, that they be held regularly, and that the Community leadership give them full attention, to guarantee that they are attractive and successful.

Please write directly to me or to Dan Nickerson, the International Liberation Reference Person for Working-Class People, about how this project is proceeding. Request help when needed from the general RC leadership on all levels.

[For more about working-class liberation, see pages 64 to 66.]

*Harvey Jackins\**

Taken from the January 1989  
*Present Time* and pages 337 to 338  
of *Start Over Every Morning*

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



## An Outstanding Week of RC

The Enugu Main (Nigeria) Area organized, and I led, an outstanding and blissful week of Co-Counseling. We took RC and information about the environment to our local community. We also held a one-day workshop for RC Community members.

### OUTREACH TO SCHOOLS

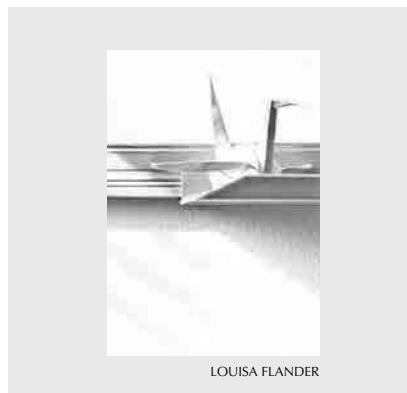
We first visited an elementary school and shared information about care of the environment. It was exciting to be in the midst of the zestful and intelligent children. They expressed sadness about plastic pollution and committed themselves to be more earth friendly. They were smart and powerful.

The next day we visited a secondary school. Our environmental advocacy made sense to both the students and their teachers. We intend to go back often.

### THE WORKSHOP

On Saturday we held a full-day RC workshop. Most of our Enugu Main Community participated, along with RC leaders from our sister Communities. Children, young adults, males, and females were represented. Most had five to six years of Co-Counseling experience. For some it was their first RC event.

At first everyone played ball and connected with each other. It felt



good to sweat. I talked about benign reality and the fundamentals of RC. Other topics were early childhood experiences and their influence on later life, chronic patterns, frozen needs, discharge, restimulation, “no socializing,” and confidentiality. Males and females met separately in support groups. Between topics we had mini-sessions.

The feedback from the male and female support groups helped me appreciate the power of minds working together to create positive change.

The children got their share of attention and could run and play, with lots of balloons and balls. My children woke up the next morning asking me, “Can we go back to the RC workshop today?”

*Kingsley Ibekwe*  
Area Reference Person for the  
Enugu Main RC Community  
New Haven, Enugu, Nigeria

## Minimizing the Spread of Germs

If germs had feelings, they’d love RC workshops. We have lots of physical contact—hugging, holding hands, sleeping near each other—and we’re discharging and mucus is flowing. Mucus and saliva are chief carriers of contagion.

Global travel spreads strains of bacteria and viruses to susceptible populations that haven’t had time to develop immunity. The overuse of antibiotics has increased resistant strains of bacteria that cause strep throat, pneumonia, bronchitis, intestinal infections, and other diseases. Common illnesses tend to increase in winter, because we’re more often inside and close to each other; central heating may also spread certain bugs. For many of us a cold is a nuisance, but for some it can be serious and debilitating.

Contagion of disease restimulates earlier experiences related to it, making it hard to think flexibly, accurately,

and lovingly about how to handle present-day ordinary illnesses. Friends of mine had polio in the 1940s and ‘50s, and they’ve told me that children would run from them in the streets. An uncle of mine was one of only two children in Berkeley, California (USA), to survive the flu epidemic of 1918. My mother told me about “Typhoid Mary,” a carrier of that dreaded disease, who voluntarily isolated herself on North Brother Island in New York (New York, USA) until she died.

Our society does not offer much resource for discharging on contagious diseases. Social rules and cultural taboos about our bodies make communicating about illness and contagion difficult. And the ostracizing of sick people can restimulate distress recordings of rejection and blame.

In the past we’ve sometimes encouraged people with illnesses to come to RC events, so they could get close

and discharge. After severe flu viruses have run rampant through several workshops, we have had to rethink our practice. Many RC leaders now agree that people who are sick with a contagious illness should stay at home. At the very least they should discharge and think carefully, with support from others, about whether they should participate. If they are becoming ill on the day of the event and are unclear about what to do, they should call the organizer and discharge and think with that person about whether it makes sense to attend.

**SOME WAYS TO MINIMIZE THE SPREAD OF GERMS**

We can do some simple things to minimize the spread of colds, flu, and intestinal infections:

- Hand contact is the main source of contagion. Hands come in contact with contaminated mucus and then touch surfaces and other people. We can wash our hands, with soap and hot running water, often throughout the day and especially after sessions and close physical contact. We can carry a small bottle of rubbing alcohol and frequently rub a little on our hands. (Hand sanitizer gel [ethyl alcohol suspended in gel] is *not* effective for some types of viruses and bacteria. To be even minimally effective, it must be used as directed.)
- We can avoid touching our face, rubbing our eyes, or scratching our nose unless we have freshly clean hands. If we do these things, we can wash our hands immediately afterward.
- We can dispose of our own tissues and remind other people to dispose of theirs. If we pick up others' tissues or empty wastebaskets, we can wash our hands right away and thoroughly.
- Using cloth hankies instead of tissues helps preserve the environment, but we need to consider the risks. People often touch the mucus on a hankie and then touch other people. If we use hankies, after each session we can toss them in the laundry bag rather than leaving them in our pocket and then wash our hands. (We can bring a lot of them to a workshop—enough to not have to reuse them.)
- We can avoid sharing cups, water bottles, utensils, and bites of food. If we write our name on a paper cup, to minimize the use of paper, we can set the cup away from other cups to avoid saliva contact.
- We can cough or sneeze into a hankie, our inner elbow, or our shirttail—not into our hand unless we wash it right away.

- Children often spread germs more easily than adults, because they more readily touch their faces and other people. At family workshops we can thoughtfully help young people to wash their hands and face. Perhaps we can make a game of it by letting them wash our face, too.

- If we're getting sick at a workshop, we should contact the organizer immediately and think with that person about what makes sense. We should also tell the people around us that we are sick, so that they can decide whether or not to have physical contact with us. (If this feels awkward, we can ask someone to help us discharge and think about how to do it.) We can ask someone to fill our plate at meals, so we don't have to touch or breathe on the workshop food. And we can discharge about how we were treated when we got sick as young people.



- We can boldly interrupt lax, irresponsible behavior; courageously risk being rude; and remind others to do all the above practices. We can also offer attention to those who are struggling with them.

- We can consider getting a flu shot. But we should first find out (the Internet is a good place to do this) the efficacy rates and side effects *as they apply to us or our child*. As with any medication, we shouldn't just rely on our doctor's advice. We can discharge and think for ourselves, with support.

Let's all discharge so we can keep gaining clarity about and finding new solutions for contagion. (I'm sorry to disappoint those cold and flu bugs, but they are one constituency not welcome at RC workshops!)

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

**Teaching counselling:**  
I remind you discharge works  
by offering me.

*Rowan White*  
Fitzroy, Melbourne, Victoria, Australia  
Reprinted from the newsletter of the  
Melbourne, Victoria, Australia, RC Community

## Flexibility at Healing from War Workshops

In October 2018 I attended a Healing from War Workshop in Poland. It was led by Julian Weissglass (the International Commonality Reference Person for Wide World Change) and organized by Yvonne Odrowaz-Pieniazek. Some seventy Co-Counselors attended, from Oceania (Australia, New Zealand); Asia (Japan, Israel); Africa (Nigeria, Kenya, Zambia, Swaziland, South Sudan); Europe (Poland, Hungary, the Basque country, Greece, Germany, Sweden, Norway, the Netherlands, the United Kingdom); Russia; and the Americas (El Salvador, the United States).

Healing from War Workshops are not dominated by USers and UKers [people from the United Kingdom], with people from other countries being exotic decorations. Deliberate action is taken to contradict U.S. centrism, in particular the pattern that makes USers think that whatever works for them must work for all humans.

The need to include people who do not speak English has evolved into a system of interpreting and transcribing that actively contradicts English-language domination. It also contradicts the pull to abandon some people in order “to get more work done,” a pattern installed on us by the oppressive class society. I think these active contradictions are much more effective than verbal directions offered in sessions.

Classes cover a wide range of topics that relate to war—including classism, eliminating nuclear arms, ending the oppression of young people, nationalism, being allies, ending anti-Semitism, religious upbringing, ending modern slavery, and leadership.

This was the tenth time in the past eleven years that I have attended this workshop. I love how it keeps improving. New things are tried, and the ones that work become regular routines. We don’t keep doing the things that don’t work, even if we’ve been doing them for many years.

A recent change is the way we set up discharge groups. Instead of the workshop leader setting them up in advance, the leader simply chooses the group leaders. Then the participants are assigned to groups by number (that is, arbitrarily). After that, adjustments are made for language reasons. This method saves the workshop leader time and brings in everyone’s thinking. I got to share discharge time with more participants than usual, especially with those not from my constituency.

I also liked the “secular Shabbat,” which was welcoming to non-Jews and Jews who are not believers. It consisted of a class on being an ally, a class about ending anti-Semitism, and discharge groups on our religious heritages. The secular Shabbat took place after Friday’s dinner. (There was also a traditional RC Shabbat during that dinner, at a meal table set up for that purpose.)

The sharing on creativity night was by cultural groups, which felt like a natural continuation of a class on religious influences on our cultures. The whole evening was interesting and thought provoking.

I am looking forward to next year’s workshop!

*Yohai Ben Ami*  
Raana, Israel



### “A Delusion of False Privilege”

I can see clearly how my reluctance to teach RC or show up for [come to] weekly sessions is a delusion of false privilege. I am blessed that I have the opportunity to teach RC. I can continue to teach and lead, and think flexibly and freshly about the people around me and about myself.

*Victoria Kemp*  
Thornbury, Melbourne,  
Victoria, Australia

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



CHUCK ESSER



## An Arts Workshop in a Poor Rural White Community

Last week I traveled to Washington State (USA) to lead an arts workshop in a poor rural white community—a community that voted overwhelmingly for the current president of the United States and in which many do not vote at all because they are incarcerated.

I learned about the harshness of homelessness, police brutality, and mass incarceration. I learned that Queer female and Trans raised-poor chaplains are doing organizing and relationship building that counters the recruitment of inmates to white supremacist organizations. I learned that belonging to a racist gang is a way to survive in prison and often the only system offering support when an inmate leaves. I learned how, despite racism, poor white folks are building relationships with former Black Panthers [members of the Black Panther Party, a revolutionary organization most active in the 1960s in the United States that worked for protection of and justice for African Americans] and undocumented Latinx people and recognizing their shared economic oppression.

It became clear to me that to solve our planet's problems we need poor people leading at the center.

We did something called a “story circle” (taken from Appalachian-based Roadside Theater) in which people sit in a circle, decide on a theme, and then each share a story from their lives. What they say is confidential. They listen to each other without comment or advice and speak without thinking ahead about what they might say. We did three circles of five people (basically support groups). The prompt was, “What is a truth that needs to be told in your community?”

After the circle people created art inspired by what they felt from listening and sharing stories. Two of the groups merged to create a theater piece, and the other group did a mixture of individual paintings, songs, and poetry.

I noticed a connection between the effects of state violence on this white community and the impact of war and the Partition of India and Pakistan on my family. [The Partition was the separation of India from Pakistan, in 1947 at the end of British colonization, which created massive displacement and violence.] I gained insight into how to be more tender with my mother.



Anu Yadav  
Washington, D.C., USA  
Reprinted from the RC e-mail  
discussion list for leaders of artists



STEVE THOMPSON

## The Seed Has Germinated!

Last July I attended a wonderful women's liberation workshop led by Diane Balser (the RC International Liberation Reference Person for Women) in Nairobi, Kenya.

The workshop began with a recollection of the 1985 Third World Women's Conference held at Kenyatta International Conference Center, in Nairobi. It was there, during a No Limits for Women Project, that Diane Balser and Barbara Love (the RC International Liberation Reference Person for African Heritage People) first met Wanjiku Kironyo—now the Regional Reference Person for Northern Africa and East Africa. The seed they planted has germinated! Represented at the workshop were Communities in Ethiopia, Tanzania, Uganda, Rwanda, South Sudan, and Kenya.

Congratulations to you, our beloved leaders. Keep up the good work of spreading RC all over the world!

Jane Lucy Wambui Gachih  
Nairobi, Kenya



## Teaching RC at Work and in Morocco and El Salvador

My life and work are going well. The relationships I've been cultivating with some of the people at work have gotten to where these people and I are taking action together. An example is a young adult dishwasher I work with. He was raised low-income working class by immigrant Mexican parents and has lived all his life here in Pasadena (California, USA). It turns out [it's been revealed that] we have a lot of similar ideas about society. He wants to learn Co-Counseling. Although he is busy with work and school, we have managed to do a Skype Co-Counseling session, share RC theory by e-mail, and have conversations whenever there's a chance to talk at work. He wants to collaborate with me in building a cooperative community, and I'm hopeful that this could include RC Community building.

My Skype fundamentals class in Morocco has met every Saturday for eleven times. There are four men in the group. Two work in renewable energy and train young people for careers in that field, one trains people in computer software, and

another is an English teacher. The class was organized by someone whom I met at COP22 [the November 2016 United Nations climate conference in Morocco]. These are great guys, and they love RC. They would like to have more contact with other Co-Counselors and bring in more people. They are still trying to clarify basic RC ideas—for example, the difference between “attention out” activities that help them get through restimulation, and emotional discharge that gets rid of distresses permanently.

My visit to El Salvador went well. On Sunday I met with three men for a six-hour men's workshop. We worked on the commit-



JENNIFER KREGER

ments for raised-poor, working-class, middle-class, and owning-class people. (Being from an owning-class country, I was in the demonstration on the owning-class commitment.) We talked and discharged about sexism and its history, the liberation movements in our different countries, the sex industries, early sexual memories, and my experience as a male ally at the Contemporary Women's Issues Workshops led by Diane Balser (the RC International Liberation Reference Person for Women). On Monday these same men, three other people, and I discharged together on building RC in El Salvador, one-to-one teaching, care of the environment, and Sustaining All Life.

Also in El Salvador, my mechanic friend, Rolando, and I did fifteen minutes each way, our longest mini-session yet. He appreciates our work, sends his regards to all Co-Counselors, and says that learning about listening and discharge is working for him in his life.

*Victor Nicassio*  
South Pasadena, California, USA

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## Family Work—A Transformational Tool

My name is Marshall Ifeanyi. I have been in RC for over seventeen years. I am also a parent of three children, and my fourth is arriving soon.

My sons' taekwondo coach once told me that my children didn't fear me. He said that he beat his sons if they didn't obey him, and "I only need to make eye contact, and they already are obeying my wishes without a word. You have to instill discipline in your boys."

I replied that my sons and I were perfect, that my sons didn't need to fear me, and that I trained them to have minds of their own and not be fickle or cowardly. However, I was secretly troubled. Could he be right? How would I know?

In October 2018, thirty-five Co-Counselors gathered for a Nigerian Family Workshop, led by Fela Barclift and Dorann van Heeswijk. There it dawned on me [I realized] that my sons' coach obviously didn't know what I knew from RC. I realized that the way I related with my children was beyond his comprehension. I allowed them the freedom to choose what to do or not

do. In his view my style was not strict enough and was unbecoming of a "good" father-child relationship. He would beat his sons over things I would talk through with mine. I realized that I had been subtly applying RC. And, proudly, I relaxed my mind as a father.

Family work is arguably the biggest transformational tool for family and society. It gives children a sense of self-worth, place, pride, and authority, without their becoming insolent or disrespectful. Nigeria needs family work now more than ever. It will help raise a new generation of rational thinkers and, by extension, help curb social vices.

Going forward, I will spread the word [tell people] about family work. But most important, I'll continue to apply family work in my relationship with my children.



*Marshall Ifeanyi*  
Area Reference Person for the GRA  
Enugu Community, in Lagos, Nigeria  
Enugu, Nigeria

### It's Good to Discharge Thoroughly

The counselor needs to remember all about counseling theory—have it all available. . . . One piece of theory is that it's good to discharge thoroughly.

That's so simple. But how many counselors forget that and eagerly settle for the client stopping discharge: "Whew, well, we got a little off. Shall we quit?" And the client always says, "Yeah, yeah." Inside, their "thought" was, "I almost felt this extreme discomfort. Let's quit. I'm used to having barbed wire around my mouth and a bear trap on each foot. I just want to get home and rest." The client can't usually tell you that they really want to keep going.

*Harvey Jackins*  
From pages 136 to 137 of "Efficient  
Counseling," in *Start Over Every Morning*



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## Partners Skeptical of RC

Dear RC list,

I am female and trying to have a life in which RC, future parenting, and being as much of an artist as I can (given societal collapse) are central to it. I'm writing to ask about any experience you've had with partners (life partners, marriage partners, co-parents, and so on) who were skeptical of RC when you decided to move forward with them as your partner. Did you spend time counseling them into supporting you to have RC and a big life (despite their skepticism)? If so, did that take anything away from your having a big life?



A—

Dear A—,

I have been in RC for forty-four years—some of that time leading in RC. My first wife and my children participated in it briefly. I can't recall that my wife was *skeptical* of RC. She seemed to think it was a good idea.

My second marriage is in its tenth year. My partner and I appreciate our differences and feel enriched by them. She is supportive of *my* participation in RC. From her perspective she has her own program for closeness and spiritual growth and I have mine. I am no longer trying to recruit her. I believe that would be sexist.

We can all be good listeners even if our partners can't reciprocate at first. We can all model valuing discharge. We can also exchange time with our partners, with or without a timer, and then we *are* Co-Counseling!

Of course, skepticism about RC is not necessarily the most problematic issue in partner relationships. Class background, current work and class status, internalized oppression, and agreement about having and parenting children can be more important.



B—

Dear A—,

This is an important question. Thanks for writing.

If you are going to parent, it's important to pick a partner who has some understanding of RC and is not hostile to it. If he is not interested in participating in RC, he should at least be able to follow your lead and be able to listen to discharge and feel okay with it. Also, before you decide to have children with him, you should spend time with children together with him and see how he is with them.

I speak from my experience in watching couples raise children. Raising children is hard. In addition to the economic oppression, our heaviest feelings come up when

a baby enters our lives—feelings from when our chronic distresses got laid in as newborns and babies. None of us are as prepared for this as we'd like to be, and all of us wish we could've set things up better beforehand. However, we can try to have a few things in place so that we can give our children the best chance at knowing we are committed to being there with them and can listen to them.

We need to choose partners with whom we can process the difficult distresses as they come up. Nothing much is harder and more unworkable than two parents going in different directions with their children. Even the most experienced RC parents will have differences and big feelings about each other. Still, with a foundation of understanding between two people, things can work. Parenting can bring couples closer together—but without the foundation and shared understanding of what they are trying for, it's very difficult.

I think when we come into a partnership with a man, we need to have a "bottom line" [something we expect, with no compromise]. My bottom line is that I get to have



KAREN WOSILAIT



a big life. I think it is okay and often empowering to spend time counseling our male partners on this, as long as they know it is our bottom line.

As parents we need to understand that for some period of time (not forever) we will have to put some of our goals aside in order to ensure that our families get enough of our attention to function. It's always messy, and that's okay. And as females we still get to be the center of our lives.

As the International Liberation Reference Person for Parents, I have been struggling with how to talk about all this to young adults who are forming relationships with people they may want to parent with. I'm not the final word, but this is my best answer at the moment.

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

I am a man in a forty-three-year-long relationship with a woman. We are both RC leaders. Before we met I had learned a lot about women's liberation from feminists that I knew, and it all made sense to me (though that does not mean I was or am today free of sexist patterns).

I "got into" RC first and knew it would be a mistake to try to get her "in." The story as she tells it is, "Dan had been in RC for two years and was so much easier to live with that I thought there must be something useful about it." She got in a class and rather quickly became Regional Reference Person.

What can be learned from my experience? Harvey Jackins used to say that you can't "tell" people RC, you have to "show" them RC.

I think the smartest thing I've done in all of my relationships is to not assume that RC would save or even improve the relationship and to instead take full responsibility for its success or failure.

The experience of a heterosexual man in this regard is probably different than that of a female.

In any close male-female relationship it seems important that there be an agreed-upon expectation that the man will in some way (I don't think it has to be with RC) explore and be committed to improving his emotional state.

*Dan Nickerson*  
Freeport, Maine, USA  
Reprinted from the e-mail discussion  
list for RC Community members

There are many things that can only be seen through eyes that have cried.

*Oscar Romero*



AOTEAROA/NEW ZEALAND • DIANE SHISK

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## Translation Is Speeding My Re-emergence

I am an older Iranian woman. About twenty-six years ago, during one of my trips to New York (New York, USA) to visit my daughter, I took an RC fundamentals class. After that I decided to continue Co-Counseling in Iran, where RC had not yet begun. I started from scratch [from a point at which nothing had been done]!

I had to smuggle RC books and magazines into the country. I sometimes relied on my daughter or Harvey [Jackins] to send me books and *Present Time* through the mail and hoped that they would not be confiscated.

I would translate articles into Farsi, print them, and use them in my classes. Over the years I got better at translating. I translated *The Human Side of Human Beings*, the *Fundamentals of Co-Counseling Manual*, most of the chapters in *The Human Situation*, and the pamphlet *How Parents Can Counsel Their Children*. These translations are still being used by Iranian Co-Counselors.

About two years ago, I decided to make translating my other RC priority. Of course, my first priority is teaching RC. My goal is to make as much RC theory as possible available to the present and future Iranian RC Community.

When I am in the United States visiting my children, I have more time and better access to RC books and articles, and I attend classes and workshops in which I am exposed to the most recent RC theory. So when I am there, I translate five to seven hours a day. This has transformed my life. I am forced to try to understand RC theory. I become aware of what Harvey actually said and how Tim is pushing us to look at early childhood hurts and work on the early unbearable material [distress]. I have to discharge a lot to understand the text I am translating, and every time I re-read my translations into Farsi, I understand RC theory more fully and it becomes more interesting and alive. All this has affected my way of looking at things, my appreciation and enjoyment of life, and even my discharge process!

I am still a slow translator and my work is far from perfect, but I am trying. And I'm enjoying the challenge of making RC literature available to Iranian people in Farsi.

Thank you, my beloved RCers,

A—  
Iran

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



MONTEVERDE, COSTA RICA • CARYN DAVIS

## Start Over Every Morning

Actual reality is not the same as the pseudo-reality that distress recordings present to us. The actual situation may sometimes be very difficult, threatening, or even deadly, but it can be faced and, almost always, coped with well if it is seen for what it is.

It is the false pictures offered by the distress patterns and their encrustations in the oppressive cultures that dismay us, and defeat us if we allow them to.

The distress recording, in effect, presents a projection of some past disaster or danger as if it were the reality of the present. This often keeps us from accurately estimating and handling whatever real difficulties are present. Acting en masse on us from their accumulations in the cultures, distress recordings and their social accumulations have even insisted that the past determines the future.

This is completely untrue. It was one of the great achievements of RC to clarify that the moving line of present time absolutely divides the determined past and the free-choice future. We know now that each instant can be seen as the beginning of a brand-new future—uncompelled by the past; open to our free decision as to what viewpoint to adopt toward it, what goals to pursue within it, how rational, how inspiring, how decisive to make it.

Harvey Jackins

From page 11 of "Start Over Every Morning,"  
in the book *Start Over Every Morning*

## Thinking about a Child Whose Mother May Be Dying

*Question:* I have a godson, and I am close to his mom. She is very sick and might die. Would you talk about how to think about him in this situation?

*Tim Jackins\*:* It is important that someone decide to handle this situation with him—not simply hope that things turn out okay for him [result in being okay for him]. He needs a full picture of what is happening and needs to be able to talk with someone and show how it hits [affects] him. You want to give him your best picture of the reality of the situation, including all the uncertainties. It doesn't help to

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\* Tim Jackins is the International Reference Person for the RC Communities.

kindly mislead. Doing that assumes that he can't understand it.

You have to have worked on your own distresses about the situation so that they don't creep into what you are communicating. You can show your caring and concern, but he needs you to not need a counselor when you are talking with him. He needs you to tell him about the situation, not necessarily all at once, and be able to listen to him tell you how it is for him.

In addition to the possibility of a real loss, many earlier distresses are probably going to be restimulated by this. A likely one is feeling alone and wondering what it will be like if his mother dies. He will need to know that someone will still be

with him. Maybe that is you, and if it is, he needs to hear it from you—more than once.

He will also need to understand that his relationship with his mother may need to change, since she may not be able to offer everything she did before. You can offer to be the person he has permission to be upset with, about anything. You can encourage him to yell at you about everything that is wrong in his world.

You can also encourage him to lead and support his mother in the rest of her life. How can the two of them work to have the best possible life together, no matter how long it is?



LIWONDE NATIONAL PARK, MALAWI • JAINE RAINE

## Organizing as a Mom

I'm a new mom. My daughter is two months old. I'm proud of how I have rallied support for our family.

I discharged a lot before and during the pregnancy on asking for help and accepting it even if it was not perfect. This included working on early disappointment and a pattern of "giving up" on people.

Before my daughter was born, I asked friends and family what role they'd like to play in her and our lives. I listened to them think about how involved they'd like to be and in what ways. I showed how much I wanted and needed them in close. And they have showed up [been present] for us—making meals, coming by to help and spend time, sending food, visiting from far away. It's been a huge contradiction [to distress] for me.

The more I've asked, the better I've gotten at reaching out. Many friends have thanked *me* for being so clear about what I need and for inviting them in to this special time. I am closer than ever to many people and am also making new parent friends. It's a contradiction to everyone involved to get to be close to one another and be close to this new human and help welcome her into the world.

A team of Co-Counselors has given my daughter and me one-way discharge time. I'm giving my daughter lots of sessions and showing people how to listen to an infant. It's going well.

*Sarah Leddy*

Los Angeles, California, USA

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



CARYN DAVIS

### Figuring Out Your Own Chronic Patterns

How can you figure out your own chronic patterns? Fairly easily. Look back at the end of the day at what you did that day that you wish you hadn't. There are your chronic patterns—pulsating, fluorescent. Write down what it was and then ask, "What would be the exact opposite of that?" You can come up with [think of] a contradiction [to the distress]. Ask your counselors, "What are my chronic patterns that I should be aware of?" They'll tell you.

*Harvey Jackins*

From page 143 of "Efficient Counseling," in *Start Over Every Morning*



MONTAGUE ISLAND, AUSTRALIA • SANDY WILDER

## People with Reading Disabilities

I have a reading disability and really want to read the RC literature and share my thinking on the RC e-mail lists—and that's very hard to do.

Being a raised poor and working-class Cherokee Southern (U.S.) woman, I struggle with feeling smart, and my reading disability makes that much harder.

As a young person I learned to look and act comfortable with reading so as not to get special attention for my disability. Catholic martyrdom, not wanting to be viewed as “stupid,” and being an actress let me slide by, struggling silently.

When I started RC, I was given copies of articles every week in my fundamentals class. The unread articles piled up, as did my frustration. No one else looked worried about reading. I felt not smart enough to be in RC.

A few weeks into my class the teacher had everyone read a paragraph out loud. I was terrified. My palms got sweaty. I felt sick and wanted to leave the room and leave RC. But I suffered in silence and forced myself to read out loud.

After years of practice, I'm surprised at how many feelings come up when I'm asked to read. The ageist, academic, classist, “mental health” pile of oppression provides a rich well for discharging.

Having a reading disability usually isn't visible. When I tell people that my mind works differently and reading and writing are a struggle, I get comments like, “Really? You're so smart. I would never have guessed.”

*I have been in RC for ten years and tried a bunch of things I'm pleased with:*

- I talk about my disability when I teach fundamentals and read out loud to my class while showing how terrified I am.
- I've created one-page illustrated handouts to share RC theory and my thinking with my classes.
- I model for an artist friend to create a space in my life in which to read *Present Time*. I'm not alone, I get around my feelings that reading is a “waste of time,” and I can share RC theory with a friend.
- I've asked RC buddies to have dates with me to read and discharge.
- When asked to read out loud in an RC setting, I always say, “No!” with great delight and laughter. And sometimes I choose to read anyway.
- I let myself cry as much as I need to when I have to write lots of e-mails.

*continued . . .*



## COUNSELING PRACTICE

... continued

• I took on [undertook] writing this article as a project. It took three and a half years, and I did it for me—not because anyone told me to.

Here are things our RC Community can think about and do:

• How and why do we print out articles? Is there a more engaging and interactive way to share RC thinking in our classes?

• We can host a Community class about reading and writing and discharge on the early distress.

• We can host a writing work party after workshops to create space for people to write down their thinking and discharge.

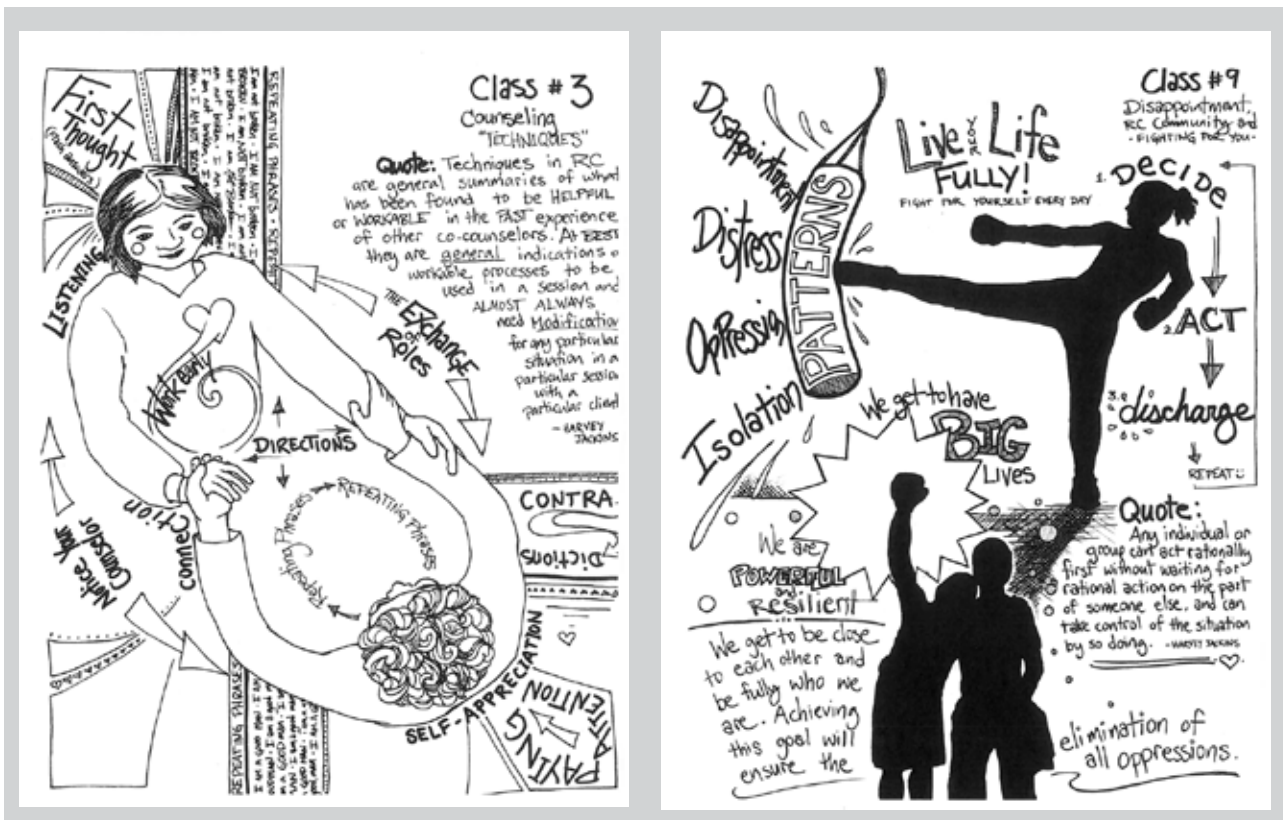
• When selling RC literature at workshops, we can be aware of the assumptions we might make about how people learn. We can get more excited about the CDs.

• We can support each other. After every workshop I've attended I've been asked to share my thinking with *Present Time*. It is re-emergent to share my thinking, but writing is an epic undertaking. In making such a request, folks can offer a session on what support the person may need and then offer that support. If they're not willing to do that, they shouldn't make the request.

Reading is a key way we share our thinking in RC, and for some of us it's a huge challenge. So thank you, whoever you are, for taking the time to read my thinking. If it was easy or not, know that you are backing [supporting] me in reclaiming my mind and I appreciate you.

Below are two of my class handouts.

Suzannah Park  
Asheville, North Carolina, USA



TWO OF SUZANNAH PARK'S CLASS HANDOUTS

## Discharging on an Addiction to Alcohol

Hi, excellent young adults! I would like to share a way my Co-Counselor counseled me on an addiction to alcohol.

He went to my refrigerator and poured out the beer while I watched and discharged. (Not my precious alcohol!) Then I poured it out while he gave me attention.

This brought up a lot of feelings. I discharged about the money I had spent that we were now “pouring down the drain.” I discharged on getting rid of my “last resort.” I expressed angry feelings that my Co-Counselor would have to be available to support me now that my numbing drugs were gone.

It was good to go slowly. We lingered on the sound of the bottle or can opening (pssshhhhhhh). I took time to smell the alcohol and discharged on all the memories of drinking that would come up.

We did this in multiple sessions. I was not always eager to do it. It was important that I had already been open and discharged with my Co-Counselor about using addictive substances. That prepared me for this more forceful push against my addiction.

*Taylor Warinsky*  
Hartford, Connecticut, USA  
Reprinted from the RC e-mail discussion list for leaders of young adults



## Perspective on a Difficulty

*The following is a letter from Tim Jackins to the Reference Person of someone who has been told she has a condition that is usually terminal.*

I'm sorry that X— is in such difficulty. In my mind there are two basic thoughts about facing challenges like this:

One is to not give up and not assume things that aren't known for certain. There are unusual and unexpected victories, and we have the tool of discharge, which almost no one else has.

Secondly, I think we get to make a decision to live life as fully as we can, whatever the circumstances. If there is no way out of death occurring in a short period of time, then what do we want to do with the life we have until then? We can decide to live it, to do things we want to do. We can put our attention on living the life we have, rather than getting stuck and fixated on an approaching end of life.

In doing both these things, we get to discharge on all the restimulated distresses—on fear of pain, death, isolation, helplessness, whatever. We get to work to make our lives larger and our minds clearer even in those circumstances.

With love and appreciation,  
*Tim Jackins*



## From Rational Island Publishers

*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.*

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

*Cherie R. Brown and Amy Leos-Urbel*



\$3.00, plus postage and handling

#### **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)*

We have made important improvements to this pamphlet and you should use only the revised version. Also, a downloadable PDF of the pamphlet is now available and can be ordered at < <https://bit.ly/2qLQJ2y>>.

### **Short Talks by Tim Jackins, on CD**

Rational Island Publishers has been producing a series of CDs of talks given by Tim Jackins at recent RC workshops. They are intended primarily for RC teachers but can be ordered by anyone. A new CD is produced each quarter. The series is called RC Teacher Updates.

For a complete list of all the CDs produced up until now, see pages 97 and 98 of this *Present Time*.

Anyone can order any of the CDs for \$10 each, plus postage and handling.

The 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, and 2018 four-CD sets are also available to anyone, for \$25 per set, while supplies last.

The 12-CD sets for 2006, 2007, and 2008; for 2009, 2010, and 2011; for 2012, 2013, and 2014; and for 2015, 2016, and 2017 are each available to anyone for \$40 per set.

If you are a certified RC teacher, the upcoming four CDs per year are available on a subscription basis, and mailed out quarterly, for \$25 a year. If you are not a certified RC teacher, you can subscribe for \$35 a year. Anyone can order up to three years at a time.

Ordering information on page 103 and at <[www.rationalisland.com](http://www.rationalisland.com)>

## “We Are in This Jewish Liberation Project Together”

Dearest Jewish brothers and sisters,

I am writing because I don't want us to go silent, be frozen, or be unconnected to each other when something so painful has happened to our people.

I am heartbroken, as I know you are, by the shooting at the synagogue today on Shabbat [the Jewish Sabbath] in Pittsburgh (Pennsylvania, USA). My congregation had just finished doing Kiddush [a blessing recited over wine or grape juice to sanctify the Sabbath] and the HaMotzi over challah [a blessing recited over Jewish Sabbath bread] when someone read the news. My rabbi burst into tears—he knows the synagogue and its rabbi well. We all grabbed hands and cried and then said Kaddish [a Jewish prayer recited after someone's death] together.

All day I've been getting texts from allies, as I'm sure many of you have.

I want us to stay in close with each other. I've heard from some of you who know people at the Tree of Life synagogue or grew up near it. Our beloved people will fight on as we always do—but now with many, many allies.

I encourage us to cry together, hold each other, and convene Jewish support groups or at least call the Jews in our Communities. We can reach for as many Jews as we can, and for our allies. We are in this together.

### LATER

I know it has been a painful few weeks for all of us following the synagogue shootings in Pittsburgh. It has also been an uplifting time, as we've noticed how many allies we have. And many Jewish RCers have discharged hard, reached for connection, embraced allies, and led RC support groups and Jews-and-allies meetings. Many have attended vigils and spoken at synagogues and community events.



© STAN EICHNER

I've been heartbroken and at the same time ever so proud of our RC Community and the fierce commitment to Jewish liberation and the ending of anti-Semitism we have fostered both inside and outside of RC. I am also proud of the team leaders and ally leaders in the United to End Anti-Semitism project and how many have stepped up to take leadership in their communities.

The work we are doing on anti-Semitism would not be happening in nearly as extensive and solid a way without our decades of work in keeping the issue of anti-

Semitism front and center. I also want to be clear that in many ways our work is now just beginning.

As the horror of the shooting starts to fade, I encourage all of us to keep discharging, thinking, and reaching to stay connected to each other and to our allies. There are huge new opportunities for coalition building and making Jewish liberation and the ending of anti-Semitism central, alongside the work on racism, sexism, and all oppressions. When it fades from the news, let's not let it fade from our sessions or our activism.

More people now want to understand anti-Semitism. The RC pamphlet *Anti-Semitism: Why Is It Everyone's Concern?* [see previous page] is an excellent tool for outreach. (It was revised in September 2018, so please do not use the earlier version.)

Thank you for all you continue to do. We are in this Jewish liberation project together.

### STILL LATER

The massacre at the Pittsburgh (Pennsylvania, USA) synagogue not only wounded Jews; it wounded all peoples. This moment calls on us to reach deep for what we know about humans and about Jewish liberation. As RCers we have things to say that need to be said.

We Jews are small in number. We are only two percent of the U.S. population. Most Jews you know

*continued . . .*



## WIDE WORLD CHANGING

... continued

likely knew someone from that synagogue or that neighborhood. For us, it's close and personal.

The massacre is very painful, and it is *not* new. Anti-Semitism is cyclical. What is happening now is not significantly different from how anti-Semitism has functioned for centuries. I've been saying at Jewish workshops throughout the past year that the cycle is turning. I hear from many Jews, "I thought we were safe here in the United States, that this couldn't happen here." Jews have often said things like this when the cycle has started to turn.

As capitalism collapses, anti-Semitism will become louder and more overt. Anti-Semitism is an integral part of class oppression. We cannot defeat anti-Semitism separate from ending class oppression.

When visible out-front Jews like George Soros [a Jewish billionaire well known for supporting liberal and progressive causes] are blamed for current problems, when people are made to fear immigrants and blame Jews, this is exactly how anti-Semitism has always functioned. Working-class people are made afraid and taught that Jews are the enemy and the cause of their difficulties.

There's been an increasing acceptance of white supremacist groups that spew racist and anti-Semitic hatred. These groups had been functioning on the margins, but now they are more visible as our leaders accept them into the mainstream. This is also not new. It is how anti-Semitism works.

Since the synagogue killings there's more talk about the need to "end anti-Semitism" and "end hatred" from the very people who have been spreading anti-

Semitic tropes [words not used in their literal sense], for example, "elites" and "globalists"—both code words for Jews.

We can discharge on where we get scared to talk about anti-Semitism. People are now hungry to understand it, and we have a unique understanding of how anti-Semitism works.

The RC going-public project "Jews and Allies United to End Anti-Semitism" currently has teams in nineteen cities—in the United States, Canada, England, Australia, and Israel. I encourage people to read the RC pamphlet

*Anti-Semitism: Why Is It Everyone's Concern?* and consider doing a listening project as RC Jews and allies together. A possible question to ask people is, "How have you personally experienced anti-Semitism recently?"

Let us grieve together, and then find our voices. We have a lot of important things to say.

*Cherie Brown*  
*International Liberation*  
*Reference Person for Jews*  
Silver Spring, Maryland, USA  
Reprinted from the RC e-mail  
discussion list for leaders of Jews



J EISENHEIM

Hold my hand  
And we can walk and talk together.  
I won't let go,  
You won't let go.  
Our minds are strong and our beauty abounds.  
Take heart and we will conquer the world.



*Debbie Boock*  
Langwarrin, Victoria, Australia  
Reprinted from the newsletter of the  
Melbourne, Victoria, Australia, RC Community



## Proud to Be a Pittsburgh Jew



I grew up six blocks away from the Tree of Life Synagogue in the neighborhood next to Squirrel Hill in Pittsburgh (Pennsylvania, USA). Each day I discover more connections to people who were killed or survived the shooting. [See previous article.]

Something has shifted in my mind since the shooting. I feel fiercely determined to be visible as a Jew; to do my liberation work in the world as a proud, visible Jew; to not believe any anti-Jewish distress recordings as a Jewish female; to not let them have my mind ever again. I have way more [a lot more] access to rage and a sharp clarity about what I want to live for.

Here is what I posted on Facebook:

*I am proud to be a Pittsburgh Jew. I am proud of Or L'Simcha [the congregation of the Tree of Life Synagogue] for standing with refugees and immigrants. My heart is filled with grief and rage and pride in who we are.*

*May each person killed at Tree of Life rest in peace, and may their memory be a blessing. מולשב רבכשמ לע חונת*

*Let's take our grief and rage and reach for each other—let it out and fight for the world we want together.*

*I am furious at right-wing forces that use us and our legacy of genocide and fear to scare us into reinforcing other people's oppression.*

*How dare you. You are not with us. We know what side we're on, and when we forget, let's remind each other who we are.*

*Let's stand against white supremacy, white nationalism, classism, and anti-Semitism and refuse to be pitted against other communities. May we honor their memory [the memory of those killed] with our prayers, our tears, and our fight.*

I've been thinking about how Pittsburgh is one of the U.S. cities in which most Jews live inside the city. The shooter lived in the suburbs, but he picked a synagogue in the city, in the heart of the Jewish community, to attack. This feels significant. For Jews there's a particular sense of safety and belonging in Squirrel Hill that matters. I don't think it's a coincidence that that's where he attacked.

My seventeen-year-old niece is running for her neighborhood council in Denver (Colorado, USA) on a platform calling for affordable housing and ending racism. She's running against the developers' candidate.

I've been able to discharge hard about how my older brother is going door to door with her. He is very much a Jewish guy from Squirrel Hill, and I think that's partly why he knows something about backing [supporting] his Jewish daughter and stepping outside of his own distress to do it. My two older sisters, who taught me RC and leftist politics, have known something important about being unassimilated, doing what is right, and sticking by me that also has much to do with growing up in that proud Jewish community.

I have been trying to think about how to support Jewish young people in this period. How do we tell them about early recorded terror? How do we give them a sense of safety while also being real [honest] about rising anti-Jewish oppression during this period? How do we stay close and make space for their feelings about this massacre and the present-time reality of anti-Jewish oppression? I'm not sure, but I'm trying to put my mind there and reach for young Jews I'm close to.

I am grateful to have our Community and our clarity about anti-Jewish oppression and how it functions, and I'm determined to put our thinking out more boldly.

Claire Galpern

Philadelphia, Pennsylvania, USA

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



NEW YORK BOTANICAL GARDEN, BRONX, NEW YORK, USA • ALAN EPSTEIN





## From Another Pittsburgh Jew



I grew up two blocks from Tree of Life [the synagogue in which eleven Jews were shot on October 27, 2018] in Pittsburgh, Pennsylvania, USA. I walked past it every week on my way to the synagogue that I attended. I now live in Philadelphia (Pennsylvania).

Following the shooting I had a mini-session with a Jewish Co-Counselor. She counseled me first, and I looked at how the event led back to heavy Holocaust material [distress]. Then it was nice keeping my attention out as I counseled her about the event. I offered her our connection, to help her feel what had happened in a personal way. She planned to go that night to a gathering of Jews. I was inspired by her motivation to get out of the house and be with people. I hadn't gotten that far yet.

Then I heard about a vigil organized by someone I know. I asked if anyone from Pittsburgh was speaking and if I could speak. In my sessions I worked on how I wanted to go home to Pittsburgh and didn't want to be here with Jews who were more removed from the shooting. The sessions helped me decide that of course I wanted to be with Jews here in Philadelphia.

I had three minutes to speak and decided that the best use of my time would be to share what I know from RC. I spoke about how growing up in Squirrel Hill had given me a strong Jewish identity that I was glad to have. I said that we needed to face this act of anti-Semitism

together with all people against all oppression, that our natural allies were all people facing all forms of oppression, that we couldn't let this incident of being targeted by hate be used to fuel acts of hatred toward other groups.

At the end I suggested that they try this later with friends when they could have longer turns. I saw people nodding and could see on some faces that there was appreciation of the tool.

Two friends from Pittsburgh who are also Jewish and Co-Counselors were there. We called for all Pittsburghers to join us after the vigil in a central spot. Almost thirty people with connections to the Pittsburgh Jewish community came. It was crowded and noisy. The three of us worked our way around to small groups, helped make connections go well, and pulled people in. People were eager to connect and share.

It was valuable for Jews from Pittsburgh to have that space together. We traded names of people we had heard had been shot. We searched for connections with each other and with the victims. I met cousins of two friends I had grown up with, and the friend of a parent of another friend. I met three college students who had attended my Jewish elementary and middle schools. I met someone who had gone to high school with another close friend of mine from shul [synagogue]. I met the parents of children who had gone to my summer camp. These were only some of the connections I made.



HARNS, THE NETHERLANDS • ROB VENDERBOS

I shared that I had had the chance to cry and shake and feel a lot. I said that many hard and horrible things happen to many communities every day and that I was grateful that I could feel this tragedy. I then set people up in mini-sessions. (It seemed only right to give people a chance to feel things as well!) I explained what to do in a mini-session and gave everyone thirty seconds each. People went for it [participated enthusiastically].

*Rachel Beck*  
Philadelphia, Pennsylvania, USA  
Reprinted from the RC e-mail discussion list for leaders of Jews



## Thoughts After the Pittsburgh Shooting



It is meaningful that we are responding so thoughtfully to the recent targeting of Jews in Pittsburgh (Pennsylvania, USA).

I appreciate the postings about what we could be doing and are doing to contradict isolation and numbness. I like that many allies have written to me and to other Jews. That is such a contradiction [to distress].

I get to discharge on how every life is precious. We never deserved to be targeted.

It is interesting that the synagogue that was targeted did immigration and refugee work.

Other oppressed groups, particularly in the United States, have been reminded that Jews, too, are being targeted.

The targeting is, in part, connected to the fact that Jews are more and more actively engaged in fighting present-day racism. (Our being allies goes beyond our participating in the earlier U.S. civil rights movement.)

Very important: we get to remind ourselves that anti-Semitism has been set up as a diversion from the basic struggles taking place in society. Not long ago, key leaders of the Democratic Party received bomb threats. Many people (a high percentage of whom are Jews) are

fighting hard for Democrats to regain control of the U.S. House of Representatives. The society is collapsing at an even greater rate than before. The need for basic change is more and more apparent.

The climate created by the U.S. right-wing [reactionary] forces breeds the targeting of almost all, if not all, oppressed groups. Anti-Semitism, racism, classism, sexism, homophobia, and all the other oppressions are out there, visibly and dramatically.

This is an opportunity for discharge, for connection, for making new allies, for speaking truth, and for Jews of all races to visibly play a leading role in the struggle for justice and against oppression.

Re-evaluation Counseling started with a leader (Harvey Jackins) who took a principled stand against fascism and anti-Semitism. It continues to be a central place for discharging on and understanding the key role of anti-Semitism.

In solidarity,

*Diane (Drezel) Balser*  
Cambridge, Massachusetts, USA  
Reprinted from the RC e-mail  
discussion list for leaders of Jews



ROCKPORT, MASSACHUSETTS, USA • © STAN EICHNER



## The Link between Racism and Anti-Semitism

The attack on Jews in Pittsburgh (Pennsylvania, USA) shows clearly the link between racism and anti-Semitism.

Two hours before he went to murder Jews in the Tree of Life synagogue, the shooter posted the following about the Hebrew Immigrant Aid Society (HIAS), which works worldwide to protect refugees and help them rebuild their lives in their new country: "HIAS likes to bring invaders in that kill our people. I can't sit by and watch my people get slaughtered. . . . I'm going in."

This is an example of the link between racism and anti-Semitism. Fear of immigrants and refugees is whipped up [incited]—then Jews are blamed for refugees coming into the country.



*Cathy Picone*  
Hove, South Australia, Australia  
Reprinted from the RC e-mail discussion  
list for leaders of wide world change



BESS HERBERT

## From an English Jew

I have been grateful for the postings following the Pittsburgh (Pennsylvania, USA) shooting. I had been numb and "indifferent" to the situation, justifying my "indifference" by saying that many people were dying in the collapse of capitalism, not just Jews. I had refused to engage with the event any more than with all the others.

Then I read what Cherie Brown (the International Liberation Reference Person for Jews) wrote to the RC e-mail discussion lists. That woke me up! Particularly the words "massacre" and "the cycle is turning."

I think my resistance to feeling my feelings has come from hearing the panic of English Jews that this is 1930s Germany over again. The conditions are very different now, but what's true is that the mechanisms of anti-Semitism remain the same. Genocide follows the same stages of dehumanization, starting with blame and separation and escalating to massacre.

Jews are being publicly demonised here in England. Recently an unpopular Jewish businessman had his Jewish identity revealed along with being accused of bullying and sexual harassment. The only local Jewish politician where I live has been viciously attacked for financial fraud—a classic anti-Semitic accusation. Whether or not these men are guilty, it feels like the climate of blame is heating up.

*Leah Thorn*  
Folkestone, Kent, England  
Reprinted from the RC e-mail  
discussion list for leaders of Jews



## Let's See What We Can Do Now



The killings in the synagogue in Pittsburgh, Pennsylvania, USA, show the continued emergence of irrational, destructive behavior caused by the hurts and oppressions of our societies.

As our societies fail more fully and openly, this behavior is going to continue, and the distresses behind it will be manipulated by the distresses of others who are trying to mislead and gain power. All this will lead to the more open enactment of anti-Semitism, racism, and other oppressions.

This is not a time to stay quiet.

This is a perfect time for each of us to figure out our next step in acting more powerfully to move our societies and the people we care about in directions that are good for everyone and against the targeting of any group as the source of our societies' difficulties.

We each know enough to take another step now. We know to talk about the reality of today and what people are all capable of. We know to listen when what we say contradicts people's distresses enough that they can use

our attention to begin discharging what has held them in confusion about reality. We know enough to resist the pull of our own restimulations, to continue to listen, to hold out a good perspective on reality, and to not forget people who cannot yet move against their distresses.

We can talk about anti-Semitism and how it works to divide people and movements, using the current instances as examples. If you have not read the pamphlet *Anti-Semitism: Why Is It Everyone's Concern?* [available from Rational Island Publishers] do it now.

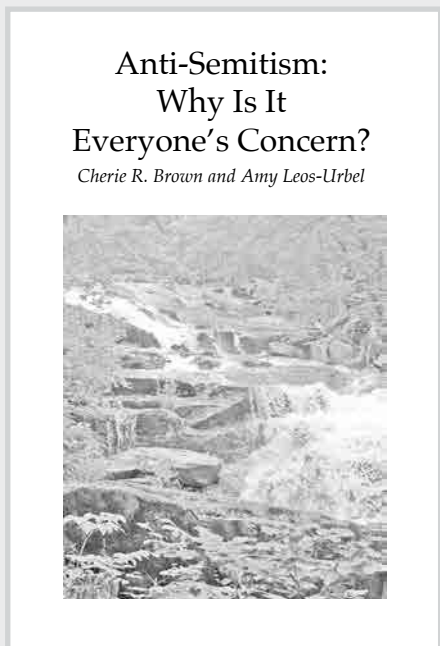
We know to have sessions and discharge the distresses that can make these things seem too difficult to try, and we know that none of these things need to be done alone.

Let's see what we can do now.

With love, appreciation,  
encouragement, and hope,

*Tim Jackins*

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



### A Downloadable PDF of

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

Rational Island Publishers' first downloadable PDF is now available for sale online.

The PDF of *Anti-Semitism: Why Is It Everyone's Concern?* can be purchased for \$3.00 (USD)\* and ordered from this link: <https://bit.ly/2qLQJ2y>. You can trust the website.

(It cannot be ordered from the Rational Island Publishers website due to technical difficulties, which we are working on.)

The downloadable format will make this important information more accessible. Please use it, and encourage others to download it as well.

For more information about the pamphlet itself, see page 26. And note that we have made important improvements in it and you should use only the revised edition.

With love,  
*Tim Jackins*

\* Take 20% off the price for 10 to 19 copies; 40% off for 20 or more copies.



## Ending the Role of Male Humans as the Principal Agents of Oppression



In the last few years in my work as a client and counselor and leader in men's liberation, I have focused my attention on the oppression of male humans.

The role we men play, as I see it, is to be the principal agents of nearly all oppressions. As "principal agents" I mean that we take the lead: we command or dominate the organizations that oppress everyone, including ourselves. We have been—and are—leading in capitalism; classism; destruction of the environment; beginning, and carrying out, wars; sexism; genocide; racism; anti-Semitism; and so on.

In RC we understand with great clarity that for humans to act so irrationally, and with such force, they

have to have been very badly treated. In the case of men, the treatment has been uniquely bad—such that we men can and will hurt many others in a thoroughly devastating fashion, and then defend our behavior to the death (even of ourselves).

A week ago a male human slaughtered eleven of my people in their synagogue. As a Jew and a male human I find this doubly restimulating. Though repelled by the beliefs of this man and his acts of murder, I acknowledge that he, too, is my people. His early life and his recent life had to have been so devoid of humanness, of gentleness, of connection and support that he was vulnerable to acting this way.

I am sharing this so that as we Jews connect with and enlist allies, we keep in mind that the work to end our oppression—and every other oppression—is inhibited by the present state of men's liberation. Until many more men have access to discharge, have warmer and more reliable connections to other men, and gain greater understanding of men's oppression and how it has affected their lives, and until there is an effective group of allies to men, our efforts to end oppressions will be endlessly undermined by the decisions and actions of men.

*Jay Raymond*

Frenchtown, New Jersey, USA

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



## Affirming Our Common Humanity



On Sunday, October 28, my immigrant Catholic parish was shaken by the news of eleven Jews being killed at a U.S. synagogue by a man with a gun. Prior to the shooting, the man had ranted about a Jewish organization whose mission is to help refugees of all faiths find safety.

For my Catholic parishioners and me, the link between being immigrants, refugees, and children of immigrants from Mexico, Central America, and the Caribbean, and Jews being blamed for the existence of refugees, was scary and heartbreaking.

Later that day I took a group of parishioners to an interfaith vigil of about a thousand people. We were Jews, Catholics, other Christians, Muslims—people of goodwill. We kept affirming our common humanity. At one point we were encouraged to take four minutes to connect with someone we didn't know and listen to each other about how we were feeling. I served as a translator so that Spanish-speaking members from my parish could connect with English speakers. It was lovely how people could make a connection with each other in a few minutes.

We were also encouraged to reach out to people who don't agree with us. I am committed to discharging and thinking about the people I will reach out to—family, friends, colleagues—in order to contradict the distance that has crept into our relationships as politics have become more partisan and painful. I believe that as Co-Counselors we can play an important role in reaching for people who disagree with us and in modeling how to do this.

*Ellie Hidalgo*

Los Angeles, California, USA

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



## The Moment to Stand with All Humans



Dear South, Central, and West Asian leaders,

This weekend we witnessed the killing of Jews in a U.S. synagogue. Anti-Semitism continues to confuse people and set them up [predispose them] to commit horrific acts against Jews.

As capitalism collapses, working-class white Gentiles are being made to see Jews, immigrants, Muslims, women, disabled people, and LGBTQ people as the root cause of poverty. They feel victimized, and justified in attacking marginalized groups.

This is exactly the moment to stand with all humans—to oppose all oppression, all violence, all attacks on *all* groups. Attacks on our Jewish brothers and sisters are attacks on all of us.

If you are a South, Central, or West Asian person who is not Jewish, please take the time to discharge on anything that gets in your way of standing unconditionally with the Jews you know and those in your wider community.

If you are a South, Central, or West Asian Jew, please connect with other Jews. Don't try to endure the feelings on your own [by yourself].

Anti-Semitism had a start date, and it will have an end date.

*Azi Khalili*

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

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



PAPER COLLAGE • EMMA CAMERON



## A Message from My Union



*I am the treasurer of my union of faculty and staff at Community College of Philadelphia (Pennsylvania, USA). Another officer asked me if our union should put out a statement about the recent hate crimes in the United States, so I drafted one. It was accepted, with some modifications and additions.*

*I am pleased to be part of a union that not only works to improve job conditions but also tries to look at the big picture—including at racism, anti-Semitism, and xenophobia. We sent the statement below to our thirteen hundred members.*

*John Braxton  
Philadelphia, Pennsylvania, USA*

We write to you today to acknowledge the terrible events of the past week. Our country has seen the racist murder of two black people in Kentucky, 14 pipe bombs sent to public officials and leaders, and the murder of 11 Jewish worshippers in Pittsburgh.

Although we have different relationships to those who were mur-

dered in Kentucky or Pittsburgh, all of us are shaken by these horrific actions. We recognize that white nationalist anti-Semitism is part of a resurgent form of racism fueled by hatred not only of Jews but of black people, immigrants, and all people of color. And we recognize that the murder of African Americans is a continuation of the history of racist terror in our

country that we need to reject and resist.

We know that racism, anti-Semitism, and xenophobia have a long, sordid history in our society. And we know that these vicious attitudes have been used over and over again to split up the overwhelming majority of the population into groups that attack

*continued . . .*



## WIDE WORLD CHANGING

... continued

each other while those at the top of the power structure maintain their control. But we also know that when we unify, our strength is in our diversity. We know that whether our ancestors were indigent to this region, whether they arrived here fleeing from oppression, or whether they were forcibly brought here in slavery, our futures are inextricably bound to each other. There is an old saying

in the labor movement: An Injury to One Is an Injury to All.

Although the recent events are discouraging to all of us, we must resolve to move forward. Now is the best time—the only time we have—to listen to each other and to learn from the tremendous diversity we are proud to have here at Community College of Philadelphia. Now is also the

time for us to become more active in building our community. It is time to make sure that we vote next week for candidates whose policies advance the interests of the 99%, not the 1%. Now is the time to ask ourselves how we can participate fully in the democratic processes of our union to build a secure future for all of us.

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



## Standing against Anti-Semitism



*I sent the following e-mail to almost twelve thousand neighbors, via a Nextdoor app, and then an adapted version to hundreds of co-workers via an e-mail list at the company where I work. I used the subject line "Standing against anti-Semitism."*

Emily Cunningham  
Seattle, Washington, USA

Calling fellow Gentiles to come together to stand against anti-Semitism. This Sunday, Nov 4th | 4pm | Location TBD [to be determined]. Message me if interested! Even if you can't make this time [can't attend at this time].

Dear neighbors,

I have been heartbroken and devastated by the murders of Jews for being Jews in Pittsburgh [Pennsylvania, USA]. I went to the vigil at Temple De Hirsch Sinai last night on Capitol Hill [in Seattle, Washington, USA]. It was healing and hopeful to be there with thousands of Jews and non-Jews standing together against anti-Semitism.

But decisive action is also needed. Now. Anti-Semitism is on the rise. 2017 saw a 57% increase in anti-Semitic incidents, "the largest single-year increase on record and the second highest number since the Anti-Defamation League started tracking such data in 1979." Though we may feel scared, confused, unsure, this is



SUVAN GEER

not the time to stay silent. This is not the time to stand by. Ending anti-Semitism is important in its own right. It's also intimately connected to our fight to end racism, sexism, homophobia, and all other oppressions.

This era of hatred and targeting can have us feeling overwhelmed. Powerless. Unsure of what to do. But we are NOT powerless. We CAN make an important and decisive difference. And we can do so much TOGETHER.

Those of us who are not Jews have an important role to play in standing up to and ending anti-Semitism. Allies are needed. You are needed.

I'm hosting a time for Gentiles to come together to this end. We'll take time to listen to one another and grieve this recent senseless tragedy and then think together about actions we can take. I hope this will be a jumping off place for a much bigger, more visible movement of allies committed to standing up and ending anti-Semitism.

To my Jewish neighbors: You are dear, you are precious, you are wanted. You are not alone. I stand with you as do others all over this country and world.

Much love,  
Emily

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

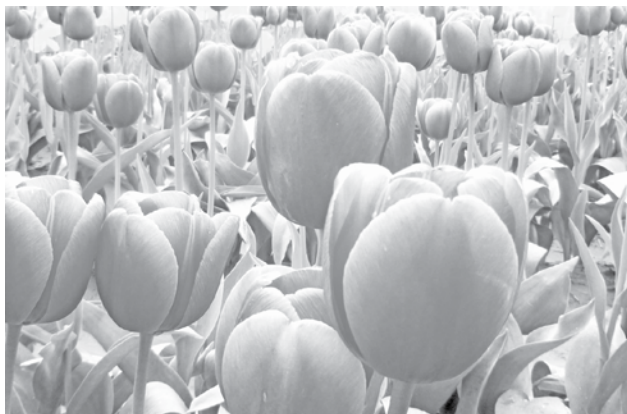
## Big, Powerful, and Smart

Patterns of greed have been handed down from when humans had to struggle for survival. These patterns have made me feel that I am desperate in the present and entitled to more than my fair share of the planet.

Early feelings of being “hard done by” [mistreated] are manipulated by capitalism. Yes, we all had bad things happen when we were small, but now we are big, powerful, and smart, and we can discharge. I can discharge the hurts and remember that I am good.

*Victoria Kemp*  
Thornbury, Melbourne,  
Victoria, Australia

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



DIANE SHISK

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,  
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Thanks very much!

*Rational Island Publishers*

## The Negative Results of Class Societies

There have been deeply negative results of class societies from the beginning.

One such result is the degradation of the lives of the great majority of the population to a sub-human, oppressed status. For the pharaohs and the court nobles, the priests and the intellectuals to have a relatively luxurious existence (compared to that of their poor farmer ancestors), it was necessary that the great majority of the population lead terrible lives under heavy oppression, under all the brutal conditions of slavery.

Another negative aspect of the development of civilization under class societies was the systematic distortion and concealment of reality that took place, especially concealment of the real nature of humans. The actual nature of humans is much more obvious when you're living in the woods as a free hunter and food gatherer. You have a much better picture of what you're really like—a free, independent spirit. You have a much better grasp of what goes on [happens] in reality than you do living the miserable life of a slave, a serf, or a wage worker.

By the time we became wage workers, the distortions of reality, the concealments of reality had proceeded for a long, long time. The pseudo-reality, the falsehoods that had been sold to us had, by then, a certain hoary tradition to them.

A third negative result of the development of class societies was the substitution of oppression, conflict, and destructive war for intelligence and cooperation in relationships among humans and among populations of humans.

*Harvey Jackins*

From page 467 of “The Working Class, the World, and RC,” in *The Benign Reality*

## Openly Showing What We Think and Want

*Several of us in our Region brought RC to a non-RC vigil. The vigil, or silent protest, was organized on behalf of a nursing home, Rivington House, that was being removed by developers. K Webster, a Regional Reference Person in New York City (New York, USA), was a key organizer of the event.*

*Co-Counselors attended as individuals, not as members of an RC wide-world project (such as United to End Racism or Sustaining All Life). Our goal was to “face our fears about stepping openly into reality and showing what we think and want.” We met in support groups before and after the event and could choose whether or not to actually go to the event. Below are some of the reports.*

Lori Leifer  
New York,  
New York, USA

### Sonya Wilson

Being part of the Rivington House vigil, and discharging before and after, was transformational for me. It pulled me out of numbness and apathy. Leading up to it and afterward I had big sessions on things I care about.

I saw how important it is to bring what we know as RCers to social change organizations. The event was organized with love at the center. There were no human enemies. Speaker after speaker talked about patterns of greed and corruption. People wrote messages in chalk on the sidewalk. One was directed to the wealthy developers. It said something like, “You’d be really rich if you joined us, your fellow humans.” That made me stop and take pause.

I had come prepared to yell and get mad at someone. I had not expected to connect with people, cry at some of the most beautiful speeches I had ever heard, and push my mind to think about what it means to keep fighting after a big defeat. Thank you, K. You gave us a picture of what new forms of



PUMPHOUSE POINT, TASMANIA, AUSTRALIA • NICOLA OSSHER

struggle can look like. We will figure out even more as we discharge and continue to experiment.

“Can we ‘stand up to’ society? . . . Do we have to resist unintelligently when we do resist? Are there other alternatives besides rigid conformity or rigid rebellion? I think we can say with complete confidence, yes, there are other alternatives.” (Harvey Jackins, from “The Flexible Human in the Rigid Society,” in *The Human Situation*)

### Ela Thier

When a reporter approached me, I felt like a deer in the headlights [I felt paralyzed with fear]. But I remembered K saying that this was an opportunity to practice saying what we think. I ended up getting quoted in a local publication. Here’s

what I said: “My friends who live down here have been fighting for this building for over three years. I’ve been hearing about it, and I’m inspired by the idea that you don’t have to just gripe about gentrification; you can actually fight it. And so I’m coming here to show support but also because it’ll move me to organize people in my own neighborhood.”

### Wendy Ganz

It was good to discharge in the spot where I am terrified and therefore timid about going out in the world and being visible in the fight for justice. I think the fear is primarily about being Jewish and the daughter of Holocaust refugees. Doing this made me realize that being visible is my new frontier, in and out of RC.

### Bishu Chattopadhyay

K Webster, our Regional Reference Person, organized this optional non-RC event, “Reclaiming Our Courage,” for us to examine what it means to participate as Co-Counselors in a social-change cause. The experience was powerful for me.

We met before and after the vigil in a support group led by K, who has for several years actively opposed nursing-home facility takeovers by real estate developers. She said that in doing community work we can think of ourselves as the first blade of grass, which will perhaps be cut down, but we can remember that there are grassroots of support. I discharged on my fear of being that blade of grass. K also talked about dealing with feelings of powerlessness. Despite the apparent hopelessness of a cause,

we can build our own internal reference point, so we are not easily confused by dominant views. We can be open to the views of others but make decisions from our own thoughtful center. This was a helpful direction, because learning of oppressive events in the news often makes me go numb. Standing and singing with other Co-Counselors and community activists was a welcome contradiction to fear.

**Brenda Eisbey**

Attending the Rivington House vigil reminded me of an activist, Beverly Austin, who was known in the Harlem area. It showed that I will not get hurt, nor will anyone get killed. A protest can be peaceful and effective. It's also okay if it's not.

**Bam Bamman**

Discharge allowed me to notice my old fears of activism that stem from televised images of violent protests in the 1960s. K spoke of, and beautifully modeled, recognizing and connecting with the human beneath the distress—in ally and “foe” alike.

**Lori Leifer**

This event—well organized by people (K Webster and her friends) who clearly liked each other and were well connected to and enjoyed working with each other—contradicted the hopelessness and despair that I often bring to events like these. Other great contradictions were quotes written with chalk on the sidewalk; quotes on ribbons tied to the beautiful old fencing surrounding the building;

caution tape tied around the building that said, “Gentrification in progress”; and having an RC buddy watch me as I sparked conversation with other vigil-goers.

**Nina Birnbaum**

It is easier for me to remember to be hopeful when I decide to take, and then take, a public stand on something I think is right. It is a contradiction to the “muck.”

It was lovely to connect with others at the vigil. As awkward as I felt, I still went. And I talked with people who were passionate about saving this building and taking a stand for people and the neighborhood. It now feels more doable to be public about what I believe in.

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

**Jews and Allies United to End Anti-Semitism**

The Maryland/Washington, D.C., USA, Jews and Allies United to End Anti-Semitism team did our first going-public project. We were among dozens of local community organizations at a Maryland Folk Arts Festival.

It was a powerful day. There was lots of discharge, lots of listening, and lots of connecting with each other. We discharged when we first saw our eight-foot banner with “Jews and Allies United to End Anti-Semitism” on it. It was so big and so out there!

We had a question on a flip chart, “Have you noticed anti-Semitism recently?” and about seventy-five people came by our table. Some came over immediately. Some raised a fist in support. When an onlooker hesitated, one of us would reach out.

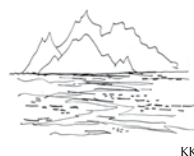
A teenage boy approached on his bike and said, “I’m Jewish.” He was happy we were there. He told us he had been called anti-Semitic names at school and was pleased to get a copy of the anti-Semitism pamphlet [*Anti-Semitism: Why Is It Everyone’s Concern?* by Cherie R. Brown and Amy Leos-Urbel; available from Rational Island Publishers (see page 26 of this *Present*

*Time*)]. Several veterans in wheelchairs came by. One of them whipped out [suddenly took out] his Jewish star and said he was amazed we were there.

We had conversations about Israel, Zionism, anti-Zionism, anti-Semitism on college campuses, and more. Some people told us incredible stories of anti-Semitism. Others said they had never noticed it.

Most people assumed we were all Jews. Some greeted us with “*Shalom*” [a Hebrew word meaning “peace” that’s used for both “hello” and “goodbye”] or “*Leshana Tova*” [a greeting during the Jewish New Year]. The non-Jews enjoyed talking to people about being allies.

We sold or gave out forty anti-Semitism pamphlets. Ten people wanted more information about RC and signed up to be contacted.



Cherie Brown  
International Liberation  
Reference Person for Jews  
Silver Spring, Maryland, USA  
Reprinted from the RC e-mail discussion  
list for leaders of wide world change



## Racism, Internalized Racism, and Climate Change

Recently released reports highlight the immediacy and severity of the dangers of climate change. Damage from climate change is no longer something that will happen in a far-off, distant future. We are feeling the effects of climate change in the here and now—in our own lives, in the lives of people we know, and in our communities.

There are a number of ways that racism and internalized racism have affected our response to climate change. Four ways that racism has affected it include (1) lack of climate ambition among leaders, (2) communities of People of the Global Majority being disproportionately impacted by climate change, (3) communities of People of the Global Majority bearing a disproportionate share of the burden for doing something about climate change, and (4) the bulk of the decision-making and the resources for doing something about it being in the hands of white people.

I'll expand on one manifestation of this racism and say something about a manifestation of internalized racism.

### LACK OF CLIMATE AMBITION

In the United States a climate change denier, put in office following a national campaign steeped in racist rhetoric, is in charge of national policy for doing something about climate change. This leader not only lacks the "enhanced climate ambition" needed by national leaders in this immediate period of time, he also promotes policies and programs clearly designed to speed up and deepen the effects of climate change.

Supported by a base of constituents who publicly advocate vitriolic

racism, this leader has withdrawn from participation in international agreements about climate change, such as the Paris Accord, and eliminated policies and programs that would slow or reverse the effects of climate change. Publicly advocated racism has resulted in a national climate in which, instead of doing something to slow or reverse climate change, national policies and programs, rooted in greed and racist ideologies, are helping to speed up climate change and worsen its impact.

Communities and nations of Black and Brown people have so far experienced the most severe impacts of climate change. The limited response of leaders of Western nations to climate change reflects racism. And the denial of climate change by national leaders in the United States, in the face of irrefutable evidence, is supported by a political base steeped in racism.

### INTERNALIZED RACISM

People of the Global Majority sometimes feel that care of the environment is not our issue. The racism in our daily lives is so overwhelming that we find little time or attention to think about care of the environment. Staying alive, and supporting our families and the people in our communities to sustain themselves and live good lives, takes over our attention and concern.

Racism has taken such a toll on our lives and minds that thinking about the future of the planet and the long-term welfare of all our people seems like a task best left to others. Internalized racism has left us with the notion that thinking about the future of our lives, our communities, and life on our planet

might appropriately or safely be left to white people.

But now we know the immediate dangers posed by global warming and that avoiding irreversible tipping points for life on earth requires our best thinking.

People of the Global Majority must discharge on the possible consequences of climate change for our families and communities. We could manage to save our neighborhoods from gentrification only to find that our children cannot go outside because they cannot breathe the air. We get to discharge about the ever-growing reality that in many of our communities the rains come too much, or too often, or not at the times or in the places we need them. We get to discharge on how desertification and rising sea levels continue to claim our homes and way of life while tsunamis, cyclones, and other disastrous weather conditions bring trauma into our lives.

Dust from the African Sahara Desert covers the glaciers at Unstad, in Lofoten Archipelago in the Arctic Circle. The Saharan dust decreases reflectivity from snow and ice, speeding the melting of the glaciers and accelerating global warming. Clearly, no part of planet earth is isolated from any other. We are all in this together. People of the Global Majority get to discharge about global warming and then take charge of the movement to preserve life for humans and other living beings on planet earth.

*Barbara Love  
International Liberation Reference  
Person for African Heritage People  
Amherst, Massachusetts, USA*

## The Disproportionate Impacts of Climate Change

Humans (our species, *Homo sapiens*) have struggled for survival for more than two hundred thousand years. During all that time our minds have been improving in their ability to think about our survival, while also accumulating distress recordings that have impaired our ability to think flexibly.

Several thousand years ago, we had learned enough to live together in larger numbers and developed what we call “class societies” to improve our chances for survival. These societies worked well enough that today more than seven billion people populate our planet.

But the accumulated distresses (fears of scarcity, feelings of wanting more, pulls to compete, patterns of entitlement and superiority) have led class societies to legitimize using oppression and force (including war, genocide, enslavement, colonialism, and imperialism) to make it possible for small minorities of people to amass great power and wealth and live luxurious lives of privilege and domination. At the same time, the majority of the world’s population has been exploited to create this wealth and left to fight over what remains. And most of us—divided from one another by oppression and geography, and confused by distresses and by misinformation about the actual situation in the world and our human nature—have gone along with the situation and focus on survival or improving our individual circumstances.

The distresses that have justified using violence, oppression, and so on, to acquire and maintain resources have exploited our planet as well as its people. To generate profit under capitalism, corporations and states extract huge amounts of resource from the land. They take more than the planet can handle or regenerate and use unsafe methods that contaminate the surrounding areas and the planet as a whole. Our global environment is degraded, and one result is climate change—which we must solve in a short period of time before too much damage is done.



KK

### THE LEGACY OF COLONIALISM<sup>1</sup>

Many of the countries most ravaged by colonialism and imperialism are those that have been the most harmed by climate change and are the least economically equipped to address its effects. This is through no fault of their own. Climate change is hitting especially hard in these countries because the colonizers (and global economic policies) have left them with few resources to develop their infrastructures, educate their populations, and provide services to their people.

In the 1700s, 1800s, and 1900s, by means of colonization and military intervention, some European nations and the United States took a tremendous amount of wealth from Africa, Latin America, Asia, and the Pacific Islands, impoverishing these areas and enriching themselves. (China and Japan colonized and exploited the people and resources of many parts of Asia.) The colonizers killed those who fought back, turned groups of people against each other, installed corrupt leaders, and crushed local religions, languages, and cultures as well as people’s sense of power and self-determination.

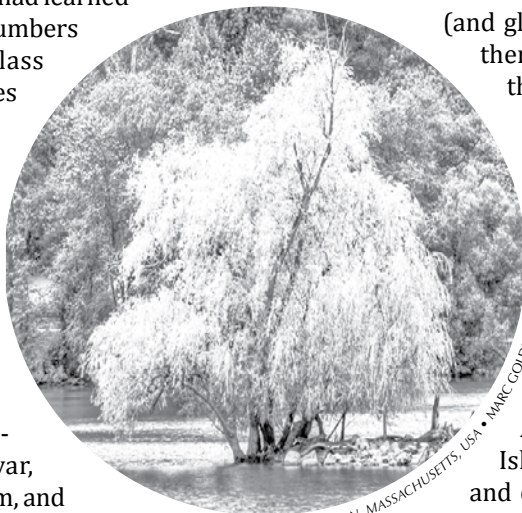
After the colonizers physically withdrew (though the United States, England, France, and the Netherlands still have de-facto colonies), neocolonialism<sup>2</sup> took colonialism’s place. The former colonies, in dire straits economically, were forced to look outside themselves to institutions like the World Bank and the International Monetary Fund for funds to rebuild their societies. Because these institutions are controlled by the Global North,<sup>3</sup> the funds were available only on the terms and at the interest rates dictated by the North.

*continued . . .*

<sup>1</sup> I am a white USer addressing huge issues in a very abbreviated way. Please excuse omissions of important information and write articles from your understandings. —*Diane Shisk*

<sup>2</sup> Neocolonialism is the use of capitalism, globalization, and cultural imperialism, instead of direct political or military control, to dominate poor nations.

<sup>3</sup> The Global North is the wealthy nations (the former colonial powers) that dominate the world today.



BOSTON, MASSACHUSETTS, USA • MARK GOLDRING

## WIDE WORLD CHANGING

... continued

The North imposed strict economic and social measures on the former colonies. This saddled them with crushing long-term debt and limited their ability to build resilient societies that reflected their own cultures and values. Thus they became vulnerable to even more restrictive conditions to obtain further aid. And many of their leaders adopted the values of capitalism, hoping to abolish poverty or enrich themselves.

Many of the people in these countries live close to the land and depend on farming and fishing for survival. With the changing climate, the patterns of rainfall are changing. When the rains don't come at the right time, the crops don't grow, or don't grow as well, and people go hungry. If climate change brings too much rain all at once, floods wash away the crops, or the village, or the path to where people had gone to gather food, fuel, or water. As temperatures and sea levels rise, some land is no longer productive or inhabitable, water supplies evaporate, wildfires devastate large areas, and whole communities must relocate. And where are these people welcomed and helped to start a new life?

At the same time that Europeans were spreading across the world, people discovered how to burn coal (and later oil) for heat and power. Thus the industrial revolution was enriched not only by stolen resources and the enslavement and exploitation of people but also by the extraction and burning of fossil fuel.

Fossil fuel was a far more efficient and profitable source of power than any of the earlier sources. Therefore gaining and dominating access to it became an important part of colonial expansion and remains an important part of economic world domination today. How many wars have been fought, how many corrupt governments installed and supported, to gain and control access to oil?

Recovering from the legacy of colonialism in the age of global capitalism (when colonialism has formally ended but neocolonialism and economic domination are very much alive) has been difficult. Some of the ex-colonies, even as they are hit by climate change, are looking to use their fossil fuel reserves to pay off their debts and develop their economies. Historically, global financing mechanisms have primarily subsidized fossil fuel industries or mega-dams (which present their own problems) for power. The Global North needs to quickly offer these countries support for using renewable energy

in place of coal, oil, and gas, and get rid of the fossil-fuel and mega-dam promoting global financing mechanisms.

What if the former colonies had been free to develop their own fossil fuel and other resources? How many of them would have had the resources to build human-centered societies and would now be able to respond effectively to climate change (and perhaps not be desperate to develop their countries even if it means more greenhouse gas emissions)?

At my workshops I use a couple of excellent graphics to show the disparate impact of climate change. See [blog.theecoexperts.co.uk/countries-survive-climate-change-2018](http://blog.theecoexperts.co.uk/countries-survive-climate-change-2018) and [www.awfw.org/food-insecurity-climate-change/](http://www.awfw.org/food-insecurity-climate-change/). These graphics are horrifying but can help us understand how much bigger the impact of climate change has been on countries populated by People of the Global Majority. Please take them to sessions for discharge.

### ADDITIONAL EFFECTS OF RACISM AND CLASSISM

The racism and other oppression toward the people hardest hit by climate change—Africans; South, Central, West, East, and Southeast Asians; Pacific Islanders; Latin Americans; and Indigenous peoples worldwide—is a big reason why people of the Global North have been slow to pay attention to and care about climate change.

Climate change has first harmed people who aren't white, who are living in places most white people don't care about, and who are poorly represented in global decision-making—which is dominated by wealthy white men focused on economic growth for themselves and their own people. If the destructive effects of climate change in the places that have been hardest hit had been felt in Europe and the United States, they would have received a lot more attention from policy makers and the large environmental organizations, which are also predominantly white.

(Another reason people in the Global North have been slow to pay attention to climate change is that Big Oil, to keep profiting from the use of fossil fuels, has spent billions of dollars, over decades, in a carefully crafted campaign of deception and attacks on science and scientists to hide the accurate information linking fossil fuels to climate change. But that is another article.)



STEVE BANBURY



SCHIERMONNIKOOG, THE NETHERLANDS • ROB VENDERBOS

Those of us who have greater resources or live in wealthier societies can temporarily insulate ourselves from the direct effects of climate change. In the Global North many of us can use air conditioning if it gets too hot, can buy air filters so we can breathe the air, can move if the land we live on gets flooded or burned, can buy food in shops instead of growing it, can get medical care that protects us from the worst effects of new diseases. We can temporarily insulate ourselves from the big changes that are happening to the physical world, which is almost impossible for poor and working-class people, Native people, and People of the Global Majority in the United States and other parts of the world. Our governments can spend billions of dollars to rebuild infrastructures that are destroyed by fires, storms, and floods. Most poor nations cannot afford to rebuild or to prepare for the next disaster.

Racism and classism affect who gets help the fastest, who gets the most help, who is harmed the most, and who is eventually abandoned completely to their own means. In the United States, instead of having a national program that acknowledges climate change and helps the people impacted by it, the population must rely on private insurance and individual initiative. Poor people can't afford insurance, and the insurance only gets more expensive as climate change worsens. (Insurance companies understand the reality of climate change and are adjusting their rates and what they will and will not insure.) The effects of climate change cannot be responded to effectively by individuals acting on their own.

### **A NEED FOR NEW ANSWERS**

We know that within a very short time we must abandon the use of fossil fuels and make a transition to safe and renewable means of power: solar, wind, microhydro, tidal, and so on. All this would be possible, on a global scale, if we would invest what we now spend on oppression, war, and excess consumption in developing renewable resources for everyone.

The old ways human beings have thought about people, the planet, and the planet's resources don't lead to a good future for anyone. We need new answers. And to find the answers we have to understand the many intersections between oppression/exploitation and what we have done to the environment.

We also need answers that work on a global scale; we cannot focus only on solutions that benefit the Global North. And we need to financially support the solutions to climate change that the poorer nations develop. (Promises of global assistance to these countries have been made, but acting on the promises has been slow. And increasingly, as the effects of climate change become more pronounced, countries—like the United States—are backing out of their commitments.)

### **RCERS PLAYING A LEADING ROLE**

Generations of humans struggling for survival have resorted to oppressive and exploitative acts that have become institutionalized in our societies. Discharge has been suppressed, and (until very recently) there hasn't been the slack to uncover its importance. Without full access to flexible thinking and connection to others, humans have done the best they could.

In RC we have identified and are trying to free ourselves from the distresses, especially oppression and greed, that have been institutionalized in class societies. We know how to face hard things and come together to discharge what has confused us and limited our thinking. And what better challenge to take on [undertake] than playing a leading role in finding solutions that work for everyone, everywhere, and in the process preventing unimaginable loss of life.

*Diane Shisk*

*Alternate International Reference Person for  
the Re-evaluation Counseling Communities  
Seattle, Washington, USA*

*With input from Barbara Love, the International  
Liberation Reference Person for African Heritage People;  
and Azi Khalili, the International Liberation Reference  
Person for South, Central, and West Asian Heritage People*



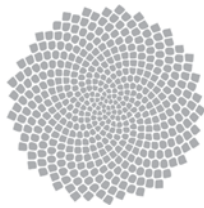
# Sustaining All Life

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; in Bonn, Germany, in 2017; and in Katowice, Poland, in 2018. A pamphlet, *Sustaining All Life*, was created for these conferences and has been translated into Arabic, Chinese, Dutch, Farsi, Finnish, French, German, Hebrew, Hindi, Japanese, Norwegian, Polish, Russian, Spanish, and Swedish.

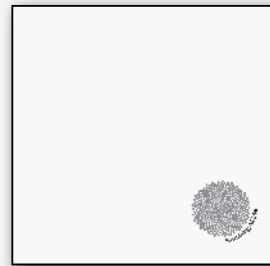
\$3.00, plus postage and handling



SEATTLE, WASHINGTON, USA \* KATIE KAUFFMAN

## Sustaining All Life Hankie

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



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

## Sustaining All Life Tank Top



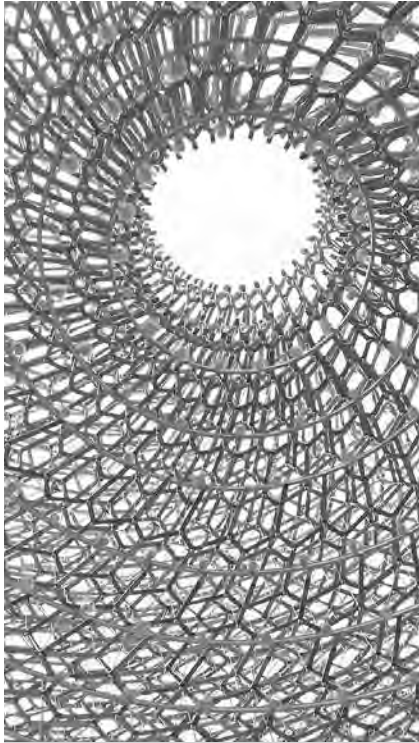
Help support Sustaining All Life by buying and wearing the attractive San Francisco 2018 Global Climate Action Summit tank top shown above. The Sustaining All Life logo consists of images of hands placed in a flowering pattern.

Available in X-Small, Small, Medium, Large, and X-Large

\$16.00, plus postage and handling  
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Ordering information on page 103 and at <[www.rationalisland.com](http://www.rationalisland.com)>

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

(The Black Person's Commitment)

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

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

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

For more information, go to [www.rc.org/publication/present\\_time/contents](http://www.rc.org/publication/present_time/contents) on the RC website.



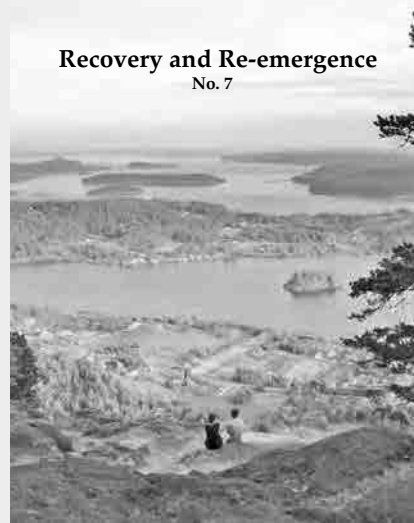
### ***Recovery and Re-emergence* No. 7**

*Recovery and Re-emergence* No. 7 documents the successful building of a movement for “mental health” liberation in Re-evaluation Counseling. 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 103 and at [www.rationalisland.com](http://www.rationalisland.com)

[From skit done for the staff of Re-evaluation Counseling Community Resources.]

## “Channeling” Harvey on Climate Change

I was having one of my many big sessions about climate change, and I started yelling at Harvey Jackins. I was crying and shouting, “Why did you die before helping us with this giant problem!!!!???” And after a lot of yelling and crying, Harvey appeared. He asked me what the problem was (he’s been resting) and promised to get back to me with thoughts.

The next day a folder of new books appeared in my inbox, and these are the titles. (You can expect a new Teacher Packet very soon.)

- The Human Side of Climate Change*
  - The Climate Situation*
  - The Reclaiming of the Climate*
  - The Benign Climate*
  - Climate Liberation I and II*
  - A Warmer World*
  - The Enjoyment of Climate Leadership*
  - The Kind, Friendly Climate*
  - Rough Notes from the COPs*
- Diane Shisk*  
Seattle, Washington, USA



GULU, UGANDA • CHUCK ESSER

## A Native-Led Care of the Environment Workshop

Hemaima Wiremu led an RC care of the environment workshop in Sydney, New South Wales, Australia. As a notetaker I was flummoxed [confused] for the first day as I tried to capture what she was saying, because some of it was not in sentences or even in words.

Hemaima spoke (and sang) to the body. She aimed right at the belly and bypassed the analytical mind. I had to put the pencil down and let her stories and presence gently seep in on a level that is not describable. She, and the other Indigenous people there, brought us all together in a new way.

I felt like she took us out of our whiteness for a while and gave us a little experience of an Indigenous perspective. I’ve come away hitched [turned] in a different direction.

Her courage, combined with our preparedness as RCers to face our racism and bring care of the environment into our “way of living,” was quite something. It was refreshing to someone embroiled in the “white middle-class” environmental movement in Sydney.

Hemaima said that RC is a rare network—focusing as it does on caring for and liberating all humans while at the same time addressing climate change. She suggested that with the ideas and processes of RC, we are “guardians” of the human race.

*Kit Shepherd*  
Sydney, New South  
Wales, Australia



## A Climate Moment in Every RC Class

Humanity must make unprecedented and dramatic changes in the next few years to avert consequences of climate change much more catastrophic than what we are already seeing. One of our International RC Community goals calls on RCers to “decide, discharge, and act against any distress that inhibits us from determining immediate steps, as large and radical as necessary, to end this [climate change] damage and from organizing and agitating for their adoption by governments and industries.”

Climate change is a huge moral crisis and the biggest threat to survival our species has faced in the last seventy thousand years. Yet most of us in RC still find it difficult to focus on. We know that this can change if we discharge consistently on it, but many of us haven't been able to do so. There is no blame here, but what do we do about it?

We need some way to be reminded and supported to put our attention regularly on climate change. Fortunately, in RC we have a structure that can provide exactly that—a structure that reminds us regularly to put our attention where we want it, reminds us of reality, and supports us to discharge—the RC class! So I've proposed the following for my Region:

1) That every RC class, every time it meets, have a “Climate Moment”

in between “news and goods” and the first mini-session. The teacher can briefly share something related to climate change—something hopeful, a statistic that helps people be aware of “the continually growing damage to the environment,” a direction for



J EISENHEIM

discharge, a helpful perspective. This will not be a substitute for the deep discharging people need to do, but it will repeatedly put people's attention on climate change and help them become more knowledgeable about it.

2) That every fourth class in any class series be focused on climate change. There are good resources on the RC website and in *Present Time* for planning these classes, and in participating in them we will all become better counselors and clients on the topic. Teachers can ask people, “What feelings come up when you consider getting more engaged in reversing climate change?” and then, “How are these

feelings rooted in your early life?” Then they can counsel people on their early hurts. Working on early hurts from any angle is useful, but approaching them from the perspective of climate change can open up new possibilities.

3) That RCers who have smart phones put the 2017 RC Care of the Environment goal on their phones so that they can look at it in sessions. They can also put on the links to important RC documents. I sent my class the links to “Why We Prioritize Addressing Climate Change,” “Draft Policy on Care of the Environment,” and “Draft Program on Climate Change.”

The RC teachers in our Region are willing to try this and have asked for support. So each week I will e-mail them a suggested “Climate Moment,” and occasionally I will offer an evening of discharge on the topic.

I want to do whatever it takes to move us on our powerful climate-change goal. I'm convinced that if we put attention on climate change, and discharge, we'll be able to figure out what to do.

*Russ Vernon-Jones*  
Amherst, Massachusetts, USA  
Reprinted from the RC e-mail discussion list for leaders in the care of the environment



## The Environment and “Mental Health” Oppression

The following are some thoughts about how “mental health” oppression can hold us back from responding to the environmental crisis:

We *are* in an environmental crisis. It is easy to go numb and not pay attention or, on the other hand, to “panic” and feel like we are all going to die soon—and in either case to be unable to take charge of the situation. Because of “mental health” oppression, most people are stuck in one of the above responses. They don’t get to discharge and take charge.

“Mental health” oppression may be the most silent oppression. We often don’t see how it’s holding us back because almost no one talks

about it. The only “mental health” liberation movement in the wide world is tiny, barely funded, and led by “crazy” people who are on the edge of society and not respected. Hardly anyone realizes that this huge oppression exists and affects everyone.

Internalized “mental health” oppression makes people doubt their perceptions, doubt their own thinking, doubt themselves. This sets them up [predisposes them] to be afraid to make changes.

The status quo appears to be what is “normal” and the only way things can be. “Mental health” oppression convinces people that they need to “look good” and “be normal” and therefore accept and support the

status quo. This, too, can make them afraid to change things.

Some of the biggest corporations in the world are those that manufacture psychiatric drugs. Psychiatric drugs not only put poisonous substances into the environment, they also shut people down [numb people], which keeps them from taking action for environmental, or any, change.

People of the Global Majority are more affected than white people by the environmental crisis. Racism, too, is considered “normal,” which makes it easier for white people to ignore what is happening to People of the Global Majority and not support their leadership. In fact, to end the environmental crisis the whole society needs to be listening to People of the Global Majority.

We have been made to feel terrified about having new thoughts, standing up for ourselves, being creative, and expressing unpopular viewpoints. We have to recover these things to make the big changes that are needed. We get to step outside of and discharge our terror, embarrassment, and other discomfort as we do these things.

Because the environmental crisis feels so scary and all encompassing, facing and working on it can bring up fears (reinforced by “mental health” oppression) of “losing our minds.” When we are confident that we can’t “lose our minds,” we will be a much stronger force in fighting for the changes we want.

*Janet Foner*

*International Liberation Reference  
Person for “Mental Health” Liberation*

Reprinted from the RC e-mail  
discussion list for leaders of  
“mental health” liberation



SHWEDAGON PAGODA, YANGON, MYANMAR (BURMA) • BESS HERBERT

## The California Wildfires

[This article was written on November 18, 2018.]

I'm a parent of a young child. I live in the San Francisco Bay Area, in California, USA. The wildfires in our state right now are devastating.

There are multiple wildfires burning. The "Camp Fire" in Northern California has been by far the deadliest and most destructive wildfire in recorded California history. Currently over seventy people are confirmed dead and over a thousand are missing from this one fire, and the numbers increase every day. Over twelve thousand structures have been destroyed, and 149,000 acres of land have burned. An entire town of twenty-nine thousand people burned completely to the ground. Tens of thousands of people have lost their homes, and many are living in unhealthy refugee camps. Millions are breathing air that is hazardous to their health.

This year wildfires have burned over a million and a half acres in California—the largest amount ever recorded here in one year. This is largely because of climate change, caused by humans' use of fossil fuels.

Hundreds of thousands of stories are worse than mine. But people are not saying enough and we have to talk about the effects of climate change, so I'll share my story.

The "Camp Fire" started on Thursday, November 8. It's over a hundred and fifty miles from my home, but thick smoke has covered where I live for over a week. Of course, the fire's intensity and size at this time of year is due to climate change, but so is the fact that smoke from so far away has settled for so long in the Bay Area. Usually November is a time of cool days and cool nights. With climate change, the nights have been cold and the days much warmer. Sometimes there's been a thirty- to forty-degree (Fahrenheit) difference. From what I've read, the big difference in day and night temperatures is part of what has caused the smoke from the fire to get stuck close to the ground.

After the smoke arrived, our family tried to go ahead with our lives—except that we had to stay indoors, which became very hard for my child. He couldn't play outside as the air was too contaminated.

My child became irritable. He was discharging a lot but was still really struggling, in an unusual

way, to get his attention out and enjoy the things he usually did. He lost his appetite and stopped eating much at all. He became lethargic and sleepy and started feeling dizzy. He and I both got headaches and had upper respiratory congestion and coughs. My eyes burned, my nose bled, and my chest hurt. I started breaking out in rashes and having trouble concentrating.

Some of these things were hard to notice as they were happening. Others I noticed but didn't necessarily attribute to the smoke. Most of the people around me were just trying to get through it all. It was hard for all of us to not be numb. It was hard to face what was actually happening.

People would complain a little, like they do sometimes about the weather, but mostly not make too big a deal about it. Some would make jokes about the apocalypse or Armageddon but then move on.

People seemed terrified, numb, and like they were feeling powerless. They seemed to be hoping that the fires would get put out soon, that rain would come,

*continued . . .*



VENICE, ITALY • JO PERRY

## WIDE WORLD CHANGING

... continued

that the winds would shift, that there would be some relief. They seemed to feel like we shouldn't make a fuss because other people had it worse; our homes weren't burning.

Staying inside our house stopped being enough protection. Over time the smoke came in more and more. We could smell it, and the air felt thicker. We were trying to handle it and make life work. We got respirators and started wearing them in the house.

Stores started running out of respirators. People started making plans to buy them in the future to have on hand [available] for future fires. We bought an air purifier online, but it was going to take days to be delivered. Local schools started closing.

I eventually realized that there was a good chance that most or all of the symptoms my son and I were having were related to the smoke. Of course, smoke is bad for people to breathe, but this smoke was not just from burning wood. Many kinds of human-built structures had burned, releasing all kinds of toxins.

After a week of living in smoke, I realized that we needed to evacuate. By then thick smoke was visible inside our house.

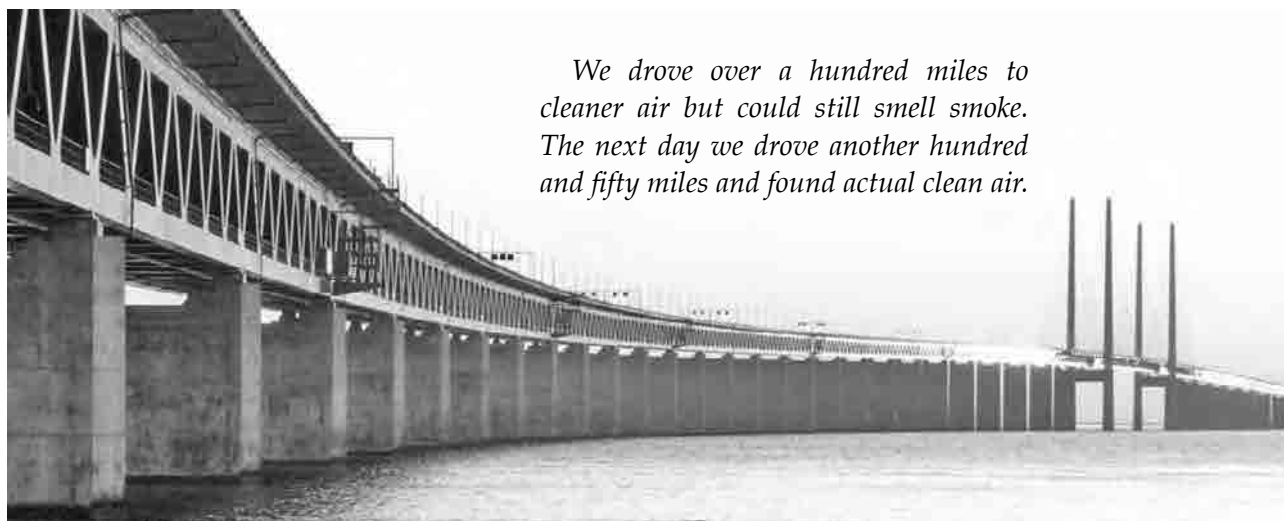
Nobody was telling us, or anyone around us, to evacuate. All of us in our family were feeling ill but also like we didn't want to leave home and should just wait it out. Most of the people I knew weren't acting like they were in the midst of a public health emergency. Thousands of people were in bigger emergencies, facing bigger losses. We were surrounded by smoke and getting sicker, but we had a home, and no fire was encroaching on us.

I insisted that we needed to try something different, and I won my family over [convinced my family of my perspective] enough to help me. We quickly researched the closest places with clean air, pulled together enough resource to get a place to stay, packed our car, and left town. We told some friends what we were doing and invited them to join us. Some did.

We drove over a hundred miles to cleaner air but could still smell smoke. The next day we drove another hundred and fifty miles and found actual clean air. According to the maps there weren't many places to go that had clean air. As we traveled, we met many people—almost all families with children—who were also fleeing the smoke.

We were privileged to have the resource to be able to leave. But a lot of people who also had the option to do so decided to stay. Some of them worked at sealing their houses, got air purifiers and respirators, and stayed inside. The vast majority of people didn't have the option of leaving, and a lot of them were less protected from the smoke than we had been. Some were without homes and were living outside. Some were living in less durable housing that offered less protection from the smoke. Many had to work outside and couldn't get off work.

Now my family is living "on the road," wanting to go home but hoping not to have to until the smoke eases. We are happy to be in air that we can breathe. My son is able to play hard and be outside again. All of our symptoms have either decreased a lot or resolved.



*We drove over a hundred miles to cleaner air but could still smell smoke. The next day we drove another hundred and fifty miles and found actual clean air.*

MALMÖ, SWEDEN • ALAN SPRUNG

We are strategizing about how to fix our house so that it's more sealed up against smoke in the future. We are brainstorming about what it means to prepare for future fires, and other climate chaos, knowing that they will be worse in unpredictable ways.

We are thinking about what it means for our city and the cities around us to be prepared for future climate crises. How do we make sure that people are safely housed? How do we make sure that vulnerable people have access to public buildings with effective air filtration systems? How do we get our libraries, schools, and other public buildings set up for this? How do we protect our schools so that they remain public buildings available for public use and aren't privatized by charter companies? How do we make sure that everyone has access to respirators and other protection? Children's lungs are still developing until age seven. Most respirators that are easily purchased come in adult sizes and don't fit children properly. How do we make sure that all children (particularly those whose lungs are developing) have effective protection? How do we keep the fires from continuing to get worse every year? How do we think with our neighbors about pulling together in the future? How do we organize people when everyone needs to stay inside? When do we stay, and when is it time to leave? How do we develop judgment about that?

We also need to address how fires are fought in California. Firefighting resources tend to go to protecting the resources of wealthy people and not the lives and resources of poor and working-class people. Also, people incarcerated in prisons are used as firefighters in these huge and dangerous wildfires. They risk their lives doing lifesaving work and are paid only a dollar per hour (or less). When these experienced firefighters who have protected so many people are released from prison, they aren't allowed to be hired as professional firefighters because of their criminal records. Racism, classism, and related systemic injustices are woven into environmental disasters in countless ways.

Wildfires are a natural part of the ecology in many parts of California. But because of climate chaos caused by the burning of fossil fuels, wildfires that would naturally happen only in summer and fall are happening all year 'round. And they are getting bigger and more destructive each time.

Many of the recent wildfires have been ignited at least in part by California's privately owned energy company, Pacific Gas and Electric (PG&E)—due to how it hasn't maintained its power lines well.



LOUISA FLANDER

Lawsuits are being filed against the company, and the company is defending itself by saying that the main cause of the fires is climate change. Our governor is also defending the company on these grounds. It's great that they are pointing to climate change when it's so hard to get the media to talk about it, but they are doing it for the wrong reasons.

Pacific Gas and Electric doesn't want to pay for the damage caused by the fires. But I'm thinking that their biggest liability isn't their lack of maintenance; it's their participation in, profiteering from, and advancing of the fossil fuel industry, which is causing climate change.

Could we just claim public ownership of energy production and distribution in California? Could we quickly end California's production and use of fossil fuel? Could a publicly owned energy system make a rapid transition to renewable energy? And could that provide lots of good jobs to people in need of high-quality employment? Could these jobs be made available to people living in the communities hardest hit by environmental racism and climate change?

It's been hard for people in other places to get a good picture of what is happening here in California. Monied interests don't want information to get out widely. They don't want honest discussions, as these discussions would have to address climate change, climate chaos, the fossil fuel industries, and the need for a just transition to a human society.

*continued . . .*



## WIDE WORLD CHANGING

... continued

Also, a lot of people have feelings about California. This has to do with the oppressive role the California owning class has played in California, the United States, and the world, and the ways that people have been restimulated and manipulated into viewing California as a place to live in fantasy. All this can make it hard for people to see California as a real place with real people who live real lives.

Over thirty-nine million people live in California. Most are working class. The majority are not white. More Native Americans, Latinos/as, and Asian

Americans live here than in any other state. California has the fifth-largest African American population of any U.S. state. (from Wikipedia)

We are real people, living in a real place. And things are tough here right now.



*Anonymous Mom*  
San Francisco Bay Area, California, USA  
Reprinted from the RC e-mail discussion list  
for leaders in the care of the environment



LASSEN VOLCANIC NATIONAL PARK, CALIFORNIA, USA • LISA VOSS

## Eliminate Every Form of Humans Harming Humans

One of our frontier commitments . . . is "From now on I will inspire, lead, and organize all people to eliminate every form of humans harming humans." This is a fundamental uniting principle. Our ethicists in RC say that it's enormously important. . . . They say all the problems we're trying to solve between people always involve the question of how much shall we hurt someone here in order to keep from hurting someone there. Eliminate every form of humans harming humans.

I think [peace activists] should sell [their] programs, should win hundreds of thousands of supporters to them and make them become an active part of other people's programs, simply on the basis of how they affect the needs of other people. We want the end of spending money on armaments so that it can be spent on food. We want the ending of financing of armaments so that we clean up our pollution of the sea. . . . The end of armament and war preparation is necessary in order to carry out these people's programs.

These appeals can reach everybody on earth . . .

. . . The peace activists' job is to see that *all* the people's organizations act for peace, including new ones that they will have to organize because there aren't yet any of the right kind available. . . .

These . . . organizations, the existing ones and the ones we will help build, will be speaking out on the issues of peace. As long as the peace movement has been the peace movement, by itself, it's had a lot of influence. But this is just a speck of influence compared to what it will have when each program is being endorsed by trade unions and political parties and PTAs [Parent Teacher Associations] and bankers' associations. There isn't any organization whose members' real needs will not be enhanced by the achievement of the peace program. People are open to hearing this.

*Harvey Jackins*  
From pages 113 to 115 of  
"A Favorable Situation for Reaching  
Out," in *Start Over Every Morning*

## A Labor Team at the Global Climate Action Summit

A labor team was part of the Sustaining All Life (SAL)/United to End Racism (UER) delegation at the September 2018 Global Climate Action Summit (GCAS) in San Francisco, California, USA. We brought a union perspective to the work on climate change. Our team consisted of Irene Shen, Cynthia Phinney, Lois Yoshishige, Joe Fahey, and me. I was the overall leader, and the others planned and led the workshops.

As part of the SAL/UER delegation, I learned what it means to work together on a common project: respecting and making space for everyone's ideas, thinking about the whole, and holding on to perspective in the face of confusion and opposition.

I have been an activist for the past forty-five years and been to many marches, demonstrations, and conferences. But none of them have brought together my world of RC and labor with climate change—until the GCAS.

At a Labor Conference at the GCAS, over two hundred labor activists shared their experiences with and ideas for a “just transition” away from dependence on fossil fuel. I was inspired by how unions are supporting workers who have lost jobs in the fossil fuel industries and bringing workers' skills to changes in transportation, agriculture, construction, and social services.

Our SAL/UER workshops focused on union and environmental activists working together for a sustainable planet—which is not easy, as these two groups are often at odds [have differences] with each other.

At first we introduced RC ideas indirectly, with examples from our own experiences. But when we were preparing for our third workshop, I suggested that we be more direct. We made a poster with the title “Tools and Practices to Build Unity” and listed on it the following items:

1. Listening Pairs
2. Understanding the Effects of Oppression and Internalized Oppression
3. Discharge
4. Support Groups
5. Speaking order



We introduced and explained these things and lost a few people, but those who stayed asked how they could get more information. It was a good lesson for me that it is easier to fight for our RC perspective when we are clear and direct.

Being a part of the SAL/UER delegation was unlike any of my previous organizing experiences. We pushed to state our thinking, stand up for what we believe works, be flexible, and discharge to keep it all going.

*Joanie Parker*  
*International Liberation Reference*  
*Person for Union Activists*  
 Jamaica Plain, Massachusetts, USA  
 Reprinted from the RC e-mail discussion  
 list for leaders of wide world change

Do not be satisfied with the speech of your lips and the thought in your heart, all the promises and good sayings in your mouth, and all the good thoughts in your heart; rather you must arise and do!

*Kotsker Rebbe*



LYNDALL KATZ

## A Life-Changing Experience

Being a delegate to the Global Climate Action Summit [see previous article] was a life-changing experience for me.

I loved watching us interact with the public. I heard many different RCers describe our work and introduce our tools. I became more confident in approaching people and experimented with different opening questions and comments in both formal and informal listening projects.

I felt how our effect is magnified when we are together in a big, diverse group. We lent each other confidence and followed up on each other's initial contacts. The photos and videos from the week will be an ongoing reminder of our power.

*Nancy Faulstich*  
Watsonville, California, USA  
Reprinted from the e-mail discussion list for RC Community members involved in eliminating racism



KUBOTA GARDENS, SEATTLE, WASHINGTON, USA • TIM JACKINS

## Jewish Liberation at the Global Climate Action Summit

A group of RC Jews and allies worked to put Jewish liberation at the center of the Sustaining All Life (SAL)/United to End Racism (UER) project at the September 2018 Global Climate Action Summit (GCAS) in San Francisco, California, USA.

Some of the advance GCAS activities fell on Rosh Hashanah (the Jewish New Year). A huge march took place on Shabbat (the Jewish Sabbath). We sent a letter acknowledging this to Jewish religious leaders in the

San Francisco Bay area and wrote something similar on the flyer announcing the SAL/UER events. We also acknowledged the Muslim New Year, which fell on that same week.

We supported the six Northern California RC Regions to hold RC events on topics such as being visible as Jews and allies during the GCAS, discharging feelings about anti-Jewish oppression, and discharging on what we'd need to face to play a key role in standing

against anti-Jewish oppression and not letting it derail the focus on climate justice.

The four Jewish SAL/UER delegates to the GCAS led a powerful workshop on the second day of Rosh Hashanah called "Jews Supporting Climate Justice: Yes! A Great Commitment for the New Year."

*Emily Galpern*  
Berkeley, California, USA  
Reprinted from the RC e-mail discussion list for leaders of Jews



## Reclaiming Our Connection to Nature

I was part of the Sustaining All Life/United to End Racism delegation to the Global Climate Action Summit [see previous three articles].

It was a contradiction [to distress] to see Indigenous people leading visibly throughout the week. In one RC forum an Alaskan Gwich'in Indigenous leader spoke movingly about how her people had survived for forty thousand years by following the porcupine caribou. She said that the animals are suffering and her people's way of life is threatened.

She was clear about her connection to the land and animals—a connection that is part of what it means to be human. For many of us, oppression, colonization,

and capitalism have interfered with this inherent connection. We get to discharge toward reclaiming it.

As a Hindu I was taught that divinity resides as much in the rocks, soil, trees, and non-human creatures as it does in humans. Thus putting my attention on climate change means putting it on my heritage and my people. It also means discharging on violence, assimilation, early defeats, and isolation. And it means deciding to keep reaching out to other people.



*Anu Yadav*

Washington, D.C., USA

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

## Connecting with a “Blue Suit”

Being part of the Sustaining All Life team at the Global Climate Action Summit contradicted my discouragement. I was able to try new things because I felt connected to the Co-Counselors who were with me.

At one point I was eating in a restaurant with two other Co-Counselors. Sitting next to us was a white man who looked like he had come from the summit. Earlier in the week some activists had said, with anger and disappointment, that the “blue suits” (which I took to mean politicians, government representatives, and representatives from corporations) did not care about the priorities of Indigenous people and would not implement effective measures for preventing climate change. I had started to feel that “blue suits” were bad and to feel afraid of connecting with them.

I hesitated to start a conversation with the man sitting next to us, who was indeed wearing a blue suit. But one of my fellow Co-Counselors said hello and asked him if he was with the summit. He said that he was, and we started talking with him about the summit, what we were doing, and what his role was.

He was excited about and thanked us for our work, in particular our commitment to ending racism. He told us he was an environmental activist who had decided to run for political office (and won) so that his community would no longer be led by an openly white-supremacist.

He said that many of his town's residents were white people whose ancestors had fled to California (USA) from the Dust Bowl [a region of the United States that in the 1930s suffered from severe dust storms and drought]. He talked about being frustrated that many of these folks were now unwelcoming to new immigrants. He also shared some discouragement about the summit.

I was surprised by how open and warm he was, and I could tell [notice] that he was getting some discharge from being listened to. He gave us his contact information, and we got his permission to stay in touch.

*Wong Shin Ming*

Oakland, California, USA

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





IDANRE, ONDO STATE, NIGERIA • BANKOLE AKINSELURE

## An SAL/UER Event in California, USA

We recently put on a public Sustaining All Life (SAL)/United to End Racism (UER) event in Sacramento, California, USA. We were following up on our activities at the Global Climate Action Summit (GCAS) held in September 2018 in San Francisco, California, USA.

White RC leaders from our local Area, and People of the Global Majority (PGM) RC leaders from nearby Areas, led the event. All had participated in the GCAS. On our team were Co-Counselors with widely varying lengths of experience in RC. Most of us were PGM. We all had lots of contact with each other before and after the event, which knitted us more closely together and maximized what we could learn.

Nine adults new to RC attended the event, as well as two children for whom we had childcare. The majority of the attendees were PGM and young. We met at a local grassroots cultural center rooted in progressive movements of PGM and young people, which I think helped attract these constituencies.

We acknowledged the original inhabitants of the land we were meeting on; explained about SAL, UER, and the GCAS; and had people do mini-sessions. The mini-sessions were on (1) what had brought them there, (2) António Guterres's statement that we have two years to turn things around before we have

runaway climate change,\* and (3) each of their stories about racism.

Some of the new-to-RC folks criticized us for not addressing racism sooner in the program, and one of the PGM RC leaders did a beautiful job of acknowledging their concerns and proceeding with our process. No one left. That may have been because they sensed the safety and resource in the room.

Most of the adults new to RC filled out contact cards. Most or all want more of what we have to offer. We are following up with each person and planning next steps with them, and with others who were not able to attend. We're excited!



*Paul Trudeau*  
Sacramento, California, USA  
Reprinted from the RC e-mail discussion lists for RC Community members involved in eliminating racism and for leaders in the care of the environment

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\* "If we do not change course by 2020, we risk missing the point where we can avoid runaway climate change. . . . Climate change is the defining issue of our time, and we are at a defining moment!"

*António Guterres*  
United Nations Secretary General  
September 10, 2018

*This is one of the handouts given out by the Sustaining All Life team at the United Nations Climate Conference in Katowice, Poland, in December 2018.*

## Central and Eastern Europeans and Climate Change

We Central and Eastern Europeans have for many centuries lived with an awareness of, and in partnership with, the environment around us. Sustainable agriculture and livestock rearing, responsible forestry, and ancient handicrafts and rituals that connect us to the land and natural world are deeply embedded in our cultures.

Roma/Gypsy people have from the earliest times been an integral part of Central and Eastern European societies. They have shared valuable knowledge—particularly about building, metalwork, medicine, connecting with animals, and nurturing communities and relationships—and their work has built much of our common civilisations.

Along with Romani/Gypsy people, all Central and Eastern Europeans have ancient skills, knowledge, and ways of organizing communities that could make a big difference to environmental movements. But this knowledge and these abilities have often been ignored, rejected, and overtaken by dominant economies and cultures.

Central and Eastern Europeans have been oppressed by a number of large empires that surround us. Our traditional communities have been replaced by societies modeled on global capitalism—societies based on greed, corruption, individualism, nationalism, xenophobia, antigypsyism,\* and racism. This has divided us from each other and also from the majority of the world's population (Indigenous people and people of African, Asian, and Latin American heritage), who are at the forefront of fighting against climate change.

All this has limited the effectiveness of the environmental movements in Central and Eastern Europe. It has kept us from challenging the degradation of our natural environments—the contaminated soil, polluted water, and destruction of wildlife habitat—and made us collude with extensive coal, gas, and mineral mining.

But still the situation is hopeful. It is possible to limit the effects of climate change and completely restore the environment.

Big problems require big solutions, and the people of Central and Eastern Europe can play a key role in finding solutions that leave no human behind; that do not pit one group against another; that do not allow one group to benefit by taking advantage of another; that focus on collaboration, not division; that unify more and more people; and that focus on decisive actions to sustain all life.

We also need to become aware of where we may have “benefited” from oppressive policies and recover from the confusions that have led us to not challenge them.

*Sustaining All Life* offers tools—for example, telling our personal stories—that can help us heal from how we have been affected by

- war and other violence;
- antigypsyism and other oppressions;
- economic crises;
- poverty;
- reliance on fossil fuel;
- divisive policies of narrow nationalism and xenophobia.

With healing comes clearer thinking and more accurate perspectives that make it possible to build a united environmental movement and create big solutions. As a united force, the people of Central and Eastern Europe, including Romani/Gypsy people, can play a key role in sustaining all life on Earth.

\* Antigypsyism is the racism directed at Roma, Gypsy, and Sinti people; Travellers; and others who are stigmatized as “gypsies” in the public imagination. It is often used in a narrow sense to indicate anti-Roma attitudes, or negative stereotypes or hate speech in the public sphere. However, it includes a much wider spectrum of discriminatory practices, such as not valuing the contribution these groups make to society and to climate change activism.

*Interpretation in some languages available upon request. Please inquire.*



PAM ROBY

## Taking a Big Step

For five years now I have been working in the Green Party of England and Wales for the following reasons:

- I wanted to make my climate change activism central, because climate change is such an urgent threat.

- I wanted to contradict my “stay on the margins” material [distress] by joining a party with mainstream ambitions. The Green Party puts up candidates at elections. It has a good number of councillors in local authorities. Though it has only one member of parliament, mainly because of the voting system, that single member has far more influence than you would expect one person to have.

- The Green Party is not only an electoral party. It also runs campaigns and takes part [participates] in nonviolent direct action.

- Many protest groups carry despairing material: “There’s no hope because those monsters are too powerful. But I will go on throwing myself against the wall if it kills me.” I wanted to be with people who had a strategy for success and who felt relatively hopeful and significant, even if their hopes and strategy were not always realistic.

- In the past I had led small activist groups. We had done useful things. However, my early feelings

of disappointment had gradually made it difficult to lead them. I decided to join a bigger group (the Green Party has forty thousand members) that already existed and had its own framework and history.



SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

- I believe we can do useful work in all sorts of places, including in the Conservative Party and the Labour Party. I am a socialist, and I am glad that the Labour Party is opposing austerity and encouraging many people to think about socialism. However, it is not leading strongly on climate change. It is still talking about “growth.”

### RESISTANCE AND LACK OF INTEREST

At first I was disappointed that my local Green Party branch was not actively working on climate change. I led an evening on it, and the responses were, “This will never win elections,” “Working-class people are struggling too much to think about climate change,” “You must not frighten people or they will go numb or get scared and have even less interest,” “Let’s talk about the illegal levels of air pollution—that is something concrete [tangible] people can relate to.”

I then joined the national-level Policy Working Group on Climate Change. After a couple of years we managed to change the party’s target to net-zero carbon emissions, excluding imports, for the United Kingdom by 2030. (“Net” means that emissions add up to zero when you count “carbon sinks” that take carbon out of the atmosphere.) This target

is roughly equivalent to that of the Paris agreement, which aims to keep global warming below 1.5 degrees. Our background paper gave details of how it could be reached. Government at all levels would have to go into “emergency mode.”

The policy was passed at a conference plenary session. However, it had no obvious effect on the party. Most people did not

notice the policy change and still had no sense of the urgency of the climate crisis.

### FORWARD MOTION

Meanwhile another activist, a single mother of young children, had been campaigning hard to get the Green Party to run a national climate change campaign. I had been supporting her—interrupting the sexism that often came at her and listening when she got upset. Finally the executive gave her permission to plan a campaign and submit her plan. She asked me to join her in doing this, and I agreed. At that moment my life changed. She and I were elected campaign coordinators for the Green Party of England and Wales.

Our core group has produced a plan for a members-up, low-cost campaign that we expect to be approved and officially launched next month. We have gathered a hundred supporters who are committed to helping us in practical ways.

Stage One: Members will make funny personal videos about climate change that will be spread via social media. The videos will be short, make people laugh, and end with a serious message: “Climate change is happening now. We need to go zero carbon. Now.”

At the same time, we will write letters about climate change to print media. We will also write to the regulators of television and radio, complain about the current coverage, and ask them to take seriously their responsibility for public safety. (The British Broadcasting Company has already changed its guidelines because a Green Party member refused to appear on a panel with a climate change de-

nier who had been included in the name of “balance.”)

Stage Two: We will train our members to support Green councillors in cross-party actions to reduce local greenhouse gas emissions. We will also ask all local public bodies to publish “Climate Action Plans” or “Climate Action Policies,” a move that will bypass the central governments, which are refusing to act.

### THE EFFECT ON ME

I have noticed that I am more confident. I have always talked to people at bus stops, in shops, and so on, but now I have more confidence that we like each other, and the conversations seem more real.

I am terrified and want to eat almost all the time. I wake up at four or five in the morning and read escapist novels! To discharge

the terror, I need sessions with more than one person. In one-to-one sessions, I mostly think and plan.

I intend to do this work, as hard as I can, until something stops me (I am seventy-two). Other activities seem just as attractive as before, but I have decided to choose carefully what I do.

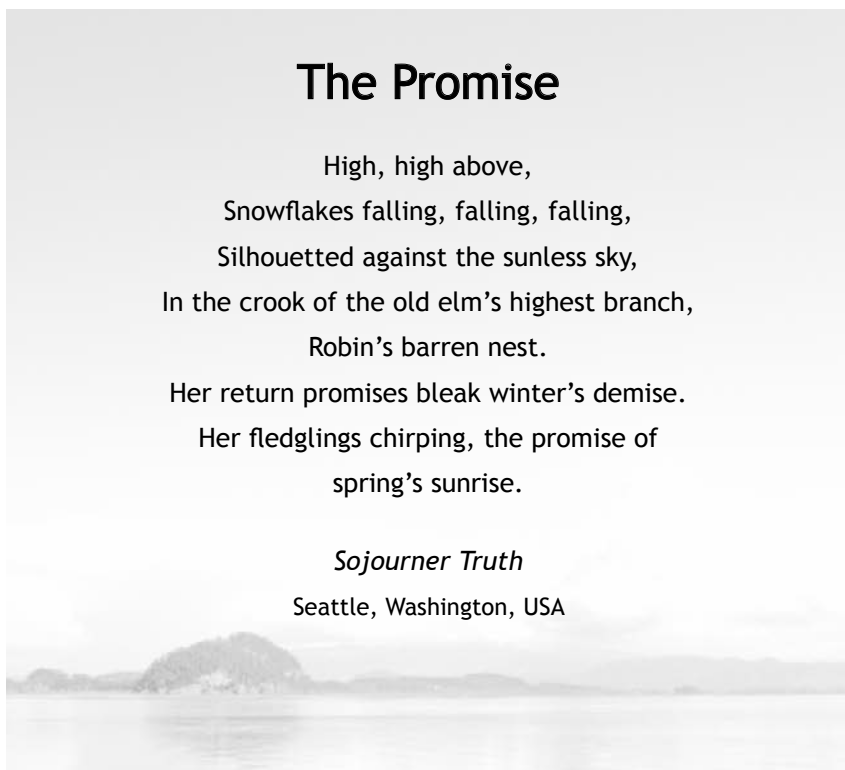
I’m having a good time! I like working with people who aren’t in RC—who sometimes shout at me, who try to get in my way, who play dirty tricks. It’s interesting to figure out how to deal with their patterns. I love and respect the activists I am working with, and we laugh a lot together.

*Caroline New*  
Bristol, England  
Reprinted from the RC e-mail  
discussion list for leaders  
of wide world change

## The Promise

High, high above,  
Snowflakes falling, falling, falling,  
Silhouetted against the sunless sky,  
In the crook of the old elm’s highest branch,  
Robin’s barren nest.  
Her return promises bleak winter’s demise.  
Her fledglings chirping, the promise of  
spring’s sunrise.

*Sojourner Truth*  
Seattle, Washington, USA



LA CONNER, WASHINGTON, USA • TIM JACKINS



## Still 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 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



KATIE KAUFFMAN

### 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



### Working Together to End Racism

A pamphlet introducing RC from the perspective of ending racism

by Tim Jackins and others

\$2.00, plus postage and handling

Ordering information on page 103 and at <[www.rationalisland.com](http://www.rationalisland.com)>

## Immigrants of the Global Majority

I led, and Chau Ly organized, an Immigrants and Children of Immigrants of the Global Majority Workshop, in December 2017, in Massachusetts, USA. Thirty-five immigrants and children of immigrants attended.

Immigrants are currently under attack. It was good to discharge hard and remember our inherent goodness and connections and, from our deep connections, our power.

We were reminded that immigrant oppression is a foundation for profit making and is also used to distract people from the dynamics of oppression.

We worked on reclaiming all the aspects of our diverse selves—including our languages—that we have had to put aside to survive in the white culture. We worked on giving up “comfort and security” and not hiding in the seeming safety of invisibility. We worked on how racism, internalized racism, horizontal racism, and colonialism have divided us from each other. And we made sure that every group had space to show themselves and speak their truths.

On Saturday evening a panel of women spoke about sexism in their cultures and how colonialism had affected their experience of sexism. Then a panel of men answered

women’s questions. It was lovely to hear from both women and men and build stronger connections. (The men continued meeting via phone after the workshop.)

Amidst all of this we danced, danced, danced! We learned Latin, Indian, Korean, and Chinese dances. It was fun to get connected in so many different ways.

*Cheng Imm Tan*  
Boston, Massachusetts, USA

The workshop was the highlight of my RC experience this year. It raised my awareness of my own significance and encouraged me to reach out to others to acknowledge theirs. Introducing ourselves to everyone in our heart languages and being counseled in front of the group drew us closer to one another.

I am thinking of my mother a lot, putting myself in her shoes [imagining what it was like to be her] in order to better understand her story. More than anything I want to go back in time and be with her when she found her mother lifeless. I want to hold her hand as she closed her dead mother’s eyes and, soon after, said goodbye to her birthplace to start a new life in Manila (the Philippines).

I can stay close to her and give her time to discharge on the pain she felt as a child in Gulangyu, Xiamen (China). I can hold her from across the oceans and love her by listening to her and giving her a voice. I can

help her recognize her significance, worthiness, and intelligence—separate from and equal to that of her brothers.

As I continue to understand and appreciate her story, I begin to separate it from my own. I am a branch that grew from hers, and I am my own branch. I am a child of my mother, Inhui, and I am my own person.

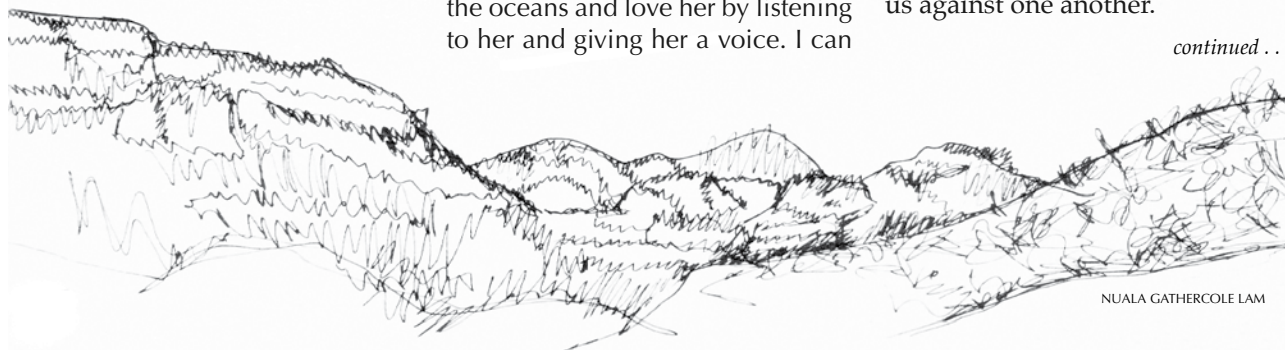
*Lynne May Lim*  
Newton, Massachusetts, USA  
and the Philippines

I felt seen at the workshop. Oftentimes I’m a “wallflower” [someone who remains on the outer edges of an event]. In a group of over thirty people, I hadn’t expected to be seen.

The men’s lunch table and panel stood out to me. Rarely do I get to be in spaces with other men going over sexism and oppressor material [distress].

Being in the activist spaces I’m in, and knowing what men have done to women and gender nonconforming people, I often don’t think I am worthy of anyone’s commitment. I also feel like I need to figure out my oppressor material on my own. After the lunch together and the panel, I realized that men like me need to connect with other men and unpack our oppressor material and the distress that pits us against one another.

*continued . . .*



NUALA GATHERCOLE LAM

## LIBERATION

... continued

Being with and counseling with other men of color opened my eyes to my pain and patterns and motivated me to discharge more. When someone on the men's panel said, "Don't give up on us," my heart dropped—because that is exactly what I don't want the women around me to do. I also remembered how many women in my life hadn't given up on me. I will do better as a straight male ally—for all the people, including myself, who haven't given up on me

*Jeff Lau*

Boston, Massachusetts, USA

Wow. What a year 2017 has been for refugees, immigrants, women, and the movement to ensure that all people are treated equally and set up to thrive! For me it started with the inspiring Women's March and culminated in this workshop.

Cheng Imm and Chau, with unrelenting optimism and perseverance, brought all of us together in spite of incredible challenges. When I think about the workshop, I recall so many bright spots that give me hope. I remember that I'm not alone. I have all of you.

I learned so much about sexism and male domination. In particular, I appreciated the bravery and honesty of our male Co-Counselors. Who you are and what you do truly matters!

Systems count on us being silent and disconnected so that they can keep us where we are and maintain the status quo. Reclaiming our minds and being our full, authentic selves can be revolutionary.

*Duey Kol*

Haverhill, Massachusetts, USA

I appreciated what someone said about how for some of us being a child of immigrants has meant that



YUKO HIBINO

we get good at listening to parents who are always in distress. That has definitely been true for me. My two parents have relied heavily on me to navigate the systems of a country that has been foreign to them.

I am their oldest child, and the expectations for me were twofold: First, I was to be a role model to my brother and my younger cousins. And second, I was to collect and relay the information my parents needed to survive.

Sometimes it feels thankless to keep choosing my community and family. They give me plenty of grief. But it's a choice I must make every second of every day.

I feel I do not get to be both Queer and a person of color, both American and Desi [Indian]. I have to choose one or the other, and I always choose to be my parents' child—in the hope that one day we will understand each other. Every gift I receive is worthless if I cannot share it with them. Liberation does not ring true to me if the people

who connect me to my ancestors do not get to come with me. After all, we are not working toward a liberation movement that is only for English speakers born and educated in the United States.

I appreciated Cheng Imm's saying that the point of RC is not to stop feeling but to be more present in our lives. We are not trying to rid ourselves of emotion. We are trying to live fully, fearlessly, and with love and kindness for one another.



*"Nanu Hazarika"*  
Massachusetts, USA

Cheng Imm said at the beginning of our workshop that if we spent the entire time doing introductions, it would be a good use of our time together. That made me realize what I forget so often in my everyday life as an organizer, friend, and comrade—that nothing is more valuable than the relationships we build with each other.

At the workshop I felt at home, able to drop any pretense. I was able to laugh out loud, in my sessions in Mandarin with Chen Xi and Jeff, about how ridiculous and special and beautiful Chinese Americans and Chinese immigrants are. I was able to hug and be vulnerable with the other men of color and feel ridiculous and free doing the kimchi dance. I feel so lucky to have been part of this space, and part of building it. It was a reminder that we cannot give up on each other, and that each other includes ourselves.

*Victor Yang*

Boston, Massachusetts, USA

Mi participación en el taller de "Inmigrantes e hijos de inmigrantes" me dejó una experiencia muy satisfactoria. En cada parte del taller tuve la oportunidad de aclarar mis pensamientos.

Tener presentes las similitudes que existen entre nosotros y percármeme que existimos reafirma la importancia que tenemos. Compartir nuestras experiencias me permite no olvidar las razones que nos orillaron a emigrar. Esto me ayuda a resistir la opresión que el sistema capitalista ha creado. Reafirmar la conexión que existe entre la decisión de emigrar y la colonización, el genocidio, la guerra, el capitalismo, el racismo, el sexismo y las adiciones me brinda una herramienta que puedo compartir con mi familia inmigrante. Me permití explorar partes de mi identidad que no había hecho antes.

Sé que soy meztiza y ahora reconozco con orgullo mis raíces. El cariño que obtuve de cada uno me acompaña y me recuerda que importo.

*Pilar Carrillo*

Westminster, Colorado, EEUU

*Traducido al inglés por Adriana Castro*

*English translation of the above:*

Participating in the Immigrants and Children of Immigrants Workshop was a satisfying experience. In each part of the workshop, I had the opportunity to clarify my thoughts.

Keeping in mind the similarities among us, and realizing that we exist, reaffirms our importance. Sharing our experiences allows me to not forget what led us to emigrate and helps me resist the oppression of the capitalist system. Reaffirming the connection between the decision to emigrate and colonization, genocide, war, capitalism, racism, sexism, and other oppressions gives me a tool I can share with my immigrant family. It allows me to explore parts of my identity I had not been able to before.

I know that I am mestiza [of mixed European and Indigenous American ancestry], and I now regard my roots with pride. The love I received from everyone at the workshop stays with me and reminds me that I matter.

*Pilar Carrillo*

Westminster, Colorado, USA

*Translated from Spanish to English by Adriana Castro*



At the workshop I was searching for the new thing to absorb or the breakthrough to hear, but at some point I realized that we get together because of each other. While it's important to learn about and reflect on our histories and experiences, the practice of being with each other and reclaiming what we've lost is the work here. We get together to bear witness to each other—to physically embody that we are here together, from different diasporas, fighting to be whole. I cherish the connections I made with people.



JOAN OSTROVE

My biggest takeaway [thing I will remember] is the many elders in the room and how intergenerational the space was. War, violence, and displacement have strained relationships between the generations, and I have felt hopeless about this at times. And the older generations' distresses can seem frozen and untouchable. Seeing older folks discharging and fighting for themselves moved me and reminded me that I get to have you all.

*Carro Huê Húa*

Dorchester, Massachusetts, USA

I loved meeting and re-meeting people and strengthening my connections. As I type this I'm holding back tears. I have never felt as peaceful, loved, seen, heard, cared about, welcomed, connected, and belonging as I did at this workshop.

The tears are mostly of joy, because I've spent most of my adult life searching for a feeling of home that I never felt with my family, and then I experienced it in a room full of strangers. In my two-plus years of RC, this was the first time I had not wanted to leave a workshop.

I remember crying and screaming for home, while holding Cheng Imm's hand for those few minutes, and how happy I was to open my eyes and be exactly where I was.

Thank you, Cheng Imm and Chau, for all of your love for and dedication to our constituency. Since returning from the workshop to my regular routine, what has kept my attention out has been remembering that feeling of home and all of the love I felt from everyone at the workshop. I can't wait to see you all next year!

*"Angel Oh"*

Boston, Massachusetts, USA



## Bringing Working-Class People into RC

*Tim Jackins answering a question at the Pennsylvania and New Jersey, USA, Teachers' and Leaders' Workshop*

*Question:* Dan Nickerson [the International Liberation Reference Person for Working-Class People] has been spearheading an initiative to bring more working-class people into RC, and I've been thinking that the RC Community is a very middle-class environment. I'm curious if there have been initiatives, particularly in the United States, to make it more workable for working people to come in.

*Tim Jackins:* Yes, there are lots of efforts. I think what will work is for working-class people to reach other working-class people—not bring them into the Community but teach them RC themselves. I think we have to prepare people to be part of our Community so they are not so vulnerable to being restimulated by us when they get here.

We all need to push against whatever stops us from having relationships with working-class people. Whether we are working-class or middle-class or owning-class, we have distresses that interfere with having those relationships. We have to challenge that—go stumble and do it awkwardly but start learning how to make contact.

As we work to make large changes in society, we will need a solid group of working-class people who understand the world from a working-class perspective, who have seen what really makes the world work. And they will need the tools we've developed in RC, so they can't be derailed by restimulation and can't be set apart.

Working-class RCers who have working-class people they would like to bring into the Community need to teach those people RC. Their friends need to have done enough RC that when they come into the Community they understand it and don't just react to it.

We are always going to restimulate each other. There is no way out of that. We agree to try not to restimulate each other, which makes a big difference but doesn't cure it. We still restimulate each other. We just usually know better than to let it ferment and continue going back and forth.

Working-class Co-Counselors need to find a few people and teach them Co-Counseling one-on-one or one-on-two or two-on-two. They need to help them understand RC from a working-class perspective, from the beginning, and understand it well enough that they can participate in the Community. The Community's resource, which is often based in other classes, is valuable. But if people come in and don't understand restimulation and then it hits them, their reaction might be, "There is something nice here and I would like to stay, but I can't stand it [tolerate it]."

We can teach people ourselves instead of hoping, praying, or trying to find some way to manipulate the Community into quickly being something different. It has taken a long time to build the Community, and it won't change right away.

We need to experiment. It's fine if a working-class fundamentals group doesn't meet with the rest of the Community for a year or two—whatever time it takes for people to understand RC enough that it's not hard on them to step in; not harder than they can bear. I think the answer is in that direction. Try it out and let me know.

### 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*

## Draft Program for Working-Class Unity

Written by Harvey Jackins and reprinted  
from pages 3 to 4 of *Working for a Living* No. 4

1. *Nothing of economic value has ever been produced without human labor. Only our labor can create economic wealth.*

2. *Intelligent human labor fuels the upward trend in the universe (the tendency toward precision, integration, cooperation, mastery of the environment, and improved communication).*

3. *Almost all people work for a living. In all past societies and in nearly every society to date, those who work have neither owned the wealth that they produce nor controlled the means of producing it (the factories, shops, land, etc.). Historically, we have received only a small portion of the wealth that we produce—either as subsistence food and shelter (under slavery), as a small portion of the crops or handicrafts (under feudalism), or as wages (under capitalism).*

4. *All other oppressions have grown out of the economic exploitation of workers. Sexism, young people's oppression, anti-Semitism, racism, ageism, and countless other oppressions condition us to oppress each other so that we are diverted from resisting classism, the fundamental oppression, which robs us of the wealth we produce.*

5. *The working class includes all of us who earn a living primarily by selling our labor. This is almost all people. It includes nearly all members of other oppressed groups. It includes homemakers, who do the essential work of child-rearing while dependent on their spouse's income and thus provide two workers for one worker's wages.*

6. *We can reunite with those who have been separated from us. Some people have been separated from production by oppression and hurt. This includes the permanently unemployed, alcoholics, the chronically or "mentally" ill, prisoners, and the elderly. These groups come almost entirely out of the working class.*

Some workers have achieved or been granted a few privileges—a supervisory job, a more comfortable income, a better education, an intellectual role. Such workers may be told to consider themselves "middle class." The idea of a "middle class" is a device to confuse and to divide workers from each other.

7. *It is in the interest of the working class to combat and end all other oppressions. To overcome them successfully, we will need to discharge sexism, racism, anti-Semitism, homophobia, and other patterns that keep us divided. To do this, we will need to meet together first as groups that have been victimized by each oppression (a black workers' caucus, a women workers' caucus, etc.). We will need as many groups as are necessary to allow the safety and discharge that lead to unity. Each such caucus will then report to the larger group and will be heard with respect.*

First we divide for safety; then we listen to each other and unite

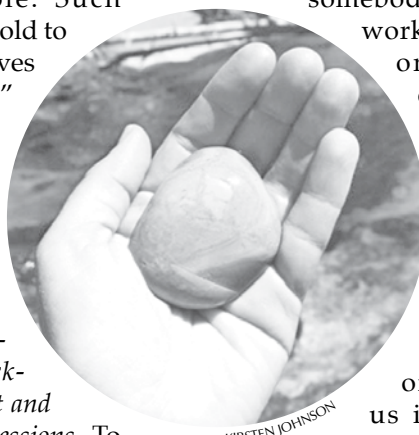
for strength. Respectful listening, discharge, and correct policies will lead first to unity within each particular group and then to unity among workers of every group. Real solidarity can be built in this manner.

8. *Internalized classism must and can be rejected and eliminated. Distress patterns that tell us to compete instead of unite have been forced upon us. These may take the form of hiding our working-class origins or, conversely, questioning whether somebody else is "really"*

*working class; attacks on our working-class leadership; put-downs or violence among us. The job of discharging the negative feelings about ourselves and each other cannot be avoided or they will keep us ineffective. Such feelings can pull us toward*

*grievancing, alcohol, desperate attempts to "get out of the working class," anti-unionism, or defending lack of information as a virtue. The real role of the working class is to lead and to act. We are the ruling class of the future.*

9. *As a class, we have the power to require fundamental social change. We are the only class with a future as a class. Oppressive societies are no longer even workable, and in any future society we producers will also be the owners. We will all work physically and mentally, and own and manage and create and run society. History is moving*



KIRSTEN JOHNSON

*continued . . .*

## LIBERATION

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inevitably in the direction of a working-class (a classless) society.

10. *Industrial workers, particularly workers in basic industry, hold much of the power of the working class.* Objective conditions push this group (in spite of patterns) toward greater communication, unity, organization, and awareness of the reality of the collapse of society. What this group produces (energy, steel, chemicals, transportation, electronics, machine tools, etc.) permits the production of almost everything else. The present highly integrated and coordinated economy depends

on the almost total cooperation of everyone involved. Workers in basic industry have the power to require fundamental social change any time a substantial number of them agree, organize, unite, and firmly require such a change.

11. *Unions are basic organizations of waged workers; they are absolutely crucial to our economic survival.* Although many unions are presently being controlled by the owners' agents, most waged workers have correctly supported and defended their unions, even when the leadership has been taken over

by criminal elements or owners' representatives. To strengthen our unions, to win union members to liberation policies, and to return the leadership of the unions to the members are a main job for workers who are interested in working-class liberation.

12. *There is no obligation for any waged workers in RC to become involved in working-class liberation.* People are in RC for their own re-emergence and will tend to become interested in liberation issues only as they see that it will accelerate their individual re-emergence.

## The Ills of Classism, and Undoing the Damage

In England there is a song "Money Makes the World Go 'Round."

We live in a world in which there are nuclear weapons, oceans of plastic, magnificent species endangered, unpredictable storms and floods, and ongoing wars. All this is because the world's wealth is funneled into the hands of the very few, and the gap between poor and rich widens all the time.

Yet we know that humans are loving and intelligent and cooperative.

What has happened to the people who hoard the wealth, remain indifferent to or ignorant of where it comes from, and are only interested in accumulating more?

What has happened to those who deliberately construct a pipeline through Native land, who order poisonous waste to be dumped near human habitation regardless of the known effects, who knowingly send damaged medical goods to Third World countries?

They have been conditioned as young people into fulfilling the role of the owning class and controlling the world's wealth. Their conditioning has required misinformation, withholding of truths, distortion of values, disconnection from human closeness, and the calculated installation of fear.

Resistance to classism is building. Accurate information is spreading. People are becoming aware of the ill of capitalism and moving to halt it.

In response, the owning class is speeding to protect its wealth, and right-wing [reactionary] governments are spreading.

In our RC Ending Classism Workshops we strive for unity and work to undo the damage that classism, in all its forms, has perpetrated.

We need to reach for each other outside our own class. This includes reaching for our oppressors.

*Jo Saunders*  
*International Liberation Reference*  
*Person for Owing-Class People*  
Winchester, Hants, England

### Supporting Other Women

One of the most important but also the hardest parts of women's work is supporting other women—supporting them to get what they want and supporting their leadership. To do that we need to support ourselves at the same time, and put ourselves out there.

*Lee Koh*  
Rosanna, Melbourne,  
Victoria, Australia  
Reprinted from the newsletter of the  
Melbourne, Victoria, Australia, RC Community



## Language Liberation in Kenya



In November 2018 we had a Language Liberation Workshop for East and Central Africa. It was held in Nairobi, Kenya, and led by Xabi Odriozola, the International Commonality Reference Person for Languages and Interpreting. Inaki Mata Hoz was his assistant, and Janet Wambui was the organizer.

The workshop made me aware of language oppression as a strategy for assimilating people into the so-called dominant culture. In our country the British colonizers took over every resource. We were put in reserve areas, and our land was converted into British large-scale farming of cash crops. Capitalism was introduced in the process.

Africans were forced to work on the farms. Education was available up to the fourth grade so that Africans could understand the colonizers' language and keep records of resources, such as milk, tea, and coffee. People in the reserve areas were poor and desperate for any opportunity the colonizers might provide.

In school we were forced to learn English. Any child caught speaking in the mother tongue was severely punished. African teachers (with a fourth-grade education) were punished if they failed to punish children caught speaking in their mother tongue. Those who spoke in it were sometimes forced to wear a rough sack over their school uniform to show that they were defiant and had broken the rule.

We tried our best to learn English. It was the language of opportunity. It was the language of survival.

The process was one of assimilation. Our language was made to look inferior. We lost our identity. We were left with shame, guilt, and disconnection from our people. I felt afloat, like a ship without a sailor. I came to believe the lies of the colonizer. I internalized the idea that everything about my



WATERCOLOR ON PAPER • RUTHIE OLAND-STUCKEY

people was bad. I felt ashamed of my language and looked down on those who were unable to express themselves in English.

Language oppression was a strategy for destroying not only the first targeted generation but also the generations that followed. The English language came as a package that included British culture, lifestyle, food, and history and the looking down on everything we were.

African children who went to British schools in the 1960s became unable, without an interpreter, to communicate with their families in the villages and rural areas. The

children were considered superior, and they looked down upon their families.

At the workshop I was able to discharge on all that I had lost.

The colonizers knew that the infrastructure they'd established would go on, even if they were no longer present. Our leaders have continued the colonizers' "divide and rule" strategy, using our separation from each other to pave, often with blood, their way to top political positions.

At the workshop I and others translated what the speakers were saying into our own languages. I learned that when I am using my own language I think more clearly; I am more confident; I do not have to think about grammatical errors; my speech flows.

I realized that no language is bad or difficult. I also realized that language is everything that a person is. I have decided that language liberation will be one of my liberation projects.

From the participants' feedback I learned that the workshop was a major turning point. Everybody went home fully charged, with sleeves rolled up, ready to get started on this additional project.

I want to thank Xabi for his good work and encourage him to do more of it on this continent. Colonialism has had long-lasting effects here.

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



## An Allies to Natives Workshop

More than eighty people attended a recent East Coast USA Allies to Natives Workshop led by Marcie Rendon, the International Liberation Reference Person for Native Americans.

Marcie began by asking each of us what one question we would like answered, or why we had come to the workshop. She answered our questions throughout the workshop.

She talked about how invisible Native people are. There are reservations and other populations of Native people within a few miles of almost everyone, yet few people know they are there.

She shared the cultural gaps she constantly lives with. For example, in Native culture there is no word for art—art is part of life and not separate. She often used

the words “before contact” [before Native contact with Europeans]. Before contact, there were no days of the week; time was not described by hours, days, or weeks. Her perspective is rooted in the land and in a culture that has protected the land. We all live on Native lands. We can discharge on “giving back” and “going home.”

Many at the workshop discharged on climate change, misinformation, and genocide. Marcie led us to look at ourselves, our relationship to this land, climate change, and the actions we can take. She invited us to eliminate what keeps us fearful and unable to reach for integrity.

*Betsy Damon*

Brooklyn, New York, USA

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

## What I Learned at the Allies to Natives Workshop

The following is some of what I learned at the Allies to Natives Workshop [see previous article]:

- All who are not from this continent [North America] are immigrants and need to grieve having given up their homelands.

- We allies have our possessions because of genocide. We need sessions on “giving it back.” We can cut consumption by fifty percent, and give back the land.

- People came here with hopes that the “American Dream” would become a reality for them, only to find it was an illusion. What were our grandparents told about coming to America?

- We can be pulled to use counseling sessions just to discharge on “personal problems.” We also need to use them to think big and search for solutions. Our lives will be better and things will move faster if we put our minds on the bigger picture.

- We all need to face the need for zero population growth. Given genocide and other oppressions, many constituencies are pulled to procreate.

- Scientists predict rising coastal waters, and lands going under water. Without discharge, early hurts can pull us to stockpile and hoard and to push people out. When we are scared, we often become inhumane. We have to challenge our fears so that we can act humanly as new conditions due to climate change require cooperation. We have limited time to stop climate change, and over a billion people could be lost. We

need a plan so that we don’t become frozen with fear. Native people plan for seven generations ahead. Allies need that kind of vision.

- Systems set us up to be separate from each other. We can make contact and build friendships. How many people follow you? How will you lead them? Marcie is constantly thinking about, planning for, and organizing her neighborhood and community. As society collapses, the most important thing is having people around us.

- Native peoples are at the forefront of environmental movements—we need to follow them. We need to back [support] the thinking and leadership of Indigenous peoples.

- Each of us lives within an hour or so of Native people. We can make real friends with them—the kind of friends we eat with and celebrate birthdays with. (Ask where they want to eat!) We need to reach out,



CYNTHIA JOHNSTON

reach out, reach out—be persistent, but not urgent. Native peoples will not usually be “warm and fuzzy.” We need to be respectful and have sessions on not being welcomed. (What makes us “look funny” [look strange] to Native peoples?) It’s best not to offer one-way counseling, due to its similarity to paternalism.

• Things are shifting in a good direction. More Native people are staying longer in RC. Every single day is a good day to be alive!

*Joanne Bray*  
(with thanks for the notes  
others shared with me)

Stamford, Connecticut, USA

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



JO PERRY

## “We Are Living on Stolen Land”

*The following was written after an Australia Day gather-in, led by Louisa Flander, in Melbourne, Victoria, Australia:*

We need to tell our stories. When did you first hear about where you came from? How old were you? We have to reach for the child. It’s not the actual story we need to tell. It’s how we felt when we were told about how our families came here. Who told us? What was the situation? The version we got as young ones was not the complete picture, and it was full of feelings.

We come from a history of border wars, invasions, colonisation, and violence. Our ancestors brought all this to Australia. They had no chance to discharge, so what had happened to them, and their ancestors, was carried on [continued] here. When we do not get a chance to discharge, the feelings get attached to material things and the land. Without a lot of discharge, we humans don’t want to give those things up. We don’t want to talk about how we got here and how we got the land we’re on. The silence comes from our people who didn’t want to face how they got the land.

Our parents were trying to protect us. They loved us and wanted us to have a good life. But we need to face that somebody was here when our families moved here.

The history of humans on our planet is mass migrations. We don’t stop to consider that we took things and killed people. We are living on stolen land. We benefit from genocide. It is happening now all over the world. We don’t feel like we care because we’re “lucky.” We have to face what our ancestors did and discharge. We can discharge on what it means to us to give it back.

For me, being Australian has meant growing up with a very loud silence about how we came to be here and have this land. It is a big contradiction to the history of denial to discharge about how I received the stories of my people as a young one, and on the direction to give it back.

*Victoria Kemp*

Thornbury, Melbourne, Australia

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

## No Blame— No Shame\*

No blame—No shame;  
That’s not the game.  
No one’s at fault,  
No one to name.

Neither me nor you,  
Nor anyone.  
Ah ha! Ha ha!  
I release you, too.

No one to fault,  
No one to shame.  
Blame patterns and issues,  
Expose them by name!

*Theophus “Thee” Smith*  
Atlanta, Georgia, USA

\* “I call [it] no-fault reconciliation—the recognition that we are all of a kind, with the same vulnerabilities, the same possibilities, and the same needs for God and each other.” C. Eric Lincoln, “Coming Through the Fire: Surviving Race and Place in America” (Duke University Press, 1996, page 157).

The following three articles will be appearing in the upcoming issue of Side by Side, the RC journal about Lesbian, Gay, Bisexual, Queer, and Transgender liberation.

## Identity

Identity is a popular topic—often discussed, seldom understood. We are taught to take for granted that separations between people are normal. Historically, ethnic and racial identities have been recognized and treated as legitimate boundaries or separations between people. The culturally accepted perspective is something like, “We are not like them, and they are not like us. We are different from them.”

In the last few centuries wars, persecutions, and genocides have been legitimized on the presumed accuracy of these kinds of differences. Millions have been displaced, politically disenfranchised, and/or killed because one group decided that another group or groups were dangerous to their survival. In the aftermath of persecution and oppression, once the pressures to conform have been removed, the beliefs or behaviors of the maligned groups that had been repressed have tended to resurface fiercely as identity-based pride and cultural resurgence.

In the second half of the twentieth century, identity politics and the reclamation of cultures in decline created a climate both positive internally and divisive between groups.

This mix of pride and rage at past wrongdoings created an environment conducive to the creation first of Lesbian and

Gay identities followed not long after by the Bisexual identity. In reaction to limits perceived in the existing identities, the Queer and Transgender identities evolved later.

Identities are conclusions about who “we” and our people are. They are informed by our undischarged pictures of how we’ve been taught to see ourselves and other people. They are full of past undischarged hurts left over from disappointments, betrayals, family feuds, wars, and all the other upsets that have been used to manipulate some of us to define our interests as different from those of some others of us. This operates politically, culturally, and globally.

In the LGBTQ, etc., world this phenomenon sets the Gay/Queer world up against and as different from the heterosexual world. The internalization of being different, wrong, bad, or better and superior functions to separate our constituencies from the dominant, mainstream, mostly heterosexual world.

The oppression that targets our constituencies continues to impose the recordings of separate and different. Undischarged patterns seek to repeat themselves, so these recordings persistently reinforce the difference. In so doing, our constituencies end up “wanting” sepa-

ration and to institutionalize difference from the wider world.

This setup keeps the LGBTQ folks in the long run seeing our interests as separate or different from those of heterosexuals.

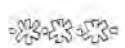
Identity and identity politics are created by the current conditions and in the long run do not make sense as a way to see ourselves in relationship to other people and other groups of people. The hurts left over from past conflicts will yield to the discharge process and be eliminated.

Our futures will not likely be defined by any boundaries of identity or geography. However, our current realities must include embracing the identities that people all over the world currently cherish, respecting them, and knowing that no matter how dearly these identities are held, they are a temporary paradigm. In the current conditions of the oppressive societies, identities can and sometimes do function as bulwarks against the oppression from the outside.

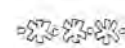
Reality will move us toward each other, our common bonds and priorities as humans, and our shared project of cleaning up and enjoying our planet.

“Jeanne D’Arc”

*International Liberation Reference  
Person for Lesbian, Gay, Bisexual,  
Queer, and Transgender People*



## Not Limiting My Closeness, with Any Humans



I grew up in the 1950s and '60s in the Midwest USA in a Protestant working-class family. There was no mention of "sexual identity." What was considered normal was that a man and a woman would marry in a Christian church and be committed to raising a family. I didn't see or learn about any other options.

It was understood that I would follow the lifestyle of my parents. My family never discussed any other ways to live. In my church and school, and everywhere outside the family, no information was offered as to what life would be like as an adult other than what my parents believed and modeled. In my mind that became normal, without question. None of the five children in my family expected a different life.

I am a fraternal male twin. A major part of my Co-Counseling, from the beginning, has been to discharge about my experience of being a twin and living with my twin brother. Being a twin has defined my humanness. It has given me a picture of what it means to be connected to another human being. I can't picture life without the closeness and deep commitment to my brother. It is the model for me of human relationships.

My brother and I were socialized as twins, but a series of events, starting from birth, set us up to be connected differently to our parents. The result was an unspoken contract between my parents that my brother was my father's responsibility and I was my mother's.

We weren't raised the same, which led me to conclude that I was a different kind of boy. As I passed through puberty, an internal struggle began. I became mildly worried that I wouldn't be able to fit into the heterosexual culture of my family. But I still assumed that the life my parents lived would be mine in the end.

I reached my late teen and young adult years at the end of the "sexual revolution" of the 1960s. Many of my

peers were starting to question the culture in which we lived. I saw changes happening around me that I didn't understand, and it was not usual in my family to think about or find out about such things. My friends were sharing experiences that were contradictory to my life. Their stories were both scary and exciting.

When I went to college, my contacts and friends were more diverse. My peers were more independent, open, and experimental in living their lives.

I became friends with a man my age who was testing the boundaries of how to present himself as a male. He wore colorful, bold, and what might be called gender-neutral outfits. His hair was long—mid-back length—and styled. At the time I would have called his style of dress feminine. Another friend told me that he was having sex with men. He never called himself a homosexual or Gay. He was excited about experimenting with inhibitions and boundaries.

I became interested in living differently from my family and culture. This matched my feelings of not being a "regular guy." I was scared but still wanted to change. Prior to that I had started having sexual feelings toward other men. I hadn't acted on them, but acting on them became my masturbation fantasy.



STEVE BANBURY

Ten years later, after my last romantic relationship with a female, I made the decision to identify as a Gay man. This was before I had started RC. I could write a whole article about that decision. It was made in isolation, with little understanding of what it meant. I learned RC a year later.

As I became committed to my Co-Counseling practice and understood RC theory, it became clear to me that I needed to start discharging on identity and oppression. I began counseling on claiming, cleaning up, and throwing out the Gay identity, along with working on early sexual

*continued . . .*



## LIBERATION

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memories. The Gay liberation workshops, early sexual memories workshops, and regular sessions on these things added up to a change in my thinking and a more informed perspective on choosing a sexual identity. I saw that I had a choice and that my feelings from the past were not a reliable guide to making choices in the present.

For fifteen years I had lived as a Gay man who had been out [open about being Gay] to his family and friends. I had marched in the local Gay Pride parades, spoken about Gay liberation, and been an active member of a Gay organization. The idea of no longer identifying as a Gay man was just as scary as coming out as a Gay man.

Discharge had led me to conclude that identifying as Gay was, for me, based in my distress. However, concluding that did not diminish the significance of my early decision to identify as Gay. That was a profound decision. It had changed my life in many ways. It had deepened my relationships with men and connected me more to myself. I had become less shy and taken more leadership.

But I had also found the Gay identity to be just as "tight" as the "straight" identity. Both have limitations, sexual distresses, and isolation structured into them.

As I deepened my understanding of RC theory, developed my Co-Counseling skills, and formed committed and loving Co-Counseling relationships, I was able to undertake discharging about sex and my Gay identity.

My journey of discharging about being a Gay man has taken a considerable amount of time and effort. I have had to take my re-emergence seriously. This has meant strategically planning my sessions. To clean up the internalized oppression I have had to work on sex and identity. I have discharged many hours on my early sexual memories and masturbation fantasies. I have also discharged regularly on my internalized oppression from having identified as a Gay man for fifteen years. I have discovered that the early hurts of separation from my dad



THE GUGGENHEIM, NEW YORK, NEW YORK, USA • FIONA CLARK

and brother, as well as male oppression, played a role in my decision to identify as Gay.

Doing this work as client has led me to new conclusions about how to live my life as a man. It has clarified my relationships with men and taken the pressure of sex off my relationships with them. Men will always be important to me, and now I get to have them more broadly, in a way that has little to do with identity or sex. My desire to be connected to my twin brother has become a model of closeness instead of a frozen longing preoccupying my mind. I am more confident about my desires, interests, physical appearance, and sensibilities. I have myself as male. I am fully male just as I am.

My relationships with women in this period have allowed me to see what from my early

life had been messing up and making impossible my relationships with women. Surprise—my relationship with my mom had set up a patterned model that had left me unable to protect myself from the frozen needs and demands of a female partner. I have had to discharge on my patterns of being helpful, submissive, and non-communicative with women while on the inside feeling resentment and upset.

I value my relationships with both LGBTQ and heterosexual folks. I have never believed that re-emerging is about limiting my connections or closeness with any humans.

Related to identity, I will never see myself as heterosexual the way the culture defines it. My sense of myself is bigger and broader than any identity.

My priority is to end Gay oppression. To that end I have tried to look at, and not hold back from looking at, every part of how I have been hurt—by oppression related to being born and raised male and conditioned to adopt male domination, by sexism, and by sexuality. So far I do not see any other way to end the oppression of women, LGBTQ folks, and men.

*"JS Chardin"*



## White Ashkenazi Jews Eliminating White Racism

In October 2018 I led a North American White Ashkenazi Jews Eliminating White Racism Workshop. Cherie Brown (the International Liberation Reference Person for Jews) and Diane Balser (the International Liberation Reference Person for Women) assisted me.



I began by saying that we were not there to *achieve* something. Instead our goal was to head in each other's direction—as a contradiction to our urgency to accomplish things, which is different from our human desire for *tikkun olam* (healing the world). Our goal was to deepen our relationships and resist separation ("I'm out of here") and to build enough safety and caring that we could face and discharge racism. For introductions we shared where our people had hailed from and if our last names were different from what they had been originally. People said that that was the beginning of bringing more of themselves into the room.

We worked on the early defeats that have made us confused about our connections with others and about what we can do in the world, that have kept us from going after [pursuing] each other and made us vulnerable to the lies about and disconnections from People of the Global Majority. We moved from there to the defeats of our people that we felt in utero and saw on people's faces when we were born. One of the things I said as I worked with people on our people's defeats was, "Not

only can we recover from our individual defeats; we can also end the effects of the early defeats of our people."

White Ashkenazi Jews are relatively new to assimilation into the white identity. (In some groups of white people, we are seen as only camouflaging as white in order to fool the "real" white people.) At the workshop we gained a deeper understanding of what happened to our people when we moved from rich, deep lineages to the narrow, shallow identity of "white" and to the exploitation of People of the Global Majority.

Our chronic distress when acted out toward People of the Global Majority is racism. Our internalized oppression—feelings of terror, panic, urgency, isolation, lack of trust, and other people not being able to think as well as we can and therefore our needing to take over [take control]—is a perfect setup [foundation] for acting out racism.

We discharged on the intersection of racism, classism, and internalized white Ashkenazi oppression. Our terror and insecurity, along with the continuing reality of anti-Semitism, set us up [predispose us] to aligning ourselves with the wrong people in the wrong places and separate us from our natural allies: People of the Global Majority, Native people, and poor and working-class people. Assimilation and upward mobility place us in roles in which we control or manage other people's access to resources. Demonstrations with people from

working-, middle-, and owning-class backgrounds revealed this phenomenon.

We looked at what Jennifer Wexler [the Regional Reference Person for Boston and southeast Massachusetts, USA] calls "quasi-racism"—white Ashkenazi Jews who look more Semitic being treated differently than their less Semitic-looking family members. As an olive-skinned, dark-haired, dark-eyed Jew, I was treated differently than my blonde, blue-eyed, light-skinned sister.

Cherie did a class on how our racism targets Mizrahi Jews and other Jews of the Global Majority. After that I talked about where we have difficulty seeing Jews of the Global Majority as our people and can't prioritize working on this. That led us to work on our relationships with Arab-heritage people. Pride in the formation of the state of Israel was conveyed on the heels of [soon after] racism targeting Arab people. Diane did a class the next morning on discharging the racism aimed at Palestinians.

In the last class, on Sunday morning, we looked at our relationships with African-heritage people. Our fears (reinforced systematically by the society) have gotten in our way of being reliable allies to Black people. As Jews and African-heritage people form a strong alliance, we will move things forward dramatically.

*Dvora Slavin*

Seattle, Washington, USA

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

## Growing Up Poor, and Classism in RC

I am a white raised-poor female doing middle-class work and am three-fourths of a century old. I still struggle with raised-poor distress recordings. I lived in poverty from my infancy well into my twenties and after that was often a paycheck away from being poor. Now as I'm growing older, with my work slowing down and without a pension, I am faced with how to not end up poor once again.

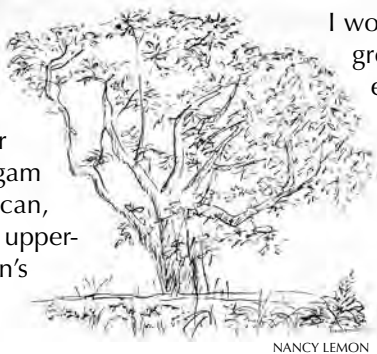
I experienced early traumas—in the womb, at birth, and post birth—that installed patterns that include “not being liked,” “not having value,” “not being significant,” “not wanting to be visible,” and “people wanting to kill me.”

Living in poverty for over twenty years reinforced the pre- and post-birth distress recordings with abandonment, neglect, and deprivation. No one expected anything of me or let me know I was significant. My father was an alcoholic and a sex addict—and a lovely man. My mother was our savior—kind and loving but also stuck in powerlessness and with few resources. The six of us children lacked team spirit; it was “everyone for themselves” and “get out of this the best way you can.” Today we love each other, and fight to be with each other a few times a year.

I was aware of classism and its effects on me. I felt shame and humiliation for my poverty (yet somehow maintained an optimistic outlook on people and life). I knew people were uncomfortable around me as a poor person, and I stayed away from middle-class environments when I could. I didn't understand middle-class “rules”—how one should act, talk, and look in each situation. Sometimes I still don't understand the “rules” and break them with my directness. I was taught to be kind and polite but not “nice.”

I grew up around other poor and working-class young people and somehow could see that others were oppressed, especially by racism, and knew that it was wrong.

I did not grow up emulating [copying] the middle class like many poor people do. My “style” has been an amalgam [mixture] influenced by African American, Latino/a, white working-class, and white upper-middle-class “styles” as well as the women's liberation movement.



NANCY LEMON

I've fought my entire life against the early distresses “to have significance.” Two things have happened: (1) I have achieved some interesting and impressive accomplishments; and (2) I have stayed small and unsure for long periods and not been able to express my full potential, which I've known is considerable. (I would have been a much more powerful RC leader had I been able to step out of my “insignificance.”) Oh, and somewhere along the way I learned to be articulate vocally and in writing.

The following are a few examples of how I have experienced classism over the years in RC (and outside of it):

- Leaders will start telling me things rather than asking me what I already understand. In most cases I've already known what they are saying—I'm pretty [quite] smart.
- RCers often get frustrated when I dramatize my insignificance. Feeling insignificant is a deep hurt, and it feels very real to me at the time. Impatience doesn't help; in fact it makes me feel ashamed and I withdraw. It's better to hold out how great I am, what I *can* do, and so on.
- I have rarely been asked to take on [undertake] a leadership challenge in RC. I am judged for occasionally “leaking” anger; people conclude from it that I am not a reliable leader. (Every leader I know has dramatized anger, more than once. We need to encourage work on anger. We are all angry!)
- The majority of Co-Counselors in most U.S. RC Communities are middle class, and it continues to be a challenge for me to find my significance, especially when RCers have done little work on classism.

I will persist, reach out, and speak up about the everyday unaware acts of classist (and sexist) oppression. I will also find broader support from raised-poor and working-class RCers, who don't get so confused by my distresses and can see my power and encourage me.

I would love to hear others' experiences of growing up poor. They are different for each of us.

*MacClurg Vivian*

Rochester, New York, USA

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



## Raised-Poor Oppression, and Belonging in a Jewish Community

For much of my adult life I have been searching for a way to “belong” to a Jewish community. I am seventy years old and have not yet found a place for myself in the many synagogues and chavurot (groups of Jews practicing Jewish holidays and other bits of Jewish religion and culture) that I have frequented over my many years. I “of course” have blamed myself for this and thought that I was being “too picky” or “too critical.”

Today in a session with one of my Jewish Co-Counselors who is also working class, I had a re-evaluation. It became clear to me that this was not “my failing,” that classism plays out [is acted out] within Jewish communities. It has been my internalized raised-poor oppression that has made me think that I can’t say anything about it or even ask allies to help me think about it.

Just as I, as a white person, had not realized that working on racism was crucial for my own re-emergence, middle- and owning-class Jews may not yet have understood that working on classism and reaching for raised-poor and working-class Jews will free them from patterns that make them oppressive to their own beloved people.

I look forward to making my Jewish community into a place where I know that I belong. This will mean working more on my internalized oppression and also taking a direction to help my beloved middle- and owning-class Jewish brothers and sisters get rid of their classism.

*Marci Stern*

Wilmington, Delaware, USA

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

## A Broad Liberation Front

We can, much more precisely than any other group, make our liberation front so broad that it will include every single group. We already have practical experience: In the last year, every group for which we organized a workshop, helped set a tentative first policy, and put a journal together responded with enormous verve and enthusiasm. This is remarkable; there’s never been anything like the breadth of involvement we’ve already achieved.

*Harvey Jackins*

From a talk at the 1977 World Conference  
of the Re-evaluation Counseling Communities



LINCOLN PARK, SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

## “A Fantastic Parents’ Workshop”

In July 2018 in London (England), we had a fantastic parents’ workshop. It was led by Marya Axner, the International Liberation Reference Person for Parents.

I loved the opportunity to be with other parents and for a short time have space and permission to focus on this most significant project—parenting. There are not enough places to acknowledge just how much parenting and my children matter to me and to talk in detail about the joys, difficulties, frustrations, worries, successes, and love! I think other parents felt the same way. It’s so important just to get together.

We tried hard to keep the cost of the workshop low, to make it accessible to as many parents as we could. This meant that during the day we met in a community centre and at night we slept at Co-Counsellors’ houses. Some great allies made our food for us. It was more work and not as comfortable as being at a conference centre, but for many people it changed the tone: We were working together to do something. And teamwork and including everyone (rather than comfort and convenience) were the priority.

### POLICY

We thought about policy in relation to parenting. How do we hold out our best thinking, and sometimes limits, to our young people without being oppressive? How do we help them navigate a world full of distress?

Before we talked about particular policies, Marya asked us to work on our feelings about policies in general. What do they bring up for us? Do we obediently agree to every policy? Do we feel compelled to disagree, argue, resist? Do rules make us feel

safe or do we hate rules? Any of these feelings will affect our ability to hold out policy to our children.

Much of what is traditionally presented to young people in terms of “limits” or “rules” is full of distress and oppression. Rules are almost never made in consultation with young people, often don’t make any sense, and may well be hurtful and oppressive.

Why must students be silent while walking in the school corridor? Why must they line up? Why shouldn’t a toddler get angry? The reasoning behind the rules is rarely explained, and their enforcement is often based on punishment, humiliation, and blame. A big feature of young people’s oppression is surviving within a nonsensical set of adult rules.

Given all this, it’s no surprise that we end up with a funny [strange] relationship to rules and policy.

In communicating “policies” to our children, we can share our thinking, be honest, be prepared to listen, and be open about how a policy sometimes means setting limits (“No more cookies! Not one more crumb!”). Sometimes we have to fight with our children; put out our thinking; listen, listen, listen; and maybe fight again!

Marya also said that it’s not enough to simply have policies. We also have to discharge on them. And we have to allow our children to discharge on them, too. We all have to make the policies our own. We have to think through each one for ourselves.

We live in a time when we are encouraged to “do what you feel like” and when “doing what you want” is presented as liberation. Of course it’s fine to want things and want to do things, but we always need to think at the same time, “Does this make sense?” “What is the impact of this?” Capitalism and oppression make it necessary to put out policies for our children. Our children depend on us to do that. They need to get angry about many things, and having a policy or limit lets them direct the anger at us.

At the workshop, Marya could allow and hear disagreement while still communicating what she wanted. She was so relaxed about it. I could see how much she had listened to teens and young adults express their opinions. Listening to young people disagree with us, then discharging, is great leadership training!

### LOVE

Marya also talked about love. When our parents and other caretakers couldn’t meet us with love, we were left with huge doubts about ourselves. Now, as parents and leaders, we need a home base in which we know people love us. We need to think about each other, know each other’s children, and be close and loved!

Marya reminded us that our children love us so much. That is their superpower! And it hurts them if we

*continued . . .*



KK

## LIBERATION

... continued

can't accept it or are confused when they get angry. Even when they're saying that they hate us, they still love us to bits [a huge amount]. We need to know that we are doing a great job and are great parents.

### **OTHER USEFUL THINGS**

Marya said so many other useful things. Here are a few of them:

- We're given the impression that parenting should be smooth and everything should be easy. It shouldn't be smooth! It's okay that our children have struggles—it's just restimulating for us!

- We're given the message that independence for our children, which usually means isolation, is the goal in parenting. It's okay if our children continue to need us as they get older.

- When setting limits with a child, a good guide is to ask ourselves if by setting the limit, the child will go away or come closer.

- Talk about sex. Three minutes is usually enough!

- We can limit "screen-time" [time spent watching television or looking at computers or other devices]. We can put limits on ourselves; put our phones away. We can do "screen time" as a family and then end it—and all cry about that!

- We can be the person who makes the difference. We can do that! But not on our own [not alone]; we need a team with us.

The workshop was so full of good thinking and teamwork and appreciation of how great we parents are. I recommend getting to one of Marya's workshops whenever you can.

*Bess Herbert*

London, England

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

## **Standing against and Healing from Sexual Abuse and Cover-Ups**

Sexual abuse and cover-ups have been a key and visible issue for Catholics for more than sixteen years. Whatever our relationship to religion, or whether or not we were raised Catholic, many of us are struggling with the recently revealed sexual abuse in the Catholic institution—of a thousand young people in Pennsylvania, USA, and of others in Australia, Ireland, and Chile. We are heartbroken. We are outraged. We are disappointed, fearful, and confused.

We have the tools we need to address these feelings. We can use our understanding of hurts and oppression. We can

- trace our feelings about sexual abuse back to early sexual memories, young people's oppression, early deceit and betrayal, and so on;
- interrupt sexual abuse and cover-ups, which we do most effectively when we're connected with each other;
- grieve, rage, shake—and move toward, not away from, other Catholics;
- listen to and stand with survivors;
- do the work on our early hurts that allows us to think clearly about those in oppressor roles;
- remember our own goodness and the goodness of all people and that those who do horrible things are hurt and need to discharge and heal;
- change institutional policies and practices, and *end* all sexual abuse and cover-ups.

We are a deeply good people who care about ending all hurt and oppression.

Feel free to write, call, or Skype me for sessions. Let's stay connected and support each other. We are in this together!



*Joanne Bray*  
*International Liberation*  
*Reference Person for Catholics*  
Greenwich, Connecticut, USA  
skype: jmbray

[other contact information on page 109]

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

## Appreciating *Present Time*

I recently received the October PRESENT TIME and want to say (yet again!) what a fantastic publication PRESENT TIME is.

The Korean Workshop contributions are superb. With memories of the appalling Korean War and the division between North and South, it is really welcome to see positive action between the two states.

I was inspired by the harmony generated among various religious and national bodies at the South, Central, and West Asian Workshop for Europe and North Africa.

And the addressing of other issues—such as classism, sexism, migration, and climate change—is excellent.

*Anson Allen*  
Llansawel, Llandeilo, Wales

I appreciate the consistent work to remind people of the benign nature of reality. It is profound.

*Steve Brown*  
Colorado, USA

What an inspiration and delight it is to open the latest PRESENT TIME! Each article offers me insights, perspectives, and hope for the undoing of humanity's distresses.

*Dale Evarts*  
Durham, North Carolina, USA

I much appreciate PRESENT TIME for its life-enhancing information and ever-inspiring worldwide updates.

*Sojourner Truth*  
Seattle, Washington, USA

PRESENT TIME is full of great writing, thinking, and inspiration. The work that goes into putting it out is much appreciated and valued.

*Ginny Booth*  
Kempton, Pennsylvania, USA



ENGLAND • BESS HERBERT



## 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.reevaluationcounseling.org](http://www.reevaluationcounseling.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)>. E-mail us at <[sal@rc.org](mailto:sal@rc.org)>.

## Electronic Mailing Lists

The RC Community maintains a number of electronic mailing lists for particular categories of RCers. These lists are for active members of the RC Community, and most of them are for active leaders only. (If English is your first language, part of being an active member of the Community is subscribing to *Present Time*.) If you would like to subscribe to a list, first e-mail the person in charge of the list, then forward that person's approval, your request, your contact information (phone number, mailing address, city, state, postal code, country), and whether or not you have a subscription to *Present Time*, directly to the International Reference Person at <ircc@rc.org>. Read the information below for the various lists and whom you need to contact for approval to subscribe to them.

**RC Community Members:** <rc@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person.

**RC Community Members Involved in Eliminating Racism:** <uer@mail.rc.org>. Contact any Area, Regional, or Liberation Reference Person. (This list is for trading information on the theory and practice of using RC in the fight to eliminate racism, both inside and outside of the RC Community.)

**Regional Reference Persons:** <rrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

**Area Reference Persons:** <arp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

**International Liberation and Commonality Reference Persons:** <ilrp@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

**RC Teachers:** <teachers@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

**Editors** of RC or non-RC publications: <editors@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

**Translators of RC Literature:**

<translators@mail.rc.org>. Contact Truus Jansen, Rational Island Publishers Translation Coordinator, at <ircc@rc.org>.

**Leaders of African Heritage People:**

<black@mail.rc.org>. Contact Barbara Love, International Liberation Reference Person for African Heritage People, at <bjlove.rc@gmail.com>.

**Leaders of Artists:** <artists@mail.rc.org>.

Contact Emily Feinstein, International Liberation Reference Person for Visual Artists, at <efeinstein@morningsidecenter.org>.

**Leaders of Atheists:** <atheists@mail.rc.org>.

Contact Allan Hansen at <hansen@rc.org>.

**Leaders in the Care of the Environment:**

<environment@mail.rc.org>. Contact Jack Manno at <jpmanno@esf.edu>.

**Leaders of Catholics:** <catholic@mail.rc.org>.

Contact Joanne Bray, International Liberation Reference Person for Catholics, at <jmbray@aol.com>.

**Leaders of College and University Faculty:**

<colleagues@mail.rc.org>. Contact Ellie Brown, International Liberation Reference Person for College and University Faculty, at <ebrown@wcupa.edu>.

**Leaders on Disability, Chronic Illness, and Health:**

<health-disability@mail.rc.org>. Contact Marsha Saxton, International Liberation Reference Person for People with Disabilities, at <marsax@wid.org>.

**Leaders of East and Southeast Asian- and Pacific Islander-Heritage People:** <asian@mail.rc.org>.

Contact Francie Chew, International Liberation Reference Person for Chinese-Heritage People, at <franciechew@gmail.com>.

**Leaders of Educational Change:**

<education@mail.rc.org>. Contact Marilyn Robb, International Commonality Reference Person for Educational Change, at <joyfulplace@yahoo.com>.

**Leaders of Elders:** <elders@mail.rc.org>.

Contact Pam Geyer, International Liberation Reference Person for Elders, at <pgeyer@medcetera.com>.

**Leaders of Family Work:** <family-work@mail.rc.org>.

Contact Chuck Esser, International Commonality Reference Person for Family Work, at <ckesser1@gmail.com>.

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## RC ON THE INTERNET

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RC Community Members Interested in **Fundraising for RC:** <fundraising@mail.rc.org>. Contact Mike Markovits, President, Re-evaluation Foundation, at <mjmarkovits@gmail.com>.

Leaders of **Irish-Heritage People:** <irish@mail.rc.org>. Contact Sheila Fairon, Regional Reference Person for Northern Ireland, at <fairon@fastmail.fm>.

Leaders of **Jews:** <jewish@mail.rc.org>. Contact Cherie Brown, International Liberation Reference Person for Jews, at <nbiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:** <latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <garcialore51@gmail.com>.

Leaders of **Lawyers:** <lawyers@mail.rc.org>. Contact Marsha Hunter, International Liberation Reference Person for Lawyers, at <m-hunter@comcast.net>.

Leaders of **Men:** <men@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Leaders of **"Mental Health" Liberation:** <mental-health@mail.rc.org>. Contact Janet Foner, International Liberation Reference Person for "Mental Health" Liberation, at <jbfoner@verizon.net>.

Leaders of **Middle-Class People:** <middle-class@mail.rc.org>. Contact Seán Ruth, International Liberation Reference Person for Middle-Class People, at <seangruth@gmail.com>.

Leaders of **Muslim Liberation:** <group@mail.rc.org>. Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Native Americans:** <natives@mail.rc.org>. Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>. Contact Jo Saunders, International Liberation Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

Leaders of **Parents:** <parents@mail.rc.org>. Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>. Contact Barbara Boring at <blboring@rc.org>.

Leaders of **Raised-Poor People:** <raised-poor@mail.rc.org>. Contact Gwen Brown, International Liberation Reference Person for Raised-Poor People, at <gbbrown@udel.edu>.

Leaders of **South, Central, and West Asian-Heritage People:** <scw-asians@mail.rc.org>. Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Union Activists:** <unions@mail.rc.org>. Contact Joanie Parker, International Liberation Reference Person for Union Activists, at <Joanieparker7@gmail.com>.

**USA Political Issues:** <usa-issues@mail.rc.org>. Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Wide World Change:** <wwc@mail.rc.org>. Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Women:** <women@mail.rc.org>. Contact Diane Balsler, International Liberation Reference Person for Women, at <dibalsler@comcast.net>.

Leaders of **Working-Class People:** <working-class@mail.rc.org>. Contact Dan Nickerson, International Liberation Reference Person for Working-Class People, at <dnickerson122@comcast.net>.

Leaders of **Young Adults:** <young-adults@mail.rc.org>. Contact Emily Bloch, International Liberation Reference Person for Young Adults, at <bloch.emily@gmail.com>.

Leaders of **Young People:** <young@mail.rc.org>. Contact Mari Piggott, International Liberation Reference Person for Young People, at <marikathleenp@yahoo.ca>.

## **INFORMATION COORDINATORS**

### **FOR RCers IN PARTICULAR TRADES OR OCCUPATIONS OR SHARING PARTICULAR INTERESTS OR BACKGROUNDS**

Many large categories of RCers have an International Liberation Reference Person (ILRP) or an International Commonality Reference Person (ICRP). These ILRPs and ICRPs are listed in *Present Time*. Below is a listing of "Information Coordinators" of other particular groups of Co-Counselors. The "Information Coordinator" is an RCer who has agreed to keep an up-to-date list of RCers in her or his category, occasionally circulate an informal newsletter (compiled and distributed via e-mail—one copy to *Present Time* always, please), and help plan any special workshops, policy statements, or classes. The informal newsletter is circulated only to the people who make a written contribution to it.

If you belong in one of these categories that has an "Information Coordinator" already, please write to her or to him, giving your full name, address, e-mail address, and phone number and sharing yourself and your ideas.

If you would like to be an "Information Coordinator," please write to me and tell me why (and include your full name, address, e-mail address, and phone number). Feel free to suggest new categories. If you have someone else to suggest, I would like to hear that also.

*Tim Jackins*

### **TRADES OR OCCUPATIONS**

**BIRTH WORKERS (MIDWIVES, DOCTORS, NURSES, DOULAS, LACTATION CONSULTANTS, SOCIAL WORKERS, & OTHERS WHO WORK WITH FAMILIES DURING THE MONTHS BEFORE & AFTER BIRTH AS WELL AS DURING THE BIRTHS):**

**CATHERINE FISCHER**  
ANN ARBOR, MI USA  
Tel. +1-734-395-5244 e-mail: catherinedfischer@gmail.com

**CLERGYPERSONS:**

**BRIAN SMEATON**  
LETTERKENNY, COUNTY DONEGAL, IRELAND  
Tel. +353-74-91 37917 e-mail: smeatonbrian@gmail.com

**CONSTRUCTION WORKERS:**

**ELIZABETH SKIDMORE**  
ROXBURY, MA USA  
Tel. +1-617-780-6792 e-mail: eskidmore2@aol.com

**EDUCATIONAL ADMINISTRATORS:**

**DAN CORLEY**  
PROVIDENCE, RI USA  
Tel. +1-401-467-9709 e-mail: dcorley@communityprep.org

**ELECTED OFFICIALS, CURRENT AND FORMER:**

**RUTH ATKIN**  
PACIFIC TIME ZONE, USA  
Tel. +1-510-653-6003, +1-510-915-0167 e-mail: ratkin1@aol.com

**FUNDRAISERS:**

**ROEWEN WISHART**  
SILVERWATER, NSW AUSTRALIA  
Tel. +61 449 659 769 e-mail: roewen.wishart@gmail.com

**MANAGERS, ADMINISTRATORS, AND EXECUTIVES:**

**MIKE MARKOVITS**  
STAMFORD, CT USA Tel. +1-203-536-5413  
e-mail: mjmrkvt@aol.com, mjmarkovits@gmail.com

**OCCUPATIONAL THERAPISTS:**

**JAN FROELICH**  
FALMOUTH, ME USA  
Tel. +1-207-781-5793 e-mail: jfroehlich1@me.com

**PHYSICAL SCIENTISTS:**

**JEFFREY HINKLEY**  
YORKTOWN, VA USA  
Tel. +1-757-867-7909 e-mail: polymers1@aol.com

**PHYSICIANS:**

**STEVE BROMER**  
OAKLAND, CA USA  
Tel. +1-415-309-8912 e-mail: sbromer@mac.com

### **BACKGROUNDS AND AVOCATIONS**

**ADULT CHILDREN OF ALCOHOLICS:**

**WENDE WOOD**  
SEATTLE, WA USA  
Tel. +1-206-783-7253 e-mail: wendej.wood@gmail.com

**ARAB-HERITAGE PEOPLE:**

**BETSY NAJJAR**  
ALBUQUERQUE, NM USA  
Tel. +1-505-242-4646 e-mail: betsynajjar@gmail.com

**ASIAN-HERITAGE PEOPLE IN AUSTRALIA:**

**RIE SHIRAIISHI**  
ANNANDALE, NSW AUSTRALIA  
Tel. +61-2-9692-9628 e-mail: deanrie@ozemail.com.au

**BLACK "MENTAL HEALTH" LIBERATION ACTIVISTS**

**IN ENGLAND:**  
**JENNY MARTIN**  
BIRMINGHAM, ENGLAND  
Tel. +44 121 240 0998 e-mail: families52@hotmail.com

**BLIND AND VISUALLY IMPAIRED PEOPLE:**

**DAN SIMPSON**  
LANSDOWNE, PA USA  
Tel. +1-610-622-3212, +1-267-767-3689 (cell)  
e-mail: dansimpson@comcast.net

**BUILDERS OF RURAL/SMALL-TOWN RC:**

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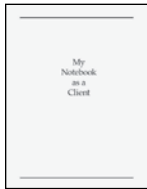
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| <b>TAKING CHARGE No. 1</b><br>(1 hour, 30 minutes) with Harvey Jackins<br><i>Key issues facing the RC Communities in the 1980s. Also, counseling with attention outside distress, and on ageism.</i>   |        | DVD 101 |
| <b>TAKING CHARGE No. 2</b><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 |
| <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 |
| <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 |
| <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 |
| <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 |
| <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 |
| <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 |

continued . . .



## DVDS

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| <p><b>THE HUMAN SIDE OF HUMAN BEINGS: AN INTRODUCTION TO RC</b><br/>(1 hour, 15 minutes) with Harvey Jackins<br/><i>An introduction to the theory and practice of RC.</i></p>   | DVD<br>204 | <p><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></p>   | DVD<br>216 |
| <p><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></p>          | DVD<br>205 | <p><b>BREAKING FREE FROM RACISM</b><br/>(1 hour, 40 minutes) with Harvey Jackins<br/><i>Methods for white people to discharge racism and reclaim their full humanity.</i></p>  | DVD<br>217 |
| <p><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></p> | DVD<br>206 | <p><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></p> | DVD<br>218 |
| <p><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></p>                   | DVD<br>207 | <p><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></p>  | DVD<br>219 |
| <p><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></p>                                       | DVD<br>208 | <p><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></p>                                    | DVD<br>220 |
| <p><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></p>                                  | DVD<br>209 | <p><b>MEN AGAINST SEXISM</b><br/>(1 hour, 35 minutes)<br/><i>Charlie Kreiner counsels a man and several women on sexism.</i></p>   | DVD<br>221 |
| <p><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></p>                    | DVD<br>210 | <p><b>BATTLING INTERNALIZED SEXISM</b><br/>(1 hour, 20 minutes) with Harvey Jackins<br/><i>A woman discharges on internalized sexism.</i></p>  | DVD<br>222 |
| <p><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></p>   | DVD<br>211 | <p><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></p>   | DVD<br>223 |
| <p><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></p>   | DVD<br>212 | <p><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></p>         | DVD<br>224 |
| <p><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></p>                                     | DVD<br>213 | <p><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></p>  | DVD<br>225 |
| <p><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></p>                         | DVD<br>214 | <p><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></p>   | DVD<br>226 |
| <p><b>FRONTIER COMMITMENTS</b><br/>(2 hours) with Harvey Jackins<br/><i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i></p>   | DVD<br>215 |  |            |

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|--|---|
| <p><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></p>  | <p><b>DVD<br/>227</b></p>                   |
| <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><b>DVD<br/>228</b></p>                   |
| <p><b>UNDERSTATEMENTS (AND MORE),<br/>IN SPANISH AND ENGLISH</b><br/>(2 hours) with Harvey Jackins<br/><i>Several demonstrations using Understatements.</i></p>  | <p><b>DVD<br/>229</b></p>                   |
| <p><b>THE ENDING OF RACISM</b> (1 hour, 33 minutes)<br/><i>Video interviews with twenty Co-Counselors representing African-heritage, Asian-heritage, Chicano/a, Indigenous, Latino/a, Mizrahi, Palestinian, and mixed-heritage people, showing the effects of racism on their lives and the effectiveness of RC in ending racism. A project of United to End Racism.</i></p> | <p><b>DVD<br/>230</b></p>                   |
| <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><b>DVD<br/>231</b></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><b>DVD<br/>232</b></p>                   |
| <p><b>REACHING NEW PEOPLE WITH<br/>OUR WORK TO END RACISM</b> (1 hour, 51 minutes)<br/><i>Ten- to fifteen-minute segments from ten of the United to End Racism workshops at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>  | <p><b>DVD<br/>233</b></p>                   |
| <p><b>WORKING FOR MEN’S LIBERATION</b><br/>(1 hour, 48 minutes) with Tim Jackins<br/><i>Men’s panels, two demonstrations, and several talks on applying RC theory to men’s liberation.</i></p>   | <p><b>DVD<br/>234</b></p>                   |
| <p><b>VIEWS OF RC 2005: TALKS FROM THE<br/>PRE-WORLD AND WORLD CONFERENCES</b><br/>(4 hours) with Tim Jackins<br/><i>Two-DVD set of talks, for \$30.</i></p>   | <p><b>DVD<br/>235</b></p>                   |
| <p><b>RC LEADERS, ON CLASS ISSUES</b><br/>(19 minutes) <i>Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.</i></p>  | <p><b>DVD<br/>236<br/>(RCTU<br/>13)</b></p> |
| <p><b>HARVEY JACKINS FOUNDATION SET 1</b><br/><i>A set of three DVDs of Harvey’s talks and demonstrations: DVD numbers 2, 8, and 9 (see descriptions under those numbers). \$25</i></p>  | <p><b>DVD<br/>SET 1</b></p>                 |

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| <p><b>HARVEY JACKINS FOUNDATION SET 2</b><br/><i>A set of three DVDs of Harvey’s talks and demonstrations: DVD numbers 204, 225, and 228 (see descriptions under those numbers). \$25</i></p>   | <p><b>DVD<br/>SET 2</b></p> |
| <p><b>A VIDEO INTRODUCTION<br/>TO THE WORK OF HARVEY JACKINS</b><br/><i>Eight excerpts from the large collection of videos of Harvey doing lectures and demonstrations, spanning the decades of RC.</i></p>   | <p><b>DVD<br/>237</b></p>   |
| <p><b>MOVING TOWARD LIBERATION</b><br/><i>Reports from the International Liberation Reference Persons and International Commonality Reference Persons in San Jose, California, USA, in September 2011. \$15</i></p>                                 | <p><b>DVD<br/>238</b></p>   |
| <p><b>NO LIMITS FOR WOMEN—PLUS 20</b><br/>(2 hours, 37 minutes)<br/><i>A 2-DVD set with excerpts from seven workshops led by No Limits for Women at the UN Commission on the Status of Women Beijing Plus 20 NGO Forum, in March 2015. \$25</i></p> | <p><b>DVD<br/>239</b></p>   |

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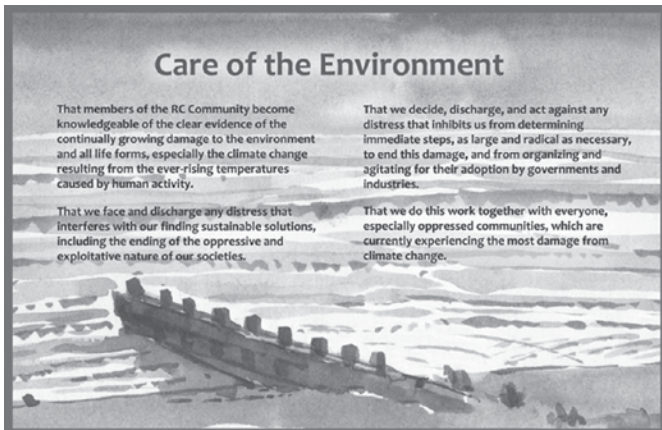
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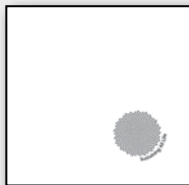
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# WORKSHOPS

- 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  |
|------------------------|---|---|--|--|
| January 10-13/19       | Honesdale, Pennsylvania, USA                  | ◇ "Jeanne D'Arc" assisted by "David Nijinsky" | "Aya Ansar" and "Jane Addams," <a href="mailto:aya.ansar.rc@gmail.com">aya.ansar.rc@gmail.com</a> and <a href="mailto:janeaddams2005@aol.com">janeaddams2005@aol.com</a> | LBTQ etc. Raised Female  |
| January 16-21/19       | northern California, USA                      | ◇ Tim Jackins                                 | Dvora Slavin. Tel. +1-206-399-8944. <a href="mailto:dvoraslavin@gmail.com">dvoraslavin@gmail.com</a>   | Reference Persons, for West Coast USA & Canada   |
| January 25-27/19       | near Houston, Texas, USA                      | ◇ Cherie Brown assisted by Maria Limon        | Andrea Blum. <a href="mailto:andreablum22@gmail.com">andreablum22@gmail.com</a>  | Jewish Liberation & Allies, for Southwest USA  |
| January 25-27/19       | near Asheville, North Carolina, USA           | ● Cornelia Cho                                | Sandra Jackson. Tel. +1-404-216-9444. <a href="mailto:sandrarij21@gmail.com">sandrarij21@gmail.com</a>   | People of the Global Majority Eliminating Racism, for Southeastern USA                                 |
| January 25-27/19       | Asheville, North Carolina, USA                | ◇ Dvora Slavin                                | Nina Vinson. Tel. +1-828-216-5492. <a href="mailto:nbvinson@msn.com">nbvinson@msn.com</a>  | Eliminating White Racism   |
| February 8-10/19       | Newton, Massachusetts, USA (suburb of Boston) | ◇ Marcie Rendon                               | Kara Nye. Tel. +1-802-922-5579. <a href="mailto:kara.nye7@gmail.com">kara.nye7@gmail.com</a>   | Native Liberation, for Eastern North America   |
| February 15-17/19      | Newton, Massachusetts, USA                    | ◇ Barbara Love & Diane Balsler                | Eunice Torres. Tel. +1-413-695-8667. <a href="mailto:eunicejwrtorres@gmail.com">eunicejwrtorres@gmail.com</a>  | Black Women  |
| February 15-17/19      | Albuquerque, New Mexico, USA                  | ◇ Teresa Enrico                               | Sparky Griego. <a href="mailto:sgriego@rocketmail.com">sgriego@rocketmail.com</a>  | Early Sexual Memories, for Southwest USA   |
| February 22-24/19      | Bay Area, California, USA                     | ◇ Dvora Slavin                                | Dave Cook. Tel. +206-725-6886. <a href="mailto:41cdcook@gmail.com">41cdcook@gmail.com</a>  | Working-Class Jews, for West Coast & Southwest USA & British Columbia, Canada                          |
| February 26-March 3/19 | near Boston, Massachusetts, USA               | ● "Jeanne D'Arc" assisted by "David Nijinsky" | "The Bird," <a href="mailto:RCthebird@gmail.com">RCthebird@gmail.com</a>   | International LGBTQ 35 & Under Leaders   |
| March 1-3/19           | Hancock, New Hampshire, USA                   | ◇ Beth Edmonds                                | Barb Delzio. <a href="mailto:barbdelzio@gmail.com">barbdelzio@gmail.com</a>  | Women  |
| March 1-3/19           | East Coast USA, location to be announced      | ◇ Gwen Brown & Rudy Nickens                   | Gary Hollander. Tel. +1-414-350-7263. <a href="mailto:garyhollander@wi.rr.com">garyhollander@wi.rr.com</a>   | Raised-Poor Men, for East Coast North America  |
| March 14-17/19         | Warsaw, Poland                                | ◇ Diane Balsler                               | Susanne Langer. Tel. +45 24647311. <a href="mailto:susannelanger44@gmail.com">susannelanger44@gmail.com</a>  | Contemporary Women's Issues, for non-native English speaking Europe & Israel                           |
| March 14-17/19         | Boston, Massachusetts, USA                    | ◇ Tim Jackins                                 | Beth Edmonds. <a href="mailto:bethedmonds@gmail.com">bethedmonds@gmail.com</a>   | RRPs (Regional Reference Persons), for Eastern & Central North America, Southern U.S., & the Caribbean |
| March 15-17/19         | Chicago, Illinois, USA                        | ◇ Emily Feinstein                             | Ginger Krebs. <a href="mailto:krebsginger@gmail.com">krebsginger@gmail.com</a>   | Artists, for Midwest USA   |
| March 15-17/19         | Freeport, Maine, USA                          | ✕ Dan Nickerson                               | Jeannine Giguere-Gagnon. Tel. +1-401-439-1673. <a href="mailto:jgigueregagnon@gmail.com">jgigueregagnon@gmail.com</a>  | Direct Production Workers  |
| March 28-31/19         | Seattle, Washington, USA                      | ◇ Joan Karp                                   | Mary Ruth Gross. Tel. +1-510-333-3347. <a href="mailto:maryruthgross@gmail.com">maryruthgross@gmail.com</a>  | International—Leading Early Sexual Memories Work   |
| March 29-31/19         | Auburn, Massachusetts, USA                    | ◇ Ellie Putnam                                | Jerry Yoder. <a href="mailto:jerryyoder@mac.com">jerryyoder@mac.com</a>  | Older Women, for East Coast North America  |
| April 5-7/19           | Prindle Pond, Massachusetts, USA              | ◇ Cheng Imm Tan                               | Maya Rege-Colt. <a href="mailto:MayaRC@comcast.net">MayaRC@comcast.net</a>   | Immigrants of the Global Majority  |
| April 5-7/19           | Warwick, New York, USA                        | ◇ Diane Balsler                               | Pat Hennessy. Tel. +1-908-963-7327. <a href="mailto:hennessypat42@gmail.com">hennessypat42@gmail.com</a>   | Women's Liberation, for New Jersey, Central/Western New York State, & North Central Pennsylvania, USA  |
| April 12-14/19         | Newton, Massachusetts, USA                    | ◇ Jo Saunders                                 | Nazish Riaz. Tel. +1-781-888-8171. <a href="mailto:nazishr@gmail.com">nazishr@gmail.com</a>  | War, Genocide, & the Ongoing Class   |
| April 26-28/19         | East Coast, North America                     | ◇ Beth Edmonds                                | Kathryn Gardner. Tel. +1-207-890-7823. <a href="mailto:kathryngardner13@gmail.com">kathryngardner13@gmail.com</a>  | White Protestant Women, for East Coast North America   |
| May 2-5/19             | Location to be announced                      | ◇ Barbara Love & Tim Jackins                  | Eunice Torres. Tel. +1-413-695-8667. <a href="mailto:eunicejwrtorres@gmail.com">eunicejwrtorres@gmail.com</a>  | Wygellian Leaders. BLCD  |
| May 10-12/19           | near Boston, Massachusetts, USA               | ◇ Joanie Parker                               | John Braxton. <a href="mailto:jwbraxton@gmail.com">jwbraxton@gmail.com</a>   | Union Activists & Social Justice Activists   |
| May 17-19/19           | Southern USA                                  | ◇ Cherie Brown & Dorann Van Heeswijk          | Lee Pratt & Itamar. <a href="mailto:itamarlee@gmail.com">itamarlee@gmail.com</a>   | Jewish Liberation & Allies to Jews, for South USA  |
| May 17-19/19           | Netherlands                                   | ◇ Jenny Szama                                 | Manjke Wilmans. <a href="mailto:manjekewilmans@hetnet.nl">manjekewilmans@hetnet.nl</a>   | Allies to Young People, for Continental Europe   |
| May 17-19/19           | near Boston, Massachusetts, USA               | ◇ Marya Axner                                 | Tresa Elguera. Tel. +1-347-675-3040. <a href="mailto:tresatres@gmail.com">tresatres@gmail.com</a>  | Parents who lead parents outside of RC   |
| May 23-27/19           | Los Angeles, California, USA                  | ● Julian Weissglass                           | Eileen Nemzer. Tel. +1-647-554-3618. <a href="mailto:nemzer@gmail.com">nemzer@gmail.com</a>  | International Eliminating Nuclear Weapons  |

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## WORKSHOPS

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| DATE                          | PLACE & ACCESSIBILITY CODE                  | LEADER(S)                       | ORGANIZER  | DESCRIPTION   |
|-------------------------------|---|---------------------------------|--|---|
| May 31-<br>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                   | near Boston, Massachusetts, USA             | ◊ Barbara Boring                | Sarah Harre, sarah.harre@gmail.com   | People with Native American Heritage Raised White   |
| June 7-9/19                   | Santa Cruz, California, USA                 | ◊ Diane Shisk                   | Nancy Faulstich, nancy367@gmail.com  | Care of the Environment, for West Coast USA & Canada  |
| June 14-16/19                 | Oakland, California, USA                    | ◊ Ayana Morse                   | Sparky Griego, sgriego@rocketmail.com  | People of the Global Majority ARPs  |
| June 14-16/19                 | Philadelphia, Pennsylvania, USA             | ◊ Teresa Enrico & Diane Balsler | Hao-Li Tai Loh, Tel. +1610-867-4561, tai_loh@msn.com                             | Women & the Environment, for East Coast Women Leaders & some invited Environmental leaders outside of the East Coast of North America |
| June 21-24/19                 | Kenmore, Washington, USA (north of Seattle) | ◊ Tim Jackins                   | Jean Hamilton, rcjean1@gmail.com   | ILRPs & ICRPs   |
| June 27-30/19                 | Kenmore, Washington, USA (north of Seattle) | ◊ Tim Jackins                   | Dvora Slavin, Tel. +1-206-399-8944, dvoraslavin@gmail.com                        | RRPs, for West Coast North America, Latin America, Australia, & East Asia   |
| July 11-14/19                 | Melbourne, Victoria, Australia              | ◊ Diane Balsler                 | Louisa Flander, louisa@netspace.net.au   | Contemporary Women's Issues, for Australia, New Zealand, East Asia, & South Asia  |
| July 18-21/19                 | East Coast North America                    | ◊ Cliff Jones                   |  | BLCD, for East Coast North America  |
| July 18-21/19                 | West Coast North America                    | ◊ Fela Barclift                 | Chris Hughbanks, Tel. +1-734-834-5283, christopher.banks@gmail.com               | BLCD, for West Coast North America  |
| July 18-21/19                 | Midwest/South North America                 | ◊ Olivia Vincenti               | LG Shanklin-Flowers, Tel. +1-414-933-0465, lginreachrc@aol.com                   | BLCD, for Midwest/South North America   |
| July 26-28/19                 | Minneapolis, Minnesota, USA                 | ◊ Janet Foner                   | Amy Zier, zieramy@yahoo.com  | "Mental Health" Liberation for Everyone   |
| July 26-30/19                 | Bryn Mawr, Pennsylvania, USA                | ◊ Russ Vernon-Jones             | Marcy Morgan, marcymorgan48@gmail.com  | Educational Change  |
| August 9-11/19                | Holte, Denmark (near Copenhagen)            | ✱ Marya Axner                   | Trine Maribo Carstensen, Tel. +45 61 60 79 86, trinemc@msn.com                   | Parents, for Continental Europe & Israel  |
| August 9-11/19                | Los Angeles, California, USA                | ● Victor Nicassio               | Pamela Shepard Garcia, Tel. +1-562-308-8588, pluisa@mac.com                      | Working-Class Liberation, for Southern California, USA  |
| August 23-25/19               | Basque Country                              | ◊ Marcie Rendon                 | Kontxi Zezeaga, k.zezeaga@gmail.com  | Indigenous Europeans, for Europe  |
| September 6-8/19              | near St. Louis, Missouri, USA               | ● Alysia Tate                   | Russell Vanecek, Tel. +1-314-249-0589, redvan71@gmail.com                        | ARPs, for Midwest & South, USA  |
| September 13-15/19            | in or near Washington, DC, USA              | ◊ Cherie Brown                  | Jim Driscoll, jimwdriscoll@yahoo.com   | International—Taking RC Out into the Wide World & Wide-World Organizations  |
| September 13-16/19            | Netherlands                                 | ◊ Tim Jackins                   | Annie Hoekstra, annie.hoekstra@planet.nl   | RRPs, for Europe, South/Central/West Asia, & Africa   |
| September 19-22/19            | Oisterwijk, The Netherlands                 | ● Tim Jackins                   | Monnie Paashuis, monniepasshuis@gmail.com  | Teachers & Leaders, for Fryslân & The Netherlands   |
| September 20-22/19            | Kenmore, Washington, USA (near Seattle)     | ◊ Ellie Putnam                  | Rachel Noble, Tel. +1-971-212-5768, rocnoble@msn.com                             | Older Women, for West Coast USA/Canada  |
| September 20-22/19            | Louisiana, USA                              | ◊ Emily Feinstein               | Dawn Graham, dgandcm@sbcglobal.net   | Reclaiming Creativity & Artist Liberation, for South Central USA  |
| September 20-22/19            | near Baltimore, Maryland, USA               | ◊ Marion Ouphouet               | Nikki Stewart, LWFA2019@gmail.com  | Large Women, for North America  |
| September 20-22/19            | near Baltimore, Maryland, USA               | ◊ Teresa Enrico                 | Sonal Sheth, LWFA2019@gmail.com  | Female Allies to Large Women, for North America   |
| October 3-6/19                | Caribbean                                   | ◊ Barbara Love                  | Chantal Esdelle, Tel. +1-868-620-4616, chantal.esdelle@gmail.com                 | BLCD, for the Caribbean   |
| October 18-21/19              | Location to be announced                    | ◊ Alysia Tate                   | Jenny Martin, families52@hotmail.com   | BLCD, for Europe  |
| October 23-28/19              | near Philadelphia, Pennsylvania, USA        | ◊ Janet Foner & Tim Jackins     | Anne Piche, Tel. +1-603-209-2615, annepiche@gmail.com                            | "Mental Health" Liberation Leaders' Conference (invited leaders' pre-conference 10/22-23)   |
| November 7-10/19              | East Coast USA                              | ◊ Billy Yalowitz                | Dan Alter, dialter@sbcglobal.net   | Jewish Men  |
| November 8-10/19              | Albuquerque, New Mexico, USA                | ◊ Diane Shisk                   | Sparky Griego, sgriego@rocketmail.com  | Teachers & Leaders, for Southwest USA   |
| November 22-24/19             | near Boston, Massachusetts, USA             | ● Jenny Sazama                  | Andy Vernon-Jones, Tel. +1-413-335-9909, avernonjones@gmail.com                  | Allies to Young People, for East Coast North America & Caribbean  |
| November 28-<br>December 1/19 | Cheshunt, Herts, England                    | ◊ Diane Balsler                 | Dorann Van Heeswijk, Tel. +44 207 622 6493, +44 7950 814 562, vhdorann@gmail.com | Contemporary Women's Issues, for Ireland & United Kingdom   |
| January 10-12/20              | near Philadelphia, Pennsylvania, USA        | ◊ Jo Saunders                   | Blair Hyatt, Tel. +1-717-645-0155, blair@headstart.org                           | Owning-Class Men  |
| January 31-<br>February 2/20  | Becket, Massachusetts, USA                  | ◊ Joan Karp                     | Russ Vernon-Jones, russvj@gmail.com  | Death & Dying, Life & Living, for Eastern Canada, rural New England, & eastern Upstate New York, USA                                  |
| February 7-9/20               | Northern California, USA                    | ◊ Maria Franco & Diane Shisk    | Sparky Griego, sgriego@rocketmail.com  | International—Chicanas & Mexicanas & Their Female Allies  |
| February 13-16/20             | near San Francisco, California, USA         | ◊ Tim Jackins                   | Steve Thompson, stevedt@comcast.net  | Men's Leaders, for West Coast of North America & Mexico   |
| February 14-17/20             | Location to be announced                    | ◊ Dvora Slavin                  | Randy Karr, Tel. +1-917-670-6486, randy0702@msn.com                              | Working-Class Jews, for East Coast North America  |
| March 5-8/20                  | Kagerup, Denmark (near Copenhagen)          | ● Diane Balsler                 | Trine Maribo Carstensen, Tel. +45 - 61 60 79 86, trinemc@msn.com                 | Women's Liberation, for Denmark, Norway, Sweden, Poland, Germany & Switzerland  |
| March 13-15/20                | West Coast USA                              | ◊ Cherie Brown                  | Michael Saxe-Taller, miketaller@yahoo.com  | Jewish Leaders, for West Coast North America  |



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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.reevaluationcounseling.org](http://www.reevaluationcounseling.org)>.



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