



In the work on the environment, we need to focus more on class, and on race and class together. Racism has been used to install, perpetuate, and distract us from classism, and we need to understand and challenge that.

Tim Jackins

Thanks to all who contributed to this April issue of *Present Time*. There's a lot of important thinking and experience-sharing here—much of it about using RC to move toward effective action out in the world.

For the July issue, we'll need articles and poems by Monday, May 15, and changes to the lists in the back pages by Monday, May 22.



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Lisa Kauffman, editor

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Building Unity Now: Standing for Humans and Opposing All Oppressions

We are three International Liberation Reference People who want to emphasize our commitment to the following: liberation from all distress, opportunity for all, and communities characterized by justice.

We have come together to express our commitment to unity and to take (and encourage everyone to take) a public stand against *any* forces that try to manipulate and divide us.

A HISTORICAL MOMENT

We want to acknowledge the significance, and danger, of this historical moment. In the past, during similar moments, great harm and human suffering resulted because people failed to turn toward unification and liberation.

As RCers, we have an opportunity to play a significant role at this crucial time—we can help to shape and reframe human history.

Late-stage monopoly capitalism is collapsing and desperate. More and more of the world's resources are being put into the hands of a few, while the working class is being distracted and divided.

Fascism is rising around the globe. The following are being manipulated to that end: racism, Islamophobia, sexism, homophobia, anti-Semitism, xenophobia, fear of disabled people, linguicism (fear of people who speak non-Western-European languages), nativism, nationalism, and more.

Fear is being used to mobilize people. Those in power are encouraging and widely using violence, including pursuing wars for the purpose of profit. All of this is happening in the context of unprecedented destruction of the environment.

In Re-evaluation Counseling, we recognize the following:

- It is not enough to privately oppose these developments. It is important for us to speak up and take action publicly—and discharge, so we can do that.

- Systems of oppression have always used the divide-and-conquer strategy to maintain their power. We must be united to turn this historical tide. We cannot fight among ourselves in our own constituencies, or against other constituencies.



LYNDALL KATZ

- We need to create the conditions that will allow us to speak with the voice of a united people.

PROPOSED ACTIONS

We encourage us all to do the following:

- Organize and sponsor “think and listen” sessions in our communities, and train people to listen

- Use every opportunity to speak up—in our homes, our workplaces, our social places, the political sphere, and more—about the goodness of all people and the unity among our peoples

- Find and create opportunities to oppose division and separation

- Find and create opportunities to meet separately in caucus groups and then together across identity groups (there is no contradiction between being for our own people and at the same time being for each other's people)

continued . . .

WIDE WORLD CHANGING

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We can discharge on the following:

- feelings of discouragement, despair, and hopelessness
- fears of speaking up
- fears of listening to viewpoints with which we disagree
- difficulties in being fully for our own people and fully for other people
- all that would keep us from building broad-based communities (we tend to limit the kinds of people we get close to and with whom we build our communities; we still often feel small and vulnerable, but we are not any longer; we *can* listen to all points of view)
- early memories of Jews and Muslims
- our religious backgrounds (each of us has a religious—or non-religious or anti-religious—background, and we need to discharge on it to be able to see beyond its boundaries)

- where we are still vulnerable to being confused about each other's peoples

- where we made a decision to “go it alone,” to be separate; feelings about being divided

- courage and integrity

In the coming period, we each need to choose a perspective consistent with the upward trend—a perspective of hope, courage, and connection.

In full unity,

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

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

Cherie Brown
International Liberation Reference Person for Jews
Silver Spring, Maryland, USA



TIM JACKINS

Climate Change and RC

A dialogue between Diane Shisk and Tim Jackins

*Diane Shisk*¹: I'm trying to think about what else we can do to engage more Co-Counselors on the issue of climate change. Everywhere I lead on the topic, when I give a picture of the actual state of things, many RCers are shocked that we are in such a bad situation. People think it is much less serious than it already is and that we have a lot more time to figure out what to do than I think we actually have.

The mainstream media does not often present an accurate picture of the situation, but accurate information is easily available from many reputable sources. And in RC, we have had a goal on the environment since 2001 and quite a strong goal (calling for people to become aware of the actual situation) since 2013. Still, many RCers seem to not be aware of the situation, and most are not involved in working on it, either inside or outside of RC. I'm assuming that is because looking at it restimulates heavy distress, and they are not able to discharge it effectively. What do you think we can do to improve people's awareness of and engagement on this issue?

*Tim Jackins*²: We're numb about the ongoing destruction of the environment. Like with the beginning of our work as white people on racism, we're detached because of the heaviness of our distress. It's like working on our early hurts. When we start out, we make efforts with the best of intentions but numbly; we are not fully aware of the distresses that keep us from working on the hurts in an alive way and doing it as part of our lives.

To change this, we can show other people and ourselves the distresses

¹ Diane Shisk is the Alternate International Reference Person for the RC Communities.

² Tim Jackins is the International Reference Person for the RC Communities.



BRYN MAWR, PENNSYLVANIA, USA • CARLY FRINTNER

that keep the destruction of the environment feeling remote. We can go back after [go back and feel] the heartbreak and the feelings of total defeat, as we challenge their hold on our minds in the present.

Diane: For the last sixteen years, it's been our goal to discharge on the environment. We have a core of people who are engaged and doing a lot of great things. And more people are more aware. But what can we do differently to get more people taking up the issue in sessions and taking some action in the world? It seems that until people are engaged with it in the world, the issue doesn't stay in their mind enough for them to remember to keep working on it.

Tim: People have to have a full picture of the struggle we are up against. Otherwise it seems hopeless. It's not that we have to have answers, but we do need to lay out what we are going to do to find answers. That includes realizing the magnitude of what needs to be done: we'll have to find solutions that haven't existed before and organize and take action in ways that people have never done before, across the world. To do that we'll have to use what has been learned from attempts to change society in the past but also fashion something new that fits this new and very different challenge.

Diane: I think we know some of the things we need to do. We need to get people talking about climate change and listening to others about it; joining with others in working on it; reclaiming their voices and standing up against irrational policies and putting forth a program of what is to be done. And I know that we have to do things we don't know how to do, and that we don't even know yet much of what has to be done. How do we think about that?

Tim: We can lay out what we are going to do to find answers. We can set up small groups of us that make efforts in that direction. Initially we need to get together to face and discharge on where our minds stop. Then we need to figure out what has to happen to change this course we are on.

Diane: Do you mean figure out new strategies for action and what specific steps are needed to end emissions?

Tim: There is a tendency to want to wait until we know a foolproof [infallible] way to go forward. We need to be able to put out our thinking

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WIDE WORLD CHANGING

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as far as it has gone, share the steps we have figured out so far.

We can figure out the conditions that are needed for change, take steps in that direction, and figure out what stands in our way. What would it take to stop the irrational processes in our society that lead to climate change? Enough of us have to say no to them. But how do we say no? What are the effective ways to say no? There is also the need to write a clear enough policy and program that is understood to be in everyone's interest.

Diane: Wytyske Visser [the International Commonality Reference Person for the Care of the Environment] has started working with a team on a draft policy she hopes to have done by the World Conference. It seems to me that another thing we need to do is help people understand the connection between their liberation work and the work on climate change. We also need to be sure that in our work on climate change, we always remember that ending oppression, especially classism and racism, is a central part of the work.

Tim: Our work in the Community on climate change has to be steady. How large it should be is a question. It can't become the center of the Community or it is too confusing for people. The center of the Community has to be the recovery of the

discharge process, not the application of it to any one thing. Nothing can take precedence over the one-point program.

People can and will make care of the environment a part of their lives. It is still held separate from many of our lives. Once it is a part of our lives, it will stay in our minds. That probably will have a bigger effect than our taking action.

Diane: But action is needed now, and it would be good to have more RCers involved. It would be good both for us as RCers and for the climate movement. What would move people to more involvement?

Tim: It needs to contradict our distresses—feelings of helplessness, insignificance, isolation, ignorance, stupidity—and our having made previous efforts that failed or were unappreciated and our not having discharged enough on that. Our message has to include contradictions to these things or people can't hear what we are saying.

We have to communicate our belief that human minds can resolve to do big things in spite of anything—distresses, current conditions, lack of ability to see allies. Nothing has to stop us, including the lack of contradiction. Someone demonstrating this is very powerful.

Diane: I could do that, but I am too grim. I have to be happy about playing such a significant role and hopeful about triumph at the end, and I'm not.

Tim: Until we can get a set of people who are sure we can win, and show that, it's really hard to get people moving.

Diane: What does triumph look like?

Tim: Triumph is stopping climate change in time so that humanity and the world can recover and regain a non-destructive path.

Diane: Any other thoughts right now?

Tim: In the work on the environment, we need to focus more on class, and on race and class together. There is a way that racism has been used to install, perpetuate, and distract us from classism, and we need to understand and challenge that.

Note: Our current thinking about climate change is summarized in the article "Why We Prioritize Addressing Climate Change," on the RC website at <www.rc.org/publication/environment/climate/priority>. —Tim and Diane

You Have to Love Each Other

The only relationships strong enough to carry us through the strains of wide world changing are close personal friendships; if you're not too embarrassed, call it love. You have to love each other.

Harvey Jackins*

From page 26 of *Logical Thinking about a Future Society*

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



KAS, TURKEY • LANCE CABLK

Our Care-of-the-Environment Goal in First-Person Singular

I have adapted the RC care-of-the-environment goal to first-person singular—to make it my own and for discharge. I have also broken it into separate lines, which I find easier to use in sessions. The bold letters help me notice and emphasize my personal responsibility.

My Care of the Environment Goal

I will (or I commit to) work to become fully aware of the rapid and unceasing destruction of the living environment of the Earth.

I will discharge on any distress that inhibits **my** becoming fully aware of this situation.

I will take all necessary actions to restore and preserve our environment.

Distresses have driven **me** to use oppression against other people and to go along with destructive policies against all of the world.

A full solution will require **me** to end the divisions between people and therefore commit to ending all oppressions.

The restoration and preservation of the environment must take precedence over **my** having material advantage over others.

I can (and I will) recover from any distress that drives **me** to destroy the environment in **my** attempt to escape from never-ending feelings of needing more resource.

I invite you to try using it in sessions.

A. Laurel Green

Rockingham, Vermont, USA

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



BARACOA, CUBA • ELENA MOSES

Interviewing People about Their Connection to the Land

I'm proposing a project to a climate justice organization that would include interviewing people here in the Pajaro Valley (California, USA) about where they were born, their connection to that place, and where their families came from originally. We could also ask what has happened to the land over their lifetime and over past generations.

The project could engage a lot of people in thinking about the environment and help reestablish connection and caring. People from different groups could do the interviewing and editing, and we could host commu-

nity presentations afterward. It would be a great project to show past funders and potential donors.

What questions have you used to draw out stories about people's connection to place, how connections have been broken, and how the environment has been damaged? Thank you for any ideas!



Nancy Faulstich

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

A Report from Kenya

Seven years ago I started working with a small group of elders in the central part of Kenya. I had noticed the isolation and loneliness of a woman who had lost her husband and then a son several years later. As a result of meeting with her and listening to her, I started the group of elders, which has come together once a month. (You can never predict the turn of events for anything you start!) Many of the people are in their late seventies or early eighties. One person is a hundred and seven years old and recently lost a brother who was a hundred and four. We've taken turns talking about our lives—our struggles and challenges and how we have come to be where we are today.

When we meet, we first share what is new and good and what is going on [happening] in our lives. Then we discuss different topics, chosen by the group. Initially people interrupted each other. Gradually, with basic information about taking turns, they found that by being listened to they felt supported, encouraged, and appreciated.

VIOLENCE AGAINST WOMEN

This is a mixed group of males and females. At first violence against women did not seem like a big deal to the women (or to the men). They felt like it was a way of life; they were used to certain customs. An example is marriage. When a male wishes to marry a female, it can happen that she will be captured while fetching water or bringing firewood from the forest. A group of men will carry her away, screaming.

Each person in the group had a chance to talk about this. Initially it was entertaining, something to laugh about, and of course the men trivialized it. It took several meetings before people started to reconnect with their feelings. Eventually there was a remarkable amount of discharging. Everyone began



JEEYEUN LEE

to notice the pain the women had gone through. They could see the cruelty a woman would be exposed to if she decided not to be married to a particular man and attempted to run back home. The father, who did not wish to return the dowry, would force her to go back. Then the husband would punish her, often beating her. Under a system of polygamy, the other co-wives would often treat her like a child who needed to be disciplined and taught marriage skills.

APPRECIATING ELDERS

When I was growing up, my grandmother was like a thread weaving a garment together. She taught us about things our parents could not discuss, especially things related to sex. She was the one who often corrected our behavior. She would warn us against behaviors that could lead to failure in the future. She was a storyteller and told stories about moral values to help us shape our future. My grandfather was an environmentalist and came to our school to talk about conservation.

Elders were important in our lives. Only recently have I realized how elders are being pushed out and disre-

spected. Their existence is disregarded, and in general they are given little attention. They often feel that they have no value to anyone and don't know anything. All this has become clearer as I've listened to this group of women and men.

Two years ago I started a group for boys and girls ages thirteen to twenty-one. At one point they met together with the elders to build relationships, gain respect and appreciation for each other, and understand each other's worlds. Many of the young people are from an urban area, while the elders live in a rural area. Often these young people have no connection with a grandmother or grandfather, so sitting close to an elder, holding hands, interacting, and healing by telling life stories were helpful. The young people had an opportunity to appreciate the elder man or woman sitting with them, someone with no or few teeth, and understand that he or she was a normal, feeling human being. And the elders had an opportunity to not look down upon youth as unintelligent.

KENYAN DETENTION CAMPS

I went to Poland for the RC Healing from War Workshop. I could see similarities between the cruelty of the European concentration camps and that of the detention camps here in Kenya [brutal detention camps set up by the British colonizers during the 1952 to 1960 Mau Mau uprising]. I gained courage to find out more about what had happened during the time of the Mau Mau movement and about the extreme cruelty of the detention camps.

Not much has been written by our people about the experience of the detention camps. The stories about this period have been told by the Europeans, who were victimizing our people. The books and movies about it often show the Europeans as heroes and the

continued . . .

WIDE WORLD CHANGING

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Africans as evil, backward people. Not much has been said about the fact that our people were trying to regain their land—land that had been taken by force. In the meetings with the elders we have discussed at length issues related to the war on the Mau Mau. I can't remember a meeting in which this topic has not been brought up.

Group members who suffered in these camps have held their feelings inside for a long time. They took an oath to never talk about what happened. It has been quite a journey for them to find their way to discharging and to understanding the importance of discharge.

CARE OF THE ENVIRONMENT

In early January, a group of people met to talk about the environment. Our country is going through a major drought. Even communities that have never required food relief are asking for it because there is nothing to eat, nothing for their animals, and no water. The land is dusty and dry, and people are dying because of hunger.

The people in the group were knowledgeable about caring for the environment. They talked about how every tree that is cut needs to be replaced with another tree. Also, you should never start with a good house. After acquir-

ing a piece of land, you first make a mud house with a thatched roof and very small windows. You make it from small pieces of wood that you collect and mud made out of soil. You plant trees and start growing crops and having animals. When your trees are big enough, you can use them to build a house with stronger poles. As you earn money from production, you can buy iron sheeting for the roof, which can then be used to harvest water, making it possible to grow more crops.

So you don't start by cutting the trees and clearing the forest. You start by conserving what you have and investing in useful products from the environment, like trees. Trees also bring rain.

You also recycle. You feed your cow, and the cow gives you manure and milk. You use cow manure on your crops, and when you harvest the crops, you feed the scrubs to your animals. Your animals give you more manure, and so on. This is a very organic way of eating.

When you harvest your maize or potatoes, you save seed from that crop and store it for the next planting. I was shown some maize planted from seeds that had been saved for forty years.

Another thing is to store food without using chemicals. For example, there is an insect that eats beans and dried corn, but if you put ash on the beans and corn, the insect will not attack them.

World leaders have been meeting to address and reduce greenhouse gas emissions—in Paris, France; and in Marrakech, Morocco. Our group members asked, "Why go that far? Why not meet with us? We have many years of experience. We have a lot of knowledge."

*Wanjiku Kironyo
Regional Reference Person for
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Nairobi, Kenya*



TIM JACKINS

No Limits for Women, on the Day Women Shook the World

On Saturday, January 21, we women shook the world. It is wonderful to read the reflections on the amazing, breathtaking marches that were held in the United States and countries throughout the world. I appreciate how well we did as RCers. Please keep the reports coming. Below is some of what we did at the Washington, D.C. (USA), march:

- More than a hundred of us came together as a No Limits for Women project representing states and regions throughout the United States. A solid core of us stayed together for almost the entire day. Others joined us for part of the day. Some of the many RCers who were participating in the march with other groups also came to visit us.

- We were one of the largest identifiable groups in the march. Women and some men came up to us to comment about our size and wanted to find ways to join us.

- Each of us contributed to the group as a whole and cooperated in making us an effective team. For instance, Marcy Morgan brought beautiful No Limits for Women placards made by an artist in Philadelphia (Pennsylvania, USA). Alana Eichner got us all No Limits for Women sashes that were red with beautiful white letters. Many non-RCers came over and wanted one. I believe we could have brought thousands and sold them. Imagine a march with a half million people wearing No Limits for Women sashes!

- We had a good number of young people. They supported each other to stay central to the larger group and were a presence.

- The women targeted by racism and the young people stayed up front, carrying our banner, directing our movements, and often leading our chants. (Throughout the larger march, the issues of sexism and racism were connected more than I had ever experienced.)

- A number of RC men marched with us and backed the women and the project as a whole. They were led by Chuck Esser, assisted by Russ Vernon-Jones.

- A few friends and relatives of RCers also joined us and learned about listening projects and mini-sessions. Several of them wore our sashes and held our signs. (A few of them made their own signs, staying with our themes.)

- A leadership team—Alana Eichner, Tokumbo Bodunde, Malana Rogers-Bursen, Chuck Esser, and I—thought together and made sure things were moving well.

- At one point, during the speeches, we did not all stay together. Everyone had a few buddies, and we tracked each other as well as possible. One group of us could not hear the speeches at all. Led by Caryn Davis, they chanted and did listening projects.

- Our signs, banners (with *our* slogans), and chants were our most effective forms of communication. A lot of people followed us and joined in our chants. The one on sexism really caught on. (The larger women's movement has struggled to recognize sexism as key and to keep making the battle against it central.)

- We had something like a one-day RC workshop in the midst of the march. We met at the beginning of the day and marched together until the speeches. Then we met again to reinforce our consensus of staying together to the very end. We said, "Whatever we do, we do it together." Finally, we had a closing circle and shared our highlights and what had gone well.

- We loved being with each other and meeting other people and became more and more enthusiastic as the day went on. We felt proud of ourselves and the work we have done in RC and could see our potential for this period of time.

There is much more to say, but I wanted you all to have some picture of what the RC group in Washington, D.C., did on the day women shook the world.

Diane Balseer
International Liberation
Reference Person for Women
Jamaica Plain, Massachusetts, USA
Reprinted from the e-mail discussion
list for RC Community members

Sexism Has Got to Go!

I am so, so thrilled about yesterday's Women's March in Washington, D.C. (USA)! I got to march with the No Limits for Women delegation. [No Limits for Women is a project of the RC Communities in which groups of Co-Counselors go to non-RC events and share what we've learned in RC about ending sexism and male domination.]

One of the most important things we did was to use the words "sexism," "women," and "girls" in our chants. At this moment, when the word "sexism" struggles to exist in mainstream spaces, progressive and otherwise, it was so excellent to march with a multi-racial, multi-age group of about fifty RC women and men, delightfully shouting, "Hey, hey, ho, ho, sexism has got to go." And, "What do we want? No limits for girls/women! When do we want it? Now!" I think it was good that we looked like we were having fun taking the position that girls, women, and our liberation are primary. We were a very attractive group.

I have been discharging since I got home on the contradiction of knowing that millions of people globally took a public stand. Given the confusion and restimulation surrounding Trump's election and now presidency, it felt so important to start with the perspective, the reality perspective, that as sisters, with allies, we can challenge sexism (wherever we are in our understanding of it).

In travelling to the march, being at the march, and leaving the march, there were many opportunities to engage with others. At rest stops along the highway, women were quickly figuring out who was going to the march and having conversations with each other. We did a lot of waiting in lines, which gave

How do we acknowledge the forces that divide us, assume that every woman—were she not deeply oppressed—wants every other woman as her sister, have expectations of each other, and not require perfection or the absence of distress to move forward?

us good excuses to talk and listen to others. During the speeches before the march, we were literally squished against each other. After a few hours, when people were getting antsy [restless, impatient] and beginning to chant, "Start the march," I turned to a man nearby, smiled, and said, "Oh, this is a good place to listen to women speak." (He did stop complaining.)

It was tremendous to get to start the Trump administration with physically standing with thousands. We needed to see each other. One Co-Counselor remarked that this was reality. We have been up against such a big defeat. I will keep the picture in my mind, for a long time to come, of all the women who were present.

I have heard several people client about their discouragement—in particular, how there were not enough women of color at the marches. And that is definitely true. Personally, fighting to have other Black women from my RC Region travel down to D.C. with me was key. (And white women backed me to do this.) I think we cannot underestimate what it means for Black women and other women of color—even those who have gotten to do a ton of discharging—to decide to be at these women's

marches. I am learning a lot, and quickly, about ways to lovingly, persistently, and without judgment hold out to other women of color that we can be there. Prior to the march, I saw a Facebook post written by another Black woman who was restimulated by white women who had voted for Trump; she was deciding not to march. I shared her post and wrote a little bit about understanding her feelings, but I included that I planned on going. I tried to communicate that she was my sister; that I understood the feelings, as they were rooted in racism and sexism; and that there was a perspective to take about insisting on being there. I like to think of this as organizing—there will be more actions; this is just one of them.

I think a key struggle will continue to be figuring out real unity among women, given how racism has divided us. How do we acknowledge the forces that divide us, assume that every woman—were she not deeply oppressed—wants every other woman as her sister, have expectations of each other, and not require perfection or the absence of distress to move forward?

As the dust settles from the march, I think the successes of it will be challenged on the basis of racism. I'm interested in discharging and figuring out how to put out thinking and perspective where I can.

I could write a lot more, but mostly I feel very, very happy about what took place this weekend.

In love, sisterhood,
and solidarity,

Tokumbo Bodunde
Brooklyn, New York, USA

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

Stepping out of Terror, with Other Women

I attended the Women's March in Washington, D.C. (USA), with No Limits for Women.

The women who organized the march modeled women of the global majority not waiting for anyone or anything to make things right for everyone. They took on the leadership role knowing that they would be leading a majority-white-women's gathering, and they never accommodated. They also welcomed white women as their sisters throughout.

I led the tactical team and coordinated the marshals. We thought about how we would react if there were counter protesters or other similarly hard situations. I learned how to think about the hard things surrounding a march and how to step out of my terror—and I did it with other women, with women leading the way.

Malana Rogers-Bursen
Hartford, Connecticut, USA
Reprinted from the e-mail discussion
list for RC Community members



We Are Going to Win

I was at the Washington, D.C., Women's March with our No Limits for Women gang. I was so proud to be a part of RC and No Limits.

I had brought with me the office manager of my non-RC organization, who has had sixteen weeks of RC. (She is African heritage and Haitian and has done women's liberation work in Haiti.) I got to see the No Limits project and what we model as RCers through her eyes. She was so taken by [impressed by] our putting no limits for women and the ending of sexism and girls at the forefront of what we communicate about RC. She had been excited about RC before the march, but after meeting RCers from all over the United States who are making a fierce commitment to ending sexism, she now wants to get everyone she knows into Co-Counseling.

I did a lot of sessions before the march but was struggling to find a contradiction to how, living in D.C., everywhere I turned, someone I loved was working in a federal agency that was about to get decimated. I was struggling to be hopeful.

And then I went to the march. I was moved and inspired by the sheer numbers and particularly by the parents who had brought young children, wanting them to be a part of a historic fight for women's liberation. I came home feeling like something huge had been lifted from my heart. I told those around me, "After being at the march today, and being a part of RC, I know we are going to win. I don't know how long it will take, but I know from what I saw today, we are going to win!"

Cherie Brown
Silver Spring, Maryland, USA
Reprinted from the RC e-mail
discussion list for leaders of women



HUNGARY • MOLNÁR GABRIELLA

Finding Common Ground

Riding the Washington, D.C. (USA), metro with my marching signs the day after the Women's March, still feeling emboldened, I struck up a conversation with two self-identified Republican [the more conservative of the two major U.S. political parties] teenage girls who were checking out my sign that read "WOMEN: Like Men, Only Cheaper. Equal Work for Equal Pay!!"

One of them was white. The other (the more chatty one) was a child of Korean immigrants who seemed to have a genuine desire to understand me and gain perspective from our interaction.

She told me how she and her mother had gone as supporters to the Trump inauguration but also to visit the march outside the inauguration because they had been curious and wanted to see both sides. She was concerned about the violence that night. I pointed out that it was separate from the Women's March

and said, "Half a million people descended on D.C. the following day for the Women's March, without one incidence of violence." I said that this movement was organized by smart women who had lived and fought through the era of Civil Rights and Martin Luther King, and assured her, "We are in very good hands." She listened as intently and openly to me as I had to her.

Then I listened to her conflicted feelings about liberalism versus conservatism and was able to eventually steer the conversation toward the topic of exploitation. I knew we'd have common ground there, and the topic almost never gets attention on either side of the mainstream U.S. political conversation, so I wanted to get her thinking on it.

She was quick to take the reins of this conversation and run with it, and we had a lovely exchange. Toward the end she seemed almost eager to hear whether there was a place

for someone like her in a women's march. I felt at that point how important it was not to let this young woman down [disappoint this young woman], no matter which political side she was on.

I can see even more now how crucial it is for us U.S. RCers to discharge our anger and grief about the early ways we were dominated and defeated, so we are not restimulated by people's political stances in the present.

Lori Leifer
New York, New York, USA
Reprinted from the e-mail
discussion list for
RC Community members



An Amazing Experience

I led the No Limits for Women contingent at the Oakland, California (USA), Women's March. It was an amazing experience! I have had many sessions since on the contradiction [to distress] of what we did and the coordinated effort of so many women across the world. I have never felt more powerful and connected as a group of women.

The week of the march, I led a class for the No Limits contingent. Everyone left with a much better sense of our goals. Although many of us were scared, we were excited to be visibly challenging sexism and male domination.

Similar to the other Women's Marches, there were many more people at the Oakland march than the organizers or anyone had expected. Between 60,000 and 100,000 people attended, in a city of 400,000.

There were thirty-one women, thirteen men, three girls, and four boys in our No Limits contingent. We were a mixed group in terms of race. Many family members and friends came with us, having heard about RC, discharge, and our perspective on women's liberation.

It was a huge push and contradiction for me to be out in front of our group, visibly leading us and chanting challenges to sexism in a loud and joyful voice.

At the end of the march, we split into pairs and three-ways and did listening projects. We held signs that had questions on them about sexism and male domination and signs saying, "We want to listen to you." We listened to many people. Some women talked in detail about their experiences of sexism. Some men talked about their experience of other oppressions, particularly racism, and how they wanted to stand against sexism because they knew what it was like to be oppressed. Some people took big crying sessions on their experiences.

After the listening projects, we gathered together and shared our highlights. We were hopeful about what we had done and how we were able to organize in a short period of time.



Micaela Morse
Oakland, California, USA
Reprinted from the RC e-mail
discussion list for leaders of women

The Women's March

They came with anger in their eyes
and hope in their hearts. Young and
old—from many cultures and many lives.
Many wore pink hats to signify rebellion.
Many carried signs in protest of their fears.

And I—swept along with the crowds—
found courage and generosity as I
made my way onto the metro and
through the streets to celebrate the wonder
of being fully female. On this enchanting
day, we understood we were all
sisters—common in our fight; determined
to be heard.

There were men who came
in solidarity
in support
with never-ending love.

After the speeches were over, we reached
for one another and we marched. . . .
"No limits for Women"
"No limits for Girls"
my group sang out—echoes of our strength
flew out to touch a stranger's heart.

Perhaps the best part was listening . . .
helping women we never knew to feel safe
and share their stories. We asked them
for a moment to remember their dreams.
Sometimes they cried.

And I . . . my body pushed forward until
it begged me to stop. I had to listen.
I left the crowd—the bright red sash
across my chest:
"No limits for Women"
"No limits for Girls."
The oncoming night moved softly
against the still-marching crowds.
We had found our sisters and our voice;
we could never again be silent.

Laurie Summers
Silver Spring, Maryland, USA
Reprinted from the e-mail discussion
list for RC Community members



Marching with Black Women

It was difficult for me to decide to attend the Women's March in my city, Chicago (Illinois, USA). Internalized sexism and racism made it difficult for me to feel like it could be an event for me, about me. I knew the only way it would work for me was to go with other Black women. So I organized a lunch with about twenty Black women friends the week before. We did a mini-session on how we were doing, personally, with all that is happening in our country. Then we talked about how to support each other in this time. One woman shared that she was volunteering for the Chicago Women's March and that out of a hundred women being trained, there were just three Black women (she was one of them).

Not many of us were planning to go to the march. So I encouraged us to think about going together and picked a meeting place. Several of us met, and

stayed together the entire time. We got to know each other better and get closer. (A few others were not able to find us in the crowds but said they were glad they came.)

There were not large numbers of Black women in the crowd of 250,000 (even though the city is nearly forty percent Black), so I think it was significant that a group of us Black women decided to go together. I think this was a good step for us in deciding that "women's issues" are our issues, too. It was also significant that we decided we could spend time on our own liberation, instead of all of the other things that seem more important (work, family, and so on).



Alysia Tate
Chicago, Illinois USA
Reprinted from the RC e-mail
discussion list for leaders of women

Visible as an Asian at the Atlanta Women's March

I'm writing despite the distress recordings that tell me to stay silent. My identities—I am a child of immigrants who survived colonization and war, a woman of Korean (Korean) heritage who grew up surrounded by white people, and a U.S. resident living in the South—tell me to be quiet and not speak up.

In this country, people of Asian heritage are expected to conform, stay quiet, keep our heads down, not show our struggles, keep producing, and not speak up or let others know what we are experiencing.

In attending the Women's March in Atlanta (Georgia, USA), I was acting on a direction to become more visible. I was inspired by an interview with Mary Pipher about her book, *The Green Boat: Reviv-*

ing Ourselves in Our Capsized Culture, about how human beings are designed to take action against threats and how starting action with small groups can prove surprisingly effective whereas choosing to do nothing will definitely make us feel worse.

Our local Atlanta RC Community discharged, came together to make signs, and then marched with 66,000 other Georgians—a great turnout despite the initial two hours of pouring rain. (Apparently the Women's Marches were the largest inauguration protest in U.S. history. After the last such protest, President Nixon was out of office in eighteen months.)

The crowd was a wonderful mix. It included people of different class backgrounds, People of the Global Majority, GLBTQ

people, a lot of young people, and a lot of men. A speech by the much-loved civil rights activist Democratic Representative John Lewis marked the beginning of the march. Atlanta police lined the parade route, and protesters thanked them as they walked by. We RCers networked with many groups and loved the laughter and sense of empowerment.

Now we are on to our next RC Community project—becoming better listeners to the people who chose to vote Republican in the last election. I look forward to more action and more visibility (shake, shake).

Cornelia Cho
Atlanta, Georgia, USA
Reprinted from the e-mail
discussion list for
RC Community members

People Were Able to Stay Counselor

I went to the Women’s March in San Jose, California (USA). It was apparently the largest march in the history of San Jose, with an estimated 30,000 people. I went by myself and took public transportation, which was packed.

There were great numbers of men, women, elders, young people, disabled folks—in an incredibly diverse crowd. I especially loved seeing the Muslim community come out and be visible. The police were shaking our hands and appeared pleased to be part of the event. Every part of the protest I saw was a contradiction to cynicism, defeat, and sexism. Many of the folks said it was the first protest they had ever attended.

There was so much joy, zest, and humor. It seemed to me people were able to stay counselor, to stay thinking as opposed to coming mostly as client.

I think it’s okay to come as client, but it’s even more hopeful to see people able to keep their attention out and come together with such thoughtful awareness of each other. It made me want to teach RC to as many people as possible, now more than ever.

Leyla Modirzadeh
 San Jose, California, USA
 Reprinted from the RC e-mail
 discussion list for leaders of women

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



BOB ROMERO





GREGG WAGNER

No Limits for Girls

My ten-year-old daughter and I joined the No Limits for Women/No Limits for Girls team at the Boston (Massachusetts, USA) Women's March, which had over 150,000 people.

Three girls and two boys—ages ten to fourteen and diverse in race and religion—led our team with a “No Limits for Girls” banner. The girls held the banner and went first. The boys followed closely behind, not taking over. The young people were followed by the adults of color, who were followed by the older white people. That we were led by young people made an impression on the people around us.

It was exciting to see the wide range of ages at the march. Everyone seemed to understand that we need the insights and strengths of each age cohort. Many people said it was their first political rally. I am thrilled by how much energy and intelligence is being unleashed!

Rebecca Mautner

Brookline, Massachusetts, USA

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

Let's Say “Women”!

I attended the Boston (Massachusetts, USA) Women's March with my mother. She had never been to a public demonstration before.

I was surprised and a little saddened by how challenging it was to put attention on the gathering as a “women's” event. When I heard the chant, “This is what democracy looks like,” I shouted, “Show me what the sisterhood looks like.” When I heard, “The people united will never be defeated,” I yelled, “Our sisters, united, will never be defeated.”

I started chants specific to women's issues, like “Equal work, equal pay” and “My body, my choice.” When I heard, “Hey hey, ho ho, Donald Trump has got to go,” I started the chant, “Hey hey, ho ho, misogyny has got to go.” Our collective action is not about a single man.

I was scared at first to say “women” and “sisters,” but I asked myself, “What is wrong with these words? Isn't this why you are here?” My mom was wonderful and backed me up [supported me] in my cheers. And I was grateful for the RC women who had shown me the importance of noticing female bodies and voices and all women being sisters.

Amy Calandrella

Western Massachusetts, USA

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

At the Women's March in Bristol, England

Six of us from RC joined in the Women's March and rally in Bristol, England. The mood was optimistic, despite the seriousness of misogyny and the anger about it. We had two No Limits for Women posters (which were often photographed) and a couple of posters asking, "How has your life been affected by sexism and male domination?"

My most enjoyable conversation was with a group of eight young adult women. I asked them to tell me how sexism was affecting them, and I could see that their listening to each other made the connection between them stronger. It was also useful for me to speak at times.

At first the young women all talked about sexual objectification, catcalling [men whistling

at or making sexual comments to women passing by], being asked to smile ("Cheer up, love; give us a smile"), and so on. Then one reflected on how when she'd gotten a job, no one had congratulated her boyfriend, but when he'd gotten a job a few months later, people had congratulated her, saying, "Now he can take you out to dinner." She said she hadn't recognised it as sexism at first but when she'd gotten home she had thought, "I don't need him to take me out to dinner! I eat every day, no thanks to him!" That sparked off lots of stories from the others about how we don't notice sexism till afterward, and how that feels humiliating.

I asked them if they saw themselves as feminists, and they all did. They began to describe the way people had told them that

women's equality was a good idea but "feminist" was a bad word, and what they had said in reply. We talked about the myth that women's oppression is over—they had a lot to say about that. In the end, one of them asked me, "So how have sexism and male domination affected *your* life?" I was moved by her interest. I said my main regrets were about not noticing the sexist mistreatment I'd suffered at work and not standing up to it enough or putting myself central. I said that at the age of seventy, I was putting that right as best I could. They listened with great interest and attention.

Caroline New
Bristol, England

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



SOREN HOLM

An Overview of No Limits for Women

No Limits for Women is an international organization of women (with men as allies) dedicated to eliminating sexism throughout the world. Using the tools of Re-evaluation Counseling, No Limits offers a system of ongoing mutual support in which women can help free each other from the emotional harm done by sexism.

No Limits provides perspectives on issues facing women worldwide, such as violence against women, girls and young women in leadership, women ending racism, and women in partnership with men. It also encourages and assists men to become strong and independent allies of women.

NAIROBI, KENYA, 1985

In 1985, No Limits for Women conducted its first going-public project. A few RC women leaders, led by Diane Balsler (the International Liberation Reference Person for Women) and Barbara Love (the International Liberation Reference Person for African-Heritage People), went to Nairobi, Kenya, for the non-governmental organization (NGO) conference connected to the United Nations Third World Women's Conference—the first women's liberation conference held in Africa. No Limits did introductory lectures, reached many women leaders, and played an instrumental role in bringing RC to Kenya.

1985 – 1995

Between 1985 and 1995, No Limits sponsored one-day workshops, introductory lectures, and gather-ins in many parts of the United States and sometimes in other countries. Co-Counselors reached out to women new to RC. They organized concerts, with women's liberation songs, to which non-RC women and men were invited. They raised money, with smaller going-public projects, to get a No Limits delegation of women and men to Beijing, China. (See below.)

BEIJING, CHINA, 1995

In 1995, a delegation of three hundred RC women and a few RC men attended the NGO conference held



WASHINGTON, USA • NEIL SOLOMON

in conjunction with the United Nations Fourth World Conference on Women, in Beijing, China. This was the largest women's liberation conference in the world up to that point, and the RC delegation was one of the largest delegations there. We led many workshops on RC and women's liberation issues. We organized support groups for non-RC women from many countries. Co-Counselors participated in many activities and constituency meetings and often helped them go well.

At the parallel United Nations conference, the Beijing Platform for Action was adopted. Its mission statement included, "The Platform for Action is an agenda for women's empowerment. It aims at accelerating the implementation of the Nairobi Forward-Looking Strategies for the Advancement of Women and at removing all

the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural, and political decision-making."

BEIJING+20, 2015

In March 2015, at Beijing+20, in New York City, New York, USA, the United Nations Commission of the Status of Women was tasked with reviewing the progress made on the Beijing Platform for Action. They also launched the "He for She Campaign" that invited men and boys to raise their voices for change and speak about equality between women and men.

A diverse No Limits for Women delegation attended the NGO Women's Forum held in conjunction with Beijing+20. Our delegation of forty people included young women, young adult women and men, women and men targeted by racism, and several women and men from outside the United States. Our goals were to help update and re-energize the global women's movement, to support the newly launched United Nations effort to build a men's movement allied to women, and to bring RC to the wide-world women's

liberation activists at the forum. Our team worked together elegantly and collaboratively. We demonstrated the growing role RC can and does play in the ending of sexism and male domination.

Prior to the first day of the Women’s Forum, many delegates plus other RCers from New York City attended a United Nations Women’s March through parts of Manhattan, New York, carrying a banner that read “No Limits for Women, No Limits for Girls.” Throughout the week, delegates reached out to people with listening projects, carrying signs in both Spanish and English that said things like, “What would it be like for you to have a world without sexism and male domination?”

We led six workshops at the forum: Young Women Ending Sexism with Young Men as Allies, Women Ending Racism, Men Ending Sexism and Male Domination, Women Ending Sexual Violence toward Women with Men as Allies, Women and Men in Partnership to End Sexism and Male Domination, and Women and

Leadership. We did support groups and sessions after the workshops. All our activities were well attended. Members of the delegation and local RC volunteers handed out a pamphlet about RC and the No Limits project.

JANUARY 22, 2017

Our most recent going-public project was attending, as No Limits for Women, many of the women’s marches held on January 22, 2017—the day after Donald Trump was inaugurated president of the United States. We went to at least twenty local marches in the United States and several in other countries. Altogether, the U.S. marches were the largest protest in U.S. history. (To read more about No Limits at these marches, see pages 11 to 19 of this *Present Time*.) See photos.

Diane Balsler
International Liberation
Reference Person for Women
Jamaica Plain, Massachusetts, USA

Taking Impromptu Leadership

A white supremacist group recently distributed racist flyers in our town of seven thousand people in Maine (the whitest state in the United States). They targeted the neighborhood where our representative to the state legislature lives. She is the Speaker of the House of Representatives and also a Jew and a member of the Democratic [more liberal] party.

She called a meeting in the town community center. My spouse, Beth Edmonds (the Regional Reference Person for Maine), and I (the International Liberation Reference Person for Working-Class People) heard about it. We were scheduled to have an Area leaders’ group that evening and decided to cancel it. We all went to the town meeting instead.

The room that could hold only a hundred people quickly filled up. I heard they were turning people away, and I said to Beth, “This isn’t

right; let’s go do something outside.” She agreed.

There were about forty people waiting in the hall and another hundred outside. We tried to communicate with leaders, including the police chief, about what we wanted to do, but they didn’t have the attention to okay our plans. So we had to do it on our own and hope that we didn’t get in trouble.

Talking to others about what we wanted to do, and why, started some other people thinking. They arranged to stream the outdoor event on Facebook and other places.

Beth and I stood on the steps of the building and looked down on about a hundred people. We had to act fast—some were already walking away to their homes. We consulted. I got the attention of the crowd. Then

continued . . .



NEW ZEALAND • ELLIE PUTNAM

WIDE WORLD CHANGING

... continued

Beth introduced herself as their former senator. People cheered. (She is also the former town librarian. Many people know her.)

Beth thanked people for coming. She talked briefly and appreciated everyone for taking a stand against racism and hate. She said that we were welcoming every group, and she named the groups. I led a cheer and applause after each group was named. We were smiling and energetic. The tone changed. (Before that some people had been quiet and obviously scared.)

Beth said, "Let's sing some songs." We quickly consulted and sang a bunch of easy-to-learn liberation songs, most of them from the civil rights movements of the twentieth century. We had no microphone, so I used my arms to keep people in time and called out the words as best I could.

Someone wanted to sing "This Land Is Your Land," a song with simple verses about the beauty of the land and a poor or working-class life. Beth said she would lead it but added that we had to remember that everything we enjoyed here had come at the expense of the Native people and that we had to make up some new words. There was loud agreement, people cheered, and we sang the song.

People were enjoying themselves despite the cold. They seemed to love seeing two people thinking and leading who were obviously not prepared but just deciding it needed to happen.

We ran out of songs, so Beth asked people to turn to someone and tell him or her why they had come and what they liked about our town. She said she would time for a minute.

Soon the Speaker of the House came out. It was well below freezing, and she wore only a dress. She thanked everyone for coming and gave a warm and powerful short address. She said that the hour-long meeting would be repeated after it ended, for those of us who'd been waiting outside, and that we could also see it online.

We were chilled by then, so we decided not to attend the second meeting. We brought things to a close, went home (as did the three other RCers from our leaders' group), and had sessions sitting close to the wood stove.

Later we found out that people had cried in the mini-sessions. Someone had told one of the RCers that she was a Greek immigrant who had fled political violence in which her family had been killed. Her twelve-year-old adopted African-heritage son had

asked her after the immigrant bans, "Will I lose you?" She was crying. An Asian person had come up to me with tears in her eyes.

What are we learning?

- We have to be ready for anything. Have songs ready. Don't hesitate. Don't wait for other people to lead—just move—but involve as many people as you can. Act with confidence, whether you have it or not. Don't think too much about it.

- The tone is important.

- Speak powerfully but briefly. Appreciate everyone, several times.

We are thinking of having a portable public address system ready, perhaps with a handheld "bull horn," to take to these impromptu events.

Today I posted it all on Facebook, along with the video coverage from two different TV stations. Each of them had commented that there was one group of a hundred inside and another outside and that both were singing. They showed a local man crying during the presentation at the inside meeting, and they later interviewed him and he cried again. It was listening to the young people that had brought him to tears.

Having the additional meeting outside made a difference. It made the inside meeting feel even more successful. It would have felt like a loss if we had let people go home. I knew that. Don't settle; don't do anything halfway.

It was a good evening.

Dan Nickerson

Freeport, Maine, USA

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



TARA JONES

Breaking Out of Capitalist Society Is Necessary

Because of the deep commitment of all capitalist institutions to profit as the overriding ideological force, and because of the persistence of the profit motivation as the overriding ingredient in the distress patterns of the leaders of this society, no safeguards are left within the structure of the capitalist society to preserve the environment, human life, human culture, and all the rest. Breaking out of capitalist society is necessary, not only for the improvement of human living and thinking but also for human survival.

Harvey Jackins
From pages 12 to 13 of *Logical Thinking about a Future Society*



You Get to Walk This Lovely Planet

A song to the tune of "Jesus Walked This Lonesome Valley,"
with new words by John Braxton and Woody Guthrie

Chorus:

*You get to walk this lovely planet
You don't have to walk it by yourself
All of us here can walk it with you
You don't have to walk it by yourself*

Though the Greenland ice is melting
And the seas begin to rise
We'll get wind and solar power
And some day we'll build a world with clearer skies

Chorus

Though the one percent gets richer
And they claim there's no other way
This universe, it bends towards justice
So let's speed that bending process right away

Chorus

Though Donald Trump is a climate denier
And he's from the billionaire class
We can treat this like constipation
As the doctor said, "This too shall pass!"

Chorus

Though the road be rough and rocky
And the hills be steep and high
We can sing as we go marching
And we'll build that one big union by and by

Chorus

John Braxton
Philadelphia, Pennsylvania, USA

A Good Time to Talk about Anti-Semitism

The good news: anti-Semitism is now more visible, so it's harder to deny it and pretend it doesn't exist. The other good news: we RCers have been discharging and working on anti-Semitism for decades, so we have a lot to contribute to the conversation and to activism.

What have you been discharging on in these past few months as anti-Semitism has been more visible? What have you been doing to help others understand about anti-Semitism and how it functions?

I led a non-RC workshop this past week at Louisiana State University, in the southern part of the United States. As always, I was visible as a Jew while I led and spoke openly about anti-Semitism. For the first time I can remember, a bunch of Gentiles came up to me and told me that they wanted to know more about anti-Semitism, since they were reading about it now in the news. They wanted to know how they could be better allies to Jews.

A few weeks ago, I taught an intensive four-day course for rabbinical students at the Reconstructionist Rabbinical College. Day one was on anti-Semitism. Day two was on internalized anti-Semitism. Day three was on the "hook"—the intersection of anti-Semitism and racism. Day four was on how all of this relates to understanding the Israel-Palestine conflict. It was my best experience to date in teaching full-out [without restraint] our RC understandings about anti-Semitism and how it operates to divert liberation work.

I am committed to Jewish RCers playing a key role now in moving forward a strong understanding about anti-Semitism and linking it to other liberation work. Let's not be silent, particularly while anti-Semitism is more visible and getting increased attention.

Here are a few questions:

1) What have you been discharging about as the incidents of anti-Semitism (and racism, sexism, Islamophobia, and Gay oppression) have become more overt?

2) What successes or struggles have you had in raising awareness about anti-Semitism?

3) What successes or struggles have you had in linking anti-Semitism to work on other liberation issues?

It's important to stay connected to each other, particularly now as anti-Semitism is more visible. Let's not be isolated from each other.



Much love and solidarity,

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

We Must All Stand Together

This past Sunday I attended a gathering called "Uniting Communities Against the Politics of Hate" at a local Presbyterian Congregational Church. My husband and several friends came with me to support a woman from my synagogue who was speaking on a panel, representing the local Jewish community. There were also representatives from the Hispanic and immigrant communities, the GLBTQ community, Black Lives Matter, the Muslim community, and several others.

Each speaker had five minutes to talk. Then audience members were invited up to ask questions or make comments. I was very scared and shook by myself as I realized that I wanted and needed to

speak. I then took my place in the line, and spoke.

I spoke because only six Jewish people had shown up for the event, out of two hundred attendees. I spoke because while our synagogue member had spoken well about some events that had happened, I didn't feel that anti-Semitism and the role of allies had been addressed as fully as it could be. I also spoke to share about myself learning to be an ally at a Black Lives Matter march, as a white Jewish middle-class woman.

I said to first notice that when swastikas had been drawn at several locations on several occasions, allies had stood up to say "no." In one instance, a group

of community members had helped to wash down the sidewalk where the swastika was drawn, and had then drawn the letters L O V E. I spoke about how important allies can be. I also spoke about the five hundred people who had held a silent vigil in front of the entrance to our local Jewish Community Center, as a show of support and solidarity after a second bomb threat had been called in. I spoke about how important we are to each other.

I then spoke about going to my first Black Lives Matter march, not knowing exactly what my role should be but knowing I needed to be there. I spoke about how an older African American man had asked me, "Why are you here?"

and I had answered, “I am not sure, but I am here because I knew I had to be here,” and how he had begun to cry, and we’d held hands and marched together, crying together.

I then spoke about how we may be pitted against each other as part of oppression but that we are all allies and that one oppression isn’t worse (or better) than another. I said that anti-Semitism and racism and classism will be used to

split us apart and that we must all stand together.

Several members of the congregation (mostly white older adults) came up to me to thank me for speaking up. And the facilitator of the event announced that they were putting up sheets where “responders” could sign up so that if an act of racism, or anti-immigrant oppression, or anti-Semitism should happen, people would come together to protect,

try to correct what had been done, and support each other with song, prayer, and action.

I suspect that there will be many more gatherings like this, where I hope to bring myself and our vision as RCers.

Pamela Faith Lerman
Albany, New York, USA
Reprinted from the RC e-mail discussion list for leaders of Jews

Taking Leadership and Inviting People to Connect

I . . . asked everyone to take a few minutes to tell someone else in the crowd the story of how their family had come to this country . . . it was moving and beautiful to see people turning and talking to each other instead of just shouting together.

After the U.S. presidential election, I decided to take on leadership of social justice work at my reconstructionist synagogue in West Philadelphia (Pennsylvania, USA). I’m now co-chairing a new Committee for Justice and Action along with another person who is not a Co-Counselor.

At all the meetings I am helping to lead, I try to include time for Jews to take turns listening to each other. I also encourage them to trust their thinking and prioritize appreciating themselves as Jews. I think it has already made a difference in how people are able to work together and tell that they can like each other.

My co-chair partner and I have purposely decided to move quite slowly in launching this committee and taking on new projects. This has been a challenge for me but has been so useful. Explaining to others why we are moving slowly has helped me contradict my own patterns of urgency.

On Saturday evening I went to the Philadelphia airport to help rally support for some people who had been detained as they tried to legally enter the country. The group of protesters included a good representation of Jews, many of whom I knew quite well, along with people from my union, so I knew I had support there.

I saw an opportunity to invite people to connect. When one of our chants died down, I stood in front of the group of about a hundred people and asked everyone to take a few minutes to tell someone else in the crowd the story of how their family had come to this country. The suggestion was well received, and it was moving and beautiful to see people turning and talking to each other instead of just shouting together.

I listened to a Jewish man I had just met tell me about his Rabbi grandfather and the communist activist history of his family. He showed me some big feelings quite freely. I told him about how I’d been feeling “survivor’s guilt” because my family had been allowed to enter this country so easily during the beginning of the twentieth century. I’d been feeling like I wanted to be “sent back,” instead of the refugees and legal U.S. residents who were being turned away. I clearly have more work to do on my sense of belonging here in this country.

I’m hoping I can keep discharging, so I can continue to act, and move out from my internalized anti-Jewish oppression.

Zoe Cohen
Philadelphia, Pennsylvania, USA
Reprinted from the RC e-mail discussion list for leaders of Jews

Taking On Anti-Semitism for Our, and Everyone's, Liberation

Our lives as Black people, seldom easy, are being set up to be even harder. This is happening to all targeted people. As fear bites and tensions grow, divisions are encouraged and our early undischarged experiences of being considered “less than” can leave us vulnerable. Unity is vital.

When we stand visibly as proud Black people alongside Jews—a group that has been set up to play the role of our oppressor—we step outside the whirlpool of fear and internalised oppression.

Let us rise to be powerful and principled, and speak out about anti-Semitism.

Many of us in the West think of and have experienced Jews as white (even though some Jews are not white and have been targeted by racism). In our childhoods, many of us knew Jews as landlords, shopkeepers, debt collectors, teachers, social workers—all middle-agent roles. Could Jews have acted differently in those roles or refused them? That question is not ours to ask, except as we discharge any resentments that lurk in our hearts and minds.

In England, when the “ugly face of capitalism” is the headline, invariably a Jew is selected to be that face. This is a common form of anti-Semitism. Capitalism is the product of white Gentile activity, yet Jews are made the target of anti-capitalist sentiment.

The Dutch Gentile ruling class sent Jews to the Dutch colonies to be the colonizers—to once again do the dirty work of the Gentile owning class and be the face of oppression. Jews have been hated, isolated, and treated as “white” by people targeted by racism, while white Gentiles do not really accept Jews as “white.” Is privilege at that cost real privilege? Is it privilege when a history of persecution and death, and the vulnerabilities that come from that, is exploited and used against you?

Here in England, Jews are pulling in to themselves as anti-Semitic speech and actions are on the rise. And the people targeted for acting out anti-Semitism are disproportionately people targeted by racism. Why is this? Are we as a group more anti-Semitic? No. The oppressive society is targeting both groups at once and, more important, is pitting us against each other.

Many Jews have stood with Black people, even losing their lives for it. This is significant. However, it is not in itself the reason we must stand with Jews. We must do it because we cannot let ourselves be drawn into leaving Jews isolated. In being set up to play middle-agent roles, Jews have become isolated from other oppressed groups, including ours. We will not collude with that trap.

Does this mean that we do not challenge Jews on racism? Of course not. When we join forces with Jews, we want closeness, connection, and a real relationship. And it is from that motivation that we challenge racism: “I want you, beloved Jew, and any racism you carry will stand in the way of our having each other.”

We belong to Jews and Jews to us. And the delightful thing is that the forces of oppression do not expect this alliance—like they do not expect, as Harvey Jackins talked about, the owning class coming over the hill to join the ranks of the working class. United, Jews and people targeted by racism are a powerful force. Let's be that force.

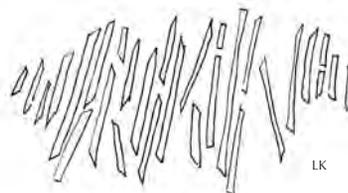
We can and will do this because we are that big and that passionate about having a world with no divisions that works for everyone. Let's do it. Let's make this difference, for our own liberation.

I recently spoke out about anti-Semitism at a Black non-RC discussion about current affairs. First there was silence, then a little tentative curiosity, and then everyone moved on to more familiar territory. A powerful woman from Ghana followed me out and asked to meet with me. I see this as a start, and I'm looking forward to more.

One additional thing: our RC literature is a great starting place to learn about anti-Semitism.

Dorann van Heeswijk
London, England

Reprinted from the RC e-mail discussion list for leaders of African-heritage people



Gentiles Must Interrupt Anti-Semitism

The tacit permission and open encouragement of anti-Semitism in the present political scene in the United States, England, and mainland Europe requires our attention.

We understand the mechanism and why it is being deployed. Those with power and wealth need to keep society fearful and divided as they extort and exploit the population to ever-greater degrees. Anti-Jewish oppression is being activated exactly as it was in the 1930s and throughout history.

What is the implication for you who are Gentiles?

Harvey Jackins was explicit about the need for Gentiles to organise against this.

I have two questions:

As stories abound of verbal attacks on Jewish leaders and of Jewish cemeteries and synagogues being targeted, have you figured out a place with your friends, amongst your community, or in your local paper where you can share the information about anti-Semitism that we have in RC and demand that the oppression be interrupted?

Are you seeking out your RC Jewish loves and checking how it is with them, bringing the phenomenon visibly into the light between you and assisting them to discharge? It is our own anti-Semitism that makes us go quiet and avoid initiating speaking about it with the Jews who are close to us and whom we love.

Jo Saunders
Winchester, Hants, England

No Limits for Women—Beijing Plus 20

Excerpts from seven No Limits for Women Beijing Plus 20 workshops* are now on DVD—an excellent resource for classes, support groups, and workshops:

- Women and Men in Partnership to End Sexism and Male Domination—led by Diane Balser and Rudy Nickens
- Women Ending Sexual Violence toward Women with Men as Allies—two workshops, one led by Diane Balser and the other by Azi Khalili
- Women Ending Racism—led by Diane Balser and Barbara Love
- Men Ending Sexism and Male Domination—led by Rudy Nickens
- Young Women Ending Sexism with Young Men as Allies—led by Emily Bloch
- Women and Leadership—led by Azi Khalili

Each workshop includes RC theory on the topic and a panel of Co-Counselors sharing their experiences and how they've used RC with regard to the topic.

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* In March 2015, No Limits for Women, a project of the RC Community, led several workshops at the non-governmental-organization Women's Forum held in conjunction with the United Nations Commission on the Status of Women Beijing Plus 20, in New York, New York, USA.

The Class Nature of War

From a talk by Harvey Jackins at an RC workshop in Germany, in January 1983

I want to add some perspective to our discussions and discharge about the Second World War. I'm very pleased that the German RCers here began to face their own history and terrors and discharge their hurts, including their guilts. What happened last night is exactly what we have wished for. People who have been talking to me since, however, have indicated a great deal of confusion that I may be able to clarify. I did not realize until after the discussion that I'm the only person here who was an adult during World War Two. Everyone else at this workshop was a small child during the war or was born afterwards. I think this gives me some perspective that those who came later lack. I was already a grown man and a leader before World War Two. I was called up for military service three times. Although, for different reasons, I never served, I spent a good part of the war outfitting naval ships and sailing on them with Navy crews on "shakedown" cruises.

World War Two was not an isolated evil incident. Given the kind of societies that existed, it was inevitable that World War Two would occur. World War One had been "inevitable" before that, and so have the numerous upheavals and depressions between the wars and the many terrible wars that have occurred since in Korea and Vietnam and Lebanon and El Salvador. Wars are inevitable as long as this oppressive society in its aggressive and moribund stages dominates the world. Someone here has said that the Third World War is already go-



GRAND CANYON, ARIZONA, USA • ANNE MACKIE

ing on [happening] and the firing of the missiles will mark the end of the war, not its beginning. If we take that view, then World War Three as it is at present has been inevitable from the nature of the society in which we live.

The events that the German RCers began to take responsibility for and discharge on last night were not the kind of events that could only occur with one "evil" individual like Hitler and one population corrupted by complacency and terror, such as the parts of Germany were that supported him. (*Harvey is asked to repeat.*)

The role that Hitler and the German people played was not the result of policies that occurred only with Hitler and only within this country (*Germany*). I would in no way excuse the German people from examining these events and taking responsibility for the future; but for the rest of us to think that this alone deals with what happened in World War Two would be a terrible mistake. There is no national group of people in the world that does not have to do this kind of examination.

Within every country there were and are individuals and groups of individuals whose policies were and are made up of the same kind of patterns that motivated Hitler. Such kinds of individuals and groups of individuals are prominent and powerful in the ruling classes of every country. They were present in the ruling classes of all these nations before World War Two, and they continue up to today. In every country these powerful groups seek to promote racism, genocide, war, and destruction. They do this not because they were not good human beings to start with—they were conceived and born just as good and dear and human as the rest of us—but because the conditioning of the oppressive society converted them into this monstrous role.

Hitler was of little importance until money from U.S. and English financiers had supported him for many years and allowed him to present himself impressively to the most reactionary German rulers as a possible agent for them. The financiers behind the Ku Klux Klan in the United States and the ones behind the National Front in England are functionally just as evil and just as inhuman as Hitler and his supporters. They operate under different national and cultural banners, but their content is equivalent.

Without a class analysis of our societies, World War Two and the threat of World War Three cannot really be understood. The oppressive society converts young people who are destined to be rulers into conditioned automatons able to

be concerned only about profits. If profits, or bigger profits or faster profits, require war, slaughter, and genocide, then the machine grinds on, heedless of human values. Intelligence is constrained only to excusing, justifying, or "glorifying" the madness, not to interrupting it.

The atrocities committed by the Third Reich are inexcusable, inhuman, and horrifying and will forever remain a warning to all people. But my own proud country, the USA, tried to wipe out the Native peoples ruthlessly. Only the courage and vigor of the Native peoples of the U.S. and Canada have kept them from being wiped out completely.

The atrocities committed by the British Empire are beyond belief. The rubber workers working in the Congo on Belgian King Leopold's estates had their hands cut off if they did not gather sufficient rubber. And all this is only recent history, which is much less vicious than the history of all countries a few hundred years ago.

The ruling classes of all societies are at continual war with their own populations. Prisons, armies, police, courts, and laws are used to legitimize the robbery that is carried on daily. Wars, when they occur, are always eagerly sought by the ruling class of a country as a pretext for robbing the population of its own country more deeply than usual. There are big profits to be made and big power to be seized by having a war. Of course the ruling classes always hope they will be able to rob even more deeply the people of the opposing country if they can conquer them.

War brings no real advantage to the humans underneath the patterns of the ruling classes that push for war. As human beings they suffer deeply too. Their humanness

is destroyed, their sons are killed, and their lives are disrupted. But the patterned roles into which they have been conditioned by the society allow them no choice; they must act this way, they must defeat or be defeated in the endless competition that is the theme of their patterned lives. The occasional individual who rebels is labeled a traitor and severely punished. Many people from the ruling classes of all countries have given their lives in trying to oppose the policies of the class. Their small numbers have joined the thousands of working-class people, farmers, and middle-class people whose lives have also been given in struggling against war and for humanness.

The destruction committed by the Third Reich armies was terrible, but in the same war U.S. and British bombers senselessly destroyed whole populations of German cities, deliberately creating fire storms that could sweep all the populations to death. It was businessman President Truman who launched the atomic bombs that wiped out Hiroshima and Nagasaki. The record of all the powers in Korea and the role of the United States in Vietnam are long successions of atrocities. In each country the ruling class uses war as a tool for the deep exploitation of its own nation's people first, and then, if it is successful in the war, of the people of the other countries.

I welcomed the marvelous discharge and communication of Christine last night. She faced up to all the issues that every German must face. But if we do not get beyond "We Germans" in this respect, we will not get far. We must look beyond "We United Statesers" or "We British" or "We Netherlanders." There is a class structure in all these countries. Though the ruling-class

individual's humanness is ruined by that society, that individual's role is very different than the role of the working-class person or the young person.

The German working class fought against Nazism. They did not always fight skillfully or wisely; they made serious tactical and strategic blunders; but as a class they fought for a long time, and many of their leaders gave their lives in the struggle. This has been true in every country. If we do not understand that war is never a war primarily against other nations but primarily against the common people in the home country, we cannot effectively put a stop to it.

War impoverishes everyone except a small ruling clique in each country. The common people have the strength to stop a war any time. Only instilled confusion keeps us thinking that we are a national body, instead of the highly oppressive class structure that is the reality. Only this and the patterns of powerlessness have kept us from stopping wars that firmly. We, the working class, farmers, intellectuals, and middle class, and the owning-class individuals who have transcended their class position to join us, must come to understand the class nature of war, or we can once again be led by the nose, in the name of patriotism, to our own destruction.

The Second World War arose as an almost purely imperialist war. A series of events made it eventually necessary for ordinary people to support one side against the other, but only because many opportunities to prevent the conflict had been missed repeatedly up to that point. The Nazi movement could have been wiped out easily almost any time in the previous years.

continued . . .

WIDE WORLD CHANGING

... continued

I do not think it likely that any future war between great powers can possibly be a people's war on either side. I think we must take a firm decision that we, the common people, will be at war with our own warmakers to deprive them of their powers, or all our fine slogans and our big demonstrations will amount to very little.

Wars mean profit. To end war I think that we must put at the heart of our programs the ending of profiteering through arms, the ending of the armaments race. We may have to change the society completely to bring this about, but that may occur anyway. It is becoming increasingly

clear that our societies are in such disorder, so close to final collapse, that we cannot even have clean streets without a basic change in society. We cannot have schools where it is safe for teachers to teach without a basic change in society. We cannot have clean air or water without a change in society. The smallest problems are rapidly becoming insoluble except through a complete change in society. I would like to suggest to all Co-Counselors that once in a while they have a session on what a really decent, rational society would be like and what is one small step that each could take toward bringing it about.

I think you will find this in very close accord with our goal for the elimination of nuclear weapons.

Also, we will not become or remain discouraged or confused by the great number of tasks that we must perform. The truth is that we have only one task, and that's to live well and intelligently, whatever that takes. We will eliminate nuclear arms while we eat our breakfast. It will be all one job.

Thank you for listening so attentively.

Reprinted from "Past Wars and the Danger of Future Ones," on pages 301 to 306 of *The Reclaiming of Power*

"Ancient" Wisdom—Still Relevant!

Logical Thinking about a Future Society

by Harvey Jackins

Harvey's 1990 pamphlet is not out of date. The following are a few headings: Change Is Possible • The Working Class Is Crucial • RC as the Previously Missing Tool • The Importance of Unions • Use Electoral Opportunities • Make Personal Contact • People Yearn for Meaning • The Role of RC.

And a few quotes:

"The use of the electoral processes for our purposes, not for the supposed purposes for which they're set up, offers us great opportunity." (page 39)

"How can we communicate a sense of urgency and of relaxed confidence at the same time? Isn't that a real question? I don't think we've solved it . . . but a lead [clue] would be, communicate the sense of relaxed confidence and people will provide their own urgency. What seems to be apathetic carelessness is almost always being numb with too much fear." (page 54)

"You cannot replace [one-to-one communication], no matter how much your fears, timidities, and embarrassments would like to write leaflets and scatter them from airplanes. The only thing that works is one-to-one, eyeball-to-eyeball, nose-to-nose, knee-to-knee, discharge-to-discharge communication." (page 65)

"Join and participate in the most basic, the largest, the most rational organizations available to one (a trade union, for certain, wherever possible) . . . Go, time after time, and bring somebody with you." (page 68)

\$3.00, plus postage and handling

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Sharing My Thinking on How to Build a Movement

All year since the Sustaining All Life project at COP21 in Paris (France), I've been thinking about how to bring RC tools to wide world activists. Recently a leader in my monetary reform activist group asked me to share my thinking on how a movement is built. I'm no "expert" (meaning I don't have a PhD in this), but I shared what I knew from my experience as an educator and community builder and from my many years of counseling in RC. Here's what I wrote:

For the last twenty years, this group has operated as a "think tank" and done excellent work. It's now time to expand and share what's been figured out about the money system and build a grassroots movement to make it into a reality.

(I listed some accomplishments of the group and said that they put us in a good position to launch something significant. Then I quoted Margaret Mead: "Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has.")

I see building a movement as creating an ever-growing community of people, with us at the centre. Building such a movement includes the following:

- 1) Starting with a strong, diverse core and working out
- 2) Creating a strong network of cooperative relationships
- 3) Coordinating local efforts
- 4) Finding funding for a core staff who can do the overall coordinating and planning
- 5) Communicating regularly, including sharing resources and learnings and celebrating successes
- 6) Having a human side—being able to listen and care about people, especially in the places where they struggle, without judging or giving advice

(I said more, but it's too long to include here. The morning after I sent the e-mail, I thought of one more point to add to the list—maybe the most important one.)

We have to transform how people around us think and feel. That requires us to transform ourselves.

7) Transforming society requires transforming people, which requires personal transformation. With our monetary reform activism, we essentially want to transform society as we know it. In order to do that, we have to transform how people around us think and feel. That requires us to transform ourselves. For instance, I had to do a lot of my own personal work to even get myself to that monetary reform conference, to even open my mouth, dare to bring attention to myself, and be "visible" in the midst of older white USer male experts. My conditioning as a female, immigrant, Asian, non-native-English-speaking, working-class, Catholic Canadian was such that I understood my place in society to be to "follow orders and do as I'm told" and "stay on the sidelines and not take up space." I felt, "It's dangerous to be visible," "I don't understand enough," "I'm not smart enough," and "No one will listen even if I do have an opinion." I had to fight an internal battle against this conditioning to hold on to my sense of significance, remember my right to participate and be heard, and trust my thinking. In the past, my mind would go blank simply being in the presence of an older white man. He didn't have to do or say anything—he could even be encouraging me—and my brain would be empty (fear was at the root).

(Note: At the conference I made myself visible and central throughout the four days and was taken seriously by the leadership. I'm now in charge of a communications project in which I have access to some of the best minds internationally in this field.)

continued . . .



KARL LAM

WIDE WORLD CHANGING

... continued

For my beloved older white male colleagues in this organization, the personal work is about relationships. It's about reaching out (to anyone!) when you're used to being and working on your own. Once you've gotten over the hurdle not to isolate, it's about reaching out to people *different* from you—be that a woman; a person who is Latina/o, Black, Asian, or Native; someone who has less knowledge or is “less educated” than you; someone who identifies as GLBTQ; someone whose first language is not English; and so on. This will feel painfully awkward, scary, terrifying, humiliating—simply not pleasant!

Okay, if you manage to get past that and get your foot in the door, then it's about building and deepening the relationship to where you're invited into the kitchen where everything happens. Then it's about staying with people when there's confusion, disagreement, criticism, or conflict and not getting defensive; staying grounded (pleased with them and with yourself) and continuing to hold out the hope of possibility. The internal pull to run away and hide or disappear will be compelling. Or you could be pulled to attack, criticize (also known as “correct”), or unwaveringly dismiss the other person's thinking. With both routes, the trust is undermined and the relationship either fades away or gets severed. Game over.

Reality: Solid, durable individual relationships based on mutual respect, caring, and trust are the essential building blocks of an effective growing and resilient movement.

Think about the two presentations that changed the whole tone of the monetary reform conference this past summer: the ones by E— (*the one female presenter*) and R— (*the one African-heritage presenter*). Why? Because they understood the personal transformation piece! And they said it in a way that everyone could hear, because they'd done their personal work. We all need to do that if we want to transform society and make monetary reform a reality.

(Remember that my audience is ninety percent older white USer English-speaking men. I use ordinary language, not RC terminology, and communicate my belief in their complete goodness. They have struggles, like the rest of us. I'm not bashing them as people for being of the groups they belong to. I deliberately stay away from triggering language, like “Work on your sexism and your unaware racism!” Thus these older white men can stay present and actually hear what I am saying. I think I did well to express what I wanted. That is what I'm most proud of!)

Bo-Young Lim

Toronto, Ontario, Canada

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



Teaching RC to High School Students

I teach high school English and social studies. Six years ago, the number of teachers for the courses I was teaching dropped so I was surplus, which meant that I would still be a teacher but would be on call and placed wherever I was needed.

Then my employer, Mark, said there was a position open for teaching seven blocks of Planning. It is a course most students do not take very seriously. The curriculum could be taught in a month, but I would have the students for the entire school year. I wanted to stay at the school because I had made friends there, so I accepted the job and decided to teach them RC.

I called what we did Peer Listening. We discussed oppression and patterns and the importance of being listened to well. Students came to me with problems they were having, and I had many opportunities to listen to both boys and girls crying. We shared stories of our lives (I led by sharing stories from my own life), and we created a safe place, with a code of confidentiality. What we shared in the room stayed in the room.



Near the end of the year, a boy told me that for his English 10 class, the teacher had given the students an assignment to choose one teacher who had had a positive influence on their life and write a letter of appreciation. He told me that his letter was an appreciation of me. I said, “That is so nice! I am going to get it framed.” He told me I would have a lot of framing to do because pretty much [nearly] everyone in his class was writing their letter to me.

I received twenty-seven letters. I have taken them to Co-Counseling sessions, and my counselors have cried with me as I've read them.

Two years ago, Mark asked me if I would be willing to do what I did with the grade tens with grade-

eight students. They take a number of courses—sewing, woodworking, IT (computers), and drama—on a rotation. He had a large number of grade eights starting in September and thought I could make a course to add to the rotation. I said I could and came up with [thought of] Community Leadership. I wanted it to again be essentially RC, but I needed something from which to give the students a mark.

In Canada it is mandated that teachers must implement aboriginal content across the secondary school curriculum. This is well overdue and is an opportunity.

Across Canada, First Nations communities have been participating in something called Threads of Hope: The Healing Quilt Project, in which people make quilt squares that share stories of the residential-school experience. [The residential schools were a network of government boarding schools for First Nations children in which the children were removed from their aboriginal culture and forced to assimilate into

the dominant Canadian culture. They were made to speak English or French and were often abused. Many died.] I decided to have the students make a 2.5- by 10-inch quilt square of their life story.

On the first day of the course I had them each make a clock and go around the room and find someone for every number on the clock. Then I called a time—1:00, 2:00, 3:00, and so on—and had them pair up with their clock partner. I explained the fundamentals and importance of listening well and then had them share their life stories with their partners. I told them that their heritage was part of their life stories and said to go as far back as they could. For homework they were to find out as much as possible about their heritages—to ask their parents, call their grandparents. Most of them did. Two students discovered for the first time that they had Native heritage, and they shared this with such pride.

Each grade-eight student in the school came through my classroom, and each made a quilt square.

The quilt now stands in a place of prestige. Last year it was the grade-eight Community Quilt. This year it is grade nine's. It will come down when they graduate.

This year my grade-eight students are making a family tree out of rope and again are learning about their heritages. They share with the class some highlights of their partners' stories (that their partners have agreed they can share). Many stories have brought tears. I will share one. A boy told how his partner (a girl) had made a quilt of a girl looking at the moon. For years she hadn't known why the moon fascinated her, but this year she realized why. She was born in China and then adopted and brought to Canada. She now knows that the moon was important to her because both she and her birth parents look at the same moon. It was how she felt connected to them.

Mary Pearson
North Vancouver, British
Columbia, Canada



Math Students Learn to “Think and Listen”

The election of Donald Trump as president of the United States, and his first days in office, has been overwhelming. I have been struggling to figure out how I should respond.

This past weekend, when I learned of the immigration ban, I was galvanized into action: I made signs and attended a rally in support of immigration. As a first-generation U.S. citizen whose parents both came to the United States from Europe—my mother as a sixteen-year-old refugee from Nazi Germany—the issue really hit home [had a personal effect on me]. My family would not be in this country, perhaps would not be alive, but for the generosity of U.S. citizens who befriended them and sponsored them to enter the country. My family was fortunate; many other Jews were denied access. Now it is my turn to repay the debt and support the cause of other immigrants and refugees.

Beyond my individual participation in protest, I also wanted to bring the immigration issue into my work as a mathematics professor. I have been intrigued by the question, how much formal RC theory does one need before one can make productive use of the discharge and re-evaluation process? The foundation of our theory is quite basic: people think more clearly when they get the chance to be listened to with attention. I was curious to see what impact sharing this insight with my students would have.

At the start of class, I explained that we were going to learn and practice a new technique: the “think and listen.” I said that in this technique students are paired together and take turns talking and being listened to. The first student gets to talk about whatever is on their mind, while the

continued . . .

WIDE WORLD CHANGING

... continued

second student listens; then the roles are reversed. The listener does not have to say much; this is not a discussion. Their role is to provide pleased attention. The attention will assist the speaker in clarifying their thinking.

I explained that I was doing this exercise in response to the political upheaval in the United States. I spoke briefly of my background as a first-generation USer, the child of immigrants, and of my mother's experience as a refugee from Nazi Germany. In spite of the discharge I had done ahead of time to prepare for leading the exercise, I could feel my voice quiver. It was the first time in my more than twenty-five years of teaching at the college that I had spoken to one of my classes about being a child of a Holocaust survivor. I wanted my students, a significant number of whom were international students who might be worried about the political situation, to know that I was acknowledging the situation and was available to them as a resource and support.

I told them that I knew they were trying to figure out for themselves how to respond to the situation but that it can be challenging to think clearly when one is stressed or anxious or afraid. As an example, I mentioned how some students, because of anxiety about their math abilities, are not able to think clearly on exams and so do not perform up to their potential. I explained that one can use the "think and listen" technique in many situations, including for studying and academics.



JO PERRY

I said that when it was their turn to be listened to, they could talk about whatever they wanted. If they did not want to talk about the political situation, that would be fine. They might want to talk about some pleasant experience they'd had recently. I said that paying attention to pleasant memories can also help reduce stress and contribute to clearer thinking.

I was aware that the students might have opposing political views. To create a safe space for all political leanings, I framed the exercise as an effort to clarify one's thinking, not as an effort to support any particular political viewpoint.

I had them pair up with the student next to them and said that each person would get ninety seconds to talk. Then they would switch roles. I explained that of course one could have longer turns, but as this was an introduction to the technique, we would do it for just a short time. (Having done other "think and listen" exercises, I'd found that longer time periods, for example, three minutes, could seem very long to people who were doing it for the first time and they could run out of things to say [not have any more to say]. Also, I preferred to have their turn end while they were still enthusiastically talking.)

There was a buzz in the classroom as the students talked. When the alarm on my watch went off and I had them switch roles, there was no hesitation; the second student immediately began talking.

I then asked for feedback. How did it go? What did it feel like? After an awkward silence, one student raised her hand. She said that she had done a similar exercise in another course and had found it very difficult to listen to the other person without speaking about the thoughts that were running through her head—that she'd had to fight the urge to interrupt. (This is a common experience for someone first learning to be the listener and one that I wanted the class to be aware of. I was pleased that a student had spoken about it so I did not have to raise the issue myself.) She said that in this second experience, it had been easier to pay attention to the speaker. I commented that this kind of listening becomes easier with practice, that I had been engaging in it for thirty years in a project called Co-Counseling, and that I had found it very useful. I also said there were refinements to the basic technique that I would be happy to talk about with any students who were interested.

I finished by explaining that in doing the "think and listen," one can experience powerful feelings and that we

want to close them up when the exercise is over. I gave them the present-time activity of looking their partner in the eye and saying in a loud, cheerful voice, "I really like mathematics." Most of the students laughed as they said it. I then switched gears and started the math lesson. From start to finish, the "think and listen" exercise took about fifteen minutes.

A student came to my office later that day and said she had been interested to learn about my background as a first-generation USer. She went on to tell me about her situation as an international student and her family's worries that if she were to leave the United States to visit them, she might find herself unable to return to complete her education.

From a second student, I received the following appreciative e-mail:

"Dear Professor,

Thank you so much for giving us the time at the beginning of class to talk and listen to people. Many professors haven't acknowledged the current political scenario, so as an international student it means a lot to me that you acknowledge the things that are happening outside of our college. I empathize with you about the immigration situation. I hope things get better."

I look forward to hearing how other RCers have used the opportunity provided by the present political upheaval to share insights of Co-Counseling in the wide world.

An anonymous RC colleague

You are not alone
There is love in this world
And if all you see is the empty pool of despair
Be love itself
And in time
As your love flows from you
The pool, once empty
Will reflect the love of the world back to you

As fear and hate can obscure
Like clouds and rain
Beneath, a torrent forms
In rivers and streams
That carries hope towards the plains

As single drops that coalesce to cause a flood
Each of us will join together and surge forward
As we grow we will burst the banks and spread our message of love
And in the places we touch, where the marks of isolation once scoured the land
Such scars will be washed away and the ground rejuvenated
Ready to be the foundation of a future for humanity
The tears shed in anguish and sorrow will not be signs of weakness
But fill the well from which we will draw hope and courage
To stand and fight another day so one day those tears will be shed in joy



Jett Wayne
Sydney, New South Wales, Australia

When “Normal” Ends

With the outcome of the U.S. presidential election, I keep going back to the question, “Who will lead when ‘normal’ ends?” A lot of illusions are being stripped away for a lot of us right now. “Normal” is ending.

White USers seem to be clinging to something that is going fast and isn’t coming back—the sense that privilege equals security. We need to face and grieve the loss of this illusion, so we can look at the reality that the situations and interests of all but the top percentages of the owning class are far more aligned than most of us realize.

Security can no longer come from having a lot of money in the bank or living in isolation. It can only come from deep and meaningful connections across our social, political, economic, and cultural divides. Harvey Jackins once said that security comes from having twenty or more people who can think well about you. This is what we are building in RC, and now we need to do it on a much bigger scale. I think it is time for “mental health” liberation.

“Mental health” oppression holds all the other oppressions in place. It has been described as the “roof” on the

metaphoric carousel of oppression. Therefore we can’t “blow the lid” off any other oppression without tackling “mental health” oppression—because it is the lid.

“Mental health” oppression is a barrier to people coming into RC, because they have to overcome the fear of discharge and looking “weird” or “crazy.” It limits the effectiveness of our sessions by making us too scared to “fall apart” or “lose it” or even get enough sessions in the first place. It limits the extent to which People of the Global Majority and Jewish people are able to show their rage and terror to white Gentiles. It limits white Gentiles’ ability to hear the rage and terror and take a stand against the oppression. It is often the barrier to keeping people in RC, because people tend to leave when they hit something they “can’t handle.”

The more we do “mental health” liberation work, the more slack our Communities will have to welcome people who are from a diverse range of racial, class, and religious backgrounds and to keep them in RC. (The next time you are stuck as counselor or client, try the direction, “There is nothing wrong with you/me.”)

As modern industrial society struggles to maintain the appearance that everything is in order, cracks are showing up everywhere—in the form of rising unemployment, rising prices, food shortages, student debt, foreclosures, social unrest, the loss of habitat and species, the acidification of the oceans. We are looking at the end of “normal.” Therefore the thinking, leadership, and action that are needed will come from individuals who can think for themselves and act outside of what is considered “normal.” To create an economy that actually meets human needs and to bring enough people together to stop climate change, our minds will need to be working and our hearts to be open.

As RCers, we already know something about working in territory that’s outside of what is considered “normal.” We are in a good position to do things that have never been done before, for which there is no map. (If that seems scary, here’s a bit of wisdom from one of my Co-Counselors: “Then there’s no way to do it wrong!”) Tim Jackins and Diane Shisk are saying that now is the time to try things, to see what works, to pick ourselves up when we fail, to discharge the early discouragement, and to keep going.

We are living at one of the greatest turning points in all of human history. We have “won the lottery,” because we get to be part of figuring out what comes next. Each of us has gifts that only we can give. And we have the discharge process to keep our minds clear of distress so we can think creatively and flexibly as new challenges arise.

Who knows? What is on the other side of “normal” may be far better than any of us can imagine!

Betsy Ames
Western Massachusetts, USA



Experimenting with How to Communicate

I'm experimenting with how to communicate to folks, given the increase in oppressive, irrational actions coming from the current administration and segments of the U.S. population.

Lots of my family, friends, and acquaintances use Facebook. As more strident and pro-Trump posts appear, I've felt stymied, not knowing how to respond in a way that is useful. Often I remain silent. I have also experimented with posting facts about events and situations, my own philosophy (compatible with RC theory), and information about marches and rallies. Folks from all perspectives have responded—for example, to my data about the uptick in bomb threats against U.S. Jewish institutions and about climate warming. However, people's responses, or lack thereof, are often in line with their political leanings.

What are you trying? What seems to work?

MacClurg Vivian

Rochester, New York, USA

Reprinted from the RC e-mail discussion list for USA issues

Speaking Out

Compelled by some offensive comments on our neighborhood chat list (a Nextdoor application), I wrote the following. It has garnered both support and nasty responses.

In response to the recent remarks about homeless and other people:

To paraphrase Martin Niemöller, a Protestant pastor who spoke out against the fascist regime in Germany and spent many years in concentration camps:

First they came for the Japanese and put them in internment camps, and I did not speak out, because I was not Japanese.

Then they came for the Black Panthers and bombed and burned their homes, and I did not speak out, because I was not a Black Panther.

Then they came for the Mexican immigrants and called them criminals and rapists, and I did not speak out, because I was not a Mexican immigrant.

Then they came for the Muslims and called them all terrorists, and I did not speak out, because I was not a Muslim.

Then they came for me—and there was no one left to speak for me.

In Denmark, where I grew up, my family and others I knew participated in the underground resistance to

the Nazis. In October 1943, my high school principal was among the leaders of an effort that saw over seven thousand Jews (almost all the Danish Jews at the time) evacuated in fishing boats to Sweden, which was a neutral country. They were about to be rounded up [soon to be systematically gathered] and sent to death camps.

We must not be quiet when rhetoric that dehumanizes groups of people is put forth. Such rhetoric dehumanizes us all.

Allan Hansen

Cypress, California, USA

Reprinted from the RC e-mail discussion list for USA issues

A Clear Analysis and Beginnable Program

The principal need at present in the wide world is for a clear, understandable analysis of the current world situation (including the role of distress patterns) and a reasonable, understandable, beginnable program for taking thorough-going, persistent, no-limits action to change the entire world situation.

Harvey Jackins

From page 7 of *Logical*

Thinking about a Future Society

My Guidelines for Using Facebook

I do quite a bit on Facebook. I have friends from the far right to the far left. Here are some guidelines I follow:

I don't respond out of painful emotion or use my post for a session.

I don't share sarcastic memes or "humor."

I only forward things that convey information, and I try to have these not be "anti" anything but just correct information with perhaps a small comment from me.

I post lots of nature photos. I share music videos and other examples of upward-trend creativity. I want to build a picture of myself that interests people. Friends on the left and right enjoy my pictures of times with my family and of nature.

I have two motivations for my posts: One is to encourage my political base. The other is to engage with people who are not of my base in a way that doesn't push them further away, sound condescending, and so on. I like to use things from my personal experience; people can't take offense at these so easily as something directed at them.

(Remember, we want to keep these friends.)

I think it is always better to respond in my own voice than to just forward something.

It is good not to leave a lie or an appeal to distress unchallenged—but not so good to argue. I might say, "My Muslim friends are having a hard time because of

this"—again, making it personal. If they respect me, they will listen to what I say.

I often appreciate people I disagree with on some things by agreeing with them on other things or appreciating that they are thoughtful people. Many of them are.

I sometimes lightly interrupt exchanges between friends that start to get ugly—"Ouch! A little harsh." It's good to stick up for [speak in favor of] respecting people we disagree with.

I share news that people will not get from other sources (for example, news from Standing Rock) and try to get the most personal and least reactive news I can.

I think we have to remember that we are in this for the long haul [for a long period of time] and don't want to alienate people.

Many people do not know how to express their thoughts, so they grab memes that convey their feelings but not necessarily what they think. I try to engage people off-line, too, and often find that their actual thoughts are much more complex than they can state in a post. It is good to always expect the best from them and to invite that.

Dan Nickerson

Freeport, Maine, USA

Reprinted from the RC e-mail discussion list for USA issues



LEO M. LAZO

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Indigenous Peoples' Day

Last year I organized the first annual Climate Action Fun Run. The proceeds went to local nonprofits working on climate change. My team and I are working on changing the name to Indigenous Peoples' Day Run. [There is a movement in the United States to change Columbus Day, a national holiday, to Indigenous Peoples' Day. Columbus Day commemorates the day in 1492 when Christopher Columbus and his crew landed in the Americas, initiating the European genocide of the Native peoples in the Western Hemisphere and the colonization of their lands. Indigenous Peoples' Day celebrates Indigenous peoples and brings attention to the real history of the genocide and oppression.]

Last week my wife, son, and I went to an Indigenous Peoples' Day rally in front of City Hall in Boston (Massachusetts, USA). I have been connecting with local Native leaders and learning how I and other allies can support them in changing Columbus Day to Indigenous Peoples' Day.

Recently the state of Vermont joined South Dakota in officially changing the holiday. Denver, Colorado; and Cambridge, Massachusetts, have joined many cities across the country that are doing the same. It is hopeful to see so much positive momentum.

Ken Sazama

Boston, Massachusetts, USA,

The traditional land of the Massachusett

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



Engaging with Native People

A question has been raised, on the discussion list for RC Community members and in *Present Time*, about how members of the RC Communities can engage with the epidemic of suicides among Native peoples, particularly in the United States and Canada.

A challenge for many of us European Americans in addressing the issues facing Native peoples, and our historical role in them, is our complete lack of contact with Native people. Following the advice of Marcie Rendon (the International Liberation Reference Person for Native Americans), I've taken some time to find out about the Native people from my area. There are no reservations here, but there is a low-profile Native community in the adjacent state. It's been quite helpful to learn more about them, and I have a plan to talk with a friend who knows someone

personally. Still, it seems hard to find ways to build a closer connection.

I keep thinking of what Harvey Jackins said about refusing to live a segregated life: "If, in the course of your daily routine, you don't come across people of color, then you need to change that routine." With Harvey's and Marcie's advice in mind, I accepted an invitation from my sister and her partner to join a Native solidarity river journey this summer to honor the treaties and protect the earth.

This experience gave me five days of intimate connection with Native people from a reserve in southeastern Canada, a seven- or eight-hour drive from my home. As a result, I now have personal connections with people who are dealing with the epidemic of suicides in their community. I can discharge more deeply

and easily, because the issue is real to me on a much more immediate level. I am motivated to learn more, and I feel more connected to other Native struggles. And, of course, my world has been widened in ways I could not have imagined.

I encourage others to keep their eyes and ears open for opportunities to put themselves in similar situations. And I'd like to thank the Native people and allies I know for all the work they have done to help the rest of us grapple with these hard issues.

Pamela Haines

Philadelphia, Pennsylvania, USA

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



The Upward Trend at Work: Building a Cooperative Society

The institutions of capitalism and the patterns they are based on have evolved over several centuries. They began among European people in the 1600s and spread from there to much of the world, until today we have “global capitalism.”

The primary goal of capitalism, enforced by competition, is to generate profits for business owners. It is not to maximize the well-being of those who do the work. Even in the best of times for working people, this economic system has not been able to generate jobs or living wages for all, leaving many impoverished. And the jobs it does provide have become less and less skilled, with less and less job security, generating great dissatisfaction and hardship among working people.

Capitalism has been crisis prone from the start. There have been frequent financial panics, depressions, and recessions—the 2008 global crisis being the most recent—in which unemployment is high, wages and salaries are stagnant, and working people are pitted against each other. The majority of working people suffer, but the most vulnerable groups, especially People of the Global Majority, suffer the most.

The conflict between capitalism’s ability to produce great wealth and technological change and its inability to meet the needs of working people and their families has been evident from its beginnings, and people have been predicting its collapse ever since. Yet it persists.

The living conditions of working people, both working and middle class, only improve when the people are united enough (in unions) and are in a position to bargain effectively with business owners. However, under current conditions, this occurs infrequently, leaving working people with stagnating or declining incomes.

As an economics teacher, I learned that teaching college students about the short-

comings of capitalism would leave them with feelings of hopelessness, discouragement, and powerlessness. I tried contradicting their distress by having them read about people’s visions of what a cooperative, rational society would be like. However, without actual examples, they were not very convinced.

In RC we have held out the re-emergent goal of creating a cooperative society. Motivated by the need to show my students that such a society is possible, I searched for examples. What I found was that with the failure of global capitalism to meet people’s needs, even in the best of times, people in growing numbers have been experimenting with alternative solutions. They have been creating new worker-owned and cooperative businesses, public banks, credit unions, land trusts, neighborhood corporations, social enterprises, municipal utilities, small-scale organic farms, and traditional non-profit corporations.

Currently in the United States there are 40,000 cooperative businesses, and 130 million people participate in the ownership of co-op businesses and credit unions. Cooperatives generate \$514 billion in revenue and more than \$25 billion in wages. More than 13 million U.S. workers own more than 11,000 employee-owned companies.

An example is Evergreen Cooperatives, in Cleveland, Ohio, USA. They are a group of three worker-owned companies that have taken the lead in local solar-panel installation and “green” laundry services and a commercial hydroponic greenhouse that can produce more than

three million heads of lettuce a year. Their goal is to provide jobs for a lower-income inner-city workforce.

Globally, cooperative enterprises employ 250 million people and generate \$2.2 trillion in revenue. In the twenty largest nations, employees working in cooperatives make up almost 12 percent of the employed popula-



LIAM GEARY-BAULCH

tion. One of the world's largest worker cooperatives, the Mondragon Cooperative Corporation (MCC), was started in the 1950s in the Basque Country. Today it has grown into an international corporation of 289 companies, employing more than 80,000 workers in financing, manufacturing, retail, social service, education, and research and development. It has total assets of \$37.4 billion and total revenues of \$14.6 billion. The Basque region joins Quebec, Canada, and the Emilia-Romagna region in northern Italy in having the world's highest concentrations of cooperatives. In 2009, MCC and United Steel Workers of America signed an agreement to create worker co-ops in the United States.

There is also an international movement to create "social enterprises," which combine the social mission of a non-profit or government program with the market-driven approach of a business. In an era of declining government funding of public services, social enterprises are helping to fill unmet social needs. They create businesses both to make money and to further their social mission. There are several hundred of these enterprises in the United States and many more in Canada and Europe. In the United States their annual revenue is \$500 million.

An example is Pioneer Human Services, in Seattle, Washington, USA. It offers drug- and alcohol-free housing, employment, job training, counseling, and education to recovering alcoholics and drug addicts and creates businesses (that manufacture, distribute, and sell products) to generate earnings to fund its social mission. It has 1,000 employees and a revenue of \$60 million and provides jobs to more than 700 people drawn from the ex-offender, homeless, and drug-recovery populations it serves.

These cooperative efforts, of millions of people around the world, are part of an upward trend full of promise. Unfortunately, they are not reported in the mainstream news.

Dan Nickerson, the International Liberation Reference Person for Working-Class People, put forth "A New Initiative on Ending Classism" in the July 2014 *Present Time*. It called on RCers to prioritize communicating the insights and practice of RC to working people. As we think about doing that, we should consider reaching out to the people working in these cooperatives, as they are on a cutting edge of transforming our society.



JIM MADDRY

To learn more about this cooperative movement, the following resources are useful:

An inspiring documentary *Shift Change: True Stories of Dignified Jobs in Democratic Workplaces*: <http://shift-change.org/>

Democracy Collaborative: <http://democracycollaborative.org/>

Community Wealth: <http://community-wealth.org/>

U.S. Federation of Worker Cooperatives: <https://usworker.coop/home/>

Democracy at Work Initiative: <http://institute.coop/>

National Cooperative Business Association: <http://www.ncba.coop/>

Evergreen Cooperatives: <http://www.evgo.com/>

International Cooperative Alliance: <http://ica.coop/>

World Cooperative Monitor: <http://monitor.coop/>

Mondragon Cooperative Corporation: <http://www.mondragon-corporation.com/eng/>

United Steel Workers Union: <http://www.usw.org/union/featured-projects/union-co-op-examples>

Yes! Magazine: Powerful Ideas, Practical Actions: <http://www.yesmagazine.org/>

Chuck Barone
Carlisle, Pennsylvania, USA

Grateful for RC

In the wake of the U.S. presidential election, I have been grateful for our RC theory and practice.

Shortly after the election, I offered my university students some RC-influenced perspectives. I told them that our internalized oppression can minimize our sense of power, that we have a choice about whether to succumb to feeling victimized and immobilized, and that the confusions and ill-preparedness that led to the election outcome are not our fault, that they were decades in coming and preceded by millennia of oppressive history. I said that sexism, racism, disability oppression, and the other oppressions operate together and reinforce each other and that challenging oppression takes a lot of time! And I told them that backlash is an inevitable part of progress, that it can serve to expose the deeper barriers, that we can learn from our mistakes, and that our connections with each other and our clear thinking are our greatest resources.

My students had already participated in enough listening pairs that after saying this, I could send them right into listening. In my classes I occasionally tear up when discussing hard topics and often mention that tears are liberating. Several students were crying, and knew it was safe to do so.

I'm discharging on facing my deep despair while trying to help friends without much access to discharge remain hopeful. My in-session direction for myself is "Keep despair alive!" I'm hoping that getting lots of discharge on discouragement and early hopelessness will help me effectively encourage others to think well and steer clear of the "frozen hope" that can keep us numb and not seeing more deeply and clearly what is actually unfolding.

Marsha Saxton

Berkeley, California, USA

Reprinted from the RC e-mail discussion list for leaders of college and university faculty

"Good for Business"

Diane Balser [the International Liberation Reference Person for Women] has said that when the misogyny in the U.S. presidential campaign became even more open, it was "good for business"—the business of women's liberation. I think the same applies generally. Although the election result will lead to bad, oppressive things in the short term, the game isn't over.

Our "business" as an RC Community is supporting and providing intelligent leadership in a time of crisis and collapse to minimise the damage to humans and help build better societies. Recent events have made it clear to increasing numbers of people in the United States and the United Kingdom that we are in a time of crisis and collapse. This is "good for our business," because these countries have been in the forefront of the pretence that the existing order is normal and good.

More and more people are resisting irrational environmental policies, war, and many forms of oppression. This is good. We don't want "business as usual," even though for many of us it has been much more comfortable.

Caroline New

Bristol, England

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

Against Irrationality Everywhere

I have seen the progressive movement waste its forces with alcohol over and over again. I've seen people kill themselves in long committee meetings with everybody smoking like a chimney. . . . It is uncomfortable to go against it, but I don't think we can settle for that. We have to be against irrationality everywhere if we are going to build a movement that can accomplish the job.

Harvey Jackins

From page 30 of *Logical Thinking about a Future Society*

Leading a Workshop after the U.S. Election

Last year our annual Area workshop was on the weekend after the U.S. presidential election. As the leader of the workshop, I was struggling to have any attention. I felt lost, alone, and scared. I am a father of two young girls of color, and I felt powerless and scared that I would not be able to protect them. As I listened to other people, I heard them describe feeling alone, untethered from things that had seemed secure just a few days before, unsure of the future, scared. As a result, I started the workshop assuming that everyone was probably struggling in a similar way and there would be little point in putting attention on other issues until we'd gotten a significant amount of discharge on the feelings that the election had brought up.

I held out that the current situation presented a great opportunity to look at what we hadn't been able to face previously. I said that we would need to decide, over and over, to look at what it had brought up, to not jump over the feelings and start planning actions before we had discharged the discouragement, confusion, and isolation that had come to the surface.

I encouraged us all to discharge, and keep discharging. I insisted that our perspective would right itself, that we would be able to understand things we hadn't understood, and face things we hadn't been able to face, but only if we did this work. I said that the more we could do it, and stay with it, the more clearly we would understand the challenge that we face and how to take it on [confront it and do something about it].

I reminded us, over and over, that it takes time to discharge deeply. We have to feel what has been pulled to the surface and go back to it again and again. I encouraged us to not use our sessions to plan actions, complain about the situation, or seek reassurance by trying to compose a hopeful, forward-looking perspective (that would come later) but instead trust the discharge process.

I suggested that we turn off our cell phones for the weekend, or at least turn off the news feed and stop checking Facebook. Media forums are using our fears to attract our attention. There is often little real information, and certainly not information we need to be updated on hourly. We can discharge and decide what information we actually need. We can ask ourselves, "Is this advancing my perspective?" We can decide on a few news sources and how often we will access them. Our minds are ours. We can take them back.

I encouraged us to notice that we have each other, that we will always have each other—that we are in this together and always will be. I asked people to forego organizing topic tables at meals and instead use the time to sit with each other and visit. I asked them to try to make contact with everyone at the workshop, especially the people they didn't know as well, even if it brought up feelings.

I suggested that we use our sessions to tell each other exactly what we were feeling, and discharge, and at some point ask ourselves, "When do I remember first feeling this way?" I didn't insist that people work on early distress, but I reminded them to regularly ask themselves the question and to try, as often as they could, to work on the early losses and defeats the election had restimulated.

By Sunday, I could tell [perceive] that the fog was lifting. We could notice that we really did have one another. The tone was high. At the conclusion of the workshop, I encouraged everyone to have more sessions, including a short session on the phone every day. I've been doing that, and it's made an enormous difference.

Steve Thompson
Area Reference Person for the Madison
RC Community in Seattle, Washington, USA
Seattle, Washington, USA



ISRAEL • TIM JACKINS

Men Must Stand against Male Domination

[This article was written during the last U.S. presidential election.]

The U.S. presidential election has brought into public view the intense sexism and male domination that pervade our society. It is important for men to take a stand against them.

PREDICTABLE BUT DANGEROUS

We have made some progress as a society. For example, we elected a Black man for president, and now a strong female candidate is running for that office. It's predictable that reactive forces will try to block continued progress. The words and actions of Donald Trump and that he is supported by millions of people are evidence of this. The oppressive system is working exactly as it will when there isn't enough powerful, thoughtful, intelligent human intervention.

The highly visible male domination and sexism in this election are dangerous. When people in leadership positions act out oppressor distress, it accelerates a similar acting out at all levels of society, with negative effects on everyone.

Part of what we are seeing on the U.S. political stage is what feminists describe as "rape culture"—behaviors and attitudes disrespectful of women that are treated as if they are normal and okay. Donald Trump has said that his comments about women are "just locker room talk" (a locker room is where people change clothes before and after sporting events). This is an example of rape culture. He acts as if what he is saying is just normal when in reality it is abusive.



TARA JONES

TAKING A STAND AS MEN

Taking a stand as men is different from taking a stand as fathers, husbands, or brothers. Many men are saying some version of the following: "As the father of two daughters, I am offended," "As the husband of a brilliant woman, I cannot support this," "As a man with three sisters . . ." and so on.

These stands are insufficient. In some ways they are incorrect. It's fine that these men are trying to find their voices and stand against sexism. But, more fundamentally, we *need to fight for a manhood that rejects male domination*. Yes, the battle has to be against sexism, but it also has to be *for* a vision of maleness that is bigger and better and fuller than people may have ever seen or experienced. As men we need to say that what is being promoted as normal male behavior is not in any way acceptable. We need to speak as men to other men and communicate that being male has nothing to do with domination.

BEING MANIPULATED INTO THE OPPRESSOR ROLE

We are not stupid for having difficulty speaking up. We have been hurt. One way we have been hurt is by what actually happens in male locker rooms, especially to teenage males.

In my experience, locker rooms are one of the key places where male domination is installed. In locker rooms stronger males intimidate less strong males. They sexually humiliate, abuse, threaten, and beat them up. Men act out Gay oppression for any real or imagined deviation from the "norm." Older male authority figures (coaches, teachers) generally ignore this oppressive behavior. Men, hurt by other men, then create and support a culture of male domination.

When we are oppressed, most of us try to escape the victim role. To men society offers the oppressor role as the only alternative to the victim role. Any male (especially a younger one) who tries to stand up against male domination (whether directed at males or females) may be subjected to extremely cruel forms of male and Gay oppression, including isolation, humiliation, physical injury, and sometimes death. We men are almost *required* to become oppressors.

Schools, organized sports, and the military are among the institutions that carry out extreme male oppression. As a result, nearly all of us men "accept" the oppressor role and adopt disrespectful patterns in our relationships with women. This is not to excuse us of responsibility for our role. It is to clarify that we are manipulated into an oppressor role

by a larger system of oppression that hurts us and then requires us to hurt other people.

Donald Trump is a clear example of what happens to a man who has endured a certain kind of oppression, been manipulated into moving fully into the oppressor role, and been made to believe that it's the best possible way for a man to be.

ACTING DECISIVELY DESPITE OUR STRUGGLES

It is in everyone's interest that we men act, and act quickly, against sexism and male domination. We have been hurt, so of course we are scared, unsure, hopeless, and passive. But a lot is at stake. We need as many of us as possible moving our brothers in a good direction. One way to do this is to (without

delay) stand up as men against the current expressions of oppression, act decisively despite our struggles, and then discharge, get smarter, and share what we are learning with each other.

What do you think? What have you tried? What have you been learning?

Chris Austill

Somerville, Massachusetts, USA

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



Men Reaching for Humanness

Chris wrote about the limitations of the “as the father of two daughters I am offended” approach to interrupting male domination. [See previous article.] I agree that as men we need to lay claim to what it means to be a man based on the reality of our caring humanity. I also think that when men invoke the “women they care about,” it is an attempt to find a voice on the issue. Given how much male domination shames males for caring about anything, it's understandable that guys feel they need to call on the one area in which there's a little space to care. But then it gets mixed in with the oppressive mandate to protect women.

I had breakfast with a close man friend and we talked about the presidential debate of the night before. He talked about how upsetting it was to watch what he described as Trump being abusive toward Hillary Clinton and how, even if she wins, we will still have sexism and male domination in our culture. He brought up that his daughter is a female and how much he loves her, but I could tell he was reaching for humanness that went beyond that. I teared up hearing him talk and care. As soon as he saw the tears in my eyes, he began to weep. In the male culture I live in, openly crying with another man is very rare. I was pleased that we could both risk feeling something.

It will be good to listen to more men.

Andy Vernon-Jones

Brooklyn, New York, USA

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



YOSEMITE NATIONAL FOREST, CALIFORNIA, USA • THERESA D'AMATO

Less Violence

Dear All,

Last week I found a paper based on a book by Steven Pinker called *The Better Angels of Our Nature: Why Violence Has Declined*. It said that humankind is moving toward ending war and violence worldwide. There is still a lot of work to do, but I think the information Steven Pinker has collected can be of help against all the discouragement, numbness, and despair that can come with watching and listening to the news about all the violence still happening at this moment.

He says that right now there are eleven big conflicts on our planet, while around 1990 there were twenty-six. The number of people dying from war and terrorism is down: in the 1950s it was twenty-two out of a hundred deaths, in the 1980s it was five out of every hundred, and now it is one and a half per hundred. The number of murders also went down in the last thirty-five years in many countries, including the United States and the Netherlands, often by more than fifty percent.

Please do not stop discharging early terror, and please keep being informed without getting too overwhelmed. Keep looking for hopeful news as well!



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

Dear Wytske,

I am reading the book you mentioned. It is long (eight hundred pages), very well researched, and very hopeful! It documents the remarkable reduction in human violence over several millennia and seems to fit closely with Harvey Jackins's idea of the "upward trend." It suggests, with a lot of evidence, that we are living in the most peaceful time ever in human history, though our global media present so many images of violent conflict that it is easy to assume this isn't true. The book and its findings are often my new and good at the start of a session.

My impression halfway through the book is that we are certainly becoming more rational as well as less violent. It shows how very irrational practices (like witch burning) that persisted for many centuries would quite suddenly disappear, not by themselves but because of changes in human thought brought about by social, cultural, and political change. It makes me feel that Tim Jackins is right to say that

we could end racism this century. It also gives me more hope that we can, and probably will, reverse global warming.

Pinker shows that rational practices are able to spread through and between societies and can be initiated by a very small group of people. For example, he attributes a lot of change to a handful of Enlightenment philosophers who questioned the rationality of long-practised violent activities. Perhaps we in RC are having a similar effect. Our care-of-the-environment goal* that includes the ending of all oppressions could well be having as powerful an effect as the Enlightenment philosophers had.

There is still a lot to discharge about. Atrocities are still happening around the world. And, as we know better than most, we are carrying around distresses passed down from our ancestors. But I find it encouraging to know how far we have come as a species and that we may be much closer than it feels to the goal of a rational society.

With love, and appreciation for your leadership,



Rod Mitchell
Perth, Western Australia, Australia
Reprinted from the RC e-mail discussion list
for leaders in the care of the environment

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

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

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

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

The great thing about getting older is that you don't lose all the other ages you've been.

Madeleine L'Engle

Support Sustaining All Life!

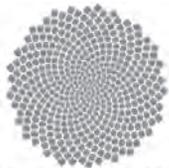
Sustaining All Life is a project of the Re-evaluation Counseling Communities in which groups of Co-Counselors go to non-RC events and share what we've learned in RC about helping people take action to end oppression and save the environment.

A T-shirt!

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

The "Morocco 2016" version is available in S, M, L, and XL. There are only a few "Paris 2015" shirts left.

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



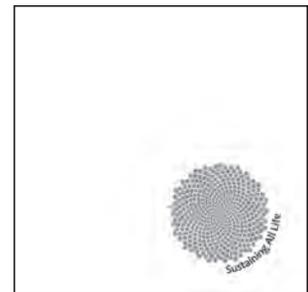
Sustaining All Life



A Hankie! Now \$5!

To raise money for Sustaining All Life, we are also selling the beautiful handkerchief shown to the right. 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, plus postage and handling
(no quantity discount)



The Journal!

Sustaining All Life No. 2

Don't miss the second issue of *Sustaining All Life* (the RC journal about care of the environment)! It's filled with inspiring examples of the clear thinking and good work that Co-Counselors are doing around the world.

Consider ordering a copy now. We all need to be well informed about climate change and environmental degradation and understand the large role we can play in reversing them.

\$4.00, plus postage and handling



The pamphlet!

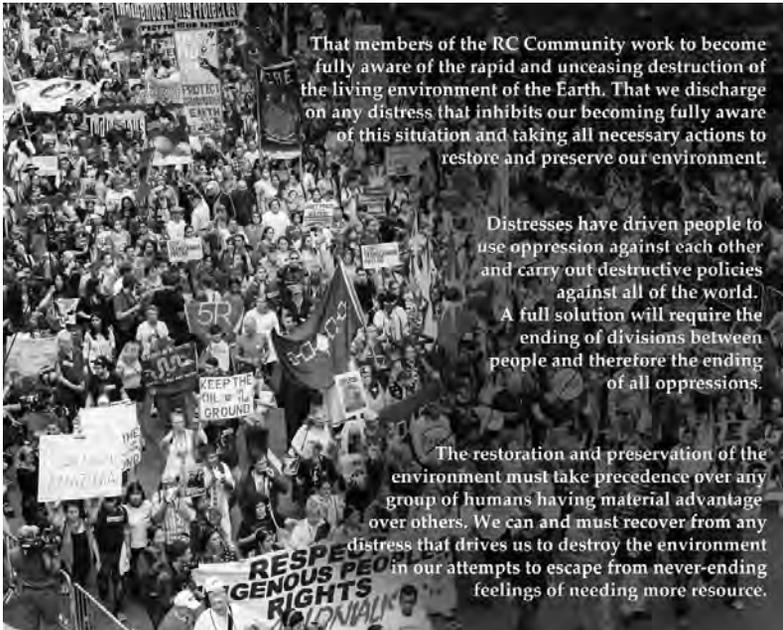
Sustaining All Life

The RC Communities sent a delegation to the United Nations climate conference in Paris, France, November 30 to December 8, 2015. A pamphlet, *Sustaining All Life*, was created for that purpose. It gives a succinct picture of how RC theory and practice are not only useful for but essential to solving the climate crisis.

\$3.00, plus postage and handling

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

Environmental Goal Posters



Rational Island Publishers has produced several lovely 20-inch by 27-inch (51-centimeter by 68.5-centimeter) color posters. The one on the upper left comes in two versions: one with our RC goal on the environment* on it and the other with the goal rewritten to communicate its essence without using RC vocabulary. Both are in English.

Another poster, shown on the lower left, is in RC language and comes in both a Spanish and an English version.

A third poster, which you can see on page 110 and on the RC website at www.rc.org/SAL posters has our goal in non-RC language and is available only in English.

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

All the posters are \$8.00 each, plus postage and handling (no quantity discounts).

For ordering information, see page 111 or go to www.rationalisland.com.

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



Fighting Fully for Each Other

*From a talk by Tim Jackins at the East Coast North America
Teachers' and Leaders' Workshop, December 2016*

This is another description of the early battle we each have. What I want to look at this time is how our early hurts keep us separated.

We get to work on what happened to us. We get to go back and look at it, and challenge and support each other to do that, too. But how do we challenge ourselves in the present, so we don't let our struggles affect us so much in our relationships with each other? How do we decide to try again, even though we experienced so much defeat when we tried before? How do we, as counselors, decide to go after [reach for] somebody? We know it would make a big difference in their lives. It would be a big contradiction to what happened to them to have somebody try to reach them.

They don't need the person they looked for at birth—the person who would recognize them, who would make them the most important thing in the universe at that place and moment, who would make sure that everything that needed to happen happened for that baby.

I think that's what every baby comes out expecting—someone able to think that well. We don't need that now, but we're still looking for it, and not just as clients. I suspect we're compulsively looking for it in just about every relationship we have. We may have given up on having it in our lives, but that doesn't mean it doesn't pull at us in our relationships. We wait for someone to say, "Oh, yes, I've waited for you. Let's build the world together." We long for someone who is free of interfering distresses, so there is no clutter in the way.

But we don't actually need someone clean of material [distress]. We don't need that in the same way now. We don't need that perfection. We need someone who is dedicated to the struggle against the material, at *this* moment, for our benefit. We need someone who is willing to try in our direction against the material that holds them back—who wants to try that hard in our battle as well as theirs. We are looking for someone who, because of clarity, decision, or something, says, "Okay, in this moment, you can have everything I've got. I am yours. Together we will fight every battle you need to fight. I will face everything. I will stay with you."

We are generally afraid to step into that role, as counselor or as the person taking initiative in any relationship. We haven't seen people do it very much.

There are the stories in different cultures of individuals who stood up in spite of everything that had happened to their people—who committed themselves when no one else could. I think anybody could do this, except for the interference of distress.

We are the first group to know how to create the conditions so that everybody has a chance at it. In this controlled environment, with all this support, we can decide as counselors to throw everything on the side of the client.

As clients, we don't really need that much at this point. We are waiting and longing for what wasn't there, and we're frozen in that position, but now we are big, grown-up, smart, experienced; we have relationships. We feel a need for what we missed, but we don't actually need that same thing in the present.

What I think we need is another mind that has made the decision to be fully on our side, so we're not alone. We need to see that a mind can make that decision, so we can try for it too. It can seem like a difficult thing to do all by ourselves. We need somebody who is willing to make the effort in our direction, for our benefit, with us there.

That's what we get to try to do—what we can learn to do—here, as counselors, with each other. We all want to do it. We all want to be able to reach another life and provide the grip that lets someone start to stand up on their own. We would like everybody we know to be able to stand up as they really are, as we know they are. They haven't been able to do it because they've been too alone, too separated by the distress.

As we get a better and better picture of it, we will figure out how to do this for each other. We're going to start out timid, quiet, and separate, but we can fight through all those things. We can decide to fight against what has held us back.

I Just Want to Discharge

I want to share my thoughts with you from the Africa Pre-World Conference. We had such a great time. One thing that comes to my mind is that whenever we get together, it is a time of having great sessions on whatever we have to discharge and revisiting the ground rules of RC.

Twenty-four years ago, at the beginning of my RC experience, it was very hard for me to discharge. As a child I had been told not to cry when I was hurt or express whatever feelings I had in front of people.

In sessions I would try to tell my sad stories in front of my counselor

without really touching the stories. I wanted to run away from the hurt because it hurt so much; I didn't want to face it. There was also the issue of trust. I was new to RC and didn't know the person who was counseling me. I also didn't want to cry "like a child," because my culture does not appreciate a man crying in front of a person.

"Telling my story" didn't help me at all. My counselor was not actually there to appreciate my story. He or she was there to be my ally so that I could reach to the recorded distress and be myself and cry or shout about it.

I confess to you that it was not easy to touch the early memory that came to me. I had to overcome my fear of people. I had to feel that the person who was counseling me was not a stranger but a fellow human being who had his or her own distress. I started to cry and make a sound of crying. Then it started to flow out of me, with tremendous power and sometimes rage. I just let it go. Session after session, I continued to cry on the same issue. Then that brought another memory, then a little story, then crying.

Now I don't want to "tell my story." I don't focus on passing on information. This doesn't mean that I do not trust my counselor but rather that I know that he or she is there to help me discharge. I just want to discharge. I don't care what kind of information my counselor has about me. I just want him or her there to help me be myself.

I know how I can discharge. I just start from yesterday and go to last month and then to a year ago and then further and further. I want to shout or cry. I just want to discharge all that hinders me from being myself. I don't want to be taken by the culture of storytelling.

One danger from storytelling is that it takes me away from the real hurt; I bypass it. When my mind is away, I stop feeling. Then I want my session to end. I want to keep quiet, and I don't want to stay there. That's the habit I developed from the hurt: running away and hiding and presenting myself as if nothing happened.

Once I started discharging intensely, I became a rebel against my own habit and distresses that want to hinder me from becoming



DOLOMITES, ITALY • LYNDALL KATZ

It Is Time to Update All Our Programs and Attitudes

I think it is time for all Co-Counselors to take stock of the changes in the world around us, to revise and update all our programs and attitudes. I think it is possible to use our theory and our skills to propose and guide activities for all people that will serve their real needs and the needs of the world of the future.

Harvey Jackins
From page 6 of *Logical Thinking about a Future Society*

ing fully myself. I need to shout. I shout! I need to stand against all oppression. I do! I want to become more aware of myself every day after discharging more distresses. Co-Counseling without deeper discharge is boring.

The RC no-socializing policy was one of my challenges, too. Oh, my God! I didn't know how to understand it. At first I thought it just disconnected me from the people around me. I read the *Fundamentals Manual* and tried to follow the rule instead of understanding it. This is how I see it now: The no-socializing policy is a protective guideline for both the counselor and the client.

It helps us discharge without being dependent on anyone in the Community. It guides our relationships to be focused more on liberation than on socializing.

As we have limited resources—of money, furniture, education—and all the burdens of poverty, we should remind ourselves every day that we are born good, powerful, completely free and energetic, and as accomplishers of things. Harvey Jackins said, "There is nothing wrong with any human being except the results of mistreatment."

In our African Communities, we should continue to love one another

and be allies in times of trouble, as we always do, but we need to focus on discharging deeply each time we meet. Sometimes I think we are different from the Western ways of living, but there is no difference in humanity. If we do not understand something about RC, let's discharge about it and continue to be in the Community, liberating ourselves until nothing hinders us from being fully human and relating freely with our fellow human beings.

Mesfin Taye
Addis Ababa, Ethiopia

Overdue

In
the
early morning's sunlight,
suspended
on
a rose bush's
bare branches,
thousands of dewdrops
sparkle
like
overdue
tears
ready
to
fall.

Sojourner Truth
Seattle, Washington, USA



NEW ZEALAND • DIANE SHISK



STAN EICHNER

An Opportunity to Work on Terror

Last night in the Tel Aviv (Israel) LRC leaders' class I teach, we worked on the recent United Nations resolution on Israel [a resolution demanding the cessation of Israeli settlement expansion in the West Bank and immediate steps to end terror and incitement, and reaffirming the international community's support for a two-state solution]. It seems that for many Israelis, and certainly for those in our class (who represent a broad spectrum), the resolution first and foremost is an opportunity to work on terror.

Some of the resolution is not easy for Israelis of most persuasions. For example, the resolution "reiterates that Israel . . . cease all settlement activities in East Jerusalem." Over 155,000 Israelis live in the parts of Jerusalem annexed by Israel fifty years ago, and the vast majority of Israelis do not consider these neighborhoods

settlements. When we include the West Bank, we are talking about well over half a million Israelis in areas held since 1967.

In the class there was a lot of discharge. One person was able to work, maybe for the first time, on the two early places she had made a decision not to feel terror. Another worked on how scary are the attempts of Netanyahu [the Prime Minister of Israel] to isolate Israel even more.

Israelis also need to discharge a lot about the many thousands of missiles fired into Israel from Gaza since the Israeli withdrawal, as well as the civil war in Syria, on Israel's northern border.

We can't expect or want Israelis to leap over terror. Rather, this is an opportunity to feel it. *This* is hopeful.

Lisa Blum
Tel Aviv, Israel

Do Your Own Thinking

What I really want to say to you is don't let anybody else do your thinking for you. Don't buy [believe] anything and defend it just because it is told to you. Take a critical attitude to everything, including everything I say. I don't think there's any other safeguard except a fierce determination that you will do your own thinking. Don't get emotionally attached to any set of ideas, including my ideas, so firmly that you can't question whether they are leading you astray. I love to have you support what I say, but certainly if a Marx or a Buddha can mislead, I can, too. Do your own thinking. I think that's the most important exhortation I can make. Trust your own thinking.

Harvey Jackins
From page 25 of *Logical Thinking about a Future Society*



PUNE, INDIA • TIM JACKINS

A Small Victory—No Room for Old Patterns

During my time at COP22 I had a seemingly small but actually huge victory. Small, because no one, other than one person, was aware that a personal battle was being fought and won. Huge, because it made a huge difference to my thinking. I re-evaluated an old pattern.

Like with a lot of old patterns, this pattern's reoccurrence is often fraught with unawareness. That was the case in this situation, until I heard something that grabbed my mind. During my re-evaluation of the pattern, I recognised that I am not the set of hurts that make the pattern. I am separate from the pattern, and from a short distance I can look at it.

I was at the conference with Lisa Rasmussen, from Australia. It was the second week. I had a virus and a runny nose and was feeling unwell and slow, so I wasn't too enthusiastic about being there. My attention was waning. I really wanted to go back to our hotel, to sleep. Lisa kept encouraging me to stay a little longer, saying that maybe we should go listen to this panel of women.

I was feeling worse by the minute. (This was what the pattern was telling me, as I imagined myself looking pathetic and miserable.) I had the feeling of being dragged into the lecture room by Lisa. My "thoughts" were totally buying into the feelings; I was restimulated. Lisa, in a gentle way, knowingly or not, was pushing against my pattern, and I had no idea she was doing that.

We went in. I sat on the floor against the wall, so I could lean back on it. I coughed and sneezed and blew my nose, making sure that Lisa and everyone could see that I was not well.

The panel was made up of women from a women's international collective on the environment and climate change. Hearing them speak about climate change made me lean forward from the wall and sit with a straight back. I listened to women making smart statements, like, "Women need to be active at every level of decision about the environment and climate change. We women know how to, and we need to, organise, mobilize, and act. We are resourceful and flexible in our thinking."

My attention shifted from the "poor me" scenario to the panel, and I enjoyed what I was hearing. I noticed I was not feeling unwell. It was quite the opposite—I was elated. I took notes, was smiling to myself, and was grateful that Lisa had made me stay. I did not feel sick. I stopped sneezing and coughing; my attention was up and out.

Then I had my little victory. I understood that although I was truly physically sick, the feelings attached to my state of health were all early. Not one bit of "boo hoo, I am so unwell" was in present time. It was amazing. The switch from feeling drab to bright and alert happened as soon as my mind got to hear something smart and progressive.

Then I had this thought: When I was a young person, early hurts attached to when I was unwell. I would feel those hurts when I was physically sick and would use the situation to get some attention from my parents. In other words, my restimulation made me sicker than I really was. I am sure this is the case for a lot of people.

When I am with people who are boldly putting their thinking out, figuring out how to make connections, and ending the divisions that separate people, there is no room for old patterns. Caring for the environment requires me to be visible and bold and to have allies who push me. I believe I have that.

Arohanui ("Much love," in Maori),

Hemaima Wiremu
Otaki, New Zealand

New! The Digital Edition of *Present Time*

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

Subscriptions include access to two versions of digital *Present Time* content: (1) downloadable PDF issues of *Present Time*, and (2) the online (RC website) version of *Present Time*.

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. It is \$10 per year if purchased in addition to a print subscription.

For more information, please go to the following page on the RC website: <www.rc.org/publication/present_time/contents>.

The Importance of Special Time

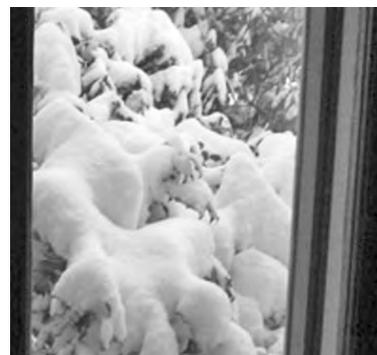
Great appreciation to Fela Barclift for her selfless efforts in teaching “Special Time for the Child.” [Fela Barclift is the Regional Reference Person for North Brooklyn, New York, USA, and recently led a family workshop in Nigeria. Special time is an activity, developed in RC family work, during which an adult puts a young person in full charge of their mutual relationship, as far as the young person can think. For a specific period of time, the adult lets the young person know that she or he is willing to do anything the young person wants to do. The adult focuses her or his entire attention on the young person and follows her or his lead, whether the young person tells, or simply shows, the adult what she or he wants to do.]

From her teaching, I learnt that during special time a child should be allowed to discover new ideas on her own and liberate herself from any emotional distress. This was manifested in the children who joined us at the workshop.

Giving special time to a child deepens the love between the adult and the child, brings them closer to each other, and allows the child to be independent, happy, and vigorous in her discoveries. It creates room for self-awareness. It also makes room for creativity and enhances fast learning and acquisition of knowledge, because children learn more by practice.

We shouldn't wait to educate parents in our Community on the importance of special time for a child.

Kate Onyejiakor
Agulu, Anambra, Nigeria



JOY KROEGER-MAPPES

All print subscriptions to *Present Time* begin with the next issue published. (Digital subscriptions begin with the current issue.) We can't send back issues as part of a new subscription, because we rely on bulk mailings to save money, and it costs more to send a single copy. You can order back issues as regular literature items (see pages 103 and 111 or go to <www.rationalisland.com>).



TARO FIELDS • SUSAN FREUNDLICH

You'll Re-emerge Beautifully

This is a song I wrote last year at an RC workshop, to the tune of "You'll Never Walk Alone":

When you choose to work early,
Hold the direction
To look at the infant who you were.
At the end of the session,
You might feel the same,
But your life will unfold beautifully.
Counsel on, through the days,
Counsel on, different ways,
And your tears will heal your years.
Counsel on, counsel on,
With trust in your mind,
And you'll re-emerge beautifully,
You'll re-emerge beautifully.

Sophie Glasser
Worcester, Massachusetts, USA

Some Confusing Effects of Discouragement

It seems that distress recordings from defeats we suffered when we were very young have left most of us feeling (and acting) discouraged, powerless, and passive.

It's quite easy to see where these recordings hold us back from taking on new challenges. But they also have other more confusing effects:

(I will use the word *discouragement* to mean undischarged recordings of early defeats.)

- Discouragement can make it hard for us to carry out projects that require time or sustained effort. We can become "addicted" to immediate results or to only doing things we already know how to succeed at. We can fill our time with things that are "successful" but are not what is needed to move the current situation forward.

- To be truly successful, some projects require that we build resource in a structured way—that

we complete one step before using that step as the foundation for the next. Discouragement can have us try to "leap over" the slower and more difficult but necessary steps. This can lead to failure, and more discouragement.

- In the face of heavy discouragement, many of us have had to do something in our minds to get out of bed and into school or work in the mornings. This "false motivation" is not the same as the delight in being alive and interacting with the world that we in RC propose is natural to humans.

- If we use this false motivation as the drive behind a project, we can make mistakes that, because they are active in appearance, don't appear to be rooted in discouragement. Also, because we've constructed the false motivation to rigidly drive us forward, when something we're driven to do isn't working, we can rigidly continue with the mistake.

- Discouragement probably comes from our experiences of trying and failing to get something we wanted. In the absence of discharge, one way to deal with a sustained sense of failure is to give up on wanting, or to reduce what we want to something attainable within the limitations set by the current society.

- One response to discouragement about a situation is to hold out a hopeless picture. Another is to hold out an inaccurately "hopeful" picture that avoids addressing the real challenges. The latter presents a cheerful face but makes it impossible to take accurate enough actions to move the situation forward.

Karl Lam

Cambridge, England

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

In the Most Favorable Position for Evolving into Leadership

There is a great dearth of rational enough leaders and organizations in the wide world. Few leaders or organizations show signs of being either clear enough or determined enough to furnish adequate leadership in the present and future situations.

It seems to me that people influenced by or in possession of RC theory are in the most favorable position for evolving into confident leadership in these affairs. I think this is probably because of the correctness of RC theory and because of our commitment to perpetually revise all our programs and continually free our thinking by discharging.

Harvey Jackins

From page 7 of *Logical Thinking about a Future Society*



JO PERRY

Recovering and Reclaiming Our Roots

I ask that we consider committing ourselves to the following personal work for the next two years. It will give all of us—Indigenous people, People of the Global Majority, and white people—a foundation for and a bigger perspective on our work in Sustaining All Life.

1. Investigate the ancient origin of all our ancestors. What is their origin? Find out about the geographical areas where they and their grandmothers and grandfathers were born. Who were the Indigenous people that existed in those regions? Learn about the cultures they developed there. What was the “language of the heart,” as Xabi Odriozola (the International Commonality Reference Person for Languages and Interpreting) says—that is, the original language our ancestors developed in those cultures? Learn about the original spirituality of the cultures from which we came.

Investigate our roots, but do it in a systematic way, without urgency. Turn it into an activity we can enjoy. Along the way, take what we are discovering to our Co-Counseling sessions and see how it can ignite a light within us or return us to something familiar (home?). Follow our intuition as we follow our thinking.

2. Investigate how the spirituality, culture, geography, and language of the people our family originated from continued to survive and not disappear from genocide. Or if they were totally assimilated by a colonizing group, what happened?

For this we will need tools beyond RC, like anthropology, archaeology, history, traveling, asking people, listening to family members, and preparing a list of questions we want to ask (that we can review periodically and adjust as necessary). We will need to look for information from sources other than the dominant scientific-academic-religious world, because there we will find much confusion and support for the genocide and assimilation. We will need to receive information directly from the Indigenous people who keep the wisdom. This includes ourselves, because it is true that we are also the keepers of the wisdom of our people, of our ancestors.

We will need to be open to accepting as valid new ways of understanding life that may not match what we were taught in our families, at school, in religion, in the media, or in documentaries.

3. Accept that the following ideas can open to us a door to a bigger perspective:

“I belong to the Earth; the Earth does not belong to me.”

“All that exists on this Earth has life and a profoundly ancient wisdom.”

If we are white people or People of the Global Majority, recovering and reclaiming our roots will help us understand with more clarity the information that Indigenous people can transmit to us. It will strengthen our efforts to follow and support Indigenous leadership (inside and outside of RC) and deepen our understanding of the significance of Indigenous leadership as it relates to Sustaining All Life and care of the environment. It will give to all of us—Indigenous people, white people, and People of the Global Majority—a foundation and bigger perspective for our work in Sustaining All Life.

Appreciations to my allies who supported my thinking and helped me clearly express things in English. I think in Spanish and do not write in English fluently.

Juan Manuel Feito Guerrero
Bilbao, Bizkaia,
Euskal Herria (Basque Country)
Reprinted from the RC e-mail discussion
list for leaders of wide world change

Realize We Are Making Permanent Gains

People who engage in struggle must have the long-term perspective and realize that they are making permanent gains. If, through timidity, we assume that people can only respond to economic issues, then the robbing of a wage increase by inflation will seem to reinforce the hopelessness of all struggle. The improvement in organization, the improvement of consciousness, the improvement of unity, the improvement in personal relationships is the permanent gain that we make from every struggle.

Harvey Jackins
From page 41 of *Logical*
Thinking about a Future Society

Resolution versus Decision

I have been learning more about the difference between a resolution—wanting something to be the case—and decision—actually willing the action and doing it.

I used to lie in bed in the morning and resolve to eat rationally that day. Five minutes later I would walk into the kitchen and begin eating a piece of leftover cake from the party the night before, all the while thinking to myself, “I don’t want to eat this.” The disconnection between my “wanting” and my “actions” used to distress and puzzle me, especially around my overeating.

Things started to change last summer. A friend had succeeded on an eating program and invited me to consider it. I received all the handouts about it and saw that it contained several rules that I knew would be problematic, such as no eating after 6:00 p.m. I spent a month working up to a commitment to stick to the program. I worked through each component of it by envisioning myself actually doing it. I discharged on my fears of losing weight and making mistakes, feelings of hopelessness and discouragement, and my resistance to rules. When I started the program, I had moved from resolving to get control of my eating to actually having decided to do it.

My husband and I had planned to go with friends on a summer vacation that would place us around lots of food. I spent a month discharging my feelings of being “trapped.” I would be around all that tempting food, and I couldn’t figure out on what basis I would say no to it. I was feeling like a helpless victim of the situation, while forming powerless resolutions. Part of me wanted to overeat ice cream and other desserts, since the vacation would be the perfect excuse to

indulge. I realized that as much as I was struggling to “resolve” to stick to my eating plan, in my head I had already decided to eat everything I wanted.

But I also didn’t want to gain weight and didn’t want to give up being in charge. I finally realized that the way forward was to give up my “resolutions,” “hopings,” and “wantings.” Instead of “resolving” to eat well, “hoping” I would be able to handle the restimulation, or “really wanting” not to gain weight, what I needed was an actual decision. And a big part of that would be developing the skill to detect when I felt like I had made a decision but part of me actually had not. I needed to get all of me behind the decision, not just the “should” part of my brain.

I had to think through every situation I would find difficult to manage, and I finally found an idea I could hang on to. I knew I would be offered expensive food, such as smoked fish, as well as cheap food, such as pancakes—all at the same fixed cost. I decided to skip all the cheap food and instead eat mainly the expensive food. I pictured myself going happily through the buffet line, picking out

the smoked salmon and skipping the pancakes and not feeling that I “wanted” something else. (My motivation probably had something to do with having been raised poor.)

Once I was able to see myself actually doing what I had decided, I knew I would be all right. I needed to get all of me headed in the same direction—my wants, my desires, my will, and my actions.

In looking back over the years, I see that my resolutions never involved any actual decision. As they say, the road to hell is paved with good intentions. Now I am better at catching myself when I announce to myself that I should do “x.” Such self-pronouncements I realize are not something I’ve agreed to; in fact, part of me is already rebelling and deciding to do something else.

I have learned that a decision has to go very deep for me—I need to get all of me on board and in agreement with it. I need to be able to envision doing the right thing and refraining from doing something else—otherwise it’s not really a decision.

Judy Kay

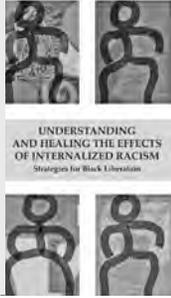
Tacoma, Washington, USA



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

by Barbara Love

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Racism has resulted in damage to all humans, and, in particular, to African Heritage people. One of the most significant damages comes from racism's internalized form. (page 5)

Ending Class Oppression: A Draft Liberation Policy for Middle-Class People by Seán Ruth and Caroline New

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As we shall see, the only liberation that makes sense for middle-class people requires the ending of class oppression itself. (page 1)



Each pamphlet is \$3.00, plus postage and handling.

To order, go to page 111 or to <www.rationalisland.com>.

These pamphlets will be in the upcoming Teacher Packet.

United with Jews

I embarked on a project to get more sleep during the month of November. I was doing well until the third week, and then it fell apart. I couldn't turn my mind off. It was humming about nothing and everything at the same time. I couldn't fall asleep well or stay asleep if I went to bed early. I also had a difficult time focusing on work.

One afternoon, having had enough of this state of affairs, I put out a request for a mini-session and got a response. Unbeknownst to me, I desperately needed to discharge on the Holocaust.

I am not Jewish. I am of Jamaican heritage and a practicing Catholic raised as an evangelical Protestant. Yet everything that frightens me about the U.S. election is directly related to every image I saw and every book I read about the Holo-

caust as a young person. I also saw television movies about it. There was no lack of material for my sister and me to consume.

While I now put much of my attention on doing research and writing about the impact of the transatlantic slave trade, as a young person I could not have been less interested in it. It scared me too much. However, I was pulled toward everything related to the Holocaust. In hindsight, it is clear that I was trying to work on something. Jamaicans have their own relationship to slavery—Jamaica was a hotbed of resistance [a place of much resistance]. Perhaps that's why so little was said about it in our household.

My parents were born in Jamaica. They knew little about the Holocaust and had nothing to say to

my sister and me as we consumed material about it. (They thought we were simply smart girls who were well educated and that this would reflect well on them.) We saw too much, too early, while too alone.

In the short term, I can sleep much better. However, I have lots more to learn about how the Holocaust impacted me as a Black Protestant girl. It's a relief to have access to this.

Michelle Thompson
New York, New York, USA
Reprinted from the RC
e-mail discussion list for leaders
of African-heritage people



Mixed-Heritage People



This year's Black Liberation and Community Development Workshop was special for me because we were led by our beloved light-skinned African-heritage female leader Alysia Tate. It was great to see her at the center, confident and connected. It moved something for me as a mixed-heritage Black female. It gave me hope that one day I could take my mind as seriously and lead my African-heritage brothers and sisters, as well as my Latinx and Indigenous folks.

Here are some of my thoughts after attending a mixed-heritage topic group at the workshop:

Being a lighter-skinned mixed-African-heritage woman, I am often the recipient of a lot of clienting, mostly due to people's confusion about the various and "unique" ways we mixed-heritage people may look. Viewing us often restimulates people, since they cannot label us or easily "put us in a box."

I think that people should discharge on their early memories of "different-looking people" and on the histories of colonization that have led to there being mixed-heritage peoples all over the globe. Puerto Ricans, my people, are a major mixed-heritage group that has existed since the fifteenth century.

Our families may look different from what mainstream U.S. culture says a family should look like. For example, parents, siblings, children, and other relatives often look very different from each other—there is so much genetic diversity. We get to be proud of that.

We are often viewed as "weird" or "abnormal," because we don't fit the prescribed norm. We end up feeling like "we're the only ones" or we're special, exotic, or unique (also known as the "unicorn syndrome").

continued . . .

LIBERATION

... continued

We need to be reminded that we get to claim each and every part of ourselves—one hundred percent. We do not need to compartmentalize ourselves or our heritages. We do not fit into one box, nor do we have to.

It can be difficult for us to figure out who our romantic partners should be—we have so many options!

When the question arises, “What are your heritages?” it is a contradiction [to distress] for us to be given the space and time to tell about all of our heritages (even the ones we’re not sure about). Rushing us through or creating a sense of a “timed space” doesn’t contradict our pull to try to fit into one category or explain our heritages in a way that people will have attention for.

We want to belong, and we do indeed belong. Everywhere. I love being mixed heritage.

Tatiana Elena Williams-Rodríguez
Malden, Massachusetts, USA

When I went last year, for the first time, to the RC Healing from War Workshop in Poland, I had no idea how important the discharge and connections would be for me personally. Here is a poem I wrote.

Onward, always,
Gudrun Onkels
Seattle, Washington, USA

Healing from War

what kind of watch
would I have been
another time?
would I have seen
to let my heart,
intact and keen,

courageously
sound life’s love
chime or have
participated
in that crime

or led the way,
without the
price
of compromise,
to save the day

or would I sway,
not holding up,
obediently drink
my cup
of shutting up?

and still now,
as we need to fight
to keep up shining
our light,
no matter the
nightmarish night,

let us remember
what is true,
embracing every human
hue
and bond

with love as our glue
and deal with fright
just as we do
by reaching through.



A New Dating Relationship

I am a sixty-seven-year-old heterosexual female who's lived alone for the past twenty-four years. I've created a rich, full, satisfying life as a single woman. Periodically that life has included intimate relationships.

For the past six months I have been dating a man who plans to work full-time for ten more years, until he is seventy. I retired from my job earlier this year and now do consulting part-time.

I experience a lot in this new romantic connection. In my Co-Counseling sessions I take on [confront] sexism, male domination, internalized sexism, classism, elders' oppression, and internalized anti-Jewish oppression. The main outcome of this is a recurring decision to stay in the relationship. I also learn more about my early hurts. I remember what it felt like to be a child growing up in my home. I recall what I saw as a child that was rational in male-female relationships and what made no sense to me. I feel the isolation of not having had anyone to talk to about what I saw and felt. I reclaim my thinking, power, and voice.

I explore and discharge on what I want in a relationship at this point in my life. I work on my goals and dreams. I look at where, how, and if this man's goals and dreams intersect or overlap with mine. I think about what values we share, what lifestyle choices we make and have made, and how we navigate our differences.

There are endless opportunities for me to stand up for myself, say what I think, and require that he and I share listening and speaking time. I initiate conversations about how we handle money and time, both individually and in relationship to each other. We discuss sexuality, physi-

cal closeness, emotional intimacy, and companionship. I offer him Co-Counseling skills and theory.

We are both twice married and divorced. For him, he loves as if he's never been hurt. For me, "caution" would be an understatement. For him, "I've never been with someone who is so honest, open, and communicative." For me, this relationship is about the progression and fun, and the opportunity of interacting with a good man and how that enriches my life as an elder female.

Our relationship continues to fascinate each of us and to help us grow and develop. We share lots of laughter and are learning to more skillfully communicate with each other. I work on lots of early feelings about when, and to whom, I said "I love you." I discharge on what saying "I love you" means in relationship to him.

What I call him, within my own mind or when in public, is a dilemma. Some elder males may have a "lady friend." Do I then have a "gentleman caller"? Saying "my boyfriend" when we are both in our sixties just does not resonate for me. Recently someone called him my "significant other." I play with calling him "my beau," "my friend," "my honey" or simply use his name. My granddaughter suggested I call him my "senior boyfriend."

The biggest opportunities are fourfold: to be in present time, to remain in *this* moment, to accept both of us as we *are*, and to enjoy the unfolding.

Anonymous
USA

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



JO PERRY

Plan to Change the Entire Structure of Society

As the world economy has spiraled into a deeper and deeper series of crises, it has become clearer to many of us that resisting the individual oppressions, while necessary and useful, needs to become part of a *general* intelligently-planned and boldly-carried-out action to change the entire structure of society.

Harvey Jackins
From page 4 of *Logical*
Thinking about a Future Society

Confronting a Very Old Oppression

I attended my first Contemporary Women's Issues Workshop. It was held in Sydney, New South Wales, Australia, and led by Diane Balsler, the International Liberation Reference Person for Women. Present were women from Korea, India, Singapore, Taiwan, China, Japan, Hong Kong, New Zealand, and Australia. It was a big job to work together with only English as a common language.

I was deeply moved to be working with women from so many Communities. Knowing that each woman in the room had been deeply hurt by sexism, we intrinsically understood what had happened to each other, even though we didn't know the details.

I led a topic group on women and our bodies and another on sex and sexism. I was struck with how much we blame ourselves for the hurts we show as a result of sexism. Self-blame, although it occurs in all oppressed groups, is a strong aspect of internalized sexism. We need to blame sexism instead, and train our male allies to understand this aspect of our internalized sexism.

Diane said that the attack on the women's movement has succeeded in shutting down women's voices for change and allowed the myth that sexism no longer exists in "Western" countries to prevail. She encouraged us to have at least one session a week on sexism. Otherwise we are vulnerable to believing the lies and to settling for a compromised life. She reminded us that no woman is



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free until every woman is free and that liberation has to start in each of our minds.

She also reminded us that all oppressions are important, and that we shouldn't compare them, but that sexism is a very old oppression. This partly explains why it is so hard for us to think about. Our species has lived with it for so long.

Nikki Berry

Christchurch, New Zealand
Reprinted from the RC e-mail
discussion list for leaders of women



Appreciation for *Black Re-emergence*

Sometimes I like to sit with a piece of inspiring reading while I eat a breakfast of toast and tea. Today I had the good fortune of reaching for a copy of *Black Re-emergence* No. 12, copies of which had been made available to us at our Regional workshop last month—led, I might add, by LG Shanklin-Flowers, one of our organization's African-heritage Regional Reference Persons.

I had to laugh at myself this morning because as I was reading the opening articles, especially the one in which Barbara Love tells her story of coming into leadership as International Liberation Reference Person for African-Heritage People, I became so engrossed that I forgot to pay attention as I reached for my cup of tea—and ended up spilling it. I am happy to report that my copy of the journal did not get soaked in tea and will be available for future inspiration at my breakfast table and beyond.

Thank you to the editorial team for this inspiring and engrossing journal. And what an inspiring model of working as a team to put out an important piece of upward-trend literature!

Brian Lavendel
Madison, Wisconsin, USA

Artists' Liberation

I'm delighted and excited to take on the role of International Liberation Reference Person for Visual Artists, and build on John Fehringer's efforts. [John Fehringer was the previous International Liberation Reference Person for Visual Artists.]

Shortly after I started Co-Counseling, in my twenties, I decided to get back to making art. Since then I have made it a priority in my life. I've appreciated getting to think about and lead artists within the RC Communities over the years. I love artists' liberation work and how it is connected to reclaiming our full voice and our overall re-emergence.

As artists, we have been at the forefront of innovation, invention, and revolutions. We have fought to show our minds, what is true, and what is possible. I look forward to all we get to do with one another, including discharging on early defeats and the ways we've been divided from one another and the rest of the working class.

Art and artists are integral to a thriving and human society. As artists we get to reach for connection with everyone, continue to be bold, take risks, stand with others to end every oppression, and make art that reveals the strengths of our experiences, cultures, and liberation struggles. I look forward to knowing more of you and continuing to build a collective effort to move artists' liberation forward.

Emily Feinstein
Brooklyn, New York, USA
<emfein@verizon.net>

An Invitation to Hearing-Impaired People

I am the new Information Coordinator for hearing-impaired people. I am looking forward to getting e-mails from all you valiant Co-Counselors with hearing impairments. My role is, first, to assemble your stories into a newsletter and send it out to all contributors and, second, to encourage you to lead small and large groups on the topic of hearing impairment.

I know that some hearing-impaired people do not want to admit their difficulties. However, here in the safety of RC, you are welcome to tell your story. Your story could include (but doesn't have to) how your hearing impairment developed, how long you've had it, your successes and challenges in connecting with everyone in your life, and who your allies are. How have you used your brilliant mind in thinking about this issue? Do you have sessions on hearing impairment? What restimulations do you need to discharge?

Here's a brief version of my story (I'll probably expand it for the newsletter): I am a sixty-six-year-old white U.S. woman. I was in a car accident a couple of years ago; the airbag exploded in the closed space, and I lost a lot of my hearing—just like that. I have Blue Tooth hearing aids with a microphone system, but even so it's often difficult for me to understand what people say. I refuse to give up human contact, though my patterns often tempt me to withdraw, so I constantly have to train individuals and groups in how to help me. This

effort can get exhausting, so I have sessions to renew my determination. My husband is still working to grasp that I can't hear the telephone ring when there is music on the radio, but he is trying his best. My hearing aid dispenser is a lovely woman, possibly the only person I know who truly understands what I am up against.

I am eager to hear from you in any language and in any amount of detail.

Ruth McNeill
Corvallis, Oregon, USA
<ruthmcn49@yahoo.com>



ICELAND • ALYSIA TATE

Not One Nationhood above Another

We need to clarify the profound difference between respect for national cultures and national independence, and the exalting of one nationhood above another.

Harvey Jackins
From page 18 of *Logical Thinking about a Future Society*

Not to Be Missed!



The Importance of Harvey Jackins

(CD # 1005)

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

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



\$10.00, plus postage and handling

This CD will be included in the upcoming Teacher Packet.

Older and Bolder No. 7

In this latest issue of *Older and Bolder*, Pam Geyer, the International Liberation Reference Person for Elders, sets the tone for elders' liberation work with "It's a New Day for Elders." And the rest of the journal supports the truth of that.

More than seventy-five elders share their experiences of and perspectives on being older—what is difficult, yes, but more important what is excellent and how being an elder offers unique, even breath-taking, opportunities.

Pam Geyer's articles highlight four key activities for moving elders' liberation forward: promoting health, discharging fears of decline and death, ending elders' oppression, and enlisting allies.

According to an article by Tim Jackins, one of the most challenging aspects of being older—discouragement—is not even real. Along with having had time to accumulate wisdom, perspectives, and freedom from many distresses, we elders

have also had time to accumulate feelings of discouragement, but *we can discharge discouragement completely*. And as we do, all of our strengths will be available to enhance our individual survival and that of the world around us.

Several years ago Harvey Jackins wrote about elders, "We should lead everything." You will likely draw the same conclusion as you read *Older and Bolder* No. 7.

\$4.00, plus postage and handling

This journal will be included in the upcoming Teacher Packet.



"We should lead
everything"
Harvey Jackins

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

Going the Extra Mile at the Nigerian National Workshop

It was a marathon—from COP22 to the African Pre-World Conference and then to the Nigerian National Workshop, all in one stretch. So much work; so much teaching and learning; so much discharge; so many friends, old and new, and new experiences and fun. And we were never tired, going the extra mile.

Over eleven RC Communities, including in Ghana and Cameroun, came to the November 2016 Nigerian workshop along with our beloved brothers and sisters from the United States: Tim Jackins, Diane Shisk, Barbara Love, Rudy Nickens, Marion Ouphouet, and Fela Barclift. We all gathered as one big family, united for our re-emergence.

That first evening all barriers were broken—to water the grounds, burst the balloons, deal with those dulling distresses, and get on our marks to be ready to go the extra mile.

The footlights came on and the stage was set for Tim to launch the kick-off. Soon after, he and Diane departed for the India Pre-World Conference. We missed them but were left in the good hands of our Beloved Bold and Brilliant Barbara Love and under the warming watch of other International leaders of high repute and the charming Chioma Okonkwo. With Barbara in the pilot's seat and all our safety belts on, the engine started and we took off, cruising to our destination.

Early the next morning the voices of the wake-up callers chimed the time to arise and shine with their sweet song "Arise! Arise!! Arise!!!" Then we were up—strong, ready, and good to go for another day. The teaching of the basics of Co-Counselling was thoroughly delivered. Then support groups—for women, for young adults, and on the environment, child abuse, poverty and inequality, corruption, and COP21 and COP22.

Barbara did demonstrations to show practical examples of Co-Counselling, and most of us on board experienced coached counseling for the first time.

Barbara's drumbeats rose to a crescendo with her exposition on imperialism and the impunity and

impudence of *colonialism*, including all its aspects—religious oppression, inequality, racism, and of course internalized colonialism, which has become the bane of our present circumstance. Barbara presented in clear terms how our existence was dismantled, our people deprived, and our rich resources and heritage dispensed. We were disrobed, as our language and religion were labeled "barbaric." We became "undeveloped" and "developing," while the colonizers, with our resources in their hands, became "developed."

From our disillusionment and distresses, Barbara's drumbeats propelled us into new visions, missions, and actions. We will keep to discharge and re-emergence. We will take charge to build our world anew and afresh.

As we descended, we addressed the environment. We were urged to

- take more interest in the care of our environment,
- take another look at our counselling programme and skills,
- take more time being a client, and more interest in our personal re-emergence,
- acquire more knowledge of the theory, guidelines, and practice of RC,
- do more discharging on our environment,
- identify the effects of climate change on our environment and on racism,
- figure out what is to be done.

I discharged on the Niger Delta situation. I saw more clearly how to take care of my environment, and I have commenced new actions.

As we landed, we did farewells.

It was a cool, turbulence-free, and safe flight, with a smooth landing. Barbara Love, you are a great pilot.

Chris Akubuiro
Port Harcourt, Rivers State, Nigeria

AM

Addressing Colonialism and Climate Change

The Nigerian National Workshop, in November 2016, was a mouthful—a multi-flavoured, meaty, chewy, nutritious mouthful!

Barbara Love asked us what we wanted to talk about, and we suggested colonialism, the environment, corruption, women and youth work, child abuse, and COP22. We set up support groups for each of these (except colonialism, which we tackled together). I led the women's support group; it was heartening to have group sessions with my wonderful sisters.

Barbara's handling of colonialism was a mind opener. It was staggering to realise how much we in Nigeria continue to labour under the burden of internalised colonialism. It affects our intelligence as a people, our patriotism, and our sense of self-worth. We looked at how we've downgraded or discarded our languages, customs, religions, ideals of beauty—our very essence! I made up my mind [decided] to keep contradicting the historical recordings of inferiority, to use my brilliant mind to affirm the beneficial aspects of our way of life, to profess that change should be made for the purpose of progress, not for the sake of conforming to foreign cultures.

Barbara also discussed the connectedness of climate change and colonialism. I teach Environmental Law at Nnamdi Azikiwe University (Unizik) and know that the Global Majority suffers most from the pollution caused by European and North American industrialisation, but I had never made the connection to colonialism. Wow!

We counseled on how climate change has impacted us personally. Some of us have abandoned small-scale farming in our villages due to unpredictable weather. Because of drought and deforestation in the north, Fulani herdsman have led their cattle farther south to forage for food, right inside individual and community farmlands. This has greatly contributed to ethnic tensions, an ever-increasing death toll (entire villages have been burnt and people slaughtered), and, of course, to the near-famine state in which we find ourselves as a country.

I feel organised and energised to keep building my Community, to keep having sessions, and to be a voice and a force for liberation. Thank you, RC.

*Nez Ibekwe
Alternate Area Reference
Person for the Unizik Community
Awka, Anambra State, Nigeria*



An Amazing and Powerful Tool

We have an amazing and powerful tool. We must make time to use it. The world needs to heal.

When Barbara Love spoke about colonialism, it struck a chord in me. I realized how bad it was and still is (I had always put a lid on this, refraining from peeping into that deep, dark place).

During the family workshop, I did "special time" with a beautiful toddler. There was so much calm and healing, and it brought back good memories.

I went home re-energized and renewed. Now my boys are having a blast [great fun] enjoying every bit of what I brought home from the workshop. My RC Community is so excited to be a part of this. We are taking it into the wider society, knowing it will have an impact. I know we are on the right track—our various communities will be happier for it. When we heal our young minds, our world heals.

*Nwogwugwu Chuks Enyinnaya
Umuahia, Abia State, Nigeria*



ICELAND • ALYSIA TATE

Reinvigorated about Life

Attending the Nigerian National Workshop and Family Workshop was a great privilege. I learned more about RC and how I can use it to change my life and my community. I was reinvigorated about life and what the future holds.

The introduction included dancing and singing and made me wonder when I last had such a fun and relaxing moment. I was able to discharge in the support group and regain some of my intelligence. Diane Shisk gave us hope for restoring our environment from the effects of climate change. The three-way session was an opportunity to discover my skills as a counsellor.

The Family Workshop made me remember how stubborn I was in my childhood days and how my parents responded to it. I was hurt by a lot of people when I was growing up, but now I know how to clean up these hurtful moments and move on.

Barbara Love opened my eyes to another dimension of internalized colonialism and the need for us as Africans to chart a new course for ourselves, by knowing we are beautiful, kind, good, honest, unique, loving, caring, and more.

Adekunle Akinola
Akungba, Ondo State, Nigeria



Making the Most of Co-Counseling

At the Nigerian National Workshop, the teaching of Barbara Love [the International Liberation Reference Person for African-Heritage People] was detailed, graphic, and concise:

- We must remember what is true about the client, even if we've never met prior to the session: that she or he is inherently good, brilliant, loving, intelligent, and rational.
- Then we listen, interestedly, remembering that a client may tell her or his story with words or action.
- Next we identify the distress that needs to be discharged and think of many ways to contradict it.
- We need to always remember the basic agreement—that two persons put their attention on one person. By implication, as counselors we take our mind off our own distress and keep our attention solely on the client. Because we've all been hurt, we may be restimulated as counselor. This is okay. We simply decide to keep our attention on the client. In the rare situation in which our feelings are so big that we are unable to counsel the client, we can tell the client that we have some feelings and may not be able to continue with that topic or with the session.
- It's good to ask the client for the earliest memory of whatever she or he is talking about.
- We need to bear in mind that a distress will not go away if left alone—we have to do what is necessary for it to discharge.

The counselor-client-coach threesome worked like magic. The essence of Co-Counseling—attentive listening to the client and helping the client re-emerge—was brought to the fore. Those in the counselor role worked at being their best for the client. The “coaches” observed with rapt attention, ready to share their thoughts at the end of the session.

Onii Nwangwu-Stevenson
Lagos, Lagos State, Nigeria





NEAR NORTH BEND, WASHINGTON, USA • KATIE KAUFFMAN

The 2016-2017 Pre-World and World Conferences

AFRICA

November 18-21, 2016
Lagos, Lagos State, Nigeria
Organizer:
Chioma Okonkwo
+234-8023-108-536,
chioks4@yahoo.com

SOUTH ASIA

November 25-28, 2016
Pune, Maharashtra, India
Organizer: Niti Dandekar
+91-20-24352771,
dandekarniti@gmail.com

WEST COAST NORTH AMERICA

January 13-16, 2017
Los Angeles, California,
USA
Organizer: Mary Ruth
Gross
+1-510-243-5934,
maryruthgross@gmail.com

AUSTRALIA AND NEW ZEALAND

February 17-20, 2017
Sydney, New South Wales,
Australia
Organizer: Lyndall Katz
+61-4-1053-1243,
lyndallk@gmail.com

EAST ASIA

February 23-26, 2017
Beijing, China
Organizer: Ma Lihong
+86-13552670282,
rcmalihong@163.com

LATIN AMERICA

March 23-26, 2017
Near Santiago, Chile
Organizer: Ellen Tait
+56-998731199,
ellentait@hotmail.com

CENTRAL AND SOUTHERN NORTH AMERICA

April 27-30, 2017
Near St. Louis,
Missouri, USA
Organizer: Alysia Tate
+1-773-680-9767,
alytate@gmail.com

EASTERN EUROPE AND ISRAEL

May 19-22, 2017
Warsaw, Poland
Organizer: Yvonne
Odrowaz-Pieniazek
+48-502-594-833,
yvoodr@yahoo.com

WESTERN EUROPE

May 25-28, 2017
Near Malmö, Sweden
Organizer: Fredrik Eklöf
+46-70-885-9171,
parsamtal@fredrikeklöf.se

EAST COAST NORTH AMERICA

June 22-25, 2017
Near Bryn Mawr,
Pennsylvania, USA
Organizer: Beth Edmonds
+1-207-865-3869,
bethedmonds@gmail.com

WORLD CONFERENCE

August 8-13, 2017
Storrs, Connecticut, USA
Organizer: Stacey Leeds
+1-860-974-1043,
leedspechie@charter.net





About “Going Public” with RC

*Tim Jackins, at a teachers’ and leaders’ workshop
in Hebron, Connecticut, USA, May 2000*

Someone: Can you talk about going public with RC?

Tim Jackins: I think that for most of us, the struggle is to stop being secretive. Many of us haven’t told anybody that we do Co-Counseling. *(laughter)* We’ve kept it a secret. “What did you do this weekend?” “I . . . I . . . I . . . I” *(laughter)*

We have embarrassments and fears about not conforming to this rigid, oppressive society. It’s scary to attract attention. A lot of us have lived our lives hiding. We hide every unique thought we have, and we all have lots of good, unique thoughts—very creative ones. No two of us are alike. However, most of us try to appear as though we are all marching along happily together.

It’s not true. Each of us has our own goals and aspirations and thoughts that are wonderful, and we feel like we have to hide them

most of the time because this society is oppressive. We may not think of it that way—that we all hide—which tells you something about how the society operates.

A lot of us can slip into this with Co-Counseling. We still hide it from the people we know well, including our families, and I think that’s the place where most of us need to work first.

We need to get over being afraid of being different and let people know that we have this thing. If we stop and think about it, separate from our fears and embarrassments, it’s ludicrous that we hide it. We are here because we’ve found something that makes our life better—*really* makes it better. There are people who have been here for decades, because every year their life is better than it was the year before. They’re able to do more things, to function more widely.

They think better. They have bigger goals, bigger perspectives about what they can do. Every single year they have a bigger life. There are not many places where you get access to something that lets you have that.

If this is really the way it works—and it seems to, for a large number of people—why can’t you tell your friends about it? You think they wouldn’t want that chance too? You think they don’t want a bigger life?

We’re afraid of handling people’s restimulations when we try to explain what Co-Counseling is. We believe the conditioning of society—that people would be upset, think us strange, not want to do it, and that somehow we would isolate ourselves by telling them. There’s something a little frozen in that. I think it’s accepting the conditioning that society has put on us.

It’s a New Situation

The development of better communication channels in the wide world is an extremely favorable factor. We are still in the habit of thinking the good ideas will only spread over forty generations’ time . . . This is no longer necessary. No longer at all.

Look what happened to the early wild enthusiasm in the United States for the Vietnam War. Within a few years, television had changed most U.S. minds about the war.

We had a peace activists’ workshop in February this year. We were able to say, “The Cold War is over.” Half

the people there said, “Huh?” But it was. The Cold War was over. I was able to say, “You have ended the Cold War. Not alone, but with all the other peace people surrounding you to whom you furnished some helpful RC ideas, you made it impossible to continue the Cold War.”

Harvey Jackins
(in 1991)

From pages 83 to 84 of “Shall We Seize the Opportunity?” in *A Better World*





ALKI BEACH, SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

One of the Most Hopeful Classes I Have Ever Led

I just finished leading a weekly class in Fryslân for Co-Counselors who choose to work on leading. Tonight we watched parts of a video in which Harvey Jackins was talking about national liberation, classism, patriotism, and more.

A few things on the video were key:

- Liberation cannot get very far if the work on nationalism is left out.
- Capitalism allows you to take pride in just one thing, and that is your country. To be proud as a woman, a working-class person, a Native person, a Person of the Global Majority is systematically put down.
- Patriotism makes everyone go along with war, and war is the moneymaking industry.
- We can only move on if we recognize the harm done by oppression and exploitation. No recognition, no possibility for healing.
- Stepping over or covering up a mistake stops real development.

The people in the class had never met Harvey, and all of them got excited. We had very alive turns, with lots of good discharge and fresh thoughts, including insights into the problems, like racism and genocide, that humans worldwide are facing. We gained a deeper understanding of the work we need to do connected to Frisian liberation and climate change.

I had such a lovely day—watching the video with my partner and discussing what we'd heard, watching it again and deciding which parts to show, and in class watching it again, sharing theory, asking questions, and seeing everyone become thrilled. It was one of the most hopeful classes I have ever led.



*Wyske Visser
International Commonality Reference
Person for the Care of the Environment
Ljouwert, Fryslân, the Netherlands
Reprinted from the RC e-mail discussion list
for leaders in the care of the environment*

Teaching RC to Working-Class People

At the recent Western and Central North America Working Together to End Classism Workshop, led by Dan Nickerson, Gwen Brown, Seán Ruth, and Jo Saunders, I led a topic group on teaching RC to currently working-class people. Seven people from a variety of class backgrounds attended. Some of them had taught RC to working-class people, in fundamentals classes or one-on-one, and others were interested in trying it.

Here are some of the things we talked about:

- It's great to have working-class people in our classes. They often understand that they are part of a community, not just a "consumer" of RC. Compared to middle-class people, they may be more disciplined about showing up for class. They are less likely to skip based on feelings of being "too tired" or "too overwhelmed."
- Large numbers of working-class people in the western United States are immigrants from Latin America or other countries where English is not the dominant language. If we are going to bring working-class people into RC in this part of the United States, we are going to need to discharge a lot on language liberation and learn how to use interpreting in our classes and workshops.
- Teaching people one-on-one can be a great way of reaching this constituency. It can start simply by listening to someone who is having a crisis in her or his life and then gradually transition to two-way sessions and adding theory. When the student is from a different constituency than the teacher, it can help to connect the student with an experienced RCer from the same constituency group.
- Make friends. Stick with the friendship even if the person drops out of RC. Set up your life to have contact with working-class people. Take the bus to work. Make time in your life for friendships. Relationships are key.
- Many working-class people have to work irregular schedules. Many are now "independent contractors," who in theory can control their own schedules but in practice are paid so little that they have to work at every opportunity. For these reasons, it can be hard for many working-class people to show up at a weekly class. One teacher talked about a student who had to stop coming for a couple of months because he had to take on additional work to pay rent and keep food on the table. She did weekly sessions with him, at a time convenient for him, until he could start attending the class again.
- We need to use creativity and flexibility when teaching currently working-class people. One RC teacher told about a working-class student who would never answer her texts or calls. She discovered that the only time he would pick up his phone was at 7:00 a.m. on Saturday mornings, so that's when she would call him.
- One important constituency to think about is downwardly mobile young adults. Many young adults who were raised middle class have been forced into the working class because of the collapsing system.
- Many working-class people don't have or use e-mail, or at least don't use it as much as many of us in RC are used to. In these cases, we need to find other ways of communicating with them about workshops, gatherings, classes, and so on.
- Stay in touch with people between classes to contradict isolation and discouragement. Call or text to say, "I'm thinking about you." The leader needs to make a commitment to keep connected and in touch over a long period of time. Embrace and nourish people; bring out their intelligence.

Terry Fletcher
Berkeley, California, USA

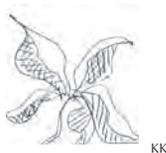
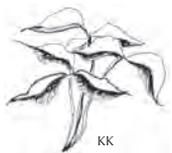


HULLS COVE, BAR HARBOR, MAINE, USA • MARJORIE SMITH

I have been thinking a lot lately of how fortunate I am for having discovered and committed myself to our RC project over forty-five years ago.

This morning as I was doing Pilates [an exercise program], I was listening to some music by George Gershwin, a U.S. composer and pianist. As I listened to "I Got Rhythm," one of his songs from the 1930s, I thought, "Well, I have RC."

When I got to my computer, I looked up the lyrics and transformed some of them to make the following song. (You can find the original lyrics and various artists performing the song on the Internet.) If you have lyrics to add, please send them to me. At this time, we can all benefit from music and laughter.



Julian Weissglass
International Commonality Reference
Person for Wide World Change
Santa Barbara, California, USA
<julian@weissglass.net>
Reprinted from the RC e-mail discussion
list for leaders of wide world change

I Got RC

Days can be sunny with never a sigh
Don't need what money can buy
Birds in the trees sing their dayful of songs
Why shouldn't we sing along?
I'm chipper all the day
Happy with my life
How do I get that way?
Look at what I've got:

I got RC, I got discharge, I got counselors
Who could ask for anything more?
I've got flowers in green pastures
I've got counselors
Who could ask for anything more?

Old man trouble I don't mind him
You won't find him 'round my door
I've got RC
I've got my goals
I've got theory
Who could ask for anything more?

Oh, I've got RC
I've got music
I've got world change
I've got starlight
I've got sweet dreams
I've got counselors
Who could ask for anything more?

I've got humor
I've got laughter
I've got comrades
Who have great brains
Who could ask for anything more?

I've got discharge, I've got RC
Who could ask for anything more?





AMANDA MARTINEZ

We Can Reach Them

Question: Will you say more about the practicalities of dealing with such people as the right-wing military figures or the neo-Nazis?

Harvey Jackins: Yes. Certainly. Inside every patterned role-player is a human being. Inside every patterned person is a complete human being whose basic motivations are just as good and dear as ours, whose nature is fundamentally exactly the same as ours. . . . So the neo-Nazi or the case-hardened reactionary general is a pile of patterns with a good, dear human being hiding on the inside who is waiting to be rescued, if somebody will give him the right message.

In our men's work, we've been talking about this . . . for a couple of years at least. The women have been leading the peace movement. Without them there wouldn't be these peace demonstrations of a half million people. But in the dangerous decision positions, in the board rooms of the multinational corporations and in the headquarters of the general staffs, sit our brothers, who were stolen from us and abused terribly in order to condition them to play these awful roles. And because we, as men, have access to them, we must reach for them. It's a good theme in men's liberation. These men are not beyond our reach. Where women don't tend to think of them as being that easily reachable, we men know how they got there. Every man knows the early kicking around and the abuse (because he's gone through it, too) that made the presidents of multinational corporations and the four-star generals into the operational villains that they are. We can reach them if we do what I'm suggesting. All of us can.

Harvey Jackins

From pages 97 to 99 of
"Women Working in Wide-World
Organizations," in *A Better World*

Relaxed, Confident, Proud, Natural

Last week my son, Adam, did an introduction to RC for a few of his closest friends. He was relaxed and confident about RC theory, proud of the process, and very willing to share it. He was proud of being part of our amazing RC Community. The participants all had good sessions.

(Like many young people who have had access to RC early in life, Adam has a lot of attention. Everyone comes to him, and he feels obligated—as the recipient of a particular resource—to pay attention to them all. He has realized that if his longer-term friendships are going to be workable for him, he needs to have two-way listening relationships with people.)

Earlier that morning he did his PowerPoint presentation on climate change, young people, and animal conservation to a group of about thirty people connected to our church who have known him since he was little. He talked confidently about what we know in RC—about greed, closeness, feelings, listening to each other, the destructive forces in the world, and what we need to do to solve climate change. He spoke equally well when he was on the organizing committee for the student walk-out against Trump.

It is fun to watch someone who grew up with RC as a regular part of his life talk about the theory and own it in a natural way. RC theory *is* natural!

Jenny Sazama

Jamaica Plain, Massachusetts, USA
(written with Adam's approval)

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

Making Good Use of Online Communication

Skype, Zoom, FaceTime, WhatsApp, and other online communication services are making it easier for us to teach RC to people in distant locations. More and more RC leaders are experimenting successfully with holding classes, support groups, and other meetings online. While it is not the same as in-person contact, the video gives most people a better sense of connection with the others in the group than is achieved with audio alone (although telephone conference calls continue to be an excellent International Community-building tool).

The only limitations to who can be reached are lack of access to the technology and weak Internet connections. While these limitations are real, the situation is improving steadily in most parts of the world.

It's been important to have someone at each end responsible for checking the connection in advance and maintaining the connection during the event. It's also been important to make extra efforts to connect with the person or group who is at a distance. And everyone involved needs to discharge about the video connection, so they can be present with each other.

As we travel less to burn less fossil fuels, online communications will almost certainly play a vital role in our ability to have national and international workshops.

Below are stories I have collected in the last year from some of us who have used online communications to build RC.



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

LEADING A SUPPORT GROUP ON ZOOM

After Sustaining All Life was in Paris, France, bringing RC to the activists gathering there during the United Nations climate conference, some of us delegates (from Kenya, England, Canada, India, and the United States) stayed in contact with people from other countries whom we had met there and began teaching them RC—using Skype, and so on. We've been meeting monthly on Zoom. We report on how our contact is going, strategize about any difficulties, and discharge. This has been very important to our ongoing contact with the new RCers.

I am also leading a monthly group for some African RC leaders, each of whom is in a different country (Ghana, Kenya, Ethiopia, Nigeria, Uganda, Swaziland). There are many challenges with weak Internet connections. One person connects with me by voice only, using WhatsApp; I hold my phone near the computer's speaker and microphone, and she is able to hear and be heard in the group. It's unusual for everyone's connection to work for any one meeting, but the calls are still very important.



Diane Shisk

HOLDING A GATHER-IN, IN A SNOWSTORM

I was leading a gather-in in Washington, D.C., USA, when a small snowstorm shut the city down. So we set up a Skype alternative for folks who could not get there. With a laptop right in front of me, the people who were remote could see and hear me well and it was easy for me to remember that they were there. For mini-sessions, people paired up and called each other on their cell phones.



Mike Markovits
Greenwich, Connecticut, USA

SKYPING IN A TEACHER

About fifteen years ago I introduced my brother who is living in the Philippines to RC. He didn't show an interest in learning more, but after that he would take permissive sessions when we would see each other every one to two years.

After about twelve years of this, he decided that he wanted to learn RC. I had tried for over a year to get him into a class in the Philippines. That being unsuccessful, I started teaching him while we were vacationing on a trip together.

After the trip was over, we decided that I would teach him and one of our cousins in Manila (the Philippines) over the Internet, using Apple's FaceTime application. We met weekly and soon decided to add another cousin of ours to the class.

It has been one big experiment for me, and there have been many challenges. Though the video helps a lot, when counseling I try to make up for the lack of in-person contact by asking secondary counselors

to provide physical contact. The time difference has meant that I teach the class at 5:00 a.m. on Sundays, which makes it hard for me to find an assistant in my geographical area. Sometimes the Internet connection is poor, so we have to stop the video feed and rely on audio only. Once when the Wi-Fi was poor, we improvised by using cellular service and convened the class in a car parked in a place where reception was good.

Despite the challenges, we have missed only four of our weekly classes since we started in June of 2015. There have been big changes in the lives of our members. One got off the psychotropic medications he had been taking for eight years. We have expanded the class to eight people by adding the partners or sisters of the men in the class. As members now participate from different locations, we have used Google Hangout to support multiple video conferencing lines, at no cost.

Here are some of the things that have helped keep the class going:

- I had good relationships with the initial class members before we started. They have in-person sessions with each other, and there is a good amount of safety among them because of their relationships.

- I think they can tell that this project matters to me and I am committed to them.

- I have managed to visit the class and hold in-person classes, introductory lectures, or gather-ins almost twice a year since we started.

- I have been able to give some class members relationship sessions via remote conference.

- My local San Francisco (California, USA) RC Community has included my class in the Area. I have video-conferenced them into parts of our Area workshop and the Filipino/Pacific Islander workshop, so they could meet other Co-Counselors and participate in support groups, panels, and workshop classes.

- Before inviting the women, I spent fifteen months of the class making it clear how RC is for the men and working on men's oppression, male domination, and sexism. I wanted the men to be a good, committed base for themselves and then for the women we would invite to join us later.

- I am able to teach the class even when I am traveling for work. I once taught it from the airport during a long stopover in Copenhagen (Denmark).



Not only has this been the most fun and satisfying project I have done in RC, I've also gained something unexpected from it. I had been having trouble sleeping (I would sleep less than five hours each night) for about five years before the class started. With the time difference, I was able to get almost nightly sessions with my class members when I couldn't sleep. Eventually something shifted, and I now get seven to nine hours of sleep every night!



Nik Leung
San Francisco, California, USA

I'm building an RC Community in El Salvador, and I'm the only certified RC teacher in the country. Last year I had to attend an International RC workshop, and it occurred to me that one of my regular Co-Counselors who speaks Spanish and lives in another country could teach my fundamentals class while I was away.

One of the students volunteered to bring a laptop and set up Skype. I connected her with my Co-Counselor two weeks in advance, so that they could meet each other, have sessions, and talk about everything they needed for the class. When the day came for the class, she introduced my Co-Counselor to the group.

He taught theory and did demonstrations and everything, using Skype. When I returned, everyone in the class was delighted with him. They couldn't believe his teaching by Skype was such a great and important experience.

María Lorena Cuéllar Barandiarán
San Salvador, El Salvador

continued . . .



PHILADELPHIA, PENNSYLVANIA, USA • JOHN BRAXTON

TEACHING, LEADING, COMMUNITY BUILDING

... continued

I have taught a number of classes at a distance. People gather and do mini-sessions and local RC business. Then they call me, and the computer is set up so I can see the whole class and they can see me. Theory presentations, questions and answers, demonstrations of counseling all happen just as in a regular class. For demonstrations, someone holds the person's hand or embraces them as I (the counselor) direct. For mini-sessions, people spread out and I mini on Skype with one of them.

I also led a daylong workshop for the RC Community in San Salvador, El Salvador, using Skype. María Lorena Cuéllar Barandiarán interpreted for me, with the help of another person. It was a regular daylong workshop. We had two classes, with theory and demonstrations, along with Co-Counseling sessions and support groups. It was a long time for people to be paying attention to a video screen, with interpreted communication. They learned theory, asked questions, and got to discharge, and some of them were counseled by me, but the lack of personal contact was challenging.



Diane Shisk

I teach an ongoing RC class in Boston, Massachusetts, USA. At times when I've been away for work, I have taught the class online. Here are my observations:

- Skype is not always reliable, even when we take the time to sort out problems before class. That's why we sometimes resort to FaceTime.
- I've had to incorporate the students into my counseling to provide some physical contradiction for the clients. The sessions have been much more of a team experience than when I've been physically

present. It's been fun and made me think about how to incorporate that "team sentiment" into my counseling when I am physically present.

- Most of my students are middle- or owning-class young adults who were born and raised in the United States. They have a lot of early distress attached to screens (TVs, computers, cell phones, tablets, and so on). We laugh a lot about the numbness they feel when they watch a screen.



Jennileen Joseph
Boston, Massachusetts, USA

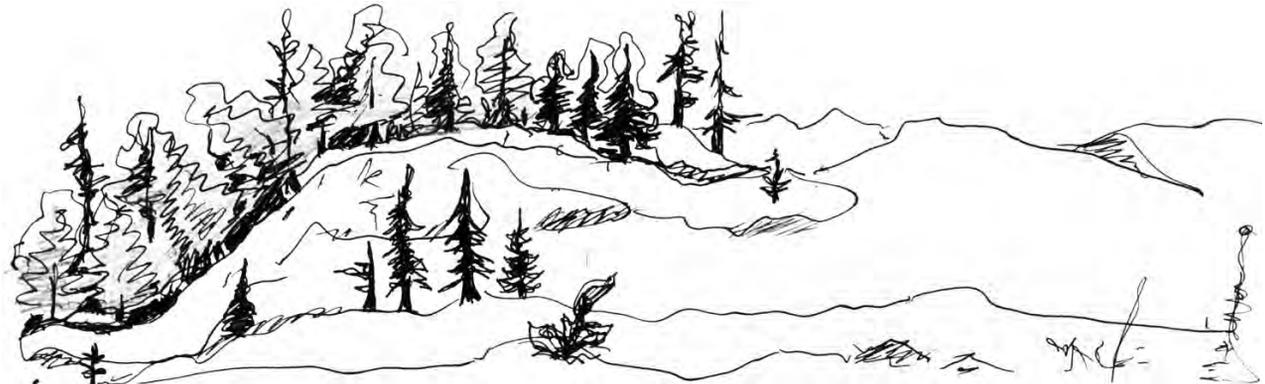
SHARING RC RESOURCES OUTSIDE OF ENGLISH-SPEAKING COUNTRIES

I think one of the biggest challenges in the RC Community is sharing RC resources outside of English-speaking Communities.

I wanted to get more resource to my Region, so I organized a class that Cherie Brown, the International Liberation Reference Person for Jews, taught by Skype. I included translation and made sure that Mizrahis were there.

There were technical difficulties and ways that internalized Israeli oppression (lack of attention, dramatization of unhappiness, leaving early, not insisting on a private space) affected the class. We all will discharge on these things.

Two days after the class, I uncovered some occluded distress in a dream, and two days after that I had another dramatic dream involving two Israeli members of the Skype group. For the first time in a long time, we'd had an injection of resource.



KATIE KAUFFMAN

This demonstrates the potential for using Skype to spread RC resource to non-English-speaking, non-Western Communities.

Also, reading RC theory in English is still a huge problem. Oral translation as part of Skype groups has potential for getting theory out better.



Lisa Blum
Tel Aviv, Israel

CONNECTING TO A WORKSHOP

In the autumn of 2015, my partner and I participated in the Healing from War Workshop in Poland via a Skype connection. When Molnár Gabriella first suggested it, I was not enthusiastic. I was lukewarm about “devices” and social media networks. But she and other Co-Counselors stressed that we were important to the project, even though health issues made it impossible for us to travel. I finally agreed to “tune in” from Japan.

It turned out to be wonderful! People waved and welcomed us into the circle. It was our first opportunity, after many months, to be in the big world. We woke at all hours of the night, dressed in our pajamas, to listen to the classes taught by Julian Weissglass (the International Commonality Reference Person for Wide World Change, and the leader of the workshop). I was part of an extraordinary class for women led by Olga Lenkova. We “tuned in” for the creativity evening. During a group dance, Juan Manuel Feito Guerrero whirled us around the big yellow room. I was also able to participate in two- and three-way Co-Counseling sessions that were important and memorable.



Leah Matsui
Kumamoto-shi,
Kumamoto-ken, Japan

I, too, participated in the 2015 Healing from War Workshop via Skype. Julian said, “We are all in this together,” and I was honoured to experience that with this group. I got to discharge my distress about war and bring back what I had learned to my local RC and wide world communities and most of all to my own family.



Randy Matsui
Kumamoto-shi,
Kumamoto-ken, Japan

I’ve been to workshops at which people phone in (with just voice) for classes and support groups, and I’ve led the support groups those people have been in. It has been *much* easier when people Skype versus phone in. It’s easier for me as a teacher and easier for the other participants to keep thinking about the person who is not physically present.



Jennileen Joseph
Boston, Massachusetts, USA

For health reasons, I attended the West Coast North America Pre-World Conference via Skype.

I got a copy of the schedule in advance and planned which parts of the conference I would Skype in to. I set up all my sessions beforehand. I also sent e-mails to a long list of folks I wanted to do minis with and said that if they wanted to do a mini with me, they should place themselves next to my Skype person (I included a schedule of who was Skyping me in and when).

I had a good experience in hearing the classes, having sessions, and attending a support group and some of the topic groups. At the end of each night, someone walked me around to say goodnight to folks, which helped me feel even more a part of the conference. By the end of the weekend, I felt very much a part of it.

Here are a few things I would recommend:

1. If possible, have support groups and other small groups meet in a private room, or without too many other groups in the same room (to lessen the background noise).
2. Ask your Skype person to check in with you periodically to make sure you’re still connected.
3. Position the device so you’ve got a good view (so you’re not looking up at the ceiling the whole time, for example) and so you’re close enough to be able to hear well.
4. Make sure your Skype people have some idea of how to use Skype (or they have someone who can assist them).
5. Text each person shortly before they Skype you in, to remind them about it and who has the necessary device.

continued . . .



TEACHING, LEADING, COMMUNITY BUILDING

... continued

6. Have a person in charge of the Skyping team who can oversee the team and handle any difficulties or unforeseen things you might want to add to your Skyping involvement.

7. It can be helpful and less isolating for the team members to work in pairs.

8. Have several people bring laptops or iPads to the event, so that several are available for the Skyping team.



Dvora Slavin
Seattle, Washington, USA

Two of us from Vancouver (British Columbia, Canada) planned to attend a Catholic women leaders' workshop in Boston (Massachusetts, USA) only to find that our flight had been cancelled due to weather. So we, along with seven others, connected to the workshop via Zoom. It turned out to be [resulted in being] the best workshop ever.

The notes we posted to each other while watching the classes were powerful. There was something about the levity of the simple comments and the connection it created that allowed me to take in more than I ever remember taking in during a class. I was more awake and able to hear, understand, and integrate what was being said. It was *great!*



Mary Klausen
Vancouver, British Columbia, Canada

At the 2015 Racism and the Environment Workshop, Barbara Love and I Skyped in a group from Trinidad and Tobago (see page 23 of the October 2015 *Present Time*). They were with us for the classes and topic groups, and they met with themselves for meals, sessions, and support groups. Waveney Richards, their Regional Reference Person, led them locally.



Diane Shisk

CONNECTING TO A CLASS OR SUPPORT GROUP

In our support group for people of South, Central, and West Asian heritage, a member stayed connected with us via Skype while out of the country during a family emergency. Another member attended via Skype when she was too sick to make the long drive to the group.

In our Gente Latina/o [Latino/a People] support group, a member who was living with family in another country for six months joined us via Skype.

The laptop was placed on a chair, and the rest of us sat closer to each other than usual so we would all fit on the screen. We shared theory, each person had a turn to discharge, and once someone attending via Skype counseled the support group leader.

Everyone was amazed at and pleased with how well it worked.



Victor Nicassio
Los Angeles, California, USA

When I lead classes or other groups that some people attend remotely, I have each person who is attending remotely pair up with someone who is in the room. (This means that each person in the room needs a computer, tablet, or smart phone.) The pairs have their minis with each other, and throughout the class the member of the pair who's in the room keeps an eye on the connection and any technical issues.

Last time I did this, it took about half an hour to set everything up. Next time I will set up the pairs ahead of time, ask them to make sure they can connect with each other easily, and maybe have them do a mini-session before the group starts.



Lyndall Katz
Sydney, New South Wales, Australia

I taught a class in which a person in another country attended via Skype for the whole class series. She participated in mini-sessions during the classes and did sessions with class members between the meetings. She already had personal connections with a number of people in the class, which made it easy to fully include her.



Diane Shisk

Note: Many people report better experiences with Zoom than with Skype. This is especially true if multiple sites are involved, but even with two computers, Zoom seems to be more reliable and to have higher-quality audio and video. With a free account, you can make group calls, but you get cut off after about forty minutes; then everyone has to reconnect for another forty minutes. With a paid account, calls are unlimited, and only one person on the call needs to have a paid account.

U.S. Liberation?

Question: Do you think that, in the nations that are the oppressor nations or the dominating nations in the world, there is something possible like we've developed for owning-class liberation in Co-Counseling? Can there be a U.S. liberation, freeing the U.S. peoples from the oppression of living in this imperialist country . . . [and] fighting against . . . its imperialist role?

Harvey: Yes. USers must organize to require their country and its owning classes to give up their imperialist roles. In fact, large numbers are already doing just that, even if they organize only around particular acts so far and not the whole system. But it's going to be enormously complex, because there aren't any typical USers. [In] many parts of the country, if you drive twenty miles, people won't know you. They will be as antagonistic to you . . . as they would be to a moon visitor or somebody from Moscow. The U.S. is an enormously complex set-up, held together by superstitions, false notions, a fabricated history. [It] is part of our job as U.S. RCers, however, to bring clarity to this situation.

Harvey Jackins

From page 50 of "Nationalism, Patriotism, National Pride, and National Liberation," in *A Better World*

New Teacher Packet Coming Soon!

Here are the items in the upcoming Teacher Packet:

Understanding and Healing the Effects of Internalized Racism: Strategies for Black Liberation, a pamphlet by Barbara Love

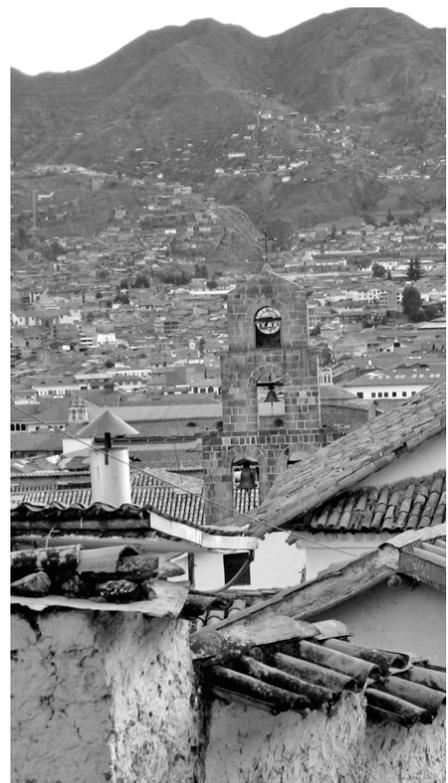
Ending Class Oppression: A Draft Liberation Policy for Middle-Class People, by Seán Ruth and Caroline New

Black Re-emergence No. 12—the latest issue of the journal about Black liberation

Older and Bolder No. 7—the latest issue of the journal about elders' liberation

The Importance of Harvey Jackins—a CD of several RC leaders who knew Harvey well talking about what he meant to them

You can order a Teacher Packet even if you are not an RC teacher! The price is \$24.00, plus postage and handling and any applicable taxes (no pre-payments please).



PERU • DIANE SHISK

A Great Opportunity to Gather as Women

Last Sunday afternoon I held a women's gathering at my house. I had been planning to do it since right after the U.S. presidential election, when I'd gone to several all-women's gatherings and seen the need to share the tool of RC. The women had been talking about taking action politically but also wanting to see the world heal from all the divisions among different groups. This, as well as seeing that women needed to discharge about the election loss, helped me know that I had a great opportunity to gather my closest female friends and share more about myself and RC and what I spend so much time doing!

I was scared, but it was a perfect chance to decide-act-discharge and take some leadership in my wide-world community.

I invited my closest women friends who live in the area, some women I wanted to get closer to, and the women who had invited me to their gatherings. I cast a fairly wide net but also limited the group so I could think about everyone there to a certain extent.

Luckily, my Area's monthly women's support group met on the morning of the gathering, so I had some good female support right beforehand. I had a good session in the group, but some early fear came up and I ended up feeling shaky and restimulated and had a hard time getting my attention out. (Pushing oneself forward by taking leadership while simultaneously using RC can get at the good stuff!)

I asked my sister-in-law, who lives right below me and is in RC, to be my ally during the gathering. She was super-enthusiastic about what I was doing, and it helped to know that at least one person had my back [would support me].

Ten women ended up coming. Everyone socialized casually for about an hour while we waited for one of my closest and oldest friends to arrive. During this time I relaxed a bit. Seeing my great women friends getting to know and enjoy each other got my attention out.

Then we formed a circle in my living room. I told everyone why I had gathered them together, and each woman said how she knew me, why she was there, and something that was significant to her about the women's marches, whether she had attended one or not. Quite a few women discharged as they said why it mattered to them to support me and my friendship, or to get together with other women, or both. I was surprised at the depth of the emotions people had about their connection with me, and I found it remarkable how eager they seemed to be to get together as women and talk about women's issues and sexism in the current time.

Next I told them about my trip to Washington, D.C. (USA) for the Women's March and about No Limits for Women. Then I gave a mini-introduction to RC and we did two short mini-sessions. For the first one, I asked them what had been hard about being a woman, or how sexism had affected them, in the past week. For the second one, I asked what had been hard for them about the post-election time. Finally, we did a quick attention-out go-around on what we liked about being female, something we liked about being together, and what we had learned that day.

Afterward people left quite quickly, and I had a hard time not feeling like they hadn't liked what I had done. (In reality, it was 5:00 p.m. on a Sunday evening, all the mothers needed to get home to their families, and it was the end-time of the event.) I did some discharging, but it is taking time for me to see the significance of what I did and to be pleased with myself. Luckily, I know my chronic distress about feeling like I have to do everything perfectly and can see it as that. My sister-in-law said it went really well, and I was glad that at least she could tell!

Since Sunday, quite a few friends have let me know that the afternoon was significant to them. It has been helpful and sweet to hear these responses. One woman had a re-evaluation about how to approach a challenge in her relationship with her mother, and another asked to be included in any future groups like this.



UGANDA • CHUCK ESSER

Re-evaluation Counseling is so revolutionary. It can be scary to share it, because it goes so much against society's messages about closeness, connection, and showing feelings. We are trained all our lives to keep a tight lid on all that!

Brook Broughton
San Francisco, California, USA
Reprinted from the RC e-mail
discussion list for leaders of women

An Eight-Week Class on Care of the Environment

In the summer of 2016, our Area held an eight-week class on care of the environment. I led it, assisted by Julie Saxe-Taller and Bikku Kuruvila. About nine people attended regularly, despite changing summer schedules.

It helped so much to focus on our human connections, early pleasant memories of the environment, and early defeats, before diving into our distresses about climate change. It was important to notice sources of hope and power and to know that we are not alone.

I appreciated the flexible class outlines and vital perspective about oppression offered by Sustaining All Life. One of the best resources I found outside of Sustaining All

Life was Al Gore's sixteen-minute updated TED talk explaining the environmental crisis and offering hope. We all discharged so hard, given some hope!

We also listened to online environmental and climate change information, did mini-sessions, and then did a "jigsaw" activity in which each person re-told to the group a pre-assigned portion of the scientific information we had all just listened to. It helped us gain an understanding of the specifics of the problem to be able to describe it in our own words.

In our Region and Area we had discharged in many workshops, classes, and gather-ins about care

of the environment, but sustaining a class over eight weeks provided more in-depth discharge and a group moving together.

As a direct result of the class, I started riding a bike again after thirty years. Very hopeful! Others moved forward in their commitment to ensuring the care of the environment in their choice of work and in social action.

Below is an overview of the class.

*Gail Mandella
Area Reference Person
for the West Berkeley,
California, USA, RC Community
Berkeley, California, USA*



Care of the Environment Class, Summer 2016

July 5

INTRODUCTIONS

Welcome, love for the environment, connection
Mini-session
Overview of class, agreements
Constituency groups: People of the Global Majority, Jews, white Gentiles
Group introductions: Who are my people?
Where are we from? What is our early relationship to the environment? What have we learned from family or ancestors?
Mini-session: Being on Native land
Distribute RC care-of-the-environment posters

July 12

EARLY MEMORIES

Welcome, love for the environment, connection
Mini-session
Whole group turns: Discharging on early pleasant memories about the environment
Homework: Being active, even in a small way, on environmental issues

continued . . .



TEACHING, LEADING, COMMUNITY BUILDING

... continued

July 19

THE PROBLEM

Welcome, love for the environment, connection

Mini-session: Being on Native land

Sustaining All Life:

1. Overcoming the destructive policies of the past
2. Ending oppression to end the environmental crisis
3. The source of the environmental crisis
 - Human struggle for survival
 - Restoring human connection
 - The role of racism, genocide, classism, sexism
4. What people can do to end oppression and its impacts
5. Healing personal damage

The RC goal on care of the environment, paragraph 1

Awareness of urgency and the scope of the current problem

Mini-session: Personal, community, and planetary effects

Video: *Climate Science: What You Need to Know* (on YouTube), 6 minutes

Mini-session

“Jigsaw” activity

Break/song: “Evil Waste” (Santana)

Group turns: Early memories, the importance of healing personal damage

Homework distributed by e-mail:

1. Ten Things We All Should Know
2. Resources on Care of the Environment
3. “Short Answers to Hard Questions about Climate Change,” *The New York Times*, November 28, 2015, by Justin Gillis

July 26

ENDING ALL OPPRESSIONS— THE MIDDLE EAST AND FOSSIL FUELS

Welcome, love for the environment, connection

Mini-session: Being on Native land

The RC goal on care of the environment, paragraph 2

Ending all oppressions: Oil from the Middle East, use of fossil fuels and fracking in the United States

Video: *An Inconvenient Truth* update (TED Talk by Al Gore), 16 minutes

Mini-session/group turns

August 2

CAPITALISM AND CONSUMPTION

Welcome, love for the environment, hope

Mini-session: Being on Native land

The RC goal on care of the environment, paragraph 3

Capitalism and consumption

Little and big solutions: Sustainable and renewable sources of energy, green technology, and so on

Skits: Human intelligence in the face of environmental crises

August 9

ENDING CLASSISM

Welcome, love for the environment, hope

Mini-session: Being on Native land

The RC goal on care of the environment, paragraph 3

Ending classism: Greed, money

The Class Initiative in RC: Wage workers “Climate Change Game,” in teams

August 16

ENVIRONMENTAL RACISM

Welcome, love for the environment, hope

Mini-session: Being on Native land

The RC goal on care of the environment, paragraph 2

Ending all oppressions: Environmental racism

Video: *Environmental Racism Explained* (on YouTube), 3 minutes

August 23

GOALS AND ACTION

Welcome, love for the environment, power

Mini-session: Being on Native land

Goals and action, activism: Personal, community, international

Adapted RC goal chart

Closing: What gained from class; appreciations; action or goal



PAM ROBY

Starting a New RC Community

Tim Jackins, at a workshop in Gothenburg, Sweden, July 2016

F—: I wonder how you begin if you want to start a new Community.

Tim Jackins: In a place where there are no Co-Counselors?

F—: There are, but they are not organized.

Tim: Many people have done that, in many different ways. The ones that have been most successful have built a core of people who decide that they want to have a Community.

You don't need a lot of people quickly. You need two, three, four people who decide it is going to be an important part of their life, who have sessions with each other consistently, and who go off to a workshop together in some established Community where they all get to move forward together using that resource. All of the consistently successful Communities have had a core like that.

Discharge works. And you have to all keep discharging with each other to go forward together. You don't have to teach big fundamentals classes. In some places each person simply teaches one other person, and a core of people is built one by one.

Sometimes I've suggested that one Co-Counselor invite a friend to be taught one to one and that another experienced Co-Counselor become a part of that. The new person is then in a three-way with two experienced people and gets to see someone who knows how to be client and someone who knows how to be counselor. Sometimes the new person has sessions not with the person who brought him or her in but with the third person. That can be useful, because we all understand Co-Counseling a little differently and seeing two different perspectives can be helpful.

So, those are the best ways I've seen. Don't be in a hurry, and don't wait. Just do it.

Teaching Fundamentals in “Rough Terrain”

On 1 December, 2016, I began an introductory class in Re-evaluation Counselling in Bomadi, in Delta State, in the Niger Delta region of south Nigeria.

Bomadi is an Ijaw Creek town that is notorious for militancy and home to the alleged leader of the Niger Delta Avengers, a militant group. Almost all the youth, male or female, are “ex-militants.” Many of them are easily provoked, perpetually angry, and ready to kill. I guess the reason is that despite being oil rich, the area is predominantly poor. The major occupations are bunkering, fishing, and producing a local gin commonly called *ogogoro*. There's only one access road. Transportation is mainly by boat and canoe. The area seems to be neglected by the government.



I have been in this region for three months and have never thought of organizing a Community of RCers here. I have figured it was rough terrain for my kind of work.

However, a chat with a fellow RCer convinced me I could do it. I began to think that in addition to being rational in my dealings with the people, I could give them the opportunity to use the tool of RC.

So today I started a fundamentals class with just one person. We agreed to make it a regular thing until he gets a good grasp of it. We also agreed to reach out to more persons in the area. It will soon be my pleasure to host some Nigerian leaders at an introductory workshop. You may expect to see some military personnel and ex-militants among the participants. Don't get scared!

Marshall Ifeanyi
Enugu, Enugu State, Nigeria



THAILAND • CLAUDIA ALLEN

Interpreting and Re-emerging

I have interpreted between French and English in the past in RC, but during the Africa Pre-World Conference, in Lagos, Nigeria, being an interpreter inspired and informed a lot of re-emergence for me.

I basked in the euphoria of playing the role I did, having my friends around, enjoying the closeness and unity, and feeling loved and encouraged. My support group gave me so much hope as an interpreter and translator that I have decided to step up to our human greatness of being able to play an uncommon role with everyone, even when challenges encompass us.

Toward the end of the conference, a good number of people went over to a Nigerian national family workshop. Those remaining included my Francophone community, and I stayed to take care of them as the only interpreter. My excitement here was that I could hold sway [be a force] for my Francophone "family" after all the other bilingual people had left.

I heartily celebrate our Re-evaluation Counseling Community leaders. You are wonderful. Please do not relent in your good efforts toward the liberation and re-emergence of Africa. Africa hails you! Bravo!

Pamela Ukaku
Umuahia, Abia State, Nigeria

*Traduction française, par Pamela Ukaku, de l'article précédent:
French translation, by Pamela Ukaku, of the preceding article:*

Interprétation et réémergence

Par le passé, j'ai interprété entre le français et l'anglais dans la Co-écoute, mais lors de la Conférence Préparatoire d'Afrique, à Lagos, au Nigeria, le fait d'être une interprète m'a beaucoup inspiré et beaucoup appris sur la réémergence.

J'ai baigné dans l'euphorie tout en jouant le rôle que j'ai joué, voyant mes amis autour de moi, profitant de la proximité et de l'unité et me sentant aimée et encouragée. Mon groupe de soutien m'a donné tant d'espoir comme interprète et traductrice que j'ai décidé d'être à la hauteur de notre grandeur humaine qui consiste à jouer un rôle hors du commun auprès de tous, même lorsque les défis nous cernent.

Vers la fin de la conférence, un bon nombre de gens sont partis pour participer un atelier familial national nigérian. Parmi ceux qui sont restés, il y avait ma communauté francophone, et je suis restée pour m'occuper d'eux comme seule interprète. Mon excitation à ce moment-là, c'était que je pouvais être une force pour ma "famille" francophone après que toutes les autres personnes bilingues soient parties.

Je salue chaleureusement nos dirigeant-e-s de la Communauté de Réévaluation par la Co-écoute. Vous êtes des personnes merveilleuses. S'il vous plaît, ne relâchez pas vos efforts en faveur de la libération et de la réémergence de l'Afrique. L'Afrique vous acclame! Bravo!

Pamela Ukaku
Umuahia, Abia State, Nigeria

Mastering RC, by Leading and Studying

*From a talk by Tim Jackins at a teachers' and leaders' workshop
in Hebron, Connecticut, USA, May 2000*

It's interesting and it can be tough to start RC in a new place. I did it back in 1970 in the San Francisco Bay (California, USA) area, at the time when Co-Counseling first spread out from Seattle (Washington, USA).

When you start RC in a new place, it's more difficult to habitually turn to somebody else for answers. You have to give up the habit of doubting yourself. You might be right, or you might be wrong. That often isn't the important issue. The important thing is that you figure it out as best you can—and then do something. If you're wrong, you find out quickly and you can correct it.

Somebody simply trying to make RC happen seems to be enough for the people you are teaching. They're tolerant of you having to figure it out with them.

A lot of people learn Co-Counseling best by going out and teaching it to someone else. It's one of the great benefits of being a leader in RC. You thought you knew counseling; you thought maybe you could make it work. Then you try to communicate it to someone else, and that really makes you think clearly about it.

It's one of the ways I learned counseling very, very well. Actually, there were two ways. One, I taught a lot of classes in the early 1970s—maybe too many. At one point I was teaching ten classes every week. I was trying to get other people ready to teach as fast as I could. I learned a tremendous amount, because we learn by putting something into practice. That's how we really learn everything.

The other way I learned was from my father. When he came through town to give a talk, I would set it all up and then find a corner where I could essentially hide, where no one would notice me and I didn't have to pay attention to anything but what he was saying. I actually studied him—everything he said and how he worked with people.

The first RC workshop was two weeks long. My father gathered people from across the country to teach them counseling all at once so they could go back and teach it. Following the workshop I essentially memorized two weeks of tape recordings, so that I knew everything he did and every response he got. I understood the tone of voice he was using, and why. We can learn a lot about counseling by studying in that way—studying people and studying the literature, audiotapes, and videos.



NIGERIA • IGWE EZEOMA

Please take a look at the lists in the back of this *Present Time* and let us know if you find any inaccuracies. You can send corrections to <publications@rc.org> or to Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA. Thanks very much!

Rational Island Publishers



MOUNT MINGYUE, YICHUN, CHINA • CHEN PINGJUN

The Question Before Us

The “capitalist” societies in the West, although on the brink of final collapse, have persisted until now. Such societies have emerged precariously in the underdeveloped countries and are also near collapse everywhere there (with their problems exacerbated by their domination, through “economic imperialism,” by the advanced “capitalist” countries).

There is today only one kind of society worldwide. This is divided, as always, into competitive warring nations. It is, however, everywhere a “capitalist” society.

This society is in collapse everywhere. Its departure is overdue. It will collapse from its own inherent contradictions. It cannot be maintained by the most brilliant of “solutions,” or the most submissive “willing sacrifices” of its victims, or the frantic efforts of its supposed beneficiaries.

The question before us is how to see to it that the inevitable collapse of this society does the least damage to humans and to the environment and the planet . . . [and] how a rational non-exploitative society can be helped to emerge to replace it.

Do I or anyone else have a “blueprint” for this process? No. Can the people of the world produce workable guidelines for this process and for the evolution and the functioning of a new rational society? Yes, I am quite sure they are able to do just this.

Can RC and RCers contribute significantly to this process? I think so. I think the theoretical clarity we have achieved about oppression and liberation can give this process a mighty impetus forward. I think the knowledge and techniques that we have evolved that in effect guarantee our ability (if we use them) to think more clearly tomorrow than we did yesterday can substantially reduce the confusion and suffering of the world’s people during this transition.

Therefore, I propose that we individually take initiatives toward widespread discussions on these questions, beginning with RCers but spreading out to all our contacts in the wide world.

Harvey Jackins

From pages 91 to 92 of “Things Are Changing Around Us,” in *A Better World*

Appreciating Present Time

Thanks for PRESENT TIME. For me, it always fulfills the promise of its title!



Rod Mitchell
Perth, Western Australia, Australia

I love the October 2016 PRESENT TIME. I appreciate each issue, read all the articles, and enjoy the artwork and layout.



Victor Nicassio
Los Angeles, California, USA

Thank you for yet another brilliant issue of PRESENT TIME! I have been writing to contributors to thank them individually for their thinking.



Riana Good
Jamaica Plain, Massachusetts, USA

I am so grateful for PRESENT TIME, a beautiful publication with some of the most important content in the world. It helps me in my journey as a world changer and liberation leader.



Kerry Joyce
Coos Bay, Oregon, USA

Thank you for continually providing me with hopeful stories and perspectives. Each makes an enormous difference in what I try and what I do each day.



Wendy Byrn
New Hampshire, USA

Thanks so much for the January PRESENT TIME. It was excellent—so rich in the depth of the articles, the issues covered, and the writing.



Diane Balsler
Jamaica Plain, Massachusetts, USA

I appreciate the putting together of such an outstanding PRESENT TIME every quarter—each one seemingly better than the last! We have such a great group of RC writers. I also appreciate the editing and organization, and the pictures and graphics that make it all more aesthetically pleasing.

Chuck Barone
Carlisle, Pennsylvania, USA

The January PRESENT TIME was so rich, so compelling, that I would start an article, turn the page to finish it, and immediately be grabbed by another article on the next page before finishing the first!



Gale Picker
Seattle, Washington, USA



AMANDA MARTINEZ

The RC Website

There is a website for Re-evaluation Counseling at <www.rc.org>. At this site you will have easy access to a large amount of information about Re-evaluation Counseling, including:

- RC theory (basic theory, including an introduction to RC, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (how to start RC, what to do in a session, counseling techniques, how to lead support groups)
- *The Guidelines for the Re-evaluation Counseling Communities*, 2013 edition, and forms
- Updates to and articles referred to in the *Fundamentals Teaching Guides*
- Translations of articles into many languages, and language liberation information
- Articles from recent journals and *Present Time*
- Resources for workshop organizers
- Contact information for ordering literature from Rational Island Publishers
- An online fundamentals of Co-Counseling class
- 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 2012)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- International Reference Person Perspectives
- And more

How to Contact Us Online

- The International RC Community: ircc@rc.org
- United to End Racism: uer@rc.org
- Rational Island Publishers (orders, and billing questions): litsales@rc.org (or order on our website at <www.rationalisland.com>)
- Re-evaluation Counseling Community Resources (Intensives and office matters only): rcoffice@rc.org
- Automatic response e-mail about RC: info@rc.org
- For sending photos: photos@rc.org

Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC.

Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via e-mail is much more difficult than learning it in a regular class and requires a higher level of commitment to the learning process and to regular Co-Counseling sessions.

Please see the RC website at <www.rc.org/onlineclass> for more information about how to sign up for membership in the online fundamentals class.

United to End Racism

United to End Racism (UER), an ongoing program of the Re-evaluation Counseling Communities, is on the web at <www.rc.org>. The e-mail address for UER is <uer@rc.org>.

United to End Racism is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling.

Sustaining All Life

Sustaining All Life (SAL), a project of the RC Communities, sent a delegation to the United Nations Climate Change Conference of the Parties in Paris, France (COP21), in late 2015 and to COP22 in Morocco in November 2016. Sustaining All Life presented workshops, held public forums and caucuses, and led support groups, fundamentals classes, and listening projects as part of the work of taking the tools of RC to climate change activists. For reports on our activities and more information, see <www.rc.org/sustainingalllife>.

Electronic Mailing Lists

The RC Community maintains a number of electronic mailing lists for particular categories of RCers. These lists are for active members of the RC Community, and most of them are for active leaders only. (If English is your first language, part of being an active member of the Community is subscribing to *Present Time*.) If you would like to subscribe to a list, first e-mail the person in charge of the list, then forward that person's approval, your request, your contact information (phone number, mailing address, city, state, postal code, country), and whether or not you have a subscription to *Present Time*, directly to the International Reference Person at <ircc@rc.org>. Read the information below for the various lists and whom you need to contact for approval to subscribe to them.

RC Community Members: <rc@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person.

RC Community Members Involved in Eliminating Racism: <uer@mail.rc.org>. Contact any Area, Regional, or Liberation Reference Person. (This list is for trading information on the theory and practice of using RC in the fight to eliminate racism, both inside and outside of the RC Community.)

Regional Reference Persons: <rrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Area Reference Persons: <arp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

International Liberation and Commonality Reference Persons: <ilrp@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

RC Teachers: <teachers@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Editors of RC or non-RC publications: <editors@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Translators of RC Literature:

<translators@mail.rc.org>. Contact Truus Jansen, Rational Island Publishers Translation Coordinator, at <ircc@rc.org>.

Leaders of African-Heritage People: <black@mail.rc.org>. Contact Barbara Love, International Liberation Reference Person for African-Heritage People, at <bjlove.rc@gmail.com>.

Leaders of Artists: <artists@mail.rc.org>.

Contact Emily Feinstein, International Liberation Reference Person for Visual Artists, at <emfein@verizon.net>.

Leaders in the Care of the Environment: <environment@mail.rc.org>. Contact Wytske Visser, International Commonality Reference Person for the Care of the Environment, at <wytskevisser.coe@gmail.com>.

Leaders of Catholics: <catholic@mail.rc.org>.

Contact Joanne Bray, International Liberation Reference Person for Catholics, at <jmbray@aol.com>.

Leaders of College and University Faculty: <colleagues@mail.rc.org>. Contact Ellie Brown, International Liberation Reference Person for College and University Faculty, at <ebrown@wcupa.edu>.

Leaders on Disability, Chronic Illness, and Health: <health-disability@mail.rc.org>. Contact Marsha Saxton, International Liberation Reference Person for People with Disabilities, at <marsax@wid.org>.

Leaders of East and Southeast Asian- and Pacific Islander-Heritage People: <asian@mail.rc.org>. Contact Francie Chew, International Liberation Reference Person for Chinese-Heritage People, at <franciechew@gmail.com>.

Leaders of Educational Change: <education@mail.rc.org>. Contact Marilyn Robb, International Commonality Reference Person for Educational Change, at <joyfulplace@yahoo.com>.

Leaders of Elders: <elders@mail.rc.org>. Contact Pam Geyer, International Liberation Reference Person for Elders, at <pgeyer@medcetera.com>.

continued . . .

RC ON THE INTERNET

...continued

Leaders of **Family Work:** <family-work@mail.rc.org>. Contact Chuck Esser, International Commonality Reference Person for Family Work, at <ckesser1@gmail.com>.

Leaders of **Irish-Heritage People:** <irish@mail.rc.org>. Contact Sheila Fairon, Regional Reference Person for Northern Ireland, at <fairon@fastmail.fm>.

Leaders of **Jews:** <jewish@mail.rc.org>. Contact Cherie Brown, International Liberation Reference Person for Jews, at <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 Azi 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 **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>.

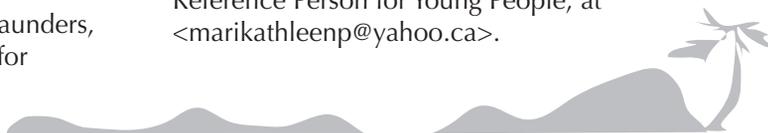
Leaders of **Wide World Change:** <wwc@mail.rc.org>. Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

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>.



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Postage and handling costs to be added.

Translations of some materials are also available online at <www.rc.org/page/translationslist>.

The important job of translating RC literature is done by volunteers. Truus Jansen is the Rational Island Publishers Translation Coordinator. If you are interested in volunteering your translation skills, contact Truus, c/o Re-evaluation Counseling Community Resources, 719 2nd Avenue North, Seattle, Washington 98109, USA. Tel. +1-206-284-0311, e-mail: <ircc@rc.org>.

The Translation Coordinators for each language are listed on the RC website at <www.rc.org> and on page 100 of this *Present Time*.

LITERATURE IN LANGUAGES OTHER THAN ENGLISH

(If none is noted, Harvey Jackins is the author.)

ACHOLI / LUO

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Counselen over vroege seksuele herinneringen (Counseling on Early Sexual Memories) by *Joan Karp*
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FILIPINO

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(How to Give Children an Emotional Head Start) by *Marjon Riekerk*
Paper: \$1 ISBN 1-885357-73-7

SUOMEA (FINNISH)

Parikeskustelun Perusteet
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-68-1

Ihmisen Tila (The Human Situation)
Paper: \$4 ISBN 91-88804-05-4

Miten Aloittaa "Uudelleenarvottava Pari-kestustelu"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-1-58429-0889

Nuorten tukeminen ja ymmärtäminen
(Understanding and Supporting Young People)
by *Jenny Sazama*
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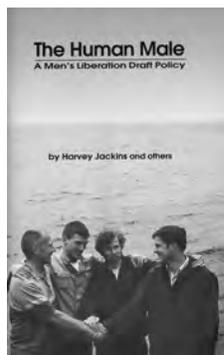
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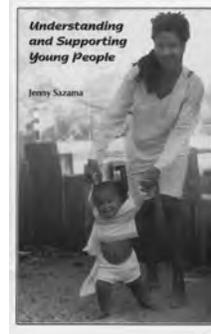
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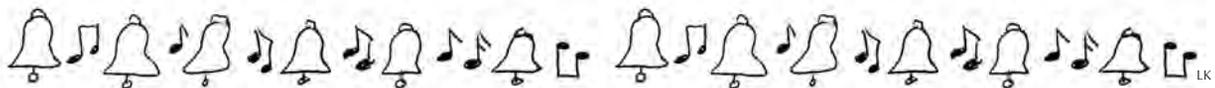
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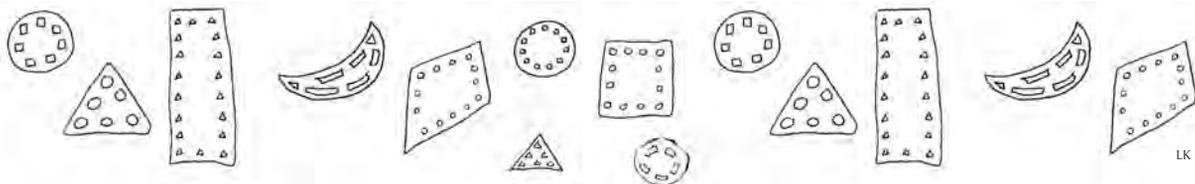
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ELIMINATING WHITE RACISM NOW (1 hour, 10 minutes) with Tim Jackins <i>A talk on the central importance of eliminating white racism, and a demonstration with an African-heritage woman, on racism.</i>	DVD 226 VHS 226
"PAIRED COMMITMENTS" (1 hour, 37 minutes) with Harvey Jackins <i>Forming "paired commitments" (in which two people make a lifelong commitment to each other and take responsibility for each other's re-emergence).</i>	DVD 227 VHS 227

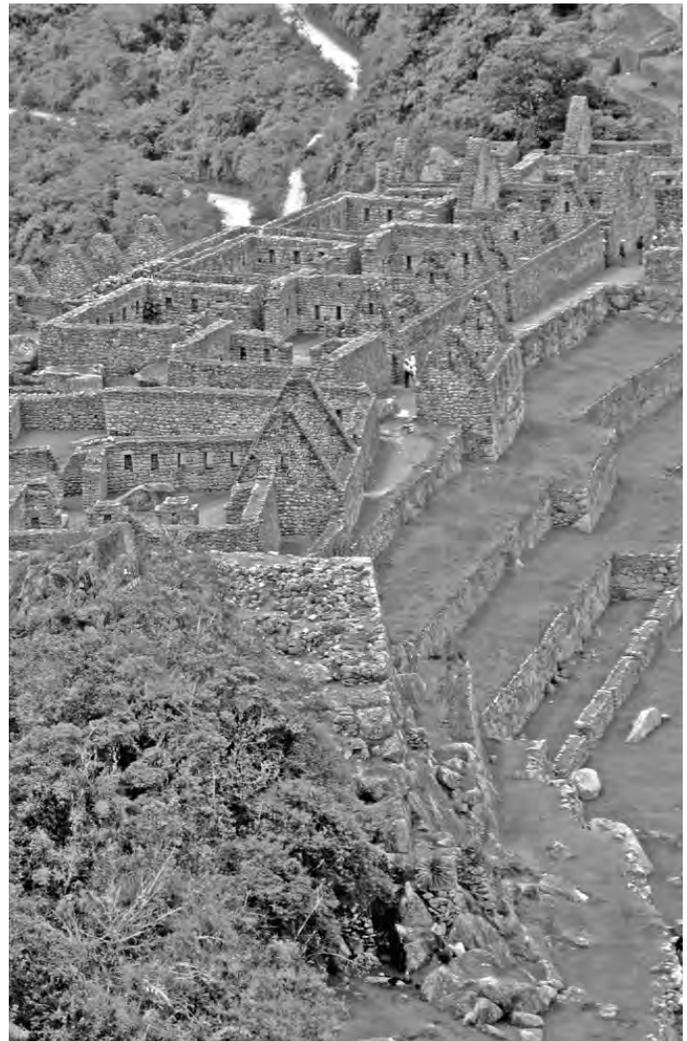
VIDEOCASSETTES AND DVDS

<p>“THE UNDERSTATEMENT” (55 minutes) with Harvey Jackins <i>A talk on Understatements and three demonstrations illustrating the use of them.</i></p>	<p>DVD 228 VHS 228</p>
<p>UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i></p>	<p>DVD 229 VHS 229</p>
<p>THE ENDING OF RACISM (1 hour, 33 minutes) <i>Video interviews with twenty Co-Counselors representing African-heritage, Asian-heritage, Chicano/a, Indigenous, Latino/a, Mizrahi, Palestinian, and mixed-heritage people, showing the effects of racism on their lives and the effectiveness of RC in ending racism. A project of United to End Racism.</i></p>	<p>DVD 230 VHS 230</p>
<p>THE ROLE OF WHITE PEOPLE IN ENDING RACISM (1 hour) with Tim Jackins <i>A talk at a United to End Racism workshop at the NGO Forum of the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 231 VHS 231</p>
<p>UNITED TO END RACISM (1 hour, 24 minutes) <i>Undertakings and experiences of United to End Racism at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 232 VHS 232</p>
<p>REACHING NEW PEOPLE WITH OUR WORK TO END RACISM (1 hour, 51 minutes) <i>Ten- to fifteen-minute segments from ten of the United to End Racism workshops at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 233 VHS 233</p>
<p>WORKING FOR MEN’S LIBERATION (1 hour, 48 minutes) with Tim Jackins <i>Men’s panels, two demonstrations, and several talks on applying RC theory to men’s liberation.</i></p>	<p>DVD 234 VHS 234</p>
<p>VIEWS OF RC 2005: TALKS FROM THE PRE-WORLD AND WORLD CONFERENCES (4 hours) with Tim Jackins <i>Two-DVD set of talks, for \$30.</i></p>	<p>DVD 235 VHS 235</p>
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<p>NO LIMITS FOR WOMEN—BEIJING PLUS 20 (2 hours, 37 minutes) <i>A 2-DVD set with excerpts from seven workshops led by No Limits for Women at the UN Commission on the Status of Women Beijing Plus 20 NGO Forum, in March 2015. \$25</i></p>	<p>DVD 239</p>

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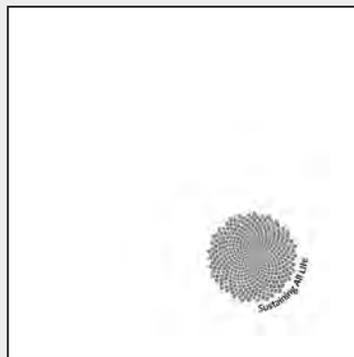
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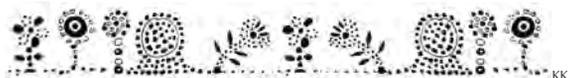
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Re-evaluation Counseling

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.rc.org>.



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