



*Let us act in concert together.
Let this temporary state in our path to the stars,
this temporary detour into oppressive societies,
come to an end with a small whimper.*

Harvey Jackins

The World Conference of the RC Communities is in August of this year, and this is a special World Conference issue of *Present Time*. You'll find in it reports from most of the International Liberation and Commonality Reference Persons, and a few people speaking for other constituencies, on what they see as the issues facing their constituencies, the RC Communities, and the world. There are also articles by Tim Jackins; excerpts from *Rough Notes from Liberation I and II*, by Harvey Jackins; and a few articles and poems by other Co-Counselors. Much appreciation to all the authors!

For the October *Present Time*, we'll need articles and poems by Monday, August 21, and changes to the back-pages lists by Monday, August 28.

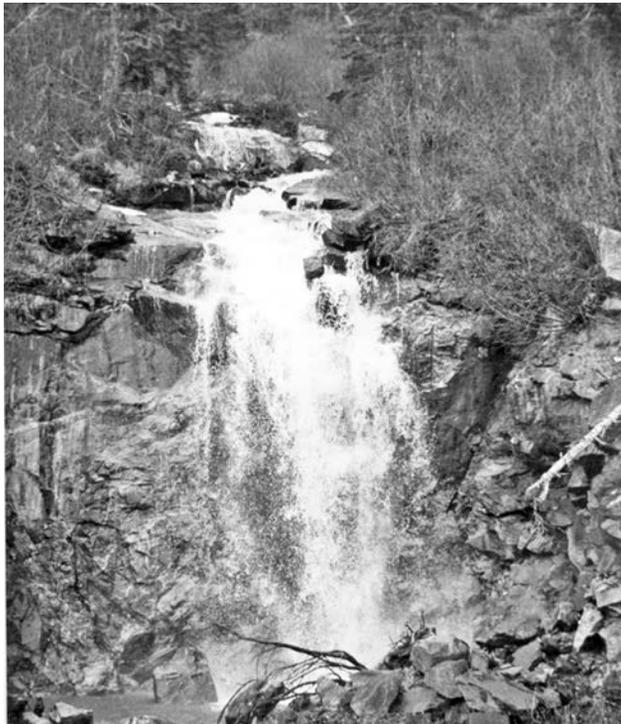


Lisa Kauffman, editor
719 2nd Avenue North, Seattle, Washington 98109, USA • publications@rc.org

CONTENTS

- Perspectives from Many Constituencies*, Tim Jackins, 3
- Native People*, Marcie Rendon, 3
- African Heritage People*, Barbara Love, 4-5
- Conditioned to Oppress Each Other*, Harvey Jackins, 5
- Chicanos and Chicanas*, Lorenzo Garcia, 6-9
- South, Central, and West Asian-Heritage People*, Azi Khalili, 10-11
- Pacific Islander and Pilipino/a-Heritage People*, Teresa Enrico, 11-13
- Japanese-Heritage People*, Jan Yoshiwara, 14
- Poem, Adaobi Azubuike, 14
- An Oppressed Group Must Move in Two Directions*, Harvey Jackins, 15
- Chinese-Heritage People*, Francie Chew, 16
- RC in The Gambia*, Saiba T. Suso, 16
- Korean-Heritage People*, Teresa Enrico, 17-19
- What Oppression Is*, Harvey Jackins, 19
- Moving*, Marion Ouphouet, 20
- White People Working to End White Racism and Genocide*, Dvora Slavin and others, 21-23
- It Takes All of Us*, Harvey Jackins, 23
- Discharging Our Deepest, Heaviest Hurts*, Tim Jackins, 24-25
- Poem, Sojourner Truth, 25
- Raised-Poor People*, Gwen Brown, 27-28
- When the Pattern of Oppression Is Restimulated*, Harvey Jackins, 28
- Working-Class People*, Dan Nickerson, 29-30
- Middle-Class People and the Ending of Class Oppression*, Seán Ruth, 31-32
- Owning-Class People*, Jo Saunders, 32
- Care of the Environment*, Wytske Visser, 33-35
- The Pull to Blame and Attack*, Harvey Jackins, 35
- Young People*, Mari Piggott, 36-37
- Young Adults*, Emily Bloch, 37
- Elders*, Pam Geyer, 38
- Parents*, Marya Axner, 39-40
- Start with Respect*, Harvey Jackins, 40
- Family Work*, Chuck Esser, 41-42
- Allies to Young People*, Jenny Sazama, 42-43
- A Rediscovery of Being Human*, Harvey Jackins, 43
- Caring Openly for Each Other*, Tim Jackins, 44-45
- A Must-Read*, Bill Keegan, 45
- Muscians*, Heather Hay, 47-49
- An Almost Complete Waste of Time*, Harvey Jackins, 49
- Visual Artists*, Emily Feinstein, 50-51
- Choosing a Goal for the RC Community*, Tim Jackins, 51
- Bringing Together the Young and the Old*, Wanjiku Kironyo, 52
- Jews*, Cherie Brown, 53-55
- Reform Cannot Bring Liberation*, Harvey Jackins, 55
- Catholics*, Joanne Bray, 56-57
- Protestants*, Barbara Boring, 58
- People with Disabilities*, Marsha Saxton, 59
- "Mental Health" Liberation*, Janet Foner, 60-62
- Client and Counselor*, Harvey Jackins, 62
- "Mental Health" Workers*, Jean Hamilton, 63
- Sustaining All Life Update*, Diane Shisk, 64
- Educational Change*, Marilyn Robb, 65
- What One Can Do*, Harvey Jackins, 65
- Union Activists*, Joanie Parker, 66-67
- All Co-Counselors Are Wide World Changers*, Julian Weissglass and others, 67-69
- Anti-Semitism*, Harvey Jackins, 69
- Community Building—We Need New Thoughts*, Tim Jackins, 71
- Women*, Diane Balsler, 73-75
- How the Rotten Thing Works*, Harvey Jackins, 75
- Why Is RC Important to You?* Kit Shepherd and others, 76

Short quote, Harvey Jackins, 76
LGBTQ People, “Jeanne D’Arc” and “David Njinsky,” 77
Men, Steve Thompson and others, 78
All of Us Can Lead, Tim Jackins, 79-81
Appreciating the Fundamentals Teaching Guide, Vicky Grosser, 81
Bringing the System to a Halt, Harvey Jackins, 81
Lawyers, Marsha Hunter, 82
To Kathleen (poem), Victor Nicassio, 82
College and University Faculty, Ellie Brown, 83-85
The Re-evaluation Foundation, Mike Markovits, 85-86
Two Processes Are Necessary, Harvey Jackins, 86
Appreciating Present Time, 87
 RC on the Internet—88-90
 Publications—93-99, 101-104
 CDs—105-106
 Videocassettes and DVDs—107-109
 Posters, T-Shirts, and Hankies—110
 Ordering Information—111
Present Time and RC Teacher Update
 Subscriptions—112
 Workshops—125-126
 Index—127



CLAUDIA ALLEN

APPRECIATIONS

Layout: Amanda Martinez, Katie Kauffman
 Typesetting: Amanda Martinez, Katie Kauffman, Valerie Jaworski
 Editing: Lisa Kauffman, Katie Kauffman
 Proofreading, shipping, and other help: Barbara Boring, Anna Boyar, Fiona Clark, Teresa Enrico, Shani Fletcher, Hugh Geenen, Sparky Griego, Yuko Hibino, Mary Hodgson, Gordon Jackins, Tim Jackins, Truus Jansen, Valerie Jaworski, Katie Kauffman, Lisa Kauffman, Sooja Kelsey, Will Loving, Amanda Martinez, Sandra McDonald, Marion Ouphouet, Gale Picker, Mari Piggott, Ellie Putnam, Travis Quezon, Rachel Wilson Rodriguez, Jayne Schauer, Diane Shisk, Dvora Slavin, Steve Thompson
 Cover photo: Sustaining All Life at the United Nations Climate Change Conference in Marrakech, Morocco, November 2016; photographer unknown
 Art and photography: Claudia Allen, Anonymous, Deborah Bell, Lance Cablk, Sue Edwards, Stan Eichner, Chuck Esser, Maura Fallon, Susan Freundlich, Carly Frintner, Anica Gavrilovic, Liam Geary-Baulch, Hugh Geenen, Tim Jackins, Holly Jorgenson, Lyndall Katz, Katie Kauffman, Lisa Kauffman, Leo Lazo, Amanda Martinez, Gudrun Onkels, Wako Ono, Marion Ouphouet, Jo Perry, Ellie Putnam, Pam Roby, Diane Shisk, Marjorie Smith, Kaisli Syrjänen, JT, Alysia Tate, Rob Venderbos, Wytske Visser, Sky Yarbrough

PRESENT TIME (ISSN 0889-2490) is published quarterly in January, April, July, and October for \$20.00 for a one-year subscription, \$40.00 for a two-year subscription, and \$105.00 for a five-year subscription inside the USA; and \$30.00 for a one-year subscription, \$60.00 for a two-year subscription, and \$155.00 for a five-year subscription to other countries, including postage, by Rational Island Publishers, Inc., 719 2nd Avenue North, Seattle, Washington 98109, USA. Periodicals postage paid at Seattle, Washington. POSTMASTER: Send address changes to PRESENT TIME, 719 2nd Avenue North, Seattle, Washington 98109, USA.



KATIE KAUFFMAN

Perspectives from Many Constituencies



The 2017 World Conference of the Re-evaluation Counseling Communities will occur this August. Prior to that conference, there will have been ten Pre-World Conferences in ten widely spread locations, each of them gathering Co-Counselors together from that part of the world. This is part of our ongoing process of sharing our thinking, our progress, and our developing theory.

As part of this sharing, I asked the International Liberation Reference Persons, the International Commonality Reference Persons, and a few others to write reports giving their perspectives on their constituencies and the key issues facing their constituencies, the RC Communities, and the world. Because of publication deadlines, they didn't have much time, but almost all of them succeeded. I think you will find the reports absorbing, informative, hopeful, and realistic about the challenges facing us in this period.

Most of this issue of *Present Time* is devoted to these reports.

Tim Jackins
International Reference Person for the
Re-evaluation Counseling Communities
Seattle, Washington, USA



Native People

Native/Indigenous folks around the world face the challenge of bringing humans back into balance and into an interdependent relationship with the earth and all her entities. As Native people, we are at the forefront of all activism in this area, around the world. It would be wise if others followed our lead and direction over the coming period, as we have never lost our understanding of balance and interdependency.

We understand that all people have a role in a society and serve a useful function, if they're allowed the space and resource to do so. Most Native languages have no word for *work*. Traditionally, Native people engaged in activities that not only best suited them but also served the good of the whole. I think in this way Native people have always been part of the working class, and we Native Co-Counselors fully support working-class liberation in RC.

Over the past four years, Native RCers have been actively present in all other liberation movements, including for the climate, women, and Black lives, and we stand with all peoples who have been dispossessed from their homelands.

As our lives and the land we live on continue to come under constant attack from corporate greed, our number-one goal is to continue the work described above while reaching out, and asking all others to reach out, to Native people raised Native and to put Re-evaluation Counseling into their hands.

Thank you.



Marcie Rendon
International Liberation Reference
Person for Native Americans
Minneapolis, Minnesota, USA

African Heritage People

A range of issues affect the lives of African Heritage People in the United States, in Africa, and in the African Diaspora. In this space we can catalogue some of those issues and briefly describe a few. In alphabetical order, not order of importance, here are some of them: addictions; Black lives not mattering; capitalism; devaluing of self; dismantling of Black families; environmental degradation, climate change, environmental racism, and climate injustice; homelessness; housing discrimination; income inequality; LGBTQ oppression; “mental health” oppression; Native oppression; poor physical health; PTSD (post-traumatic stress disorder); prison industrial complex; rage and terror; systemic racism in the workforce; violence and the threat of violence; war; and women’s oppression.

Racism and internalized racism interact with and overlay most if not all of the issues affecting African Heritage People. They combine to produce, maintain, and perpetuate negative consequences in our lives. A few of these consequences are briefly described below.

BLACK LIVES MATTER

A range of events and circumstances make it difficult for Black people and others to hold the view that Black lives matter. One glaring indicator of society’s failure to value Black lives is the state-sponsored and state-sanctioned violence toward Black people. According to one report, 250 Black people were killed by U.S. police in 2016. Yet few police officers were charged or indicted for these killings, and, according to the *Wall Street Journal*, zero were convicted of murder or manslaughter.

Twenty-four U.S. states have passed “stand your ground” laws, which affirm the right to defend oneself, using

deadly force if deemed necessary, and remove the duty to retreat. Encountering a Black person is a sufficient trigger for many white people to fear for their lives. This defense has been successful in removing accountability for violence toward Black people and any expectation for police or others to value Black lives. The State of Arkansas, USA, went on a killing spree in early 2017, and three of the four people it executed were Black.



BRUNSWICK, VICTORIA, AUSTRALIA • JO PERRY

In addition to state sanctioned, enacted, and tolerated violence against African Heritage People, high infant mortality rates, worsening health care and health conditions, higher incidences of stress-related diseases, and the threat of loss of health care options make it difficult to ascertain any societal will that Black lives matter.

Continued high rates of violence in many Black communities, high rates of domestic abuse, and child-rearing practices that embody corporal punishment and verbal and emotional violence confirm the inability of many Black people to value Black lives.

CAPITALISM

Black people remain on the forward edges of the most negative consequences of the continued demise of capitalism. Lack of access to jobs and jobs training, reduced educational opportunities, and the continued assault on public schooling reduce opportunities for African Heritage People. Gentrification pushes Black people out of traditional neighborhoods and reduces affordable housing options, puts housing in the city out of reach, and destroys voting blocs and political capital for African Heritage People. Discrimination in lending practices, limited availability of low-cost insurance, and lack of support for building infrastructure combine to keep African Heritage People intergenerationally poor and economically oppressed.

Lack of wealth across generations and ongoing cycles of poverty produced by individual and institutional racism continue to restrict the participation of African Heritage people in the economic mainstream and limit us to the economic backwaters of society.

RESURGENT RACISM AND PTSD

Racist, ethno-phobic, divisive, and hate-filled rhetoric at the national level combines with policies and practices at the local level to produce toxic living conditions for African Heritage People. This means that there is *no post* in the traumatic stress disorder that African Heritage People experience. The circumstances that produce these living conditions are ongoing and their effects are cumulative. For instance, the infant mortality rate among Black infants is 2.4 times higher than that of white infants. This high infant mortality rate, as well as a high incidence of premature births,

prevails in Black families across income levels, educational levels, occupational levels, geographical areas, and all other indicators. African women coming to the United States share infant mortality rates with white women for the first generation. By the third generation, they have the same infant mortality rates as African Heritage women. The cumulative effect of the daily manifestations of racism takes its toll on health and is reproduced across generations.

FEELING BAD ABOUT OURSELVES

African Heritage People face a peculiar mixture of messages from society and internalized recordings that results in our perpetually feeling bad about ourselves. We still face and fight the effects of colonization,

enslavement, and genocide. And the tools of colonization and enslavement are still being used to keep us feeling bad about ourselves.

Resurgent religious fundamentalism throughout the United States, the Caribbean, Africa, and the African Diaspora has ongoing deleterious consequences in the lives of Black people. Europeans used religion as a tool to subjugate and colonize Africa, establish and maintain the chattel trade in and enslavement of Africans, and justify the genocide of millions of Africans. Religion also plays a key role in the contemporary subordination of African Heritage People. Being grounded in an ideology that confirms our “worthlessness,” “sinfulness,” and “baseness” does little to help us feel good about ourselves. Being taught

to believe we have no capacity to think for ourselves and no agency on our own behalf does little to help us feel empowered to organize and live good lives.

The ideology of white superiority tells African Heritage People that white and whiteness is better, purer, smarter, more beautiful, and superior to Black and Blackness. When eight out of every ten Black women spurn African-type hair and adorn themselves with European-type hair, the scar of self-hatred is made more visible. This colonization of the mind is an ongoing issue in the lives of African Heritage People.

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

Conditioned to Oppress Each Other

One of the principal means used by capitalist societies to maintain their exploitation and oppression of people has been to secure the cooperation of different groups of people in oppressing each other. (Here I think we come to one of the hot issues before us.) This has been done by installing and maintaining attitudes of racism, prejudice, sexism, and the oppression of young people between the different sections of the oppressed population. Under capitalism (and to some extent under previous oppressive societies), the oppressed have to oppress each other. The oppressors aren't numerous enough, aren't powerful enough. They have to deceive the people they victimize into doing it to each other.

*Harvey Jackins**
From page 46 of Rough
Notes from Liberation I and II

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



CLAUDIA ALLEN

Chicanos and Chicanas

A small group of Chicanos and Chicanas has been able to remain active in RC over the last period. Those who stick around [stay] have a clear commitment to the work we are doing. I'm delighted. Considering the challenges of living in a society that has itself in a very big set of tangles, we are doing quite nicely! Maintaining and nurturing this hopeful perspective requires a new kind of discipline, both internally and in terms of what we model daily.

We have built a core of RC practitioners in at least nine Regions in the United States. We are active. Some of us are leaders in other constituencies—like women; LGBTQ people; Native/Indigenous people; Black people; wide world changers; Catholics; men; working-class, raised-poor, and owning-class people; and trade union activists—both inside and outside of RC.

From time to time [occasionally] one or two brave new souls decide to check out RC. Sometimes they stick around long enough for me to have a chance to know them a bit. But we still tend to lose more of them than we gain.

While our progress is encouraging, a fundamental challenge continues to be our working together as Chicanos/as, and working with other members of the International Communities, to move our lives forward and take on [confront and do something about] the interesting challenges in these times. *We could do better, faster, if there was a core group committed to helping us organize, raise money, write articles, and cheer one another on.*

WHO WE ARE

Chicanos/as are often referred to as a “minority population,” but this is not the case at all. We are part of the largest global-majority group in the United States. Most of us live in urban settings. Some of us live in more rural areas. We do not all use the terms Chicano or Chicana, which is fine. Any names we choose for our identities are temporary. They are simply a springboard from which we build our work to liberate all humans from all forms of oppression.

Generally we are people who live paycheck to paycheck. We struggle to make ends meet [to have enough to survive] and hope that our children and grandchildren will have a chance at a better life. Most of us are the working poor (dishwashers, custodians, cooks, waitresses, health workers, members of the military). Others of us are working class (some with specific skills, others not). Some of us are middle class (teachers, nurses, social workers, “mental health” workers, correction officers, police, immigration officers, doctors, lawyers).



BASQUE COUNTRY • DIANE SHISK

Some of us have familial or emotional ties to Mexico and Mexican culture. Others of us have familial roots pre-dating the expansion of U.S. territory. Some people tell me, "Our ancestors were here before the United States came to us." We must work to build close friendships with people from Mexico, as they share many elements of our history.

Often the dominant U.S. culture lumps us into the convenient term Latino or Latina. This generalization is sometimes intentional, mostly due to ignorance, and at times comes from patterned malice. The oppressive society also labels us as Mexicans, "undocumented," or "criminals," when it wants to manipulate others into being against us. The constant message is that we are the cause of other people's economic and other woes, that we (who are men) are the examples of what it means to be sexist, and that we must leave our own culture behind to become "American citizens."

In fact, we are part of a huge continent of people who have parallel histories, experiences, and challenges. We have mixed with many ethnicities and nationalities, including white people. We have many different Indigenous roots, the histories of which have been excluded from textbooks and occluded in our collective and individual memories. Like other Latino/a Americanos, we have experienced colonization and endured the policies of settler genocide. Some of our ancestors, as the only way to survive, participated in the oppression of their Indigenous brothers and sisters.

Forced assimilation began even before the Spanish came to the Americas, with dominant tribes forcing the assimilation of those they subjugated. The early outposts established by the Spanish and the tribal people who came with them were oppressive to most of the Indigenous populations. At some point "Jesus came, and the Corn Mothers went away." The United States expanded into, occupied, and annexed the territories that were once part of Mexico—with violence, racist practices, and propaganda.

We have learned to live marginally in the dominant culture while bridging and navigating at least two worldviews and experiences.

I have spent hours trying to learn about our history, so I can better understand how our patterns came to be. I think this is important and would urge everyone to do it. We have a history of both resisting oppression and being defeated by our colonizers.

HOW WE ARE TARGETED

Currently we are being targeted on many fronts. One recent pretext, in the press and in U.S. governmental policies, is the "need" to deport undocumented immigrants, *to build a wall and deport our neighbors*. The propaganda and rhetoric make us all suspect. This is nothing more than a scare tactic. We must work with our communities to remind everyone that no human is illegal. It was our government's policies—aimed at disrupting efforts to create models of democracy and retain economic control—that forced people from Central and South America to become economic and political refugees.

Many of us have family members who are targeted for destruction. Our children may be in juvenile facilities, adult jail, foster care, or prison, or being exploited in the sex industries. Many of them are addicted to drugs, alcohol, or other substances.

Young Chicanos and Chicanas, and Latinos and Latinas, have been targeted for years as "criminals." (Those who do have patterns that cause harm often grew up poor and had horrible lives that led to addictions and lifestyles of hopelessness and bitterness.) The labeling and criminalization occurs every day, in newspaper headlines and in "breaking news" stories about people who look like us. It is a systematic strategy that makes us all suspect and creates suspicion amongst us, undermining any attempt at unity. We can't allow ourselves to be fooled by this. It's a distraction and a simplification of the challenges our communities are up against.

continued . . .

... continued

Some of us internalize the messages and assimilate to the point where we take on [assume] collaborator roles in exchange for the illusion of economic security. Others of us have defiant patterns that stubbornly resist oppression. We can remain marginal and distrusting, avoid any real relationship, and “never let you in on [never reveal to you] what our lives are about.” Some of us are saddled with the patterns that mark us for destruction. Most of us have learned to bow our heads, work, and try to stay quiet and not get caught up in the stuff that could bring hardship to our families.

We must create opportunities for all of us to “come home” and recover from the harshness of our lives.

USING RC, AND WORKING IN THE WIDE WORLD

Learning to Co-Counsel, applying RC theory to our lives, is essential for us to be successful in the ways we each would like to be. It’s essential for building the kind of society we all want. Being a member of the International RC Communities is a wonderful opportunity for all of us. It is the *most important work* we can be doing. There is nothing else like it, anywhere.



KAISLI SYRJÄNEN

At the same time, it can be “hard to do.” We must decide to counsel regularly on our liberation as Chicanos and Chicanas. This has been an elusive goal. We must hold out the things that go well in this work and the things that don’t, so we can raise the collective bar for all of us. We have to become better organized about our intentions and build an infrastructure that will be a springboard into learning and spreading RC more intentionally and quickly.

We can be engaged in many different liberation issues. This is a good thing. But it can also be a distraction for us—rooted in our individual and collective histories and how we have yet to face the effects on us of the systematic hurts.

We often remain separate from or marginal in the RC Communities. Our families learned to cope under the most difficult conditions. We saw them, day after day, not being allowed to discharge. No one explained this to us. Our limitations and the habits we’ve developed are a reflection of the multiple overlapping oppressions we’ve experienced and the challenge of our day-to-day lives.

Re-emerging from our distress is our most pressing priority. It is essential to our survival and for us to thrive. We must be disciplined and active in the International Communities and make freeing ourselves from every distress *point zero* in moving our lives forward.

We get to decide, over and over again, to discharge completely any pattern that keeps us from being pleased with ourselves and genuinely happy about

who we are. To be alive in the world at this time in history is better than any lottery prize we could ever win. We can notice that we have good lives, that we are intelligent, that we care deeply about the planet and one another—no matter what battles we are in, or the odds we face, or *even if we lose*. It's a contradiction [to distress] for us to hold on to this attitude. We can reclaim it as part of our cultural life perspective. We know the best way to hold a direction: "decide, act, and discharge" and go happily into the battles of our day-to-day lives.

Many of us have been trained to suffer through our lives or "endure the details," or are chronically angry. Some of us wear the patterns of superficiality and never address the chronic discouragement, sadness, or distrust of white people and others that have come from when we were little, vulnerable, and did not have sufficient information or access to the discharge process. Each of us can be the master of our own body posture, facial expression, tone of voice, and attitude.

We must make a distinction between who we are and the wide-world movements that are advocating for our liberation, whose policies or programs are not of our making. We always get to do our own thinking. I suspect we will have to build our own movement, possibly with others. We must follow *our own* best hunches, based on our discharge and re-evaluations. Nothing else will suffice.

We must also work to build wide-world friendships across all cultural, religious, class, and national affiliations. We can learn about the issues, identify mutual interests, and work together to end all oppressions.

ALLIES

Allies have been helpful to us and to me in particular. Often when no one else has seemed to be available, they have been nearby. Some of us have taken full advantage of their willingness. I often think I am the luckiest Chicano to have ever lived, as I've had the good fortune to meet and know so many decent, good, committed, and generous people from around the world. And still there is work to do to train our allies and help them discharge on where they consistently miss the boat [don't do the right thing]. It can be tricky.

We have been trained to become subservient in our relationships and to believe that "we cannot think"; that "only white people can think, write, and speak"; that "they are intelligent, and we are not as smart." This is a result of the oppression we have endured. The opposite is true of our well-meaning white allies. They have been trained to assume, "Only we can think," "Only we are capable of being intelligent," "We will always be smarter, more capable."

I believe it is time to be more intentional in working with our allies. I plan to visit Communities where there are strong allies who would be willing to work with me to sort through the distortions in our relationships. I will lead small workshops with them to establish a core of committed individuals who can work together to support our mutual liberation.

THE OPPORTUNITY OF RC

Co-Counseling offers us the opportunity to begin to think for ourselves, sort through the things that make our lives difficult, and make sense out of what we've experienced. It gives us a tool that can allow us to not just survive but also be successful, happy, and pleased—even as the things we face are more and more difficult. We have some lovely opportunities to fully apply our fresh and flexible thinking.

Lorenzo Garcia
International Liberation Reference
Person for Chicanos and Chicanas
Albuquerque, New Mexico, USA



South, Central, and West Asian-Heritage People

The key issue facing humanity is distress. In the present oppressive class societies, distress is installed on every human mind; no child can grow up distress free and have full access to his or her intelligence and flexible thinking.

Distress limits our sense of possibilities. It makes us forget that defeat is not inevitable, that we can win against oppression, that the situation remains hopeful. It makes us forget the joy of connecting with other humans and that we can unite to address all the challenges we face—climate change, war, classism, racism, genocide, Islamophobia, sexism, homophobia, young people's oppression, and more.

At this historical moment, humanity must undertake eliminating distress. Co-Counselors can play a central

role by spreading the theory, practice, and policies that can help humanity do that and find its way back to rationality and humanness.

PRIORITIZING THE GROWTH OF RC

We need to increasingly take RC into the wide world. We need to share it with activists, grassroots organizers, thought leaders, and everyone who has decent attention and can take it and spread it widely. To do this, the RC Communities need to pri-

oritize growth—especially among People of the Global Majority, working-class people, and young people.

In particular, we need to discharge the racism, Islamophobia, fears of terrorism, and other distresses that confuse us about the true nature of South, Central, and West

Asian-heritage people. This will free us to build more relationships in these communities and bring more of their members into RC. And we need to make sure that the conditions are set to enable them to stay in RC and flourish. We need to counsel them well on their early distresses, track their re-emergence, and support them to take RC leadership. We also need to prioritize the expansion of RC in South, Central, and West Asian nations where it already exists and begin it in the nations where it doesn't yet exist.

We can discharge distresses that limit the growth of RC by working on the following: U.S. identity and the domination of Southern nations by Northern nations; classism and racism; early discouragement and hopelessness; timidity and fear of being visible; "mental health" oppression; courage and integrity; and fear of be-

We need to discharge the racism, Islamophobia, fears of terrorism, and other distresses that confuse us about the true nature of South, Central, and West Asian-heritage people.



MOUNT FUJI, JAPAN • WAKO ONO

ing attacked, ridiculed, or killed for being connected to RC.

CLIMATE CHANGE AND WAR

Climate change has had devastating effects in South, Central, and West Asia—from the rise in sea level to extreme weather, such as heat waves in Iraq and India, droughts in Central Asia, and floods in Pakistan and Bangladesh. The greatest impact has been and will be on the poorer countries and communities in these regions, as they are the least able to protect themselves and are already suffering from widespread disease and decline in agricultural production.

Climate change in South, Central, and West Asia is happening in the context of an already prolonged crisis that is due largely to the wars in Iraq, Afghanistan, Pakistan, Syria, Yemen, the Palestinian territories, and Lebanon. These wars have seriously degraded the local natural environment. They have ruined agricultural

lands, contaminated soil, increased desertification, polluted water, destroyed wildlife habitat, and, of course, caused millions of civilian deaths as well as mass migrations.

It is a cycle of destruction. By degrading the environment, war accelerates climate change. Climate change causes drought and famine. Then under these conditions violence, war, Islamophobia, and racism targeting Arabs and Muslims are easily incited. All this makes it more difficult to unite and end war and its impact on the environment.

Despite all the above, the situation is hopeful. It is possible to end war, limit the effects of climate change, and completely restore the environment.

Azi Khalili

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

Pacific Islander and Pilipino/a-Heritage People

Nearly 110 million people live on islands that stretch from the south of Japan (Okinawa, Amami); to Southeast Asia (the Philippines); to the islands of the Western, Central, and South Pacific (Hawaii, Guam); to Aotearoa (New Zealand). Also, more than five million Islanders live outside of these islands, in countries all over the world.

WHO WE ARE

Indigenous people have occupied islands in the Pacific for tens of thousands of years. Each group has a unique culture, language, and way of surviving. Each island has a rich and complex history.

Our people have lived sustainably and compatibly with the environment—fishing, growing food, traveling on the sea by navigating with the stars. The oceans and the islands are our home.

The beauty of our arts, culture, and languages can be seen throughout the islands.

We prioritize familial and community relationships. We laugh, have fun, and love to be together. We are generous and kind. Interdependently, we rely on each other to thrive. This is our way of life.

We work hard. We pick ourselves up out of our struggles and go on, even when we suffer defeats. We are fierce. We are intelligent. We are powerful.

The peoples on the various islands have always interacted and communicated with each other. We have also interacted with people all over the world—because of trade, war, colonization, and migration.

We have always resisted oppression—from fighting institutionalized oppression to struggling daily to retain, regain, and use our intelligence. We have built community organizations and alliances and waged revolutions to resist oppression.

THE ISSUES FACING US

In recent centuries our peoples have been subjected to U.S. and European colonialism and imperialism as well as the imperialism of other East Asian countries. Our islands are “strategic”—economically, politically, and militarily—and because they are small and mostly geographically isolated, they have been vulnerable to attack and takeover.

We have been overpowered and killed by larger armies and nations. Our resources have been taken and misused. Treaties and other agreements have been broken.

Our islands have been militarized. This has resulted in the wholesale destruction of the land and the terrorizing of our people.

We have been targeted with racism, sexism, attempted genocide (of our peoples, cultures, and languages), colonization, and enforced servitude. The colonizers remain visible in the names of our islands, for example,

continued . . .

... continued

Micronesia (which means small islands) and the Philippines (named for King Philip of Spain).

We have been forced to assimilate, mostly through Christianization.

Most people don't know anything about our islands. Our identities are overshadowed when we are lumped together as "Asian Pacific Islanders."

Our people have been "exoticized." Our islands have been viewed as a "paradise" to be experienced by tourists.

Tourism and militarization work in tandem, fortifying old colonial agendas and finding new ways to oppress us and take and further destroy our resources.

The taking of our resources has led to mass migrations. We have left or been forced to leave for economic, political, and environmental reasons. People are the largest export from the Philippines—over 2.4 million people have migrated to 192 countries.

Many of us work in other countries around the world. Our families depend on the money we earn to eat and survive. Pilipino/as sent home over twenty-six billion U.S. dollars in 2016. Young people are being raised without parents, leaving them vulnerable to abuse, violence, drugs, and alcohol.

Women and children (and sometimes men) have been exported for the sex trade and for labor. Forced migration and trafficking of people have been "normalized."

Some of our islands are still under colonial rule and are seeking sovereignty; some are "independent." All are oppressed and struggling. They continue to be dependent upon and dominated by the United States and other European powers. The people remaining in the islands endure poverty, environmental destruction, weak infrastructures, and corruption.



LIAM GEARY-BAULCH

The oppression continues, and most of us lack information about hurts, distresses, discharge, and healing.

Climate Change

We are facing climate change and other ongoing destruction of the environment that clearly shows the culminating effects of years of colonialism, militarism, racism, and classism. Our "contribution" to climate change is minimal (less than .5 percent), but we are disproportionately impacted by it. We have been set up to take the earliest hits, and they are having devastating effects. We have little infrastructure and few resources to help us withstand, recover from, and respond to them. The following are examples of how climate change is affecting us:

- The Bikini Atoll in the Marshall Islands was the site of U.S. nuclear testing in 1946. Radiation from the detonation of an atomic bomb made the area uninhabitable. Local residents had been told they would be able to return home. When that wasn't possible, their only option was to relocate within the Marshall Islands. Now, because of the rising sea level, they are again displaced. Many of them have already relocated five times. There is nowhere left for them to go, and no money with which to relocate.

- The people of Kiribati, Vanuatu, Tuvalu, the Solomon Islands, the Carteret Islands (part of Papua New Guinea), and many other islands have already been displaced (some more than ten

years ago) or are planning to relocate as they are in imminent danger from the results of climate change, particularly coastal erosion and rising waters.

- In the Philippines, the ocean is rising five times faster than in the rest of the world.

- Weather patterns are becoming more extreme, since a warmer atmosphere holds more water. Five of the ten worst typhoons—called "Super Typhoons"—to hit land in the Philippines have occurred in the last ten years and have killed or displaced thousands of people. Typhoon Haiyan, in 2013, was the largest of these. It killed over 6,300 people and displaced over four million. Four years later, millions of people still live in temporary unstable houses and are unable to recover their jobs and food sources. The threat of additional typhoons increases each year. The Global Climate Risk Index in 2015 listed the Philippines as the number-one country most affected by climate change.

- Cyclone Winston hit Fiji in February 2016. It was the strongest tropical cyclone to hit the southern hemisphere in recorded history.

- Ocean acidification (due to more CO₂ in the atmosphere) and rising temperatures have already diminished our islands' fishing resources. The coral reefs are dying, and the rising sea level is contaminating the fresh water.

Climate change is *now*, not a future prospect, for the peoples of the Pacific.

OUR INTERNALIZED OPPRESSION

Centuries of oppression have left their mark on our minds. The following are some ways we experience the internalized oppression:

We have a sense of insignificance and smallness, and our existence often feels in question. Many of us expect to

be, or feel we should be, dead—that the world wouldn't miss us.

If we ever ask for help or get support, we are left with a sense of servitude and indebtedness. We take care of others first, rarely prioritizing our own needs. We don't know that we matter.

It is hard for us to prioritize our re-emergence. We struggle with addictions. We struggle with assimilating or not assimilating.

We don't see that we are leaders, that our thinking is important. It is hard for us to keep our fight front and central.

We blame ourselves and each other, thinking that our culture is the cause of the problem. We end up divided and discouraged.

Although we have large families and are often surrounded by people, we tend to feel isolated and alone, as if no one is "in with our mind." There is little expectation of anyone being on our side or seeing us for who we really are.

FACING HARD THINGS AND ACTING ON WHO WE ARE

In the next period, all RCers of every background need to get closer to each other and build unity. We need to face the heavy hurts from early in our lives and notice how they have hardened on us and show up in the present. As we move against the recordings in our minds and with each other, we will be able to assist unity-building everywhere.

I think of activists as people who work with others to transform the world. All of us must be active in our minds against our own distresses first. Acting powerfully against where we gave up long ago will give us confidence to act powerfully in making other changes.



We are all activists and need to see ourselves as activists. All of us need to be leaders, making things go well for ourselves and for others. In leading others, we must remember that we are moving people to be active against their own distresses.

We can make friends and build relationships wherever we go, especially with Pacific Islanders and Pilipino/as! We can create the conditions for people to connect and use their minds together, even at the very edge of where they can think. We can train everyone to be leaders. We can support and develop the leadership of Indigenous peoples, all people targeted by racism, younger people, and women. We can make room in the RC Communities for Pacific Islanders and Pilipino/as.

As Pacific Islanders and Pilipino/as we can

- Face our significance,
- Face that we matter, that we are the ones who can make things happen, that we are smart (that we don't need to wait for the Pope, the U.S. president, or anyone else; we can take our own needs and wants into account),
- Do this work together, thus ending our isolation; our minds work better when we are connected to each other,
- Face the current situation of our peoples (at home in the Islands and abroad),
- Challenge any discouragement,
- Encourage each other to share our thinking and our leadership widely—in our families and throughout our communities,
- Build RC in the Islands and reach all Islanders, wherever we are in the diaspora,
- Notice the humanness inherent in our cultures; build on the familial and friend networks that already exist.

HEALING AND MOVING FORWARD TOGETHER

In order to end the oppressive society and build one that is good for every human, we must build unity. Building unity will mean taking on [taking responsibility for undoing] the distresses in all of our minds. We can create the conditions for all people to move against their distresses. We must also dismantle the institutions that install the distresses and perpetuate oppression.

Pacific Islanders, Pilipino/as, and our allies can focus on the following:

- Ending classism and capitalism—which is connected to ending racism, genocide, and all oppression
- Eliminating the sex industries—which means working to end sexism and men's oppression
- Ending war and the effects of war and violence on all people and on the environment

Climate change is rapidly exposing the effects of oppression. As we take it on, we are taking on the oppression. Organizing to end climate change means ending the oppressive institutions. Confronting these institutions means addressing their impact on the climate.

It is possible to face our current situation. Because distress is the key difficulty facing humans, we are working to end its impact. We can create the conditions to regain our intelligent minds, move closer to each other, and build the foundation for transforming society. We can set up a world in which every living being is taken into account. The solutions to our big problems will come from our human connections.

*Teresa Enrico
International Liberation Reference
Person for Pacific Islander
and Pilipino/a-Heritage People
Seattle, Washington, USA*

Japanese-Heritage People

Going public with RC is working. Since 2009, Japanese- and Okinawan-heritage RCers have participated in United to End Racism (UER) projects at the Tule Lake Pilgrimage.* We have led workshops and listening projects there and taught RC to Japanese and Okinawan individuals and families. It has been a good leadership-development activity for us. Our confidence as community leaders and pride in openly sharing RC grow with every project. Our UER team t-shirts now identify us as go-to problem solvers, and the events we lead are among the most popular parts of the program. Many of us are now more deeply involved in Asian activist organizations and are beginning to bring folks from these organizations into local RC classes. We have also successfully tackled fundraising. We were able to financially support our last UER project almost completely with our own fundraising efforts. Our next step is to work on including younger RCers on the Tule Lake team and expanding our fundraising efforts—and we are making progress on both!

* The Tule Lake Pilgrimage is a pilgrimage, every two years, to the Tule Lake Segregation Center, in California, USA—one of the ten concentration camps in which the U.S. government incarcerated Japanese Americans during World War II.

Discharging on our significance and fighting for ourselves are key for our constituency. Ancient cultural conditioning to selflessly focus on the good of the group and our families, plus the message of capitalism that productivity and profit are more important than the person, have made us vulnerable to confusion about our inherent value as human beings. Most of us believe that our value is based on what we do for others; we willingly sacrifice ourselves to do good for our families and communities. A hint: This can operate in RC Communities as well. We are hardworking, reliable organizers, roster keepers, and bedding and transportation coordinators. We rarely say no when asked, because we are grateful to the RC Communities and want to give back. It is easy to ask us to do work for our Areas, but it may not always make sense for us to do it.

Eliminating the effects of capitalism and class oppression is essential for us to have a more accurate picture of our significance and our inherent goodness, and for our re-emergence.

*Jan Yoshiwara
International Liberation Reference
Person for Japanese-Heritage People
Olympia, Washington, USA*

I am a woman.

I love being a woman.

Being a woman is beautiful:

I have made another life happen, nurtured it, loved it, and am still loving it.

I am the home—a lot of happiness, laughter, comfort depends on me.

I know I am beautiful, loving, caring, strong, honest, dependable, intelligent, and everything good.

Being a woman can be stressful, especially in a world where sexism/oppression thrives, but I still love being a woman, with all its troubles/intimidations.

I admire a lot of women, especially my mum, who despite a broken home and a broken marriage was able make life meaningful for her children and dependents.

Happy International Women's Day to all women 'round the world!

LOVE YOURSELF

LOVE ALL WOMEN

I LOVE YOU, TOO



*Adaobi Azubuike
Enugu, Enugu State, Nigeria*

An Oppressed Group Must Move in Two Directions

To be successful, any oppressed group seeking liberation must move in two directions:

1. It must strive for unity within its own group around a clear-cut program of goals and action. There are actually two points here. A: We must quit hurting each other within each group. We must find brotherhood-sisterhood and unity. We must not go on letting the internalized oppression manipulate us to bloody each other's heads. B: The unity has to be reached through working out a clear-cut, united plan of goals and actions. Each group has to have a program as well as a desire for unity. Unity gets achieved in practice only around a program. A program alone isn't enough—you have to do the other, too. You have to fight for unity, for brotherhood, for sisterhood, but around a program.

2. The group must consistently seek unity and mutual support with every other oppressed group, no matter how difficult this task may seem at first. . . . What is essential is . . . a correct program for your group and the winning of allies, the winning of allies, the winning of allies. Lack of this was the great emptiness of all the struggles of the 1960s. The activists programmed like crazy [did a lot of programming] and did lots of running around and initiated all kinds of militant actions, and no one ever thought in terms of winning allies and support. So a lot of good people got hurt and ruined.

Harvey Jackins

From pages 48 to 49 of *Rough Notes from Liberation I and II*



SUSAN FREUNDLICH

Chinese-Heritage People

As Chinese-heritage people, we seek to free all of humanity from want and oppression and to care for our environment so that our planet can sustain all species, including our own. We want all of humanity to be able to pursue happiness, which Harvey Jackins said had been well defined as “overcoming of obstacles on the way to a goal of one’s own choosing.”

Our culture and people have survived famine, war, oppression, and injustice. Some of us have also been manipulated into oppressing others, including the Indigenous (minority) peoples in China and peoples in other Asian and Southeast Asian countries. Some of us have acted as middle agents, oppressing other People of the Global Majority, in particular African-heritage people.

Despite a long history of oppression reinforced by violence and the threat of violence, many of our people—women and men—have

risked and often lost their lives to hold public officials accountable and speak truth to those in power. These individuals are celebrated as examples of integrity and courage. They inspire us to follow their lead in standing firm against all forms of oppression.

We need integrity and courage to achieve our goals of sustaining all life on earth and freeing all humanity from want and oppression. This means discharging feelings of greed left by experiences of famine and insecurity. Discharging these feelings will make us more able to see our interests in a global context. We will be less vulnerable to being manipulated by capitalism and our fears of starving to death. We will value our relationships, which are our true security, instead of coveting material possessions.

We must also discharge the effects of assimilation. Long ago in an attempt to bring order and peace to a

society in which violence and chaos were widespread, our people were required to assimilate. Upholding the societal order came at the cost of living in terror, as people who did not behave according to the wishes of those in power lost their lives, and often their relatives were also killed.

Discharging the effects of assimilation will allow us to reclaim all of our heritages, languages, and other identities. It will enable us to show more of ourselves, take unpopular stands, and act with integrity in the face of injustice. We will become less vulnerable to being manipulated into oppressing others in an attempt to preserve our safety and possessions. We will be more able to speak and write our ideas, welcome other people, and work toward a just society for all humanity.

*Francie Chew
International Liberation Reference
Person for Chinese-Heritage People
Somerville, Massachusetts, USA*

RC in The Gambia

Saiba Suso, from The Gambia, was one of the youth activists who came to Sustaining All Life activities at COP21 [the United Nations climate talks in Paris, France] and expressed ongoing interest in RC. Caroline New (the Area Reference Person for Bristol, England) has stayed in touch with him since then, doing sessions with him and teaching him RC. In February 2017, Janet Kabue (the Area Reference Person for Nairobi, Kenya) led an introductory RC weekend workshop in The Gambia, organized by Saiba. A month later we got this e-mail from him:

I introduced RC to thirty of my colleagues at work, including the director. I feel I am touching the lives of people and making a difference in their lives. When I was given the opportunity to present RC, I felt like “Wow, this is what I was waiting for.” I also felt a bit afraid because I was presenting to university graduates with master’s and PhD degrees. But because I knew what to do, I was able to introduce RC to them. The country director applauded me for pioneering and initiating RC in The Gambia.

I see myself as an RC ambassador and teacher, because RC can make the world a better place for us all.

Love,
Saiba T. Suso
Serrekunda, The Gambia

Korean-Heritage People

Hong Ik In Gan—to live for the benefit/betterment of all humankind. Centuries ago Korea's first kingdom was founded on this principle, and it has shaped our people's development for over five thousand years.

Korea has a complex history. To know our history is to understand us. It shows who we are and helps to explain our current situation.

Our history is also hard to know. It has often been "erased" and replaced with an altered version. It contradicts our distresses when people understand what has happened to us.

THE FIRST FIVE THOUSAND YEARS

Our beginnings were as tribal people with matrilineal lineage. Later there were kingdoms with successive dynasties that lasted into the twentieth century. At one point prior to 1,000 AD, the kingdoms united into one country.

Koreans have been repeatedly attacked over the centuries. Mongol invasions began in the thirteenth century. Japanese invasions began in the 1500s. China treated Korea as "tributary state" off and on for centuries. The French carried out a campaign against Korea in 1866, to retaliate for the deaths of nine Catholic priests.

Centuries ago the surrounding peoples introduced Confucianism and Buddhism to Korea. Christianity was introduced in the last two hundred years.

In the past the northern border of Korea extended into what is now China. There are still people in China who speak Korean. It is said that some groups wanted to become part of Korea, for protection and because of how well the country was organized and governed. Korea—as a people, nation, and location—has long been sought after.

THE LAST 125+ YEARS

The late nineteenth century and the twentieth century were the hardest on our people. Our labor, economy, natural resources, and strategic military position were exploited and controlled. Invasions, colonization, occupations, war, racism, and division have shaped the oppression of Koreans. Here is a brief summary of that period:

From 1884 to 1896 China dominated Korea. When the Japanese established an economic foothold, China and Japan

fought a war over control of Korea. Russia and Japan also fought a war over Korea.

In 1896 China recognized Korean independence, and Japan assassinated the first empress of Korea.

In 1905 Korea became a protectorate of Japan. The United States refused to help Korea prevail against the advancing Japanese.

In 1910 a thirty-five-year Japanese occupation began. To fuel its economic and imperialist ambitions, Japan exploited the Korean economy and Korean natural resources. Priority was given to the production of war materials, and Korea's economy became a wartime economy.

The Japanese attempted to wipe out [completely destroy] Korean culture, spirit, and pride. The Korean language was outlawed, family names were changed to Japanese names, distorted

history was taught in school, and women and girls were made to be sex slaves ("comfort women") for the Imperial Japanese Army.

Toward the end of World War II, Russia and the United States (allies during the war) collaborated to "liberate" Korea from Japan. Russian troops went north, and U.S. troops went south. The war ended, and Japan surrendered.

In 1948, during the Cold War between Russia and the United States, Korea was divided into two regions. The government of each declared itself the legitimate government of the whole country. Neither side recognized the thirty-eighth parallel as a permanent border. When U.S.-Russian negotiations failed, the peninsula was divided into two countries. The North had a communist government with close ties to China. The South was a capitalist democracy with close ties to the United States. Once again, two powers were fighting over Korea.

In 1950 North Korean forces, with the support of China and Russia, moved into South Korea. The United Nations called it an act of aggression, called for a ceasefire, and brought in U.N. peacekeeping troops (primarily from the United States). The Korean War began.

Communication was cut off. People turned on each other. Brothers fought on opposite sides. Family members unknowingly killed other members of their own family. People who

continued . . .

Our history is also hard to know. It has often been "erased" and replaced with an altered version. It contradicts our distresses when people understand what has happened to us.

... continued

were or were thought to be communist were hunted down. According to conservative estimates, up to three million Koreans were killed.

In 1953 an armistice (ceasefire) was signed establishing the Korean Demilitarized Zone between North and South Korea. The war ended for the United States, but not for Koreans.

THE CURRENT SITUATION

A peace treaty has never been signed. The two sides are technically *still at war*. They are heavily militarized, the fighting has not stopped, and tensions remain high.

Outside forces continue to have agendas for and feed the tensions between the North and the South. In alliance with the United States, South Korea competes with Japan and China to be "number one" in Asia. The existence of North Korea "justifies" the U.S. military presence in the region. Both sides continue to be on *war alert*.

A U.S. Terminal High Altitude Area Defense (THAAD) missile interceptor system was recently deployed in South Korea. It is supposedly to protect South Korea from the North, but its real purpose is to monitor China. Many say it will only increase tensions on the peninsula, and local residents don't want it. There have been numerous protests.

North Korea is increasingly isolated. In many ways it is the most isolated country in the world. Its leader is demonized and portrayed as "crazy," fueling fears in the surrounding countries and beyond. Korea and Koreans are made to look unstable, scary, and harsh.

It is important to note that Korea has never invaded or tried to take over another country. We have lived by *Hong Ik In Gan*.

WHO WE ARE

Koreans are resilient and resourceful. We are a warm, caring, powerful, intelligent people. We have deep ties to the land, the mountains, and the sea. Family is central.

Our creativity and intelligence show in our art, music, food, song, and dance.

We have drive and determination. We have survived for centuries under difficult conditions.

We love being Korean. We love being with each other. We are proud, passionate, fun, creative, and playful.

Honor and responsibility toward our families and communities are important to us. The Korean language reflects our human connections, with words that refer to us as "sister" and "brother," whether we are blood related or not.

We are loyal to the core. You could have no better friend.

OUR INTERNALIZED OPPRESSION

Our ancient history and the decades of imperialism, war, occupation, and racism have left us with internalized Korean oppression:

- We have little sense of being liked or wanted. We expect harsh treatment and criticism.
- We often carry distress about leadership and authority.
- We feel we must always fight. The fight goes on and on, and we feel powerless to make it stop.



SANTA CRUZ, CALIFORNIA, USA • PAM ROBY

• Our drive and determination are admirable and have saved lives, but we also have a pattern of “never letting down.”

• We are not united. The infighting, corruption, greed, and power struggles in our history continue in the present and are promoted by outside forces.

• Confucianism has left a hierarchy of relationships. Duties are assigned according to gender, age, birth order, economic class, and social status. We are overly conscious of what others think of us, and we try to be what they want us to be. It is hard to be ourselves.

• There is no room to struggle or to make mistakes. We can't ask for help. We strive to be perfect and useful.

• High achievement is expected in education, our work, and our families. We constantly criticize ourselves and are preoccupied with how well (or not well) we are fulfilling our duty.

• We struggle to know our own history (as noted, it was “erased” and rewritten by our colonizers).

• The war is still alive in our minds. We constantly feel our survival is threatened. We have a backlog of heartbreak from broken families, deaths, and other losses.

• The colonization, war, and occupation have made us harsh with and suspicious of one another. We compete with and compare ourselves with others. We feel terrified and humiliated and like no one cares.

BUILDING UNITY

To move our liberation forward, we need self-determination for Korea and the reunification of Korea into one country.

The Korean people have always opposed the splitting of our country and have fought for unification. We know *there are not two Korean peoples*, but we have not had the chance to build unity amongst ourselves.

For our long-term security, we must build unity. We have been led to think that high-paying jobs, material goods, and money will make us secure and give us a good life. In fact, breaking down our isolation and separation is the key to our survival.

Building unity is a big contradiction to hurts from the class society. Reunifying the Korean Peninsula would be an important step toward worldwide unity.

We can begin by making friends with and getting close to other Koreans, including those who are different from us. We can also learn Korean history.

Allies can oppose the common belief that reunification can only happen if North Korea conforms to the capitalist world (not true!). They can acknowledge the damage done and apologize, stay close, and offer resource for healing.

ENDING CAPITALISM, WAR, AND ENVIRONMENTAL DESTRUCTION

Capitalism uses war and the threat of war to make money for the owning class. War encourages every kind of violence. We need to be able to think about people who have been hurt by war and assist in their healing. War destroys the environment. *War increases climate change.*

Capitalism continues to squeeze the last bit out of people and the environment. Climate change is already having a large impact on Korea. Weather patterns are shifting; water levels are rising; shorelines are eroding; fishing, food, and other resources are diminishing; and coastal cities are being threatened. As resources become increasingly scarce, wars over those resources will increase. *Climate change will bring more wars.*

To end the destruction of the environment, we will need to eliminate classism and end war and all other oppressions. Building unity is essential for this. All living things can flourish and thrive together.

*Teresa Enrico
International Liberation Reference Person for
Pacific Islander and Pilipino/a-Heritage People
Seattle, Washington, USA*

What Oppression Is

The oppressive relationships go one way. It is nonsense to say that . . . men and women oppress each other because they bang each other with their records [distress recordings]. That's not oppression. Oppression is the organized, institutionalized mistreatment one way. There is a difference. I said this before. If one person is beating the other with a stick, both are degraded by the act. But there is a huge difference between the different ends of the stick.

*Harvey Jackins
From page 267 of *Rough
Notes from Liberation I and II**

Moving

The following is a letter I sent in late April to the women in my Large Women's Health Project:

Since our recent Large Women's Health Project Workshop, I've taken the direction to push myself to move more than I think I can. Probably most of us humans have distress recordings of being stopped from moving when we were little ones. I think physical moving is a contradiction to many oppressive internalized messages that stopped us—hopelessness, discouragement, powerlessness, and more. The following is how I am challenging myself to move more than I am “comfortable” with:

After our workshop I decided to walk ten thousand steps a day (about 3.5 miles). Before the workshop I had been walking five to eight thousand steps and taking the bus more often. A year before that I had been walking three miles to work three to four times a week. In other words, I had been gradually reducing how much I moved. It was feeling harder to move my body and I felt more pulls to eat.

In the past I had noticed that when I move more (walk), I think better about my body and nutrition and feel more encouraged. So after the workshop I walked four days straight—over ten thousand steps a day. Then I felt like I should “take it easy” for a couple of days. I walked a couple thousand steps less for two days and then had a re-evaluation. What was the “taking it easy” about? I was not tired or hurting, so maybe I could just keep walking ten thousand or more steps daily. Basically there was nothing to stop me except the messages I'd internalized.

So I have kept walking every day, and only two days since the workshop have I walked less than ten

thousand-plus steps, and that was because I was traveling. For the past eight days I have walked from my home to work—three miles. [Currently I am walking four to seven miles a day.] Before I had been stopping and getting on the bus for the last mile, but there was no reason to get on the bus except for worrying that it “might be too much to keep going.” Another recording!

I am challenging the recordings and using my flexible mind to think about my movement choices. A wonderful benefit is that I feel more connected to my body and I eat better, sleep better, and have fewer pulls to eat to deal with feelings.

I encourage us all to move more than we think we can. In thinking about my body, my health, and my well-being, I have started on a good course and then stopped numerous times, and I have noticed the same with many of us who are putting attention on our health. In recent years I have focused on taking charge. When I notice I am gradually moving less toward being physically active and thinking well about nutrition and what I put in my body, I push myself to stay moving and to notice and discharge the early messages that “stopped” me. Saying no to the recordings and holding the direction for as long as I can, re-deciding when it fades, not blaming myself, and discharging, discharging, discharging are important.

Move, and notice and discharge about your recordings about movement. I hope you will share how things go for you.

Marion Ouphouet
Seattle, Washington, USA



MEKONG RIVER, LAOS • CLAUDIA ALLEN

White People Working to End White Racism and Genocide

Our central work and agreement as Co-Counselors is to re-emerge and recover our full humanness. Eliminating the oppressor recordings of white racism and genocide is key to this. The damage done to people who are targeted by racism and genocide* is severe and brutal. And racism and genocide also deeply damage and confuse those of us who are defined as “white.” They damage our integrity, understanding of the world, and all of our relationships. Still our inherent human characteristics of goodness, intelligence, zest, and cooperation are intact. Our work is to free our minds from the recordings of white racism and genocide.

We began this work early in RC but have done it more steadily and consistently since 2001, when the Community established that the elimination of racism would be central to its work. [Goal 1 of the RC Communities, adopted by the 2001 World Conference and reaffirmed by subsequent World Conferences, states “that the elimination of racism, in particular the racism aimed at people of African heritage, be actively made an ongoing, central piece of the work of the Re-evaluation Counseling Community.”]

We get to be pleased with what we’ve accomplished, and we get to notice that there is much more to be done. Recordings of white racism and genocide have dominated the planet and been a major force

* In RC we are currently using several phrases to refer to people of African heritage; Central, South, West, Southeast, and East Asian heritage; Pacific Islander heritage; Chicano/a or Latino/a heritage; and Native/Indigenous heritage. Given the work white people need to do to keep the reality of racism and genocide front and center in our work for our re-emergence, I have chosen to use the phrase *people targeted by racism and genocide*.

in bringing the entire world to the challenges our species now faces. “White people” as a group need to deepen and accelerate our work, so we can move forward more rapidly to end all oppression, reclaim all white people (even those heavily in the grip of oppressor distress), fully recover our humanness, and build a just and cooperative society. This will involve looking again at where we’ve come from and how we got here and understanding more clearly the pseudo-science of race and how it has affected us as a group. The concept of race and the hierarchy of races were invented to justify a system of exploitation and domination. The identity of “white” was created as part of that. Our work is to claim the identity, clean it up, and throw it out—for our own re-emergence and as a major part of ending racism and genocide.

ISSUES FACING US AS A CONSTITUENCY

Here are some of the key issues facing white people as a constituency:

Unity

How do we become a unified force to end white racism and genocide and their damaging effects on all the efforts to build a cooperative society and end environmental degradation? The current state of white people is disunity and vulnerability to being manipulated by those in power into acting in ways that are not in our best interests and certainly not in the interest of the survival of our species. The disunity among us is based in class oppression and our history of wars and ethnic conflicts and exacerbated by the installation of white racist and genocidal

patterns—all of which have been fostered to keep the class system in place. The challenges now facing humanity require that we figure out how to work in a concerted way for the liberation of everyone.

Leadership

We need leadership that will speak to us as a group about our goodness and intactness as human beings and our need to make common cause with all people to end all oppressions, especially white racism and genocide. Without this we are vulnerable to irrational leadership that will manipulate our fears for survival and our recordings of racism and genocide that would have us divide, blame, scapegoat, and exploit. In the recent period, a lack of rational leadership has led to reactive, militaristic, nationalistic leadership, including Donald Trump, Steve Bannon, and so on, in the United States; Marine Le Pen in France; Vladimir Putin in Russia; and others of their ilk around the world.

Alliances with people targeted by racism and genocide

We want to build a movement that will stand with people targeted by racism and genocide and support their efforts and thinking, while also being an independent force to end white racism and genocide. We need to have an independent perspective, be a voice from the outside, and follow the leadership of people targeted by racism and genocide without disappearing or removing our thinking. This will mean developing our own program for eliminating white racism and genocide; discharging recordings of domination, superiority, and isolation; and reclaiming our significance and goodness. It will

continued . . .

... continued

require building close relationships with and challenging all the ways white racism and genocide separate us from people targeted by these oppressions.

Freeing ourselves of racism and genocide recordings

To free ourselves of white racism and genocide recordings, we will need to keep the work central to our re-emergence. This will require that we keep the conditions in place that allow it to happen. We will need to remember that our goodness is intact; that relationships with people targeted by racism and genocide, like all relationships, are our birthright; and that discouragement is always old. We can keep building the safety and skill for discharging how we got damaged by recordings of white racism and genocide. We get to be experts in helping each other discharge them—especially the recordings of domination, superiority, and entitlement and their equally confusing counterparts: timidity, shame, and self-hatred.

IN THE RC COMMUNITY

The RC Community has moved the work of eliminating white racism and genocide from the margins of the Community to being more steadily at the center. Support groups focused on this work are happening more consistently, and the work is being infused into other liberation activities and brought into fundamentals and ongoing classes. We have done a good job of using Goal 1—of making eliminating racism central to the work of the Community.

There is now less confusion and ambiguity about how to do the work. We are more grounded in the basic contradictions [to distress] of our goodness, our birthright to be close to everyone, and confidence and hope. We have made progress in



WYTSKE VISSER

caring about each other and showing it. This has allowed us to look at where the oppressor distress has affected our integrity, our sense of the world, and our connections with everyone. We are discharging more effectively on the damage white racism and genocide have done to us as white people. We are getting better at facing and discharging the recordings of domination and superiority. This has allowed us to build closer and smarter relationships with each other and to move forward in building close relationships with people targeted by racism and genocide. We have done good work on the intersection of racism with other oppressions, especially classism, sexism and male domination, and anti-Jewish oppression.

More and more of us are taking our work into the wide world and sharing how racism and genocide inhibit all liberation struggles and the unity within all constituencies. Our RC wide world projects to date—United to End Racism, Sustaining All Life, and No Limits for Women—have built many relationships and moved the work forward.

There is also more to be done:

Strengthening and deepening our work

Up until now, our primary work has been to discharge the oppressor patterns of white racism and genocide that were imposed on us. It has been correct and necessary to do this, in part to prove that as a group and an organization we could and would make ending racism and genocide our key issue.

What more can we do to recover our full humanness and lead all white people toward a just society in which racism and genocide are eradicated? We can build a stronger foundation for freeing our minds by renewing our work on who we were before the identity of “white.” This includes discharging on what from our lineage we need to recover, clean up, and throw out. We can look again at the strengths and treasures of our lineage as well as the struggles and distresses that made us vulnerable to the lure of being “white.” (In the United States and other places, many of our ancestors had to leave their countries of origin, mostly because of oppression, and then face aggressive demands to assimilate and give up their identities and languages to become “white.”) Doing this will give us a firmer foundation from which to continue our work to end white racism and genocide.

Developing more structure

How can we use more effectively what we understand about leadership, referencing, liberation programs, policy statements, and so on, to move our work forward and unleash our initiative and power? Every group needs to be thought about and referenced to achieve full liberation. Do we need a draft liberation policy statement? Do we need more structured referencing? What would that look like?

Creating spaces in which we do the work together

As we build close relationships with people targeted by racism and genocide, and after we have done enough work in our separate spaces, we can do the work of eliminating racism and genocide together in honest and genuine ways. People targeted by racism and genocide can model what the struggle against these oppressions looks like, thus giving us a hand [help] in places where we can't give it to each other. We can be a voice from outside the internalized racism and genocide by backing [supporting] targeted people in their fight to free up their minds. There is much to figure out here to make this work truly doable, but unity is our goal.

ISSUES FACING THE WORLD

White racism and genocide frame almost every major challenge we face on this planet.

The oppressive society

White racism and genocide divide people and derail any movement to build a classless society (white people, particularly working-class white people, can be manipulated into cooperating with this). White racism and genocide are therefore two of the main vehicles by which the owning class keeps the class

system going. They divide people within oppressed groups, thus keeping the oppression in place (for example, they keep white women, women targeted by racism, and Native women from uniting to end sexism). White racism and genocide are part of every conflict, war, and act of "terrorism" (for example, along with anti-Jewish oppression, they perpetuate the Israeli-Palestinian conflict). As white people, we have a significant role to play. We can stop being part of maintaining an irrational, oppressive system.

The environmental crisis

White racism and genocide are about exploitation, greed, and profit—the main things that keep people from thinking about and prioritizing the health of the environment.

The larger, moneyed environmental organizations are white dominated. The issues they address and the strategies they employ exclude people targeted by racism and genocide, and their perspectives and stories. (Recently this has begun to be addressed, but much more needs to be done.) This, of course, makes these organizations much less effective. People targeted by racism and genocide have been fighting environmental degradation effectively for ages, often on a

grassroots community level. White people need to support and follow this important work.

Because of where they live and their lack of material resources, the people hit hardest by environmental degradation are people targeted by racism and genocide—along with poor people, women, and children. And they have contributed the least to environmental damage.

Our rightful position

White racism and genocide recordings keep us white people from addressing the challenges facing this planet. They make us vulnerable to manipulation by the reactive forces. They get in the way of our doing things boldly, powerfully, cooperatively, and effectively. They derail our individual and group efforts. We are divided and isolated from each other, demoralized, and discouraged. This can be discharged, and we can take our rightful position on the planet alongside the majority of the world's people—people targeted by racism and genocide. We can follow their lead while taking initiative to build a cooperative, human society.

Dvora Slavin
Seattle, Washington, USA
and others

It Takes All of Us

Liberation of any group will only be complete when all oppressed groups are liberated. It takes all of us. We can't make it all the way without all of us.

Harvey Jackins
From page 52 of *Rough*
Notes from Liberation I and II

Discharging Our Deepest, Heaviest Hurts

*From a talk by Tim Jackins at the West Coast North America
Pre-World Conference, January 2017*

The RC Community has a one-point program: to get the effects of distress patterns out of everyone's minds. We are trying to end the grip of distress patterns on our peoples and on our societies. That's a big project. We are implementing it more and more effectively as time goes on, but it always starts here in our minds.

We have made a lot of progress. If we never discharged again, we could go on doing good things for a long time. You know how limited you still feel by your distress, but part of that is just a feeling; we have a lot of power in spite of undischarged distress.

Still, although we can think and take action in spite of it, distress recordings still have effects. Being free of distress is different than struggling intelligently in spite of it. I think we would be happier without it, and life would be much less confusing.

HITTING HARDPAN

Deeper and deeper layers of distress have come within our reach. We are now at a place where we—how can I describe it—have hit hardpan. Anyone who has dug very deep in soil knows what hardpan is. It's the layer of compacted soil that doesn't move. You ram your shovel into it, and step on it, and the shovel goes in a quarter of an inch. It's "pick-ax soil." It will move, but it takes another level of effort. A number of us have arrived there. We are all headed there. There is no escape from it. It's the layer of distress that underlies all of our lives.

I think we acquired it early in our infancy. What happened was different for each of us, but the effect is surprisingly similar.

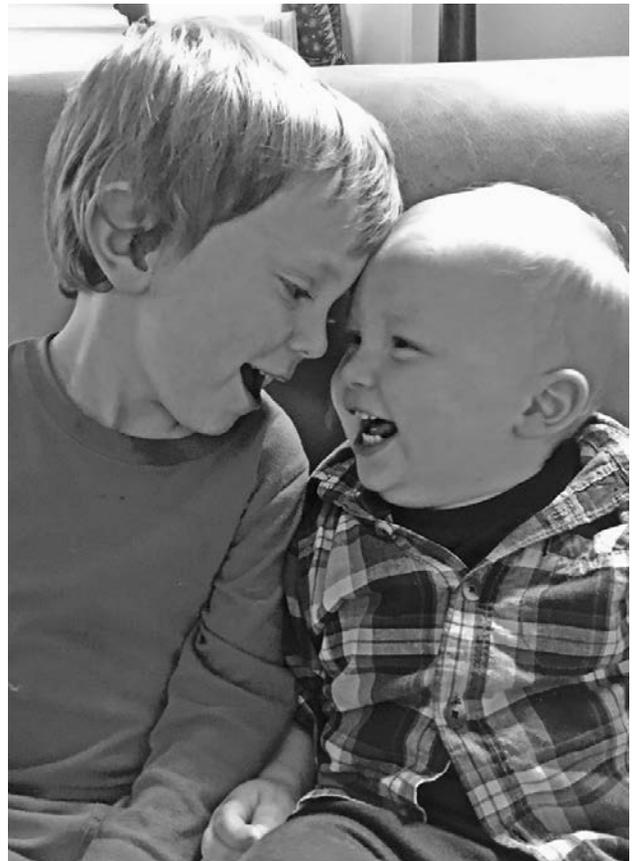
Every one of us arrived thinking there would be someone like ourselves out here to meet us—someone who thought like us and was interested, the way we were, in everything in the world. In particular, we thought there would be someone who was interested in *us*, who would look at us with awareness, welcome us, be delighted with us, understand what we were, and be happily willing to do anything we needed—be delighted to play that role for a newborn.

None of us had anyone in good enough shape [condition] to do that very well. The people around us had endured too much hurt themselves. It didn't matter how

delighted they were with our arrival; they could only show little bits of it, at best. Then all the restimulations from oppression and other distresses would engulf them. We each came out and looked at this, and we each had different reactions. Some of us were startled, some of us were puzzled, some of us blamed ourselves, some of us were angry. But none of us understood it. We were not prepared for it.

CONTINUING TO TRY—TO A POINT

Every young mind keeps trying to find that contact. No human mind gives up quickly. So we kept trying, we kept looking—but not forever. At some point the disappointment, the rejection became too much. I don't think that would have happened if we had been allowed to discharge all the way through it. I think we would have come back. It would have been a battle, but we would have had a tool to fight the battle with.



DEBORAH BELL

Without being able to discharge, the distress builds up and up and up. Every person I know at some point has been overrun. There is a point where it gets too hard.

Each time we were hurt or restimulated, the distress pulled a little bit of us away. Our humanness, our ability to be aware of ourselves as humans, eroded with each new layer of distress. At some point we decided not to go out and look anymore. "I'm not going to do that," "You're not going to fool me anymore," "I'm not going to get stuck out there." It was too expensive. It used up too much of a dwindling resource. So we slammed the door shut and figured out how to live life the best we could.

The picture in my mind is that we are slowly sliding down an icy crevasse and at some point we just ram our ice pick into the icy wall and stop: "I'm not going any farther." We do it just by determination, and we do it alone—without any resource or support. We just ram it in, and the decline stops. But we can't climb out. We are stuck there, and all the hurts and limitations from having been pushed to that point are there. Still, it is a victory. At least we have stopped the decline; there is great usefulness in that.

We stop it there and go on and build our lives separately. It isn't that we don't care about each other—you care about some of the people here as much as you have ever cared about anyone in your memory—but we are caring from such a distance. "I love you, but you know that." (*laughter*) How do we get it across that distance? Well, we don't (very well), because of the early hurt and also the discouragement from having tried so hard to care and not having seemed to get through to anyone.

This early piece of distress seems to be there for all of us, and we've been unable to go after it [pursue discharging it] consistently by decision. That's probably because it started so early and has been so pervasive in our minds. There is little that stands out as a beacon that we can go forward toward. We haven't often seen other people conquer it.

Going after this tends to make us feel as bad as we've ever felt, and sometimes we can't tell [perceive] what is in the past and what is in the present. To look at how bad it was and how bad we felt can make us feel the same way now, and then we can't differentiate between the two. They're really very different, but we can't separate them well.

FREEING OURSELVES

Yet we *can* go back and look at how it was, and how it never should have been for any child. We can be aware

of how much we suffered, without having to step back into it as if it is happening in the present. I can't quite tell you how to do that, but I can see people doing it as they work here. They become able to tell the difference between then and now more and more clearly.

The feel of the past doesn't change for a while—I don't want to give you false reassurance. After two good sessions you won't float free. I think the reason is that this is not about one incident. It is about the way we lived day after day after day, for years. We never got a picture outside of it (though we did get to escape some of it as we grew up and gained more of our own life and power).

We've done really well. We have come long distances. We have done great things. All of us are out in the world more than we have ever been. We have bigger perspectives and are reaching more people—and we are still hampered badly in this corner.

As I've said for a while, society is collapsing. Some of us are upset that it's collapsing in the way that it is. How did you think it was going to collapse? In some pleasant, predictable way? It's too chaotic for that.

The environment in which we operate is changing, and it would be nice if we could discharge the distress that has made us give up—on ourselves, on relationships, and on making changes in the world. We have all gone ahead and tried to do something in spite of it, but you know how discouraged you get and how alone you feel.

There are many developments in the world that we can be a good part of and many things that need to be done—more than we will ever have time to do. We can play important roles in more places than we will ever have time for, so we get to choose where we will go into action.

I want us to take on [take action on] these challenges free of the old distress that drags behind us and slows us down. Starting here, we get to challenge it.

Softly the crescent moon rises
The lake's waves whisper to its shore
A cricket sings to his mate.

Sojourner Truth
Seattle, Washington, USA



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

by Barbara Love

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

CONTENTS

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

\$3.00, plus postage and handling

Black Re-emergence No. 12

Join the celebration!

The latest issue of Black Re-emergence (Black Re-emergence No. 12) celebrates thirty years of Black Liberation and Community Development (BLCD) Workshops. It shows well the progress in Black liberation resulting from BLCD and from other inspiring work done by Black Co-Counselors.

Thirty-three people share what BLCD has meant to them. Others share how they are taking leadership, overcoming internalized racism, and uniting to end racism. There are several reports on taking Black liberation to other constituencies, such as raised-poor people, large women, "mental health" system survivors, and middle-class people. Altogether, there is writing from fifty-seven people.

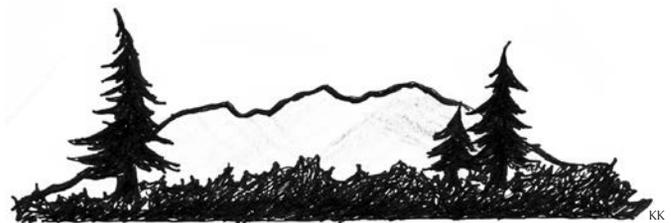
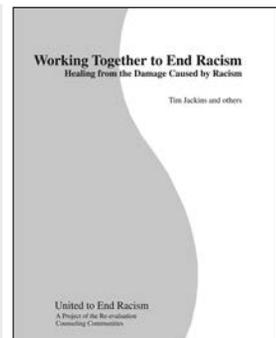
Don't delay in ordering Black Re-emergence No. 12!

\$4.00, plus postage and handling

Working Together to End Racism

A pamphlet introducing RC from the perspective of ending racism

\$2.00, plus postage and handling



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

Raised-Poor People

The following are key issues for raised-poor people, as well as for the RC Communities and the world. We need to

- recognize our inherent connection to all other humans and act on it,
- reclaim our ability to fully discharge our distress recordings and help others do the same,
- understand the roles we are set up to play in global capitalism and change how we live our lives; the current world situation requires us to think and act outside of our distress recordings.

I have focused on helping raised-poor people (and people from other classes) understand how the economic system has confused us and set us up to behave in ways that do not reflect our caring, integrity, generosity, and power. I work with people on moving past class-based confusions so that we can have the lives and the world that we want.

Our economic system is responsible for enormous damage. It plays a major role in limiting our lives and threatening life on this planet. It makes it possible for two or three percent of the world's people to control ninety percent of the world's wealth while most people struggle to find even a small amount of food, shelter, health care, and education.

The following are four important aspects of our current system:

1) Owners typically pay workers as little as possible and use most of the profits for themselves. They use them to make investments

and acquire more money. They use them to buy respect, opportunities, protection, and services. They use them to pay for extravagant lifestyles that include multiple houses in the most expensive and safest neighborhoods, frequent "jet set" vacations, yachts, expensive jewelry, fine foods, the latest styles in clothes, and the best health care and education—all of which are far beyond the means of working-class and poor people. They also pass their wealth down the generations so that those who come after them start life far ahead economically compared to the descendants of working-class and poor people.

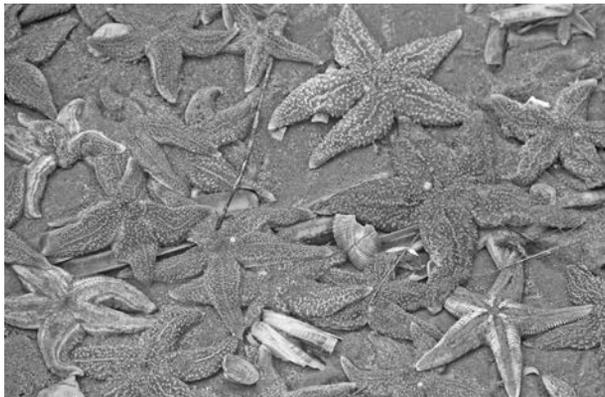
2) Owing-class people use much of the wealth produced by workers to buy political influence. This ensures that the economic system will continue to operate in their favor and money will keep moving to the top. Once again the advantages and wealth of the owners grow, at the expense of everyone else. Owing-class people support candidates and judges of their choice and fund scientists who will produce the conclusions they seek (for example, that global warming is not related to human activity). They create "fake news," undermine progressive movements, and publish and promote the words of people who confuse the

public about the economic system (for example, by saying that lower taxes for the wealthy create "trickle down" wealth for the poorer classes or that more good jobs will be created if companies can be free of safety and environmental regulations).

3) Under global capitalism, the overall good of humanity and the planet is not what determines the decisions of those in power. The projected profits of the wealthy are what determine the decisions, including about what, where, and how to build, transport, sell, and dump. The environment and poor people and the safety of poor people's neighborhoods are the last consideration.

4) Owners are vastly outnumbered by workers and poor people. Therefore, they have to divide workers against one another and against poor people. They set up scapegoats to distract people from the real source of the problem. For at least two thousand years Jews have been used as scapegoats to distract working people from the oppressive policies of those at the top. In the United States, Black people and poor people have been key targets.

In election after election we hear, "Those people are your problem." Some groups are defined as "better than" and more deserving of the fruits of society. Others are defined as "less than" and are expected to receive less pay and fewer privileges, and even to be attacked. Racism, sexism, classism, and anti-Jewish oppression have been used most frequently to "divide and conquer." However, any identity can be used to divide people and keep them from uniting and taking power.



SCHIERMONNIKOOG, THE NETHERLANDS • ROB VENDERBOS

continued . . .

... continued

In the last U.S. election we saw an unprecedented amount of this “divide and conquer” strategy. Voters were told that their economic troubles were caused by Muslims, Gay people, Jews, poor people, “illegal aliens” from Mexico, and, as usual, Black people. The government itself was attacked, in order to undermine policies that had regulated industry; supported health care and education for children, poor people, and women; protected the environment; and promoted equality. Lies, distortions, and “fake news” were and continue to be used to keep people fighting each other and keep huge amounts of money going to the top one percent. Much of the working class, particularly the white working class, has seemed unaware that their fears, angers, and oppressor distresses are being intentionally stirred up to divide them and to undermine

candidates that would actually work for their economic well-being.

To end the acting out of oppressor patterns and have a caring world, we need to discharge the distresses

- that confuse us about our inherent goodness and interfere with our connection with all human beings,
- that make us vulnerable to political manipulation,
- that keep us feeling afraid, hopeless, small, and incompetent.

Until these distresses are fully discharged, we need to step over them outside of our sessions and support one another, speak up, and take principled stands against the policies that threaten us all. We need to support each other’s liberation work. We have to choose to be the human beings we were born to be.

We raised-poor people need to use our voices and act powerfully, no matter how uncomfortable and small we may feel. We who grew up at the bottom have always had a sense of the injustices of the system. We also know working-class and poor people whom we can listen to, care about, inform, and empower. We can teach them to use our listening process, which moves people toward ever more awareness, caring, and connection.

We need a world in which discharge is, and remains, a part of all of our lives. We raised-poor people can and must be central to bringing this about [making this happen].

*Gwen Brown
International Liberation Reference
Person for Raised-Poor People
Wilmington, Delaware, USA*



STAN EICHNER

When the Pattern of Oppression Is Restimulated

The installed pattern of oppression leads to one or both of two results when the distress pattern is restimulated.

The first result is for the person to be forced again into the role filled in the original hurt experience. In this case the person is pushed to agree to be oppressed—to accept the invalidating feeling, to be defeated in the attempt to remain human. The slave agrees to be a slave. The serf picks up his hoe and bows his head. The wageworker feels inferior and “lucky to have a job.”

The second result of this restimulation occurs when, in an attempt to escape the role described in the first result above, the victim of restimulation seeks relief by trying to occupy a so-called “different” role in the distress recording—the role of the oppressor.

*Harvey Jackins
From page 47 of *Rough
Notes from Liberation I and II**

Working-Class People

In 2016 the RC Communities took a historic new direction in our work in ending classism. All four of the International Liberation Reference Persons for people of different class backgrounds led two workshops called “Working Together to End Classism.” One was on the West Coast of North America, and the other was on the East Coast of North America and included the Caribbean Islands.

I, Dan Nickerson, the International Liberation Reference Person (ILRP) for Working-Class People, was the primary leader. Gwen Brown, the ILRP for Raised-Poor People; Seán Ruth, the ILRP for Middle-Class People; and Jo Saunders, the ILRP for Owning-Class People led segments of the workshops.

The thinking behind these workshops was as follows:

- Due to the crises facing the current class societies, people of all classes need to move together against class oppression.
- Because enough work has been done by each of the class constituencies that we recognize in RC, it is possible to take a new step in addressing classism together.

The workshops required an enormous amount of organizing. Our goal was to have voices that reflected the class and cultural backgrounds in the parts of the world where the workshops were held. We decided to have sixty percent raised-poor and working-class people, thirty percent middle-class people, and ten percent owning-class people. We also decided to have as many People of the Global Majority and Indigenous people as possible. Many thanks to the many people who helped with outreach. We reached our goals in terms of class, and about forty percent of the participants were Global Majority and Indigenous. Two hundred people attended each of the workshops.

Mary Ruth Gross, from the Bay Area of California, USA, organized the West Coast workshop, and Leslie Kausch, of North Carolina, USA, organized the East Coast and Caribbean workshop. Many thanks to them.

Thought and time were put into organizing the Jews, both before and during the workshops, since the oppression of Jews plays a unique and central role in perpetuating class oppression.

Attention was also put on the ending of sexism and male domination and on the unpaid work of women. It is women’s unpaid work that provides most of what we actually need as humans—as opposed to goods and services that can be sold for profit.

The ILRPs worked with their own constituencies. They also shared with everyone their perspective on their group’s role in the current class societies and the directions their group needs to take for ending classism.

At each of the workshops, I led a class for People of the Global Majority and Indigenous people. Eunice Torres and I led the class at the East Coast workshop.

The primary direction held out for us as a whole was “A New Initiative on Ending Classism” (see *Present Time*, July 2014, and <www.rc.org/publication/present_time/pt176/pt176_008_dn>), which is to get the theory and practice of RC into the hands of “those workers engaged in the direct production of goods and services.” This was in recognition that they are the workers whose production directly creates the wealth that the rest of us live on, that their labor is key to the functioning of society, and that they are a group that is barely represented in RC.

My estimate is that this group of workers, which is probably eighty to ninety percent of the world’s workers, was represented at best by about ten percent of the workshops—roughly the same percentage as the owning class.

The effects of classism are evident in that the vast majority of RCers who identify as “working class” or “raised poor” currently live middle-class lives. This is not to point fingers at or cast blame on those who have become “upwardly mobile” in the class system. It is merely to point out how classism—along with racism and the genocide of Indigenous people—has isolated us in the RC Community from the vast majority of people in the world.

We invented the term “poverty bomb” to describe how racism, genocide, and classism shatter poor working-class families. We noted that in the enslavement of African-heritage people and the genocide of Indigenous people, destroying the family was a deliberate policy. “If you break the family, you break the spirit of the people,” and they will find it hard to stand up against the oppression.

continued . . .

... continued

Many of us who have been upwardly mobile or university educated have experienced a similar effect. Our greatest struggle in ending classism may be to reach our own people, whom we have been so forcefully or subtly separated from.

The attacks by capitalist societies on “communism” and “socialism,” on the organizing of workers, and on the concept of class oppression have been effective. They have left “the productive majority” of the working class (and people of other classes) ignorant of the nature of class oppression and without a rational explanation for its destructive effects. They have left the working class, which plays such a significant and powerful role in the functioning of society, vulnerable to the installation of racist, anti-Jewish, nationalist, genocidal, and sexist patterns (to name just a few of the “sub-oppressions” of classism) and thereby to the manipulation of these patterns. The resulting conflicts are being acted out, often in violent ways, worldwide.

As the exploitation of people and the earth’s resources becomes more obviously unworkable, oppression falls more and more heavily on the workers in direct production. It is important to recognize that the oppressor patterns that are then imposed on them are not of their creation, and that they have been installed on people of all classes, to keep us pitted against one another.

We do have to unite to defeat these patterns.

We need to unite across class lines, and it is particularly important that we reach the “currently working class”—that is, “direct-production workers.” We need to reach them with a sensible explanation for the dysfunction of society and provide them with the means to free themselves from the patterns that keep people of all classes submissive to the roles they have been assigned by the class society.

*Dan Nickerson
International Liberation Reference
Person for Working-Class People
Freeport, Maine, USA*

Hearing Assistive Devices

Since September 2004, Re-evaluation Counseling Community Resources (RCCR) has been renting out hearing assistive devices for use at RC workshops and other RC events. They work only in the United States and Canada. (Other countries use different radio frequencies.)

We’ve received good reports from people who have used the devices. No matter where people are sitting in the audience, they are able to clearly hear the speakers in the front of the room.

The leader/speaker wears a microphone and transmitter, and the people with impaired hearing wear headsets attached to pocket-sized receivers.

Can also be used for interpreting:

For workshops with participants who speak a language other than the workshop leader, a Hearing Helper set can be used for interpreting. The interpreter wears a microphone and transmitter. The listener wears a headset and receiver. The interpreter may sit anywhere in the room, often to the side or in the back. This allows him or her to speak with full voice and the listeners to hear the interpretation clearly.

Organizers of events may rent Hearing Helpers for \$60 (U.S.). A standard set includes a microphone and transmitter, and receivers with headsets to serve four to eight people. For an additional fee and depending on availability, additional receivers with headsets may be added to accommodate more people.

Due to increased demand, we encourage organizers who wish to rent this equipment to notify us at RCCR a minimum of three weeks before the event (earlier requests are given priority). The equipment must be returned to RCCR the day after the event so that it will be available to others.

For more information and to check availability, e-mail us at <rcoffice@rc.org> (put Hearing Helper in the subject line). Please include the title of the event, the event dates, the organizer’s name and e-mail address, and how many people with low hearing you need to accommodate.

Re-evaluation Counseling Community Resources

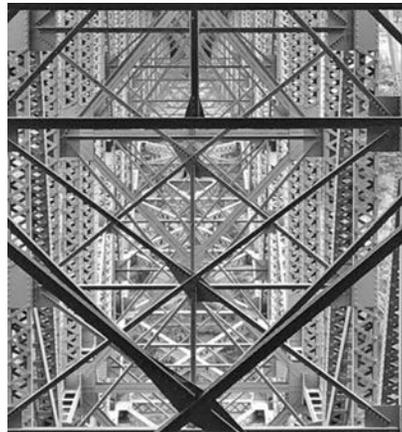
Middle-Class People and the Ending of Class Oppression

Middle-class liberation work is happening at a time when it is clear that we are in the final stages of the collapse of this economic system.

Capitalism has had the ability to stumble from one crisis to another. It has moved from periods of prosperity (at least for some people) to periods of economic recession (from “boom to bust”). The crash of 2008 was the second-deepest recession since the great crash of 1929. The system has been able to “recover” for those at the top and continue on only by a massive transfer of wealth from the bottom to the top, from those least well off [least prosperous] to those most well off.

If this were a more normal period, capitalism could perhaps once again stabilise and continue. However, there are two things that make this extremely unlikely. The first is the fact that we have reached, or are rapidly reaching, the limits of how much we can degrade the environment and extract the resources that are needed for economic growth. The second is global warming and the real danger of catastrophic effects if it is not prevented. These two factors put a time limit on how much longer capitalism as we know it can last. It cannot keep growing in the face of these obstacles. It will finally collapse, in the lifetimes of people reading this. Echoing Harvey Jackins, this raises the question of what we will do with the rest of our lives.

For many people in the world, the system has already collapsed. For those of us who have had more privilege, it has started to disintegrate. Increasingly, middle-class jobs are being eliminated and our privileges are being eroded. If we look around, we can see many other signs of the disintegration: increasing concentration of wealth in fewer and



GUDRUN ONKELS

fewer hands; polarisation of political viewpoints; fundamentalism and extremism; a drift toward fascism* and erosion of human rights; scapegoating of minorities; increasing danger of war and possibly nuclear confrontation; growing numbers of refugees, along with desperate attempts to prevent them from reaching rich countries; and so on. The history of system collapse shows that periods like this can involve increasing violence and war and potentially huge loss of life.

It is important to also realise that the collapse of capitalism is not the same as the ending of class oppression. The present system could be replaced by an even more oppressive one.

Middle-class liberation work is not about feeling good. Given the current situation, the challenge for us, and everyone, is to organise ourselves to have a decisive influence on how the collapse is handled so that there is as little destruction and loss of life as possible. It is also to organise to have a decisive influence on the type of

* Fascism is a political philosophy, movement, or regime that exalts nation and often race above the individual and that stands for a centralized autocratic government headed by a dictatorial leader, severe economic and social regimentation, and forcible suppression of opposition.

system that replaces the present one. Ideally, it is to see that the collapse leads to the ending of class oppression rather than to a different oppressive system. We have a limited amount of time to get ourselves organised to have this impact—probably less than fifteen years.

There are many people in RC who play middle-class roles and lead middle-class lifestyles but who do not “feel” middle class. For this reason, they have not been doing middle-class liberation work. These feelings are interesting, but they are not the point. If we have a middle-class role or a middle-class lifestyle, we need to take on this work regardless of our feelings. The pretence that we are not really middle class will make it less safe and more difficult for those who work directly in the production of goods and services to come into the RC Community.

Part of the confusion in this area is the belief that there is a group of people—for example, white raised-middle-class people—that is more middle class than others. However, regardless of our other identities or the differences in our distresses and patterns, if we play the role and have the lifestyle, we are as middle class as anyone. What matters is our place in the class system. (We may also have other class identities that we need to work on, and they are important, too.)

A key part of middle-class work is to organise to back [support] the leadership of working-class people and other groups that have been kept out of leadership. Part of my vision is that when working-class and raised-poor people look around, they will see an organised *group* of middle-class people, not just middle-class individuals, backing them.

continued . . .

... continued

As the collapse proceeds, clarity and leadership will come increasingly from groups that have not been at the centre of middle-class work—in particular, younger people, middle-class people who were raised poor or working class, People of the Global Majority, and Indigenous people. This means that the rest of us have to do the work to get ourselves in shape [in a condition] to back these leaders.

In the face of possible collapse, the class system wants middle-class people to be distracted, fearful, and committed to maintaining the status quo. We have to decide to give up organising our lives around comfort and security and decide

to act with courage and integrity. This means actively deciding to organise our lives around ending class oppression. We have to decide to switch our allegiance from helping to maintain the class system to working actively to bring it to an end. Some of us will do this from within mainstream organisations while others will do it in various alternative settings.

The collapse of capitalism can feel like a threat to our privilege, status, and comfort. It is important that we discharge all our feelings about this. Huge resources go into making sure that we are confused and unable to think clearly about class and economics. If we can be

completely honest with ourselves about our feelings about the collapse, we can discharge these feelings and recover our ability to think clearly about what kind of a world is rational.

The middle class is a group of people who were set up to ensure that capitalism functioned smoothly and efficiently. The fact that we are now organising and rethinking our place in the class system is one of the hopeful aspects of the current situation.

Seán Ruth
International Liberation Reference
Person for Middle-Class People
Stillorgan, County Dublin, Ireland



TOKYO, JAPAN • WAKO ONO

Owning-Class People

In RC we have a strong core of owning-class people who are committed to owning-class work while continuing to find it difficult to divest and reach for the owning class in the wide world.

Owning-class RCers targeted by racism are getting closer to each other and facing how they have been used by the white owning class as agents of colonial oppression.

Owning-class Jews are increasingly able to discharge class oppressor material in company with owning-class Gentiles. This is a big step forward. In the last period Cherie Brown, the International Liberation Reference Person for Jews, and I led a large Jewish owning-class workshop that was joyous and powerful and a big contradiction to what is happening in the wide world.

Ali Bourne plays a significant role in leading the owning-class constituency and is an enormous support for me.

As capitalism collapses worldwide, the owning class is going to greater and greater lengths to protect its wealth, not the least by acting out blatant anti-Jewish oppression and institutionalised racism. Owning-class RCers are determinedly holding out the twofold reality of (1) the destructiveness of owning-class behaviour and (2) owning-class people being as human and good as anyone else. We are figuring out how to work with non-RCers who are attempting to do the same—learning from them and sharing what we know. A real alliance, although small, is afoot!

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



Care of the Environment



Since the adoption of the latest care-of-the-environment (COE) goal¹ at the 2013 World Conference, there has been a huge increase in COE activities—listening projects, workshops, Sustaining All Life (SAL)² events, and so on. Many RC leaders have included thinking about COE in their workshops and classes, often focusing on the three parts of the goal: becoming fully aware, ending all oppression, and working on feelings of needing more resource.

Rational Island Publishers has published the second issue of the journal *Sustaining All Life* and a pamphlet *Sustaining All Life: Overcoming the Destructive Policies of the Past*. The pamphlet has been translated into thirteen languages. On the RC website <www.rc.org> you can find articles, photos, and videos about COE and SAL and an outline for leading on COE. Diane Shisk, the Alternate International Reference Person for the RC Communities, has done lots of research and writing to help us become fully aware. Tim Jackins has written great articles to inspire us toward next steps.

Barbara Love, the International Liberation Reference Person for African Heritage People, and Diane Shisk have led two workshops on COE and ending racism. Julian Weissglass, the International Commonality Reference Person for Wide World Change, has led a workshop on COE and ending war. Since 2013 I have led COE workshops in the Netherlands, England, Finland, Australia, New Zealand, and the United States. There have been COE conferences in the Basque Country and Canada. A European COE conference, near Bonn, Germany, is planned for this July. On most Mondays I lead international Skype groups in which I support RC leaders in building COE work.

¹ 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.

² Sustaining All Life (SAL) is a project of the RC Communities in which Co-Counselors bring what we've learned in RC to people outside of RC who are working or wanting to work to stop climate change and the degradation of the environment.

GENOCIDE

I have started to include more work on genocide at the events I lead. I learned more about the genocide of Native peoples at a workshop on Frisian liberation led by Marcie Rendon, the International Liberation Reference Person for Native Americans, and at gatherings with Basque, Aboriginal, and Maori people. There is wisdom that is on the verge of dying out. Indigenous people are close to giving up hope about their minds being included in life-saving policies. Distress recordings from genocide, along with the elimination of their cultures, religions, languages, and histories, have left Native people with death and dying in their minds. They, and their allies, discharging on their earliest connection to the land and the loss of their language, culture, and spiritual beliefs will speed up the work on ending all oppression.

RACISM

People targeted by racism all over the planet have experienced and will experience the harshest effects of environmental damage. Thus work on racism continues to be central to our work on the environment. We can make sure that at any event we lead on the environment we also work on racism.

We white people have to keep working on our racism and isolation and make room in the center for leaders targeted by racism. If we all, people targeted by racism and white people, work together on environmental justice, our awareness will grow, we will build further unity, and ending all oppression will be more within our reach.

FEMALES

More and more women have been talking about male domination in the environmental movement. At a number of RC workshops, men have sat in the back and done mini-sessions with each other while the women have taken up the main space. This has opened doors in fresh directions. Empowering female leadership is a big step forward in the work of caring for the environment.

YOUNG PEOPLE

Young people and young adults need to be visible and leading in COE work. They are the future for human life, and their vision and power are hugely important. In every workshop or class, young people should be asked to share their thinking and play a leading role. At the same time, we adults cannot leave the mess we've made for the younger generation to clean up. Each individual is responsible for protecting and restoring the water, air, and land.

continued . . .



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

... continued

CLASSISM

The exploitation of poor people has increased everywhere, along with the gap between rich and poor. And poor people, along with people targeted by racism, have experienced and will experience the harshest effects of environmental damage. In RC we have had more workshops on classism. We are getting a better understanding of how all minds need to work together and how the voices of poor people are key to having a real picture of our situation and a fair future for all. The workers in the factories and the cleaners, painters, miners, poor farmers—the people who do the “dirty,” lowest-paid work—know how bad their work is for their health and for nature. But oppression makes them silent. Then the middle class more easily believes the lies about the “good” side of capitalism.

Most of the people who take the profit are bystanders who early in their lives were made to stop thinking for themselves and “think” in oppressive ways. They learned to live in fear and isolation and let go of their natural caring. Emotionally they often have very poor lives. They pay a high price for their “privileges.” But they can discharge on greed and reclaiming their minds and integrity. This will loosen their rigid fearful survival patterns. They can listen to poor and working-class people and reclaim their connection with humans and the earth.

LANGUAGE

Because my first language is Frisian, all who have attended workshops I’ve led have been confronted with language liberation. Many who haven’t been accustomed to interpretation have liked the slower pace. They’ve been able to absorb more of the theory. Discharging on reclaiming the language of their ancestors has been a step toward reclaiming their early roots. It has become clear that working on language accelerates the reclaiming of our strength, power, and connection.

SUSTAINING ALL LIFE

Sustaining All Life (SAL) has sent delegations to the last two United Nations climate talks—COP21 in Paris,

France, and COP22 in Marrakech, Morocco—and it now has NGO (non-governmental organization) status with the United Nations. The tools of RC are becoming known in the world of environmental activism. In 2017 SAL will send delegates to COP23 in Bonn, Germany, and in 2018 a team will go to COP24 in Poland.

Activists have been interested in what we in RC have to offer. Their work often feels scary, frustrating, and discouraging, but a sense of urgency can make them neglect or suppress these feelings. When they’ve experienced being listened to, many of them have found it irresistible. They’ve kept coming back, over and over again, to SAL workshops, caucuses, forums, and classes. And they haven’t backed away when they’ve learned about how feelings can block flexible thinking and action. They’ve been motivated to try RC, to help themselves and their organizations become more successful.

URGENCY

When we find out what climate change can do to life on earth, undischarged feelings can put us in a grim, urgent, pushy spot. To be honest, this is not very attractive. It is also not very effective. It scares people and may push them into numbness, which can make us feel even more urgent.

When we started our RC work on care of the environment, most of us who attended COE workshops were very active environmentalists and we worked on urgency at every workshop. After a number of years we saw how we needed to work on where we had given up on people early in our lives and reclaim being close to family and friends. Wanting to convince others is usually about the session we needed back then—and that we still need, many times.

At this moment, when many more RCers are becoming COE leaders, we need to put working on urgency on our agenda again. The world needs us confident, hopeful, loving, patient, relaxed, and pleased with all that is benign and all that we do. It needs us well rested and like a rock in the storm. All other feelings can help us have the best sessions ever.

FOUR TRUTHS

At workshops I have talked about four truths that can contradict feelings of being alone, numb, bad, or wrong—or better than or superior:

Everything in our universe is connected to everything. This means that we are connected to everything. Being aware of this is key for the survival of many species, including our own. Destroying even one species can lead to the destruction of a whole ecosystem, including disasters like floods, expanding deserts, and more extinction—for example, the dying of swarms of bees.

Everything alive is valuable and important. Each of us is as valuable as everyone else; we each matter as much as every human does. And all of life is precious; it should not be exploited, misused, or treated as something only for making profit.

No one is alone. Divisions and putting one human above another lead to confusions about not belonging, not being wanted or welcome. And in our early years we humans were forced to give up on humanness and connection, so we often feel alone. We have to decide to reclaim our connectedness. We are not alone—we never are.

Longing for more leads to isolation and suffering. Most of us have frozen longings to be appreciated, noticed, and wanted. Because of this we are vulnerable to consuming more than we rationally need. We accept the lies of the oppressive society and spend a big part of our lives work-

ing to achieve more status and a higher income. The cost is the loss of important parts of our humanness and the destruction of a lot of life on planet earth. Each unique person is a miracle, like all of life. Working on greed and giving up irrational needs is essential to integrity and real happiness.

FORWARD TOGETHER

The destructive, irrational functioning of our society is damaging to everyone. As Co-Counselors we can discharge on racism, genocide, classism, and all the oppressions as we decide to care for the environment. We can take the current opportunity to work together to end environmental degradation as a step toward fundamentally changing oppressive policies.

Here is a quote from Harvey Jackins:

“The natural attitude of humans toward the land, the sea, and the air and toward all other living things is one of respect, love, and a deep concern for the existence and welfare of each part of the web of life into which we are born. It is a deep hurt to have one’s inborn sense of his or her relationship with nature denied or distorted by the culture he or she is born into.”

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

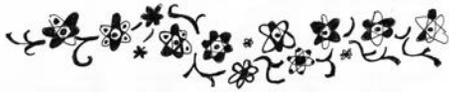


KAS, TURKEY • LANCE CABLIK

The Pull to Blame and Attack

When any oppressed group begins to awarely organize to achieve its liberation, there will be a reactive attraction to get into a more comfortable end of the pattern—a reactive attraction toward blaming and attacking other oppressed groups who have mistreated it in the past. The mistreatment has occurred, but the pull will be to blame and attack others, fighting with them as if they were the source of the oppression and leaving the real and more threatening oppressors unchallenged.

*Harvey Jackins
From page 47 of Rough
Notes from Liberation I and II*



It is hard to say what issue facing the world is not a key issue for young people. Young people are part of every constituency (except the other constituencies related to age). Therefore, every major world issue affects us, or will soon. We are also in a unique position: Since we haven't had as much time to accumulate distress, we have a clearer perspective on how the world should be. And many of the problems in the world could affect us for the larger part of our lives.

Young people and young adults are at the forefront of most (if not all) major social movements. We have the clarity to know that change needs to happen, and we haven't gotten as discouraged as most adults have. Here are a few examples of our leadership: Young people (predominantly led by Indigenous young people and young People of the Global Majority) have taken the U.S. federal government to court for its role in perpetuating climate change and violating young people's constitutional rights to life, liberty, and property. The Fees Must Fall movement in South Africa, led by university students, has fought against tuition increases and for institutional transformations to decolonize education. Pakistani activist Malala Yousafzai has been leading the charge for young women throughout the world to have access to education.

Young people's clarity and ability to take action are a threat to the oppressive society. Therefore young people's oppression is imposed on us to make us feel small, stupid, and powerless. It tries to force us to not take big stands. It makes us act out our oppression at each other (particularly at younger young people), so we are less able to be close and united against our oppression.

Young people's oppression is rarely talked about in the wide world. The dominant message is that it has never existed. Many elements of young people's oppression, such as the oppressiveness of school, treating young people like they don't know anything or are irrational, or not allowing young

Our flexible thinking, ability to fight hard for things we care about, connection to others (including non-human living things), and sense of fun are vital to the environmental movement. We should be followed and supported and made central to environmental work.

people to vote or have a say in major decisions are often thought of as "necessary" or "good practice." An important step is to start making young people's oppression visible. We can do this in large ways, like a campaign to give young people the vote, or with many seemingly small actions, like interrupting people when they make negative generalizations about teenagers.

The dominant Western education system does not support young people to learn in the way that is best for them. Young people who don't conform are increasingly labeled by the "mental health" system and prescribed psychiatric drugs. Parents and teachers, who are overworked, under-resourced, and under-supported, are being pressured to support this.

Climate change is having a major effect on young people—particularly young people of colour and Indigenous, poor, and working-class young people—and this will continue throughout our lives. Our flexible thinking, ability to fight hard for things we care about, connection to others (including non-human living things), and sense

of fun are vital to the environmental movement. We should be followed and supported and made central to environmental work. Adults must face their discouragement and hopelessness and fight beside us, rather than relying on us as the "hope for the future."

For-profit corporations, like the beautification, technology, entertainment, alcohol and drug, pornography, and military industries, see us as consumers with the potential to buy things for a long time. Thus they are gearing advertising to us, at younger and younger ages. They are telling us that we have to do more and more activities,

make more and more money, and buy more and more things in order to have a meaningful life. They are trying to distract us and make us too busy to think for ourselves and change the world! At the same time, young people are using technology for activism and maintaining connections. Adults need to oppose capitalism and how the technology industry targets us, rather than reprimanding or dismissing us for the ways we are using that industry.

IN RC

More young people, in more places, are doing RC. At the most recent International Young Leaders' Workshop, there were more people there than we'd ever had at that workshop, and they were almost half People of the Global Majority. There were also more people than ever from outside the United States. We now have a solid group of young people who understand and use RC well and have undertaken the project of young people's liberation. There is also a strong group of allies internationally who have a good understanding of young people's oppression and support young people well.

However, most local RC Communities have not figured out how to support more than a couple of young people or how to have a large base of allies to young people or have young people's work be a sustained project of their Communities. Even the Communities with ongoing young people's work struggle to make it central. I think every RC Community should have young people's liberation as one of its main projects.

Young people's liberation is crucial for every person and every group's liberation. Everyone has been a young person and experienced young people's oppression. It can be hard for adults to look at the oppression, because it restimulates their old hurts. All of our early hurts, including isolation, discouragement, and powerlessness, came to us when we were young people and got cemented into us when we were teenagers, if not earlier. Working on young people's liberation, and

being allies to young people, leads to discharging these hurts at a faster rate. It expedites our re-emergence and our ability to take bigger and bigger stands. Making things go well for young people in RC—by having more playing, hang-out time, laughter, and so on—makes things go better for everyone.

So what does it look like to make young people's liberation central?

- Young people's oppression needs to be talked about and discharged on in every fundamentals and ongoing class.
- A discharge group on young people's oppression and liberation should be called at every workshop, whether or not there are young people there.
- All Community members need to build relationships with young people, inside and outside of RC.
- Space needs to be made for young people, particularly young People

of the Global Majority, working-class young people, and young people who do not easily assimilate into adult culture.

- Leaders of every constituency and geographical group need to make young people's liberation a major part of their Community building and liberation work. This means starting classes or support groups for teens and starting or continuing family work. It means supporting people under thirty-five to try leading, and giving them leadership and referencing positions.

- We young people need to write a new draft liberation policy for ourselves and work on any feelings that prevent us from making young people's liberation central in our constituencies, Communities, and lives!

Mari Piggott
International Liberation
Reference Person for Young People
Vancouver, British Columbia, Canada

Young Adults

We young adults are deeply affected by all that is happening in the world. Many of us are at the forefront of fighting for change. We are working on racism, climate change, women's liberation, the rights of immigrants and refugees, ending war, the Israeli-Palestinian conflict, and more.

Capitalism has become less stable. Even more than before, it cannot assure people's safety and security. More of us young adults are realizing that we have to make major changes if we want to thrive in the future. If we do not take action, the world will be unable to support us as we get older. Climate change throws into question the assumption that many of us grew up with—that if we did everything “right” and looked out for ourselves, we'd be okay. It's becoming clear that we need collective solutions to collective problems like climate change. We must think outside of what we can do individually and organize people to act collectively.

The capitalist system can support fewer and fewer people to have “successful” individual lives with “good” jobs that allow them to support a family, and so on. We young adults are faced with two options: to try harder to “make it” in a system that allows only a few people to be “successful” or to try to find alternatives to the system and change it.

Many of us are transient. Our lives change quickly. This can make it hard for us to stay rooted in the RC Community over long periods of time, which makes it harder to develop the relationships we need to take more RC leadership and use RC most effectively. Our Communities have not always figured out how to support our leadership. The instability of our lives combined with our distress patterns can restimulate people.

A priority for young adults is to get our constituency ready to lead the RC Community. To do this we need a strong group of young adult leaders who are committed to taking such leadership, who have a deep understanding of RC, and who have strong relationships with each other and with older leaders.

As young adults we need to take big stands in the world. We also need to take big stands against the distress patterns in our minds. Taking RC leadership will push us against our distresses. If at the same time we move things forward in the wide world, we will see more clearly which battles we need to fight in the present and which are the old battles we need to fight in our minds.

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

Elders

Elder oppression affects everyone who lives long enough. It is important to work on it earlier in our lives. To do so benefits those of us who are already elders as well as those of us who will become elders later.

ISSUES FOR ELDERS

The following are four major issues for elders:

Health

Maintaining our health is crucial to living a good and long life. As we get older, lack of good health often makes us slow down, cut back on activities, and instead do things that are “easy.” We don’t yet know for sure which changes are due to biological aging and which are the result of accumulated distress. We do have evidence that discharging on physical changes helps us live longer, healthier lives. It is also useful to work on health by discharging early defeats.

Elder oppression

Our cultures and societies generally devalue us as we get older. For example, older people often get ignored.

Elder oppression begins early in our lives and continues as the years tick by—through our thirties, forties, and fifties—so by the time we are sixty, most of us have internalized it.

We elders face elder oppression on a daily basis. We need to figure out elegant ways of contradicting it. Interrupting any oppression can be difficult, especially at first. Interrupting elder oppression is hard in part because most of us had parents, grandparents, and others who “modeled” its effects.

Having allies

Oppression is more easily interrupted by those who are not experiencing it. Thus it’s to our advantage to not become separated from younger people as we age. And being our allies is an advantage to younger people. If all goes well, they will someday be elders, and they can prepare for their own future by interrupting elder oppression now.

Fears of ill health and dying

Fear diminishes our ability to live fully. As elders we are often afraid of becoming frail, losing friends to death, and dying ourselves. Many of us fear “sliding downward” mentally and physically. However, if we live in the present, take care of ourselves, discharge fear and other distresses, and learn new things, we can live each day to our full potential.

PROGRESS AND PLANS

There have been more and more elders’ workshops, and whenever possible elders and allies have joined together at a gather-in beforehand. The number of elders’ support groups is also increasing.

We are trying to replace the term *ageism* with the more appropriate *elder oppression*. *Ageism* can refer to any age group. *Elder oppression* is specific to people over fifty—an age chosen because it’s when the oppression usually becomes obvious.

A goal is to have an elders’ conference within the next few years. I also aim to get elders prepared to do more on the environment. I address environmental issues in my workshops and classes.

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

Parents

We parents are up against so much right now. As society collapses, our families are highly vulnerable—to a failing economy, war, climate change, hunger, repressive governments, and increased oppression. Even if our family does not experience a big tragedy directly, we watch others suffer. That is painful in itself; we also understand that our family could be next.

We are struggling against economic oppression. We are not paid for our work as parents, which is at the heart of parents' oppression. On top of that, in our paid jobs we have to work longer hours for less pay, making it difficult or impossible to support our families. Some parents are working at many jobs to make up the difference. Some cannot find any job at all and have no income. We want to provide for our families. Nothing is more painful than not being able to provide the basics for our children. When we aren't able to do that, we blame ourselves.

As society falls apart, resources that used to be available to families are no longer available, making it tough to parent in the way we want to. We don't have enough time for our children, our partners, or our extended families.

As our institutions break down, the whole society suffers but the effects on families are especially harsh. For example, when health care is not available, if a parent becomes sick, she or he cannot provide for her or his children, and they suffer too.

We are also facing a breakdown of communities and neighborhoods, largely because of loss of jobs. People don't know each other or trust each other. Fewer people are going to church or synagogue or mosque—institutions that with all their problems

have provided a place for people to find other people and connect.

In addition to parents' oppression, parents are dealing with all the other oppressions, such as racism, classism, sexism, and young people's oppression. As the economy falters, relationships between parents who are raising children together get strained, increasing the sexism aimed at mothers. Men's oppression also increases.

Parents of children targeted by racism and genocide are struggling against the threats their children, in particular, face from police, other forms of violence, and suicide.

In many places schools are getting much harder for children, and for parents. There is less flexibility, and children are expected to work longer hours and produce more. They have little time to play and be close. Schools target all young people with violence and harshness and especially Children of the Global Majority and working-class children. Many parents struggle with what kind of school to put their children in. Some are homeschooling, but that is not an option for many.

In some parts of the world, drugs and alcohol are increasingly dominant in teen and young adult culture. As parents we struggle with keeping the lines of communication about them open with our children. The dominant culture frames drugs and alcohol as a moral issue in which those who use them are "bad"—rather than showing how refusing them is a liberation issue. Our RC young people need a lot of relaxed support to face the question of drugs and alcohol for themselves, while staying close to their friends who use them.

In the Global North, computers and smart phones have become an increasingly difficult issue for us as parents. As we work longer hours and spend less time with our children, our children use these devices more, which can lead to isolation and fewer opportunities for physical play. While computers have a lot to offer, some businesses use them to lead young people toward distressing and addictive websites, such as those that portray pornography or offer games with a lot of violence.

continued . . .



BENIN • MARION OUPHOUET

... continued

All these difficulties make us vulnerable to believing the lies of the oppressive society—that we are not good parents, that if only we figured it out better we wouldn't have problems, that something is wrong with us as individuals. In addition, parents' oppression is not recognized; it is accepted as the "way things are."

The most important thing is to set up a society in which children and parents (and all people) are treasured.

IN THE RC COMMUNITY

It's getting harder for parents to participate in RC classes and workshops. They have less time and money to do so, and they are more isolated.

As we reach out to parents targeted by racism and to working-class par-

ents, we need to figure out ways to make our classes more flexible and welcoming.

We need to discharge any distress that would make us judge parents.

We need to support moms and dads to discharge both sexism and men's oppression and learn to back [support] each other as co-parents, whether they are in a heterosexual couple or an LGBTQ one. There is still a lot of confusion about how to take responsibility for one's distresses and work on disappointments and frozen needs. We also need to think about single parents and how hard it is for them to participate in the RC Community.

We parents need to get better at working on our chronic distress, so we can thrive, think better about

ourselves and our children, and think about how to handle the collapsing society.

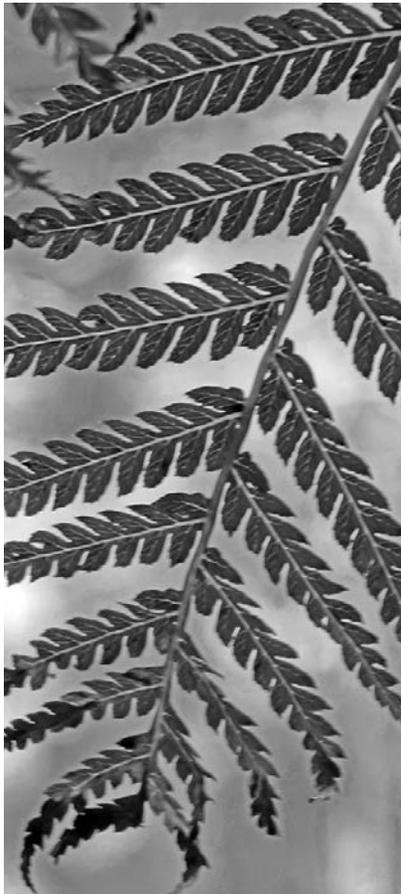
We all need to discharge on sexuality, drugs, and alcohol, to provide a safe space for parents and children.

IN THE WIDE WORLD

Outside RC, we need to think about future generations and how they will deal with all these things and build a new society to replace the old one.

The world needs basic information about reality, and an understanding of distress recordings, oppression, human intelligence, and discharge.

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



LYNDALL KATZ

Start with Respect

Every group of oppressed people can be reached to participate in the struggle for liberation if we reach correctly. The first job is to counter the fears, suspicions, antagonisms, resentments that have been installed between us. This means a sharp stand against all sexist, racist, condescending, and invalidating statements and language of all kinds. We all begin afraid of each other. We have been conditioned to fear anyone who is different. We are so afraid of the unknown.

We can learn to love and trust each other, but we must begin with an attitude of respect, of complete respect for every human in the world. This should start with the newborn baby. We know by now from a lot of observation that each baby is born with complete self-respect and the expectation of being treated with complete respect and admiration in every way. Unfortunately, few babies are treated that way.

Complete respect for every human being in the world is required. The love and trust can come later. This is going to take some time—to love and trust beyond suspicion—but we can start with respect, with respect, with respect. There is no human being, no matter how reactionary his or her patterns are, who doesn't deserve respect as a human being.

Harvey Jackins
From pages 50 to 51 of *Rough
Notes from Liberation I and II*



Family Work



RC family work continues to have great benefits. It helps build strong RC Communities. It also functions as an important personal re-emergence strategy. People learn how to put aside their distresses as they pay attention to young people. They get in touch with and discharge early childhood distresses that would otherwise go unchallenged.

Young people are always ready to use our attention to move their lives forward. We keep getting better at judging how much resource we can offer them without being overwhelmed.

PROGRESS AND CHALLENGES

The current period is full of new challenges and intense questioning. Many people are discharging on not having children, because of the kind of world, including the seriously compromised climate, their children would face. Parents and allies are preparing the next generation for challenges that they themselves never experienced.

Special time, play days for young people, play days for adults, and family workshops all work well and look similar everywhere. We have created a great model. Still, each family workshop presents new challenges. For example, a family of color was stopped by police on the way to a recent workshop. As soon as the play started, their son wanted to play “stopped by the police” and be the severe policeman. Everyone watching got to work on racism. When we follow their lead, young people will show us how the society is affecting them.

It has been challenging to talk to young people about the oppressive society and what we in RC understand about the world. Adults are having sessions on the issues they hope their children will not bring up and are finding ways to talk with their children about them. Adult groups have met to discharge on suicide, war, genocide, racism, sexism, male domination, men’s oppression, Transgender issues, sex, drugs, self abuse, and staying safe around police.

War and the effects of war present big challenges to families in some parts of the world. Many parents did not have peaceful childhoods or opportunities to play—things that are often taken for granted in other parts of the world—so we have needed to provide them with opportunities to play. Sometimes parents who are in their early teens show up at play days. Sometimes ever-present fears about war and genocide lead to war games and fights.

We have held a number of constituency-based family workshops and play days—for example, for girls, boys, Indigenous people, African-heritage people, Jews, Chicanos/as, Asian-heritage people, adoptive families,

LGBTQ family workers, and young people with disabilities. Without being as restimulated by the oppression, the participants get a chance to shine and dominate.

We are learning how to work on internalized oppressions in a safe environment and develop leaders from the various constituencies. We are learning how to be better allies and prepare young people for life in the oppressive society.

As we conduct teen family workshops and young people’s liberation workshops and work with allies, we keep figuring out how young people can move from family work to RC Community membership. The young people generally succeed with the transition, but not enough Communities offer fundamentals classes that effectively support young people in their Co-Counseling. This is a place we need to grow.

Family work is a collective project. Teams work together and think about all its aspects—the parents, the play, heavy sessions, the allies, young people’s liberation, sticking with young people, building RC Communities. This is happening in many Communities in an organized and increasingly connected way. Teams have been forming (or reforming) in Korea, Japan, China, Taiwan, Israel, Sweden, Denmark, and Germany. The Liberation Reference Persons for Young People, Young Adults, Parents, Family Work, and Allies to Young People have conference calls together, as we are all working on the same project in overlapping ways.

continued . . .



HOT AIR BALLOON • JO PERRY

... continued

We now have the resource and experience to assist, every step of the way, Communities that are new to or rebuilding family work. Skype and conference calls are immensely helpful. We have even modeled over Skype playing with young people and helping them discharge. Then the local adults discharge with each other.

What we want and what is possible are still far apart. Ideally each young person at a workshop or play day has at least one parent and one ally who are there for him or her. So far this is only possible in places with many middle- and owning-class families and in well-developed RC Communities in big cities.

We are figuring out how to think about whole families and what we can do for large families and families that live far apart from each other in rural areas. We have had play days and family workshops for just one family. The parent brings all the children, and there are lots of allies. This has made a big difference for that family, but it has not built much resource for other families. We need to find new ways to keep family work growing when travel is expensive or difficult.

Parents and other adults want everything for the young people they care about. They want the best help, and sometimes they can't see themselves as a resource that can be developed.

As the society collapses, families, and connection itself, are coming under attack. Worried parents want things to happen quickly. Sometimes people bring four or five family members, or their children's friends, to family workshops and play days. Sometimes young people arrive unexpectedly. The young people still have a great time, often because they've rarely had any adults play with and think about them, but these situations don't work well for the adults or for building resource in the RC Community.

Family work can only be sustained in a Community when the related work with parents and allies is going well and the Community values and supports work with young people. This takes time to develop.

CONTINUING TO BUILD FAMILY WORK

Our Communities need to grow, and family work is one of the most powerful ways to teach and spread RC. We need many more family-work and parent leaders. We need to teach about family work in fundamentals and ongoing classes, and make it part of our personal re-emergence and strategy for societal change.

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

Allies to Young People

My constituency is allies to young people. It looks to me that, as things get tighter and harsher in the world, young people's oppression gets worse. Young people are small, easy targets for upset.

The less slack and resource adults have, the harder their lives are and the worse they feel about themselves. Then it is harder for them to remember to be allies to anybody, including young people. It is harder for them to have room to play and think and organize with young people.

Parents need help, closeness, appreciation, and most of all discharge. It is such an unworkable set-up for them to be alone with their extremely challenging and time-consuming job.

Stopping climate change and working for environmental justice are the key tasks for all of humanity. The work on every oppression is made more urgent by the timeline of climate change.



PAM ROBY

Most young people I know who get a chance to understand and think about climate change decide to do something about it. Young people are not confused about how this is their planet and their future depends on it.

Young people are always at the forefront of liberation movements. Our role as allies is to get behind them, share what we've learned, give perspective on what happens in movements, help them get out of upsets with each other and hard spots in their lives, and stay close to them.

Stopping climate change, working for environmental justice, and organizing for young people's liberation are inseparable. A big part of

our role as allies is to follow young people in having fun, enjoying life, and laughing while we work for change.

We need to teach everyone RC—including every young person and ally. From what I can see, it is the most important thing to have in the middle of movements. Without understanding the deep hurts we all carry, and having a way to discharge them, people will not be able sustain the relationships necessary for successful organizing.

Sexism is an important issue for my constituency. Hatred toward women, including mothers, has to stop. Women are often in caretaking positions and play important roles as allies to young people. Their work is invaluable, but it's often treated like it is not real work.

Racism continues to be the major divider.

Racism and environmental injustice are showing up in famine and war. This is incredibly hard on young people. Wars are about profit. Taking care of young people has nothing to do with profit. The two are in direct conflict.

Native liberation is central to freeing all of us, at all ages, from

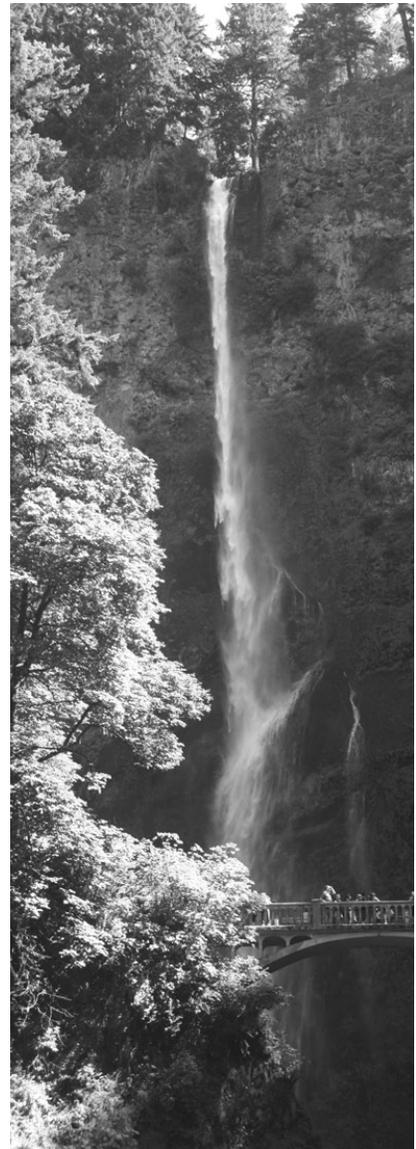
confusions about how we live and the exploitation of others for our own "progress."

We need to take seriously how young boys are treated. Wouldn't it be great if we could get to where we go out in the streets and scream about all the ways that boys are put in little boxes and told to stand up straight and how the discharge process is so violently taken away from them?

I have made it my life's work to be an ally to young people of color as they organize. I've seen them be increasingly angry at people in oppressor roles. This is always a good place to start. And I think it's our job to think about how to have organizing be about people fighting for what's right and staying close to each other.

A big job for us as allies is, as always, to discharge whatever gets in our way of feeling good enough about ourselves to stay close—and to do this for ourselves and have fun.

Jenny Sazama
International Liberation Reference
Person for Allies to Young People
Jamaica Plain, Massachusetts, USA



COLUMBIA RIVER GORGE, OREGON, USA • LANCE CABLK

A Rediscovery of Being Human

There is never any necessity to use, the Community never has any stake or interest in your using, RC titles or RC language, or calling what you do RC, or anything like that. What's important is to take the content of RC out into the wide world. If you call what you do a support group or invent brand new names, that's great. No one in the Community has any interest in putting a brand label on what you do. It's keeping the content in it that we care about. What we call RC is just a rediscovery of being human.

Harvey Jackins
From page 214 of *Rough*
Notes from Liberation I and II



Caring Openly for Each Other



From a talk by Tim Jackins at the West Coast North America
Pre-World Conference, January 2017

There are no limits to how much we can care and show that we care in any relationship, including the Co-Counseling one. There is no rational need to be distant, and yet we are still carefully distant.

Because of distresses we carry about relationships, we have needed guidelines to keep confusions from happening, but then we often hide behind these guidelines to avoid the discomfort of showing how much we care.

We get to challenge this—not just in sessions but everywhere at this workshop. I challenge you to show each other how much you care about each other. I know you do, and I know you are secretive and modest in the ways you show it and don't show it.

Your caring matters. That you care about people is a big thing in their lives. They are used to assuming that nobody cares and that it's okay: "I understand." They have lived their lives that way. They could continue on and live good lives that way, but there is no need for that. There is no need to leave the limitations in place. So you get to openly like each other. It matters a great deal that you do, both for you and for the other person.

You are going to have to trust somebody. You're going to have to decide not to go on alone—starting here and now and continuing more and more as we go ahead. Doing this challenges where we gave up trying long ago and said "maybe later." It's time to dare to fight the battles that hold us back.

SEPARATION

How many people here feel very separate from everybody else? Raise your hands (*almost everyone does*). Okay, look around, please. Now isn't this sad? Everyone admires you—people admire *us*; they have never seen a group function as well together—and yet we are still this separated. We all have this work to do. It helps to see each other struggle with it. We often have our best session after our Co-Counselor has had his or her best session on similar distresses.

This is not a criticism of anybody. Everybody has done well. You must have done well—you got here; you made life work. Yet each of us is held back sig-

nificantly. We still feel miserable about ourselves and blame ourselves for it. You have to understand that this is not about you individually. It happens to everybody. It's not an individual failure. It's also not an accident. It's built into what happens to all human beings.

I suspect that it comes from the oppressive society. Organized societies have always been oppressive. It looks like no human being has ever lived long enough with the discharge process intact to have access to her or his full mind. We've each had to store a part of ourselves away and go on. Part of our work is to change society so that the distress does not get installed on everybody. We now have a good enough picture of the confusions to begin to remove them from each of our minds, and collectively. What would it be like not to grow up separated?

I think we each gave up on other people, slammed a door, and went away, and people didn't notice we had left. They couldn't pay much attention to the fact that we had changed in a significant way, one that would affect the rest of our life. Maybe they did notice—it would be nice if they did—but from all the people I've talked to, it didn't look like that. At least they couldn't respond or give us the resources to stay. We need to discharge on this having happened to us, so that we can really have each other in some full sense. We've done very well in spite of hauling this undischarged distress around with us over the decades. But there is a lot more of life behind that separating wall.

SHOWING CARING

It's clear that we can't do it alone. This will probably be one of the toughest distresses we have ever faced. It will require something of us that we haven't been able to generate consistently. We will need perspective—an understanding of the distress and that we have the ability to stand against its pull—so that it doesn't determine how we think, what we do, and how much we show we care or look for caring.

As near as I can tell [as well as I can perceive it], we are all desperate for the relationship we should have had at birth, and we are pulled to find some version of it in the present that will contradict these old feelings. Of course that's not really what we need now. That's

not the relationship we need. It's a frozen feeling: "I need somebody who thinks thoroughly about me and will take care of me where I stumble." We don't need that, so we can stop looking for it. But you know the confusion of looking for something so you don't have to feel the distress that you haven't been able to discharge yet. Things don't move forward on that basis. We can look now at how much we got hurt from not having enough thought or resource or awareness in our direction. Things will move forward as we challenge and discharge that distress.

Progress in this area will have a significant effect on our relationships with each other and with the people in our RC classes and in building the RC Community. Many different things rest on our ability to connect and communicate with other people. If we leave the distress in place, we can end up simply talking theory. It's good theory, but we're not putting it fully into practice.

You know how hard it is for you to notice that you matter to someone else—and you've had all of RC for all of these years. Somebody walks into your fundamentals class who has had none of this, you say all the right things, and too often it doesn't get through. You know how many of your students stay in RC. Everybody feels bad about their percentage of retention in fundamentals classes.

Every child tries so many times to care about the people around him or her, and nobody is in good enough shape [condition] to show that they see the caring and let the child know that it makes a difference to them. This happened to all of us. So part of being human got taken away from us, and we've learned to live without it. Working on it may be a challenge, because we've built very tolerable lives—we like people and show it as much as we can figure out, and our efforts are the best thing most people have ever experienced.

What we need to do now is discharge these early hurts around separation and begin to show that we care deeply about everybody. We know it makes sense from our theory. Now we have to figure out how to put it fully into practice. We have to figure out how to care openly and deeply for people whom we don't know well or who restimulate us and we avoid.

CARING AND LEADERSHIP

We can be deeply caring and working for each other's benefit both as a leader and as a follower and supporter. The Community moves forward best when there is thought and caring in both directions.

It is important to be committed, thoughtful, and caring to the people we follow. We can work on the distresses that make us reactively untrusting (or blindly trusting) of leaders, that make us avoid thinking about them, and that keep us uninvolved.

To be committed, deeply and thoughtfully, to those we are leading is also important. And we can't hold ourselves away from their caring about us. It can be hard to decide that it's correct and good, not misleading, for people to care about us. Leadership in our society is built on different principles. It's built on manipulating people, hero worship, and other things that corrupt any solid aspect of leadership. For people to have someone in their mind who represents people well and plays a good role in moving things forward, and for them to care deeply about that person, is important and useful.

SOMETHING SIGNIFICANTLY DIFFERENT

We get to openly care about people. We may have to be embarrassed, shy, and awkward and do things that feel stupid. We may have to go through a clumsy period to figure out how to not stay so separate. Lots of confusions, frozen longings, and other distresses have kept us from moving toward each other fully, and this has kept most of us from being able to lead large groups of people.

We can't be this separate. We have to do something significantly different—probably in every part of our lives, but it's very clear here. So let's do a mini-session on daring to show how much we care. Pick anybody. Pick somebody you care about semi-secretly and talk openly about it.

A Must-Read

The pamphlet *Understanding and Healing the Effects of Internalized Racism* is a must-read to understand Black liberation. Barbara Love [the International Liberation Reference Person for African-Heritage People and the author of the pamphlet] explains with concrete examples how internalized racism currently operates for African-heritage people. There is a wealth of information that white people could not get so easily elsewhere. Buy ten copies and share it with others. [For details about the pamphlet, see page 26.]

Bill Keegan
Post Mills, Vermont, USA



Ending Class Oppression: A Draft Liberation Policy for Middle-Class People

by Seán Ruth and Caroline New

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

CONTENTS

- How the Class System Operates—1
- Dividing the Working Class—2
- Racism—3
- Sexism—3
- Anti-Jewish Oppression—4
- Creating a Middle Class—5
- Who Are the Middle Class?—6
- Five Mechanisms of Middle-Class Oppression—7
 - Bribes—8
 - Threats—8
 - Separation—8
 - Misinformation—9
 - Denial of Reality—10
- The Oppressed Aspect of Our Role—10
- The Oppressor Aspect of Our Role—11
- Role Expectations—11
- Alternatives to These Roles—13
- The Oppressive Impact of Middle-Class Roles—14
- The Challenge—15
- Strategies—16
- Three Aspects of the Work—17
- Implications for Our Roles—18
- Leadership—20
- Conclusion—21

\$3.00, plus postage and handling

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

\$3.00, plus postage and handling

New! The Digital Edition of *Present Time*

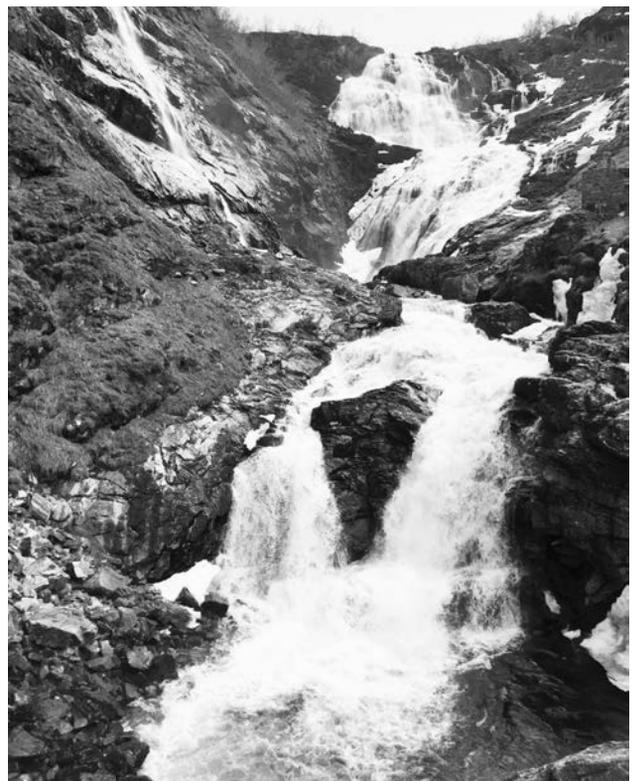
Rational Island Publishers is now offering subscriptions to an electronic version of *Present Time*!

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>.



NORWAY • ALYSIA TATE

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

Musicians

As musicians we are singers, drummers, rappers, composers, lyricists, instrumentalists, conductors, and teachers. We are the creators of music. We are parents singing lullabies to our children, people playing games together, folks making music around a campfire or in the shower.

We are listeners and appreciators of music. We are working musicians who have decided to make music our job or vocation.

We are people who care about environmental degradation, climate change, war, and ending all oppressions. We are activists using the power of music to bring communities together to inspire them and combat discouragement.

All of us can reclaim ourselves as musicians. We can reclaim making music as part of our creative humanness and use music to meet the challenges facing humanity.

THE POWER OF MUSIC

Music is tremendously powerful. It draws people together and creates connections across languages and divisions. It encourages discharge. It inspires hope and revolution. It can motivate people to think in a new way and have a more open mind and heart—things that are especially needed at this time.

Beauty and its creation are important reminders of benign reality. When musicians bring beauty into an increasingly “mechanized” world, it is revolutionary. Music can illuminate oppression and contradict internalized oppression. It can play an important role in the liberation

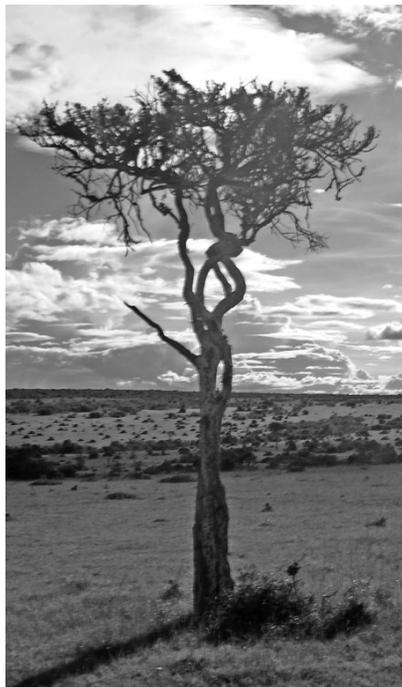
All of us can reclaim ourselves as musicians. We can reclaim making music as part of our creative humanness and use music to meet the challenges facing humanity.

of any constituency. It is a profound expression of our humanity.

ISSUES FACING MUSICIANS

It is a challenge for us as musicians to remember our significance. We can easily forget that music has a significant role to play in the world and in our lives.

Musicians are oppressed as working-class people. We do physical labor, work long hours, and are paid a small portion of the profits we produce.



KENYA • TIM JACKINS

The music industry operates within capitalism and reflects classism. Back-up singers in a rock band don't make as much money as a lead singer or star. Members of an orchestra struggle with income insecurity while the top soloists and conductors are paid at a much higher rate. Most of the money flows to the top, leaving the majority of working musicians fighting over the limited funding that remains. Because our jobs and funding are insecure, we may compete with each other and have difficulty working together for our liberation.

Music is often treated as cheap, disposable, and unimportant. It is made into a commodity manufactured by experts for profit instead of being seen as an essential part of every human's life. As musicians we internalize this.

We working musicians are pulled to collude with capitalism by using music to distract, entertain, or numb people or to further our own fame, profit, or upward mobility. Since the rise of recorded music and the erosion of Indigenous cultural practices and languages due to colonization, music has shifted from being the centre of communal life to functioning primarily as entertainment. We need to challenge any ways we collude with the capitalist system and instead use music to fuel the upward trend. Harvey Jackins talks about the difference between the upward and the downward trend in music in his pamphlet (and chapter in *The Benign Reality*) *The Good and the Great in Art*.

Certain kinds of music are associated with middle- and owning-class

continued . . .

... continued

society. Others are associated with being working class and are regarded as having less artistic value. As musicians we sometimes judge each other based on the kind of music we produce. We internalize the misperception that the “real” musicians are the ones on the stage, the more visible performers. In reality, using music to organize and empower people, in education, in working with people with special needs is no less significant than the work of performing musicians.

A common misconception is that some people have “special” musical gifts or “talent” while “ordinary” people do not. In fact, all people are inherently musical. Anyone can discharge the distress recordings that limit his or her ability to make music. People who choose to develop their musical skills put in many hours of work; persistence and dedication are far more important than “talent.” Since every human being has musical abilities, anyone can identify as a musician.

RC AND MUSIC

Music is a powerful way to bring people together and hold up a vision of liberation. We need to put music at the centre of all liberation struggles. Some RC leaders make music a significant part of their liberation workshops.

Taking away an oppressed people’s voice, including their music, is a tool of genocide and colonization. Reclaiming or retaining one’s own language and music is a way to fight back. Plus we need all of our languages and music as expressions of who we are as humans.

Those of us in oppressor roles need to discharge any pull to have our cultures’ music dominate. We need to understand the connection between cultural appropriation and racism.



BURMA • MAURA FALLON

Young people are great models of being alive, loud, and powerful. They think and act creatively every day and experiment with all kinds of things, including singing and dancing. This is how they “work” and connect with themselves and others. We get to do this as adults as well.

When we make music with others, we practice the skills we value so highly in RC. We pay close attention, listen carefully, connect joyfully and deeply, and use our imaginations to understand other people, cultures, and historical periods. We work hard to create a beautiful expression of benign reality and what it is like to be a human being. When we practice our craft with awareness of how powerful it can be, we can help people reclaim their voices,

creativity, and connections with each other.

LEADING IN THE WORLD WITH MUSIC

Climate change and environmental degradation require immediate and effective action. Music can get across a message in a powerful and effective way. Confronting something as big as environmental degradation means getting people discharging. Music can break through numbness, unlock feelings, and lead to re-evaluation and action.

Music can bring people together with a strong, uniting message against oppression and war. We are seeing the power of music in the Black Lives Matter movement. Israelis and Palestinians have created musical projects together to affirm each other’s culture and bridge divisions. Some country musicians in the United States are promoting diversity and compassion with music that appeals to white working-class audiences. There are many examples of Indigenous groups using drumming, dancing, and singing to honor and protect people, water, and the land.

We can use the teamwork we master as musicians to solve complex social problems. We know how to be powerful and loud when needed and to be softer in order to let someone else step forward. We can use this skill to create diverse communities in which everyone thrives.

In many ways, small and large, people figure out how to effect change with music. Villages can be organized around a central drum. Communities can be joined together in song. Crowds can be rallied and motivated by music. The non-violent protesters were singing as they crossed the bridge in Selma (Alabama, USA) with Martin Luther King Jr.

The following is from a blog by Barrett Martin, published in the *Huffington Post*, called “Music and the Politics of Resistance”:

“Powerful songs have always been the engine behind the greatest social movements—it is the marching soundtrack that unites the people and gives them focus and resolve In 1970s Nigeria, Fela Kuti invented Afro Beat music as a way to protest the oil company regime of Nigeria. . . . In South Africa, the indigenous Mbatanga music helped bring about the end of apartheid In Chile, Victor Jara wrote songs about his country’s struggles, sparking the Nueva Canción (New Songs) movement that caused South Americans to rise up against their military dictatorships and replace them with democracies. In Brazil, the Tropicalia movement was created by songwriters like Caetano Veloso, Gilberto Gil, and Rita Lee as a form of protest against the Brazilian military junta In Australia and New Zealand, popular songs written by indigenous and non-indigenous songwriters sparked an indigenous land reclamation movement.”

MY LEADERSHIP

I will continue to encourage everyone to reclaim their connection to music and creativity, to the music of their culture, and to their own powerful personal voice. Reclaiming these parts of our humanness is a contradiction to our earliest defeats and the ways we’ve been silenced and made to feel powerless. I will especially be supporting working-class musicians and musicians of the global majority and other groups underrepresented in the RC Communities.

I will encourage us as musicians to use our skills and knowledge to take leadership in all liberation movements, to be catalysts for and instigators of fundamental societal change. This is a time for us to act with confidence, power, courage, integrity, and visibility.

Those of us who are working musicians need to discharge and think about making a living while creating music that contributes to the upward trend, that communicates an RC perspective on humanity and reality.

Part of the RC artists’ commitment states that we will “never again invalidate any artist, including myself.” I will encourage us to appreciate and celebrate each musical moment we create, no matter how small, and to welcome our “mistakes” as part of our learning process. Appreciating other musicians in precise, insightful ways can be a powerful tool for building trust and connection as we work together on musicians’ liberation.

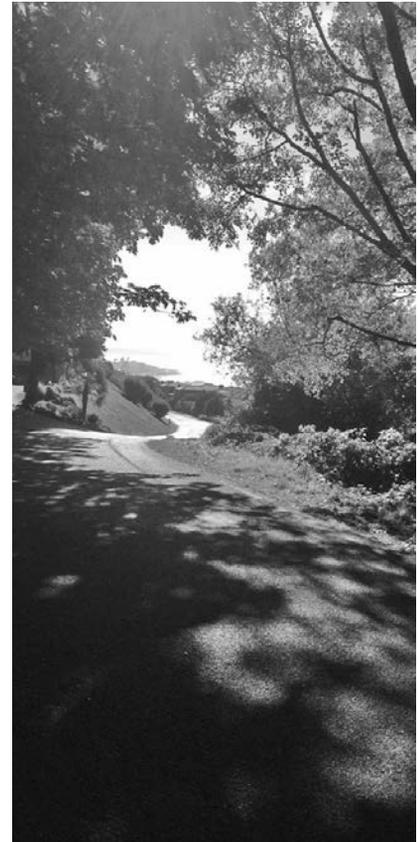
I will encourage each of us to use music to inspire hope and connection, maintain access to discharge, affirm cultural diversity, and direct attention off of distress and onto benign reality.

Heather Hay
International Liberation
Reference Person for Musicians
Vancouver, British Columbia, Canada

An Almost Complete Waste of Time

People can only be effectively organized to participate in liberation on an individual basis. Calling mass meetings, distributing leaflets, and other mass activities are an almost complete waste of time unless they are peripheral to a systematic making of individual friends who will consider a liberation program if you offer it because they trust you.

Harvey Jackins
From page 50 of *Rough*
Notes from Liberation I and II



KATIE KAUFFMAN

Visual Artists

I only recently became the International Liberation Reference Person for Visual Artists, so I have much to learn about my constituency. I'll speak to some of what I know.

A PART OF BEING HUMAN

Artists' liberation is everyone's concern—as art goes to the heart of who we are as humans, what we are capable of, and what we want our societies to look like.

Art is made by people everywhere, young and old. It is our drawings, storytelling, paintings, sculpture, performances, photographs, films, and furniture. It is our songs, poetry, novels, quilts, ceramics, designs, and posters and the cards we make for our loved ones.

We humans have been making art since our beginnings. Artistry implies creativity, fresh thinking, and intelligence. It is part of being alive and having creative minds. Our art connects, brings joy, emboldens, educates, and inspires.

THE EFFECT OF OPPRESSIVE SOCIETIES

Oppressive societies, built on fears for survival and accumulated distress, have profoundly interfered with our creative intelligence and sense of what's possible. They have made our original boundless curiosity and imagination harder to reach and at times completely obscured.

The art we made as young people that was fun and readily shared was often met with indifference, judgment, and comparison. That led us to be on our own [to function alone] in order to "protect" our minds and what we cared about. Many of us who exhibit, perform, or otherwise share our work have learned to function on top of this isolation.



SWITZERLAND • HOLLY JORGENSEN

OUR STRUGGLES AS ARTISTS

The following are some of the struggles we currently face as artists:

- Artists' oppression is based in class oppression. Who is an artist is a confusing question, since it is often asked in the context of class and race.

- Early defeats, lack of resources and time, and living in a society with wars, poverty, violence, class oppression, racism, and sexism make it challenging for many of us to pursue our lives as artists. Those of us who have kept art making at the center continue to fight for our minds against the oppression and confusions.

- Our work as artists contributes to a thriving economy, but we're paid only a fraction of the value we produce, if at all. People who are trying to build careers in art are competing for very slim resources.

- The owning class and other oppressive forces co-opt us into helping them consolidate and advertise their power. Art is frequently used to restimulate and promote the most reactive tendencies in society, and the artists who produce this work can be highly paid. However, most art and artists are seen as fringe and marginalized. Many artists accept and even invite this marginality in order to retain their integrity and thinking. Our liberation as artists includes building unity among all artists. This includes organizing against art that manipulates distress, without organizing against the artists who produce it.

- Major cutbacks in funding are affecting cultural institutions, like museums and public education. Public television and radio are under attack.

- Sexism and racism are prevalent in the art industries. Women and People of the Global Majority are less likely to secure funding, exhibit in museums, have solo exhibitions, or make the same amount of money as white men.

- Reduced subsidies and scholarships for working-class and poor students are making it harder for them to pursue art in school.

Artists' communities in Indigenous, poor, working-class, and abandoned neighborhoods are being bought and taken over for rampant development by the owning class. The artists are being pushed out further on the fringe and often, mistakenly, blamed for the gentrification.

ARTISTS AS WORLD CHANGERS

As we have throughout history, artists are engaging the public and inviting people into action with street performances, posters, billboards, the spoken word, and many other kinds of art. We are calling attention to the many struggles for liberation and the damage being done to the environment. We are taking our work into neighborhoods, prisons, schools, and hospitals and creating spaces of beauty, play, learning, and connection.

Key issues for the world include reversing climate change, ending classism and all divisions, and bringing RC to every-

one. We need every mind thinking freshly and creatively. As artists, we need to build and strengthen our connections to all people and wherever we've been divided from the working class. We need to claim being at the center of RC and discharge on where we have gone away to "protect" our minds. We need to reach for others, and do the necessary work to be able to build a society in which creativity and art are integral to everything.

Emily Feinstein
International Liberation
Reference Person for Visual Artists
Brooklyn, New York, USA

Choosing a Goal for the RC Community

From a talk by Tim Jackins at the Western European
Pre-World Conference, May 2017



We have had goals for a long time in the RC Community. At the beginning they were a list of twenty or thirty wonderful ideas—all something on the order of world peace—and most people never looked at them. So we changed the idea of goals a little. Now a goal in RC is not just a good idea. We make a goal with a purpose. The purpose is to help us focus on a particular area of work in the next period.

How do you choose a goal? One factor is that we need it, that we have trouble keeping our minds working in its direction without it. Another is that there has to have been enough work done that people understand the work. We have to have prepared in order for a goal to be effective. This means that people who want a particular goal need to get other people thinking about it and working on it long before it can become one. Sometimes we haven't been ready to have a goal, even though we know that an area is one in which we need to work.

The most recent example of this is class. We live in class societies. They destroy people and now are destroying the environment. We're confused about class societies. We have trouble thinking about them. Clearly we need a goal. But four years ago at the last World Conference it was clear that we hadn't thought enough about or done enough work on class to have an effective goal on it. Everyone was willing to say yes, a goal is a good idea, but that was all that most people could think of doing about class. Clearly we hadn't yet done enough work.

Much more has been done in the last four years. We're still confused about class. Have we done enough work that a goal on it would be an effective tool? If so, how do we write the goal? How do we make it sufficiently clear to enough people that they can adopt it as their personal goal? It's only if it is adopted by a large number of us that it will be effective.

There are many possible topics for goals. Not every good idea needs to be a goal. We could have a goal of everyone discharging more. Are you going to argue against it? Well, I would. We don't need that goal. We are not confused in that area. The goals we need are the ones that can guide us going forward. They are not to prove things to the outside world. They are to keep our minds focused on the work we've agreed we need do.

Bringing Together the Young and the Old

Our colonizers wrote our history, which included their justification for colonizing Africa: that we were a primitive people. Their books told a one-sided story, and they were what I and many other Africans my age and older read in school and were examined on. They were our main source of information.

Many of our people ended up in detention or were killed during the hunting of the Mau Mau. [The Mau Mau were a group of mostly Kikuyu people in Kenya who from 1952 to 1960 revolted against the British colonizers.] Those who survived have been afraid to talk about what they experienced, because they took an oath not to share it. Many people have gone to their graves without talking about their experiences, even to their own children. Fears remaining from torture, shame, the raping of women, and the killing of loved ones have overwhelmed people. Those who can open up always whisper, and only to people they trust. I attempted to talk to my grandmother about it, and she refused to say a word.

I have been organizing meetings for elders in their eighties and above and am hearing things that are not available in any book. I use a question-and-answer format. The youth who attend prepare themselves before the meeting, in order to understand the challenges facing elderly people and the supportive role they can play. The old people

also prepare. They meet separately to discharge and discuss the goal of the meeting. It's important that they discharge separately, so they can alleviate some of their fears, including fears of being prosecuted.



LYNDALL KATZ

In the combined group, the youth take turns asking questions while the elderly people listen carefully and take turns answering. The elders confess that they have not talked about many of these things before, for fear of prosecution and because not many people have taken an interest in knowing what happened.

The government promised it would appeal to the British to apologize for what they had done and to compensate those who had suffered. But many of the people who sought that help were exploited, disappointed, and further humiliated, so they have given up. All of this has affected their ability to share.

I recently visited the World War II Nazi concentration camps in Poland and got a new perspective. I realized how urgent it is to hear from these people in Kenya. The youngest is eighty-five and the oldest is a hundred and seven and their memories are fading. Only a handful of people remain who were directly involved and witnessed exactly what happened.

I've also been organizing youth in the Mathare valley slum. Many of them have never known a family—parents or grandparents. A program brings them together with older people. The young and the old sit opposite each other and exchange questions and answers. Here is a link to a video showing the activities of such a day: <[youtube.com/watch?v=6HrFzbDUSW4](https://www.youtube.com/watch?v=6HrFzbDUSW4)>. I hope it will add insight and a new dimension to your lives and encourage you to share your stories with the younger generation.

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

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



Jews

In RC Jewish liberation work, we claim proudly that Jews are members of every race and have been citizens of many nations. Jews today include Mizrahi Jews (descended primarily from West Asian, Muslim-majority, and Arab countries), Sephardic Jews (descended from Spain and North Africa), Ashkenazi Jews (descended from Eastern and Central Europe), and Ethiopian, Indian, Black African-heritage, Asian-heritage, and Latino Jews.

Estimates are that seventy-five percent of the Jews in the world now live in the United States or Israel. In Israel, about fifty-two percent of Jews are Jews of color (Jews targeted by racism). In the United States, twenty percent of Jews are likely to be Jews of color.

KEY ISSUES FOR JEWS

Below are some of the key issues for Jews, both inside and outside of the RC Communities:

1) *The increasing visibility of anti-Semitism*

In the present period, anti-Semitism* has become more visible in many countries, including the United States, England, France, Belgium, and Germany. Synagogues and Jewish community centers have received numerous bomb threats, and cemeteries have been desecrated. During the 2016 U.S. presidential race, the Trump campaign used a flyer that showed Hillary Clinton on the same page with Wall Street, Jewish stars, and dollar signs. After people objected, the campaign withdrew the image, but the message about Jews and money had already been received.

2) *Jews as oppressed people*

A core part of RC Jewish liberation work is facing that anti-Jewish oppression exists. The oppression operates in a cyclical pattern. Periods of official tolerance of Jews are followed by periods of overt persecution and scapegoating. During the times when Jews seem to be free from overt persecution, it is tempting to conclude that they are not an oppressed group. But the oppression of Jews is meant to stay invisible. The invisibility is central to keeping the oppression unchallenged.

Anti-Jewish oppression can be confusing and hard to see when it allows some Jews a measure of “success.” Most of the time we think of oppressed peoples as being poor and disenfranchised. But assimilation, acceptance, the

prominence of outstanding Jewish individuals, and even economic mobility for the Jewish community as a whole have never been reliable indicators that Jews are free from oppression. The way anti-Jewish oppression works is to give some Jews access to power and privilege so that they can be the ready scapegoats when people try to challenge the inequities of an oppressive system. In RC Jewish liberation, we work on reaching for allies and facing together that there *is* present-time anti-Jewish oppression.

3) *Jews as oppressors*

Like many peoples, Jews have functioned as both “oppressed” and “oppressors.” As an oppressed people, Jews have been singled out and blamed for many of the world’s difficulties and then subjected to mass extermination, pogroms, expulsions, and genocide. In an attempt to escape this devastating history, some Jews have sought security and survival by acting out oppressive behaviors toward others. The only reason Jews have ever agreed to this role has been the slim hope for survival and the oppressors’ offer to protect Jews.

4) *The double dynamic of anti-Semitism*

Those who understand the existence of anti-Jewish oppression have not always acknowledged the reality that Jews act out oppressive behaviors. Those who acknowledge the places where Jews act oppressively have not always recognized the vulnerabilities and fears for survival that drive Jews to act in this way. In RC Jewish liberation, we work on both.

Some of us may wish for a simple definition of “good guys” and “bad guys,” but anti-Jewish oppression requires a more complex analysis. We need to understand and deal with the double dynamic that is anti-Semitism: systematic vulnerability followed by an effort to establish safety by colluding with oppression.

5) *How anti-Semitism is used to divert the attention of liberation movements*

In RC Jewish liberation, we work to understand the role of anti-Semitism in dividing liberation movements. Here is an example of how it is used this way. In recent years, several wide-world conferences on ending racism, sexism, or Gay oppression were diverted from their intended programs by the singling out of Israel for blame for the Israeli-Palestinian conflict. A simplistic criticism of Israel—without acknowledgment of the current and historical complexities in the Middle East conflict—became

continued . . .

* The terms *anti-Semitism* and *anti-Jewish oppression* are used interchangeably throughout this article. While the term anti-Semitism is less precise (there are also Semitic peoples who are not Jews), it is the term that has been widely used in the wide world and understood to refer to the specific oppression directed against the Jewish people.

... continued

the unintended focus of each conference. And the result: the explicit work of the conference, be it ending racism, sexism, or Gay oppression, was derailed. For example, before the 2016 Creating Change Conference, a large gathering of LGBTQ activists in Chicago, Illinois, USA, an Israeli LGBTQ group was invited, then uninvited, and finally re-invited to attend. During the conference, members of the Israeli organization and other visible Jews were attacked. People claimed that any Israeli or Jewish person could only be an oppressor and did not deserve to be listened to. This attack ripped apart the conference. It was a classic example of how anti-Semitism diverts the attention of oppressed peoples away from fighting against their own oppression onto targeting Jews.

6) Racism toward Mizrachim

Another issue we work on in RC Jewish liberation is the racism targeting the Mizrachim. The systemic, ongoing racism aimed at the Mizrachim in Israel has contributed to the difficulty in building unity between Israeli Jews and Palestinians. In the Israeli peace movement, it has made it difficult to have Mizrahi leadership in the center of the work to build alliances between Israeli Jews and Palestinians.

There is no contradiction between Mizrahi liberation and Palestinian liberation. In fact, one cannot happen without the other. The Mizrachim can also be a natural bridge between Palestinians and Israeli Jews. They need to be in the center of the leadership of Israeli-Palestinian peace efforts.



STAN EICHNER

7) The Israeli-Palestinian conflict

Resolving the Israeli-Palestinian conflict is central to RC Jewish liberation work. For many Jews, the establishment of the modern state of Israel in 1948 was an attempt to end centuries of anti-Jewish oppression, which included Jews not having a homeland and being subject to the whims of the rulers of the countries in which they lived. For Palestinians, the foundation of the state of Israel was a horrible time that led to their families being exiled from Palestine. The two peoples were set up against each other to compete for the same land and resources. As a result, neither Jews nor Palestinians have experienced the benefits of security and self-determination.

Many Israeli Jews have battled heroically to build cooperative relationships with Palestinians, and many Palestinians have battled heroically to build cooperative relationships with Israeli Jews. But some groups vilify Israel and communicate that Israel, or the policies of the Israeli government, are the sole cause of all the current difficulties in the region; and others vilify the Palestinian people and claim that there is “no one on the other side to talk to” and that peace would be possible except for Palestinian intransigence. Singling out either Israel or the Palestinian people for blame for the conflict misses the critical role that larger world forces (for example, a growing arms race) have played in keeping the Palestinian and Israeli peoples divided from each other. Our work in RC is to see that Palestinians and Israeli Jews stay united and refuse to be divided from each other.

8) Internalized anti-Jewish oppression

In RC Jewish liberation, we also focus on discharging internalized anti-Jewish oppression. It is not surprising that a people with a history of repeated genocide would have struggles with self-hatred and genocidal distress. A key element of anti-Jewish oppression is to blame Jews. Of course, after being blamed, many Jews blame themselves and other Jews for their difficulties. When the existence of anti-Jewish oppression is denied, many Jews conclude that it is a figment of their imagination. Denial further reinforces the isolation, blame, and terror that are at the core of the oppression.

Internalized anti-Jewish oppression can lead Jews to be highly critical of one another. They can hold each other to the same perfectionist standards that the world holds them to. Some Jews turn against other Jews for not being “good enough Jews”; others criticize Jews who act “too pushy” or “too assertive.” Jews who visibly show their fears can elicit disgust or withdrawal from other Jews. It is just too painful for some Jews to stay close when they can see the scars of the oppression etched in the other Jews’ behavior. Loving

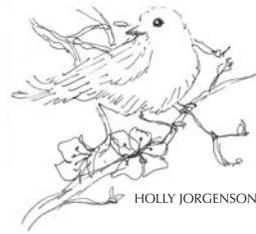
all Jews, no matter how much they show the scars of the oppression, is a key goal of RC Jewish liberation work.

JEWIS AND THE ENVIRONMENT

Many Jews are active in environmental work, inside and outside of RC. At the same time, it has been extremely difficult for many Jewish organizations to prioritize working on the environment. There are reasons for this. For centuries Jews were not allowed to own land and were constantly expelled from their countries of origin. Thus having a strong commitment to the land was never an option. In addition, undischarged scars from the Holocaust have made it hard for Jews to listen to urgent messages of imminent destruction without becoming paralyzed. Environmental activism has remained a key goal in RC Jewish liberation work.

JEWIS GOING PUBLIC WITH RC

Currently RC Jewish liberation is going more public with RC. We have launched Jews and Allies: United to End Anti-Semitism. Teams of Jewish RCers and their allies, in the United States, England, Israel, and Australia, are organizing non-RC projects that bring the theory and practice of RC and ideas from RC Jewish liberation into the wide world.



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

Reform Cannot Bring Liberation

In the United States particularly, the idea that reform is sufficient has been brainwashed into everyone. For example, suppose you are a member of a well-organized trade union, which has some heritage from the real struggles of the 1930s. With economic hardship to solve, the proposal will be made, "Get a wage increase. That will solve our problems." If the workers go ahead and struggle and get a wage increase, you know how much good it will do. Inflation will rob them of everything they have gained within a few months. There is no way of reforming capitalism.

This doesn't mean that the fight for reforms is not a tremendously valuable learning and organizing experience. The enduring gains you get out of fighting for reform are the strengthening of your organizations, the raising of your consciousnesses. This is the permanent gain. Economic

gains are almost immediately lost. Even political liberties are achieved only until they can be eroded. What you do gain is the strengthening of your organizations and the education of your supporters. This lasts. This is the muscle. Piet Hein said in one of his Grooks [short rhymes] that the struggle that doesn't quite wipe you out [destroy you] leaves you with lots of muscle.

There is a point in fighting for reforms, there is a point in organizing for them and getting unity around them, but people need to completely drop the notion that reform will bring liberation. It cannot. The struggle for reform can organize and educate you to achieve organization, but the replacement of society is necessary.

Harvey Jackins
From page 49 of *Rough Notes from Liberation I and II*

Copyright Information

All Rational Island Publishers publications are copyrighted.

If you wish to copy all or part of a publication, you need permission from the International Reference Person, Tim Jackins. If permission is granted, you must pay to Rational Island Publishers a fee of ten cents (U.S.) for each copy you make of an article. (See Guideline K.2., on page 51 of the 2013 *Guidelines for the Re-evaluation Counseling Communities* or at www.rc.org/publication/guidelines_2013/k02.)

In the case of RC literature on the RC website, you may print or download one copy of any article for personal use without charge. If you want to print or electronically distribute multiple copies, you must request permission from the International Reference Person and pay ten cents per copy (see paragraph above).

Catholics

Society is collapsing. Every constituency needs to build strong relationships, hold out pro-human policy, and reach for unity. We need to connect with and support every liberation effort.

SOME CATHOLIC HISTORY

Two thousand years ago, a courageous Jewish peasant living in a brutally occupied land led a people's liberation movement seeking a universal ("catholic") embrace of humanity. The Roman Empire saw his principled, pro-human stands as a threat and executed him for treason. For three hundred years his followers, inspired by his vision, were persecuted, tortured, and killed for their opposition to Imperial Rome.

In the fourth century all this changed: the empire took over Christianity and used it to take over land; dominate peoples; expand the empire's wealth, control, and power; and impose fear, obedience, submission, and passivity on its followers.

During the fifteenth and sixteenth centuries two additional changes occurred. Ruling Popes endorsed the enslavement of non-Christians, first in Africa, and then the enslavement, colonization, and genocide of Indigenous peoples in the "new world." Secondly, the transition from feudalism to capitalism led to a new church-state alliance, Protestantism. Competition for control and economic power resulted in war and revenge aimed at the Catholic people and their religion.

Meanwhile, across the centuries, courageous leaders (saints, reformers, Vatican II liberationists) refused to abandon the liberation roots of Catholicism, no matter how much

they had been obscured and distorted by the ruling interests.

OUR DISCHARGE WORK AS CATHOLICS

Our RC Catholic liberation movement cannot afford to deny the brutal history of opportunism that has attached itself to our people, culture, and religion. Nor can we remain uninformed and distant, with attitudes of moral superiority that prevent us from attaining our full liberation and that of all peoples.

Our work as RC Catholics includes the following:

- *Establishing safety.* Ours is a complex heritage. To be effective clients, we need safety to discharge the diverse hurts connected with our identity. For some of us, the Catholic institution has been a source of sexual or emotional abuse, genocide, racism, sexism and male domination, exploitation of labor, or Gay oppression. For others it has been a source of inspiration and a harbor protecting us from anti-Catholic as well as national, racist, anti-immigrant, ethnic, and class oppression. We need respect and awareness as we tell the full range of our personal stories and those of our families and nations.

- *Reaching for each other.* Fears and oppression have kept us separate and feeling victimized. We huddle with others like us. Short-term this may be necessary for safety and to connect with our own thinking. However, to have an effective liberation movement we need to challenge our internalized oppression, challenge the separation based on oppressed and oppressor roles, and end our victimization.

- *Freeing ourselves, and others, from oppressed and oppressor roles.* Hurts related to "good and bad" and "innocent and evil" have left us feeling confused and guilty. We can fully claim our goodness and challenge our internalized oppression and oppressor distress. Distancing, separation, and feeling morally superior have never helped people free themselves from oppressor patterns. Liberalism, wishful thinking, and avoidance also impede the work. Discharging on our deepest struggles (often kept secret for fear of recrimination) while acting on our best thinking will allow us to act on our integrity.

- *Discharging on early religious beliefs.* Most of us haven't discharged on our early religious beliefs. Many of us have become cynical, believe that religion has few benefits, and dismiss our early beliefs as irrelevant. I think this is an error. (See Harvey Jackins' chapter in *The Human Situation* "Where Does God Come From?") Many lives have been saved by inspired religious principles—a loving God, the goodness of creation, a vision of heaven, the oneness of humanity, hope, connectedness, the common good, justice coupled with mercy. At the same time, many lives have been damaged by fear of original sin, eternal damnation, and an angry male God. We can look at the beliefs that have terrified us and at those that have offered us comfort or pseudo-comfort. We can approach people of other religions with full respect, stripping away the notion attached to our religion of "possessing the full and eternal truth." We can separate what is human from the effects of an oppressive society and appreciate our evolving understanding of the universe and all creation.

- *Standing against the targeting of Jews and other religious groups.* Anti-Jewish oppression was an early result of the formation of the fourth-century Christian empire. Standing against it is a necessary foundation for our liberation. Aligning ourselves with Jews can correct our relationship with Jewish culture and religion. To reclaim our integrity, we must challenge the mechanism of blame that is tied to anti-Jewish oppression and that legitimates all oppressive scapegoating. The current climate of scapegoating offers Catholics an opportunity to challenge misinformation and refuse to let any religion or group, or its followers, be targeted for any reason.

- *Overcoming sexism and patriarchy.* Despite women's efforts, for five thousand years patriarchy has saturated and dominated all Western religions, including Catholicism. Catholic women's leadership, experience, and thinking have been marginalized. We can encourage Catholic women's confidence, visibility, voice, and leadership. Catholic women marginalized by genocide, racism, imperialism, language oppression, classism, and Gay oppression must be central and implement "female first." We must all unflinchingly overcome the shame, hiding, pretense, and denial long forced on Catholic females by sexism and male domination. We can discharge on all contemporary issues for women (including prostitution, pornography, and sexual exploitation) resulting from our oppression as females. We can face how the Catholic patriarchy has distorted our choice to be mothers or not, causing divisions among women.

- *Confronting the legacy of the Doctrine of Discovery.* The Doctrine of Discovery was a series of documents promulgated by two Popes

in the fifteenth century. These documents laid the foundation for slavery, colonization, genocide, and imperialism and continue to legitimize them to the present day. Most Catholics are unaware of this history. European-heritage Catholics need to face the effect of the domination and theft and figure out what giving back means. This will require listening to Global Majority (especially African-heritage) and Indigenous people who have been enslaved, colonized, and targeted for genocide through their contact with Catholicism.

- *Ending Gay oppression.* Ancient fears and confusions about closeness and sex have permeated all of society and its institutions, including Catholicism. Distortions beginning in the fourth century appear in our sacred teachings and have been internalized by our people, leaving us vulnerable to the scapegoating of Gay people and to sexual manipulation in a capitalist society. We want our fully human and connected selves back.

- *Learning from and sharing RC with wide-world Catholic leaders.* Many of us are disconnected from the wide-world Catholic community and are unaware of Catholics who are leading on climate change, racism, poverty, and the rights of immigrants and refugees. Liberation theology in Latin America has encouraged the development of Latin, Black and Asian liberation theology. Catholic women liberationists have developed feminist,

womanist, *mujerista* theology and have played a leading role in challenging sexism and male domination. We can engage with wide-world Catholic leaders and share our knowledge of the discharge and re-evaluation process.

- *Discharging feelings of being small, insignificant, and defeated.* As society continues to fall apart, every group will feel some version of defeat and insignificance. This is no reason to be isolated or paralyzed. We can have each other, connected and secure. We can face our earliest defeats and act.

SUGGESTIONS FOR THE RC COMMUNITIES

Everyone in the RC Communities needs to discharge on religion. The owning class will continue to use every means, including religion, to generate confusion and mask the reality of this class-based capitalist society.

Co-Counselors need to know who Catholics are worldwide. Two thirds of us are colonized people, with histories of genocide and racism that are still largely unaddressed.

Discharging on early memories of nations and cultures that have been affected by Catholicism—as a liberating force or as a tool of oppression—will help us reach for the ending of all oppression.

Joanne Bray
International Liberation
Reference Person for Catholics
Stamford, Connecticut, USA



Protestants

As the current economic system collapses, oppression based on religious belief or heritage is on the rise. Religious fundamentalism is appealing to many worldwide, because of the scars of oppression as well as people's fears about the collapsing society. Absent a widely accepted alternative pro-human ideology, religious belief and practice are filling an ideological void.

Protestant churches and other institutions have played significant roles in people's lives. Many have offered profound connection, hope, and movement toward liberation. Others have functioned largely as oppressive installers of societal distress. All this needs to be counseled on and thought about, so we can have attention for the present situation and play a good role with respect to these institutions.

HISTORICAL CONTEXT

Protestantism emerged in Western Europe in response to the collapse of feudalism. In part it gave theological and ideological support to the newly developing system of capitalism. Because humans did not yet understand distress patterns and the role of discharge in healing emotional hurts, the body of thought introduced with Protestantism was greatly affected by residual distresses from previous oppressive economic systems.

Ruling-class leaders exploited the new Protestant religious movements and used them to establish religious institutions supportive of their own power and economic interests. In many parts of the world, this was reinforced by genocide, colonization, and enslavement. As Protestants we have been trained to accept a distorted worldview in which some degree of domination and exploitation is considered normal.

THE CHALLENGES OF FACTIONALISM

Protestantism began with a sectarian split, and its history ever since has been marked by factionalism. Apart from the religious precepts that characterize Christianity in general, there is no single ideology, institution, or leader around which a majority of Protestants are unified. Some Protestant groups have organized primarily around rational, pro-human ideas; others around distressed perspectives. Strong disagreements have often led to separation into splinter groups. It has often been more important to be "right" than to stay together.

PROTESTANT LIBERATION IN RC

We now have an opportunity to learn from the mistakes of the past. We can finally begin to eliminate the oppressed and oppressor roles resulting from many generations of systematic exploitation.

Our challenge in RC is to reach every Protestant with the opportunity to challenge distress and unify the constituency around rational goals for the society. This will not be easy. White Protestant chronic patterns dominate and are considered normal in many countries. This makes it difficult to perceive them and to struggle effectively against them. Protestant workshops and support groups can play an important role in offering perspective and discharge.

ADDRESSING RACE, CLASS, AND OTHER OPPRESSIONS

The intense separation of Protestants into different churches and denominations means that no one kind of Protestant background is typical. In particular, "Protestant" and "white Protestant" should not be used interchangeably. They do not describe the same experiences, strengths, or distresses.

Many Protestants had church lives that were segregated by both race and class. Thus distresses about race, class, and religious and cultural Protestantism are not easily untangled. Until white Protestants have discharged more of their white Protestant distresses, racially mixed Protestant workshops will be extremely challenging for Protestants who were not raised white. In May 2017, Barbara Love, the International Liberation Reference Person for African Heritage People, led a workshop in New England, USA, for Protestant People of the Global Majority. I led a parallel workshop for white Protestants.

Overt anti-Muslim oppression, anti-Semitism, and anti-immigrant oppression are on the rise in many developed countries. Among white Protestants these often include oppressive religious and racist elements. In a number of countries, especially the United States, factionalism and polarization between "conservative" and "liberal" Protestants is intensifying. Any distresses that impede our ability to stand up publicly and decisively against oppression *and* reach with respect for every other Protestant must be challenged and discharged.

LOOKING AHEAD

To date, Protestant liberation work in RC has been sustained only in isolated pockets. Only a few Areas and Regions regularly offer Protestant workshops or support groups. In the coming period we Protestants aim to expand the depth and breadth of our work. This April we launched a Protestant RC e-mail discussion list to facilitate communication among RC Protestants worldwide.

Barbara Boring
Seattle, Washington, USA

People with Disabilities

The United Nations Convention on the Human Rights of People with Disabilities is an international treaty signed by over 160 countries. It has brought global attention to protecting human rights and increasing services for disabled people and to having greater representation of disabled people in government and the media. However, wealthier countries, including Britain and the United States, are attempting to roll back human rights laws. They are scapegoating people with disabilities as burdensome drains on their economies.

I am particularly proud of the international disabled women's movement. It has created a strong network of leaders who are writing, convening conferences, and generating services across borders. Their priorities are issues of poverty, abuse, health care, unemployment, and reproductive rights.

CLIMATE CHANGE AND DISABILITY

I've begun to work on the connections between disability rights and climate change. When I mention "climate change and disability," people look puzzled. However, people with disabilities (ten to fifteen percent of the global population, a percentage that will increase with climate change) are uniquely affected.

In any natural disaster or refugee situation, people with disabilities are typically neglected and left to die. During Hurricane Katrina in the southeast United States in 2005, shocking photos showed people dead in their wheelchairs as crowds of other displaced people streamed by. Preparedness leaders had not planned for people trapped in flooded nursing homes. Responders struggled to help people with unique needs but often with no training or resources that would enable them to rescue them or keep them alive. People with disabilities are more vulnerable whenever there are storms, floods, or times of extreme heat. They are more susceptible to disease. They face complex challenges during relocation.

We must pay attention to the higher rates of disability in low-income and rural populations; to how disability intersects with racism, ageism, sexism, and so on; and to the different categories of disability, which include impaired physical mobility, vision or hearing impairment, cognitive disability, chronic illness, "mental illness," and age-related impairments. Calling needs "special" or adding people with "special needs" to lists of "vulnerable populations" won't begin to en-

compass the planning and resource required. In the face of climate change, we need specific and accurate approaches to immediate assistance and long-range survival. I am raising these issues with the United Nations and in city and regional resilience planning in the United States.

PEOPLE WITH DISABILITIES IN RC

I've enjoyed leading RC disability liberation workshops in Britain and Japan as well as locally. Strong leaders are emerging. Our constituency has worked hard and well on internalized oppression and has gained confidence.

Hearing assistive devices are being used more often at larger workshops. This has made it easier for people with hearing loss to attend.

Many wonderful allies are supporting our work.

Still, people with disabilities are marginalized in RC. Oppression-related confusion about needs makes improving wheelchair access and accommodating disability in other ways seem unattractive and unimportant. People with chronic illness are sometimes blamed for their distresses. There is often little awareness of the role that privilege and luck play in the incidence of physical struggles and disabilities. People are sometimes told to "go counsel on it," yet the quality of counseling available on physical issues is still lacking.

We all need to work on early struggles about our bodies. We all need to discharge on "independence," and to reach for interdependence as we age and as we face the huge challenges in our world.

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



LONGWOOD GARDENS, KENNETT SQUARE, PENNSYLVANIA, USA • CHUCK ESSER

“Mental Health” Liberation

Our ability to handle the current crises and build a new society is intimately tied to overcoming the harshness of “mental health” oppression. The enforced holding back of discharge, the terror installed by the oppression, and the pressure to be “normal” make it hard to think about the big changes that need to be made. It is also hard to think about these changes because making them directly challenges “mental health” oppression and all other oppressions. We need to create a space that is safe enough to allow millions of people to discharge and work together. This will help all the liberation movements succeed and lead the way to a cooperative society.

BEING RESTIMULATED BY THE CURRENT CRISES

As the climate-change and world economic crises worsen and many oppressions, like racism and sexism, become more blatant, more of us are feeling stressed, doubting our minds, and questioning whether we can find solutions.

More people outside RC are feeling like they “can’t handle the situation in the world” and are turning to the “mental health” system; taking psychiatric or other drugs; or trying to commit suicide. This is partially due to the effects of “mental health” oppression: to people not realizing they can get emotional help from each other and feeling like they have to hold things in.

The current crises are restimulating us in RC as well—restimulating our internalized “mental health” oppression (for example, being cut off from discharge in early life) along with our distresses from other heavy early hurts. To move forward, we need to build the resources and attention to be able to handle this. Given the current situation, a key issue for my constituency, “mental health” system survivors, is

getting and staying present. And actually everyone is in my constituency, since “mental health” oppression affects everyone.

GETTING AND STAYING PRESENT

Working on getting present and staying that way builds resource in our lives and communities and helps us stay relaxed enough to think clearly and handle things as conditions get worse in our collapsing society. Besides discharging on our early hurts, we need to repeatedly make and discharge on the decision to get and stay present.

The oppressive society we live in is giving people a harder and harder time. We can be pulled to focus on the hard things and to work more and harder and do everything but what we want. To get present, we have to make a concerted effort to fight off the mindset the society pushes on us and notice when we aren’t thinking in present time. If we are distracted by distress and overwhelmed, we are not in present time, and probably not noticing that we’re not. (For a way to work on getting present and staying that way, which I have called my Five-Point Program for Getting Present, see <www.rc.org/page/liberationtheory/rr6_028_jf> on the RC website. And see *Recovery and*

Re-emergence No. 7, the upcoming issue of the RC journal about “mental health” liberation, for a more detailed version of the program.)

We need to set things up to nurture ourselves and make our lives go well. This will help create the conditions for a more rational society, as others around us will be drawn into present time by our actions and attitudes.

DISCHARGING ON THE PULL TO BE “NORMAL”

“Mental health” oppression backs up and legitimizes classism and capitalism. It makes us terrified to value anything but what the oppressive society says is important: making money, working all the time, and keeping the class system going.

People raised with “normal” patterns (the patterns of oppressor roles, such as white, Protestant, male, middle class) have been trained not to notice or admit how bad things are. They don’t usually understand what it’s like to be confronted with the full force of institutionalized oppression, with no recourse and no way to get away from it. If you are the way society “wants” you to be, then it’s hard to see what the problem is.

In the United States, the harmful nature of the system is obvious to Black people, Native people, Muslims, “mental patients” in “mental hospitals,” undocumented immigrants, people in jail, and poor people, among others. Once you’ve been through certain kinds of experiences and been “outside” the society, you understand how the society works. You can see how it uses “mental health” oppression to shift attention away from systemic oppression onto blaming individuals for their problems. You can see how people who are “acceptable” are forced to become confused and numb.



BHUTAN • MAURA FALLON

Because of the way our society operates, some people are “acceptable” and others are not. When people look like they’ve been badly hurt, many “normal” people find it hard to look at them or connect with them. This is because most “normal” people were made to feel like people should not show their distress that much.

When you are at the bottom of the system, the system treats you as worthless and despised, isolates and shames you, and throws you away as an outcast. We are all made to believe that we could end up there, so we are careful not to “lose it” [become unable to function in a “normal” way]. If we stop trying to be “normal” for a second, we could end up at the bottom of the system with nowhere else to go.

We want to create something quite different from what happens to “mental patients” and other oppressed groups due to the intertwining of classism and “mental health” oppression. It’s hard for people raised “normal” to see “normality” as a set of patterns, but discharging on how they got hurt into those patterns will help them see them and face what happens to people who are “thrown away.” Then they’ll be able to work together with everyone to fight the oppression rather than leaving some people on the “outside.”

A goal of “mental health” liberation is for everyone to discharge the tendencies toward looking “normal,” get sessions when needed, show big struggles in sessions, show their real selves, handle challenging situations, and give up supporting the things that keep the oppressive society functioning.

“MENTAL HEALTH” SYSTEM SURVIVORS LEADING “MENTAL HEALTH” LIBERATION

People with histories of using the “mental health” system, and their relatives, can discharge enough on their “mental health” histories to not confuse



STAN EICHNER

those histories with the current crises. “Mental health” system survivors need to get in present time enough that their fears from “mental health” oppression don’t stop them from leading “mental health” liberation. We need their leadership to help people, inside and outside of RC, discharge “normality” and any feelings of “going crazy” or “needing” psychiatric drugs because of the current societal situation.

THE PROLIFERATION OF PSYCHIATRIC DRUGS

The use of psychiatric drugs is growing. Many RCers have friends, family members, or fundamentals students who are taking them. (A new law passed by the U.S. Congress funnels millions of dollars into forced psychiatric drugging.) The more people who are taking the drugs, the harder it is to find people who can think well and whom we can bring into RC.

The proliferation of psychiatric drugs is fueled by greed. It is extremely profitable to sell drugs for a condition, “mental illness,” that does not exist but that most people thoroughly believe does.

Psychiatric drugs make people numb and unable to think well. Then they have difficulty noticing how bad their situation is or the effects of the drugs on their minds. Psychiatric drugs also cause physical difficulties, which are often masked by the drugs. People’s condition, both emotional and physical, usually deteriorates as they continue using the drugs. Misinformation pro-

moted by the “mental health” system and the drug companies makes it seem like more drugs are needed to solve this. Thus, ever-increasing profits are assured.

As the oppressive forces in society become more destructive, psychiatric drugs are used more and more as “solutions” to the resulting upsets. It is hard to say which comes first: the drugging of more people to stop them from having feelings about the society collapsing, or the society’s collapsing causing people to have more upset feelings that lead them to take more psychiatric drugs. In any case, the effect is the same: drugs are used as a “convenient” way to handle people’s feelings.

At the same time, discharge is being more widely prohibited. For example, children are being given psychiatric drugs more frequently and at younger and younger ages, even as babies. The resulting difficulties exacerbate the general perception that there is a “need” for more psychiatric drugs.

THE EFFECT OF “MENTAL HEALTH” OPPRESSION ON ACTIVISM

For the oppressive society to function the way it does, people have to support capitalism unquestioningly and all the oppressions have to be fostered. “Mental health” oppression provides the “muscle” to scare people into stopping feeling and thinking. It makes them afraid to step out of op-

continued . . .

... continued

pressed and oppressor roles and stand up against oppression. It silences people who might otherwise take action for social change, and those who are already taking action, by making them feel like they need to conform and will be punished if they don't. We can discharge about being completely in charge of "mental health" liberation and deciding to end the oppression, about deciding to change the society no matter what, and about showing who we really are. This will help us think and act in bigger ways.

THE EFFECT OF "MENTAL HEALTH" OPPRESSION ON RC

"Mental health" oppression also affects the RC Communities. I think that if there were no "mental health" oppression, the Communities would be much larger and more able to have a big impact on society.

Re-evaluation Counseling started when Harvey Jackins began to investigate why someone stuck in heavy distress and close to being locked up in a "mental hospital" was able to resume ordinary functioning. Harvey had never seen someone become present so rapidly. I don't think it's an accident that RC started that way. The "mental health" system attempts to understand how people's minds function but gets completely confused and caught up in "mental health" oppression. Re-evaluation Counseling provides clarity on the functioning of human minds, which means that RC, by its very nature, contradicts "mental health" oppression. It is therefore a key organization leading "mental health" liberation in the world. It has figured out the stopping point, the place where people's minds get confused, and how to go beyond that.

Yet at the same time, because in RC we promote discharge and emotional healing, people outside RC often mistake what we do for what the "mental health" system does, which confuses them about what we are really doing. Without "mental health" oppression and the confusion promoted by the "mental health" system, it would not be so confusing to talk about RC. Fewer RCers would be afraid of presenting RC out in the world, and fewer people would be confused by the ideas of RC.

It is not possible to chart the exact route to a cooperative society. However, I am confident that loosening the grip of "mental health" oppression on our ability to discharge, think, and act will help us find the way there.

Janet Foner
International Liberation Reference
Person for "Mental Health" Liberation
New Cumberland, Pennsylvania, USA



SKY YARBROUGH

Client and Counselor

The person who has the knowledge, has the ability, has the skill is the client. Ninety-eight percent of everything that goes on [happens] in a counseling session is the work of the client. Only the client has access to the stack of hurts and to the ten billion items of information that have to be riffled through and sorted and re-evaluated. Two percent of what goes on, the client can't do, only the counselor can do it, and this part is necessary. So it takes both.

Harvey Jackins
From page 216 of *Rough*
Notes from Liberation I and II

“Mental Health” Workers

“Mental health” workers are a diverse group. We are social workers, “mental health” counselors and therapists, addiction counselors, psychologists, psychiatrists, and others. We work in agencies, non-profit organizations, most institutions, and private practice. We help people regain their full intelligence and functioning.

RC “mental health” workers are found worldwide. Our work may look and be different depending on our circumstances, including where we live, but at heart it is all “mental health” liberation work. We help people recover their ability to discharge and re-evaluate so they can become better able to think, decide, and take action, including action in the broader society. None of the big issues humanity faces—environmental degradation, climate change, conflicts, war, oppression—can be resolved without discharge.

Re-evaluation Counseling theory is the same as “mental health” liberation theory. As RC “mental health” workers, we teach RC. We teach it to our clients and our colleagues. We are in a good position to do this, as we are in contact with people who are eager to learn what we know.

Like all RCers, we “mental health” workers are challenged to make optimal use of the discharge and re-evaluation process for our own re-emergence. We are not going to be able to effectively communicate what we know to be true about humans unless we keep using RC theory and practice for ourselves on a regular basis. This includes looking at and discharging about the oppressive aspects of the work we do.

Another challenge for us, and for everyone, is taking a stand against the use of psychiatric drugs—which are being promoted more and more, and to younger and younger humans, as society collapses.

Discharging early defeats and discouragements will continue to be vital in our successfully communicating RC to others. Being hopeful (even taking a direction of hopefulness) goes a long way in motivating others to take action for change.

We need minds that are able to think—about eliminating racism and ending class societies, climate change, war, and all oppression and mistreatment of humans. We need minds that can lead, take correct stands and decisive action, and encourage others to do the same. This is the opportunity and challenge before us as “mental health” workers.

I have been encouraging my constituency to take RC theory and practice to other groups in addition to those in the “mental health” field. Organizations fighting against global injustice and inequity want and need our perspective and experience. We can model using the discharge process, setting goals, and building community around us.

In this next period I intend to put myself in situations in which I can share what I know, lead by example, and encourage discharge. I have already been doing this for several years with regard to educational change, educational equity, and ending racism. My goal is to assist other “mental health” workers to do the same.

Jean Hamilton
International Liberation Reference
Person for “Mental Health” Workers
Palo Alto, California, USA

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

Sustaining All Life Update

Sustaining All Life will be participating in our third United Nations Conference of the Parties (COP) in Bonn, Germany, in November 2017.

The delegation is being led by Wytse Visser (the International Commonality Reference Person for the Care of the Environment) and Teresa Enrico (the International Liberation Reference Person for Pacific Islander and Pilipino/a-Heritage People). Anne Helgedagsrud (from Norway) and Marijke Wilmans (from the Netherlands) are the organizers.

Twenty-five RCers, mostly from Europe, form our delegation. We are excited to build on the work we did in Paris, France (at COP21), and Marrakech, Morocco (at COP22).

We continue to teach the fundamentals of RC to a group of Moroccans we met at COP22 in Marrakech. The monthly daylong classes are being led in Arabic by Iman Awadh, of London, England, and a small team of supporters. We are building toward a three-day Muslim workshop in Marrakech to be led by Azadeh Khalili (the International Liberation Reference Person for South, Central, and West Asian-Heritage People) in September 2017. Muslim RC leaders from Africa, Europe, and West Asia will attend and welcome our new RCers in Marrakech.

Diane Shisk
Seattle, Washington, USA



ANONYMOUS

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>).



SUSTAINING ALL LIFE FUNDAMENTALS GROUP AT COP22 IN MARRAKECH, MOROCCO

Educational Change

The educational-change constituency is everyone, because at the heart of educational change is reclaiming our intelligence and joy for learning. No matter what kind of school or education system we've experienced, none of us have escaped hurts that interfere with our intelligence and capacity to learn.

PROBLEMS IN EDUCATION

Everything that happens in the world affects educational systems and what happens in schools. Those of us who do educational-change work, though we work in different places and are of different cultures, face common problems. The list is long:

- Schools in poorer communities lack the resources to provide children with an education comparable to that available in wealthier communities. This widens the gap between the classes.

- When there is a downturn in the economy, schools are among the first institutions to feel the crunch. Programs get cut, especially in non-academic subjects that are important for students' development—like the arts, physical education, and music. Teachers lose their jobs.

- The education system and young people's well-being get caught in the middle of politics. The undischarged distresses of those who set policy interfere with good decisions.

- Racism, classism, and sexism are embedded in the education system. They rear their ugly heads in every place, at every level—in classrooms, teachers' staff rooms, and administrators' meetings and at the school, district, state, and country levels.

- Educators have yet to figure out how to make curriculum be about the students. Students are forced to learn uninteresting and meaningless things in ways that do not fit their learning styles.

- Most education systems use some form of standardised testing, and it usually begins early in students' lives. A teacher's "worth" is determined by tests results, and joy in learning is killed when the sole purpose of school is to pass tests.

- Teachers lack adequate training and support for the jobs that they do.

- There are too many students per class. Decreasing class size is an obvious solution, but how to do it eludes decision makers and policy setters.

- It is teachers who largely determine the quality of education, yet heavy oppression makes it difficult for them to remain in the profession. If they do remain, their day-to-day experience is usually not fulfilling.

- Students can rarely influence what happens in schools.

EDUCATIONAL CHANGE AND RC

Educational-change work in RC is about creating a fair and just world—one school at a time. Those of us committed to it must find contradictions to and hold directions against two major distresses: discouragement and feeling overwhelmed. It can seem overwhelming to consider changing even one classroom or one school.

We must make it possible for everyone to be part of an RC Community. We must figure out how to have good schools for everyone. And let's keep poor people, in particular, in mind as we decide, act, and discharge toward a just society.

We cannot give up. Changing education is changing the world.

Marilyn Robb
International Commonality Reference
Person for Educational Change
St. Augustine, Trinidad and Tobago



SKY YARBROUGH

What One Can Do

To pay attention with respect, to be interested, to act as if you cared (and to really care, of course, since you can't fake it), to be validating, to be positive and confident and hopeful, to not resonate with the hopelessness, this is all one can do. That's all there is to RC . . . [initially]. As the safety grows, other things will tend to happen spontaneously. You don't ever need to manipulate the person.

Harvey Jackins
From page 213 of *Rough*
Notes from Liberation I and II

Union Activists

Unions unite workers and make it possible for them to stand up for their rights, including for decent wages and working conditions. Because workers are engaged in the direct production of goods and services essential to the economy, the unions that represent them have the most leverage to bring about social change.

Unions have used their power not only to influence workplace issues but also to elect progressive political leaders and advocate for immigrants' rights, women's rights, accessible housing, health care, care of the environment, and more.

What is the key issue facing the labor movement? Being targeted by corporate greed.

RC union activists confront both the external and the internal challenges facing the labor movement.

EXTERNAL CHALLENGES

Externally, as corporate greed increases, unions are under attack. Corporate forces, put in place by capitalism and imperialism, are working to dismantle the power base of unions—often in collusion with elected government officials.

Racism continues to divide workers everywhere. Some unions have long histories of fighting against it, by working for immigrants' rights, job-training programs, hiring quotas, and criminal justice. Sexism and male domination keep women's wages lower than men's, keep women out of leadership, and lead to the sexual harassment of women. Unions have the power to fight and correct this.



BHUTAN • MAURA FALLON

Many U.S. states are pushing for so-called "right to work" laws that give primarily public sector workers the choice not to pay union dues. When these laws pass, unions are stripped of the resources they need to fight for their members, and workers are more divided and have less economic security. This creates openings for right-wing [reactionary] "populist" movements to gain strength.

The corporate takeover has led to increased privatization of jobs, of government services, and of schools. To cut costs, wages and workplace standards have been eroded. Automation of our strongest industrialized workplaces has eroded the most highly unionized sectors. Global corporations have moved jobs from higher-wage to lower-wage regions and countries. Immigrants working in low-wage jobs have been targeted as the "problem," to distract other workers from looking at the real causes of economic injustice. To save jobs, some unions have cooperated with companies that are building gas and oil pipelines and operating coal mines, putting the climate at risk.

INTERNAL CHALLENGES

Due to the above, union membership in the United States has fallen from thirty-five percent of workers in the 1950s to eleven percent at present, and currently only six percent of private-sector jobs are unionized. In other countries unions face a similar situation. Still, in most countries unions continue to embrace the working class and stand up for workers' rights, as well as for basic social standards for all citizens.

Internalized oppression limits the success of workers' and unions' struggles. As RCers we understand the causes of internalized oppression and have the tools to heal from them. However, because of internalized oppression, many workers blame themselves for not being able to stand up against their employers' attacks.

Because of the effects of working-class internalized oppression on our leaders, unions make the mistake of fighting for everyone to be middle class. This distracts workers from seeing that the real fight is to be proud of being working class. It keeps the labor movement from organizing for the common good of their members and their larger communities.

UNION ACTIVISTS AND RC

As union activists, the most effective tool we have is our understanding and use of RC. What gets in our way of using it is the continuous pressure to fight against the devastating effects on workers of capitalism and imperialism.

We are union activists because we care about what is happening to workers and our unions. We work long hours to help union members confront employers and workplace injustices and stand up for their guaranteed rights. This means we often don't have time to Co-Counsel or regularly attend RC classes. We get isolated, feel defeated by the battles we lose, and forget to notice our successes.

I teach my RC class of union activists two times a month. This balances the need to meet consistently with our not being able to free up time for a once-a-week class. Everyone is encouraged to have a session during the off weeks.

People in the RC Communities can listen to union activists about our lives and offer spontaneous phone sessions. Co-Counseling teachers can make time in their classes for us to talk about what we are doing, so others can learn from us, understand the conditions of our lives, and see how we are fighting the effects of capitalism every day. Union activists are working in the jaws of the lion!

RC union activists can remember that we are not alone! Our RC Communities are a place for us to stay connected. We can resist the pull to respond to every challenge by employers and instead stand up for our right to have time for our health and well-being. A slogan we find helpful is "Closeness and connection are the enemies of capitalism." Who can be oppressive toward someone they love and feel connected to? We can model taking time to develop our connections with each other as our key work.

Joanie Parker
International Liberation
Reference Person for Union Activists
Jamaica Plain, Massachusetts, USA

All Co-Counselors Are Wide World Changers

In RC we use the expression *wide world change* for the transformation of society into one in which humans no longer hurt humans. When I agreed to serve as the International Commonality Reference Person for Wide World Change in 1997, my goal was a world where the resources are shared equally and the essential ones preserved forever. This is still my goal.

In one sense, all Co-Counselors are engaged in wide world change. Every session helps us recover our intelligence and thus increases our ability to make the world better. When we begin RC, we usually start by working on individual hurts. Most of us, sooner or later, realize that we cannot fully recover from our distresses unless the oppressive society changes. Many of us then get involved in trying to improve the institutions in which we live and work—families, schools, work-

places, community organizations. In this sense we become what people in the wide world call *activists*. There are many ways of thinking about RC. One that I like is that *we are a nonviolent movement to transform the oppressive society into one that is good for everyone*.

THE KEY ISSUE

The key issue facing the world and people engaged in wide world change is changing the economic system. Most of the world is dominated by an economic system that gives consumption and the accumulation of wealth higher priority than the well-being of people and the natural world. Some of the results are that our climate is changing, species are becoming extinct at a great rate, and the threat of nuclear war has increased. Any of these could ultimately lead to the destruction of organized societies as we know them.

Humanity can make progress in protecting the environment, decreasing oppression, and preventing some wars and genocides. In fact, we have made progress. However, as long as we have a society that exploits the natural world and the labor of workers to increase the wealth of the owning class, it will not be possible to end oppression, eliminate poverty, end wars, or stop harming the natural world.

I do not know how to change the economic system. Large numbers of us are going to have to discharge on classism, money, economic systems, competition, and the distresses that I mention later in this article, to be able to propose a different economic system that people will unite behind, adopt, and establish. This new system will require that we depend largely on renewable energy

continued . . .

... continued

and reduce consumption to sustainable levels. Most of the reduction in consumption and in the use of fossil fuels will need to come from people living in “developed” countries. I am quite sure that humans can do all this, but it will not be easy.

TWO MAIN CHALLENGES

We have to confront two main challenges in order to change the current economic system:

Challenge 1: to fully reclaim our own minds and our own power

Challenge 2: to organize large numbers of people who will demand and carry out the transformation of society into one in which all humans flourish, and to support the leaders of this movement

Fully reclaiming our minds and our power will require that we discharge distress recordings of powerlessness, discouragement, lack of intelligence, and timidity. It will require that we stop falling into the victim role. We cannot only discharge about our upsets; we must also decide what we want to change about the world and act.

Some of our distress recordings were installed on us when we were infants. Some of them we absorbed unconsciously from our family members and other adults. Many of these recordings are the result of a long history of our ancestors living in fear. They endured oppression, war, genocide, poverty, and abuse. Their natural ability to discharge distress was suppressed. At present, “mental health” oppression continues to interfere with people’s inherent ability to discharge.

WAR AND GENOCIDE

War is an organized conflict using weapons. *Genocide* is an act committed with the intent to destroy, in whole or in part, a national, ethnic,



BOTANICAL GARDENS, ATLANTA, GEORGIA, USA
• AMANDA MARTINEZ

racial, or religious group. It can mean killing members of the group, causing them serious bodily or mental harm, deliberately inflicting on them conditions calculated to bring about the group’s physical destruction, imposing measures to prevent births within the group, forcibly transferring children of the group to another group.¹

My work over the past fifteen years on healing from war and genocide has helped me understand the damaging effects of war and genocide on human beings.

Experiencing war and genocide directly is terrifying. Even when they happen in different places, or happened long ago, they install distress recordings on people. It is confusing and frightening for young people to learn that people fight wars and commit genocide. Learning that people organize to kill other people contributes to our confusion about the nature of human beings.

When our ancestors experienced the terror of war and genocide, there was little attention available to support their discharge. As a result, the distress recordings installed on them were passed on to the next

¹ This description of genocide is adapted from the United Nations Convention on the Prevention and Punishment of the Crime of Genocide, adopted by the United Nations General Assembly on December 9, 1948.

generation, which passed them on to the next. Every human has distress recordings from this, even if she or he is not aware of what they are. War and genocide cause or contribute to feelings of hopelessness and discouragement; fear about survival; a pull to commit suicide; difficulty in trusting others; and addictions (to food, sex, pornography, alcohol, drugs, the accumulation of wealth, overwork). They allow governments to characterize certain groups of humans as the enemy and to accept, and even promote, violence as a way of solving conflicts. This allows armaments manufacturers and dealers to make huge profits.

On the personal level, the recordings from war and genocide may affect our ability to oppose oppression as active and visible allies, to discharge our oppressor distress, or to show our true feelings in sessions. They may affect the attention we have for people, especially combat veterans, who have personally experienced the horrors of war. (Fortunately this is changing as more people commit to discharging on war and genocide.) We need to remember that different groups targeted by genocide may have different recordings, depending on their history and culture.

SUPPORTING LEADERS

In movements working for social and economic justice, it is important to support leaders from every oppressed group, including those who are different from us and whose style of leadership may make us uncomfortable or contradict our oppressor distress.

BRINGING RC TO ACTIVISTS

Because of the rapidity of climate change, there may not be enough time to change the minds of people in power to where they move toward a rational society. Achieving

our goals may therefore require us to engage in strategic nonviolent resistance² movements and to bring RC tools to activists so that they can get support for their work, support leaders, and keep protest actions nonviolent.

When activists encounter RC, they may see it as an essential and missing component of their work. On the other hand, they may be skeptical about RC theory and distrustful of how we are organized. They may have unrealistic expectations about what the RC Communities will provide. They may not value emotional release, listening, or encouraging people to think for themselves. They may be afraid of or angry about the theory or draft policies we put forth. They may accuse us of incompetence. They may be disappointed that we do not always live up to our theory, or that individual Co-Counselors have patterns, or that our Communities sometimes have difficulties. They may be restimulated if we are not as committed as they are to working for social justice, or if we do it differently.

The distresses that we, mostly unawarely, carry about activists and activism may cause activists to feel unwelcome in the RC Community. The intensity and overwork patterns that many activists carry may restimulate us. Having activists as Co-Counselors may remind us of our own strong desire, perhaps not fulfilled, to fight against injustice.

Apart from discharging feelings about activists and activism, Co-Counseling teachers may need to modify their class and support-

² Nonviolent resistance is a philosophy of and strategy for social change that rejects the use of violence and advocates nonviolent action (or civil resistance) as an alternative to passive acceptance of oppression and to armed struggle. Strategies used include education, mass non-cooperation, civil disobedience, nonviolent direct action, and boycotts.

group schedules so that activists can fit RC into their lives. Doing this is an important step in our becoming more flexible in how we teach RC. We also can play an important role in helping activists overcome the internalized oppression (of all kinds) that interferes with their doing their work.

We in RC have the understanding and tools to contribute significantly to the transformation of society. It is important that we make the effort to do this, even if we do not succeed. We can be pleased with ourselves for engaging in the struggle.

QUESTIONS FOR COUNSELING SESSIONS

Here are some questions you can use in Co-Counseling sessions:

What does a “rational society” mean for you? What is your vision?

How have you participated outside of RC in organized action to resist injustice? Are there changes you would like to make in how you act in this area?

What distress recordings interfere most with your ability to think about the transformation of the oppressive society? What are the early defeats involved in these distress recordings? See “Overcoming Early Defeats and Discouragements,” by Tim Jackins, in *Present Time* No. 162, January 2011 (on the RC website at <www.rc.org/publication/present_time/pt162_003_tj>), or listen to the CD *An Effective Way to Work Early* (RC Teacher Update No. 18, winter 2009).

What distresses do you need to discharge so that you are able to listen to the opinions and stories of people who disagree with you?

How does your class background affect your ability to work and speak out against injustice?

What are your feelings about participating in strategic nonviolent resistance (civil disobedience)?

When you were a young person and young adult, how did adults treat your ideas for changing society? What kind of support did you receive (or not receive) for your ideas?

What would you have to give up to bring your consumption of resources to the average world expenditure per capita? How would you feel about doing that? What are your feelings about reducing your carbon footprint?

How and where can you share RC with activists? What might get in your way?

What feelings do you have when you say, “I am a human being, no better or worse than any other human being”?

Julian Weissglass
International Commonality Reference
Person for Wide World Change
Santa Barbara, California, USA
and others



KATIE KAUFFMAN

Anti-Semitism

Anti-Semitism has been peddled as pervasively in the culture as racism. There is no question about it.

Harvey Jackins
From page 265 of *Rough Notes from Liberation I and II*

Support Sustaining All Life!

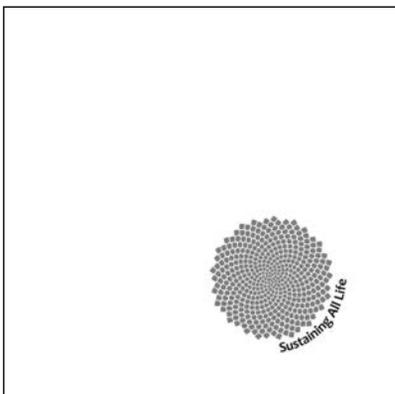
Sustaining All Life is a project of the Re-evaluation Counseling Communities in which groups of Co-Counselors go to non-RC events and share what we've learned in RC about helping people take action to end oppression and save the environment.

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)



A Hankie! Now \$5!

To raise money for Sustaining All Life, we are also selling the beautiful handkerchief shown to the left. 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)



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



SYDNEY, NEW SOUTH WALES, AUSTRALIA • CHUCK ESSER

Community Building—We Need New Thoughts

*From a talk by Tim Jackins at the Central and Southern
North America Pre-World Conference, April 2017*

The idea of building the RC Community has been around since the early 1970s. My father's [Harvey Jackins'] instructions for building it were to teach fundamentals, teach more fundamentals, teach more fundamentals.

Well, nobody is going to get into RC unless they have a chance to learn something about it. My father's approach was fine. It worked to a certain extent. But it might be a little fixed and limited. There may be other alternatives. In particular, as we try to broaden our Communities and reach a wider cross section of us, just doing the same thing may not be the best way.

Once Communities are established, bringing people into them can be close to requiring those people to assimilate into the existing Community—to behave carefully, to try to act like us. They often have to give up some piece of themselves and be enough like us for us to make things work.

Any time there is any pressure for someone to assimilate, we know something is not right. No one should have to give up part of herself or himself to gain RC tools or to join with others in learning about and using them.

We're scared about our differences. But we can discharge our fears and figure out how to go forward together in spite of the differences. They don't have to derail us. We have common interests—all of us. Things can be worked out as we go. We don't need to wait.

Coming quickly into our Communities may not make sense for everybody we want to teach RC to. It's asking them to come into a restimulating situation before they know what restimulation is or how to discharge. It seems a little odd to require someone to go through that. It takes a certain toughness to survive it.

It can sometimes work, if a new person has a good enough relationship with a strong Co-Counselor. She or he needs an anchor, because a lot of tidal forces will be swinging her or him around in restimulation.

Our Communities are not going to be free of all restimulation. That isn't going to happen. We are all going to be restimulating and restimulated to some extent,



COCOONINO NATIONAL FOREST, ARIZONA, USA • PAM ROBY

because we were all hurt. But we've committed ourselves to working on the distresses and the patterned behaviors, and we do this enough that we can trust each other in spite of the restimulation. It isn't that we don't get upset, but we understand the phenomenon and know that restimulation is not the end. If new people coming in don't have that information, that knowledge, that experience, that understanding, it's

much harder on them. They may need to know some RC and have some experience with discharge before they step into the Communities.

I think we need to reach out to people without hoping the Community will teach them RC for us. If we want them in RC, we can start the process and stay with them until they can understand and work on restimulations. I think the odds of their continuing in the Community will be much better if we take that step first. Not everybody needs it, but it would probably improve things for most people.

I'm not proposing that we not teach fundamentals, but if we each taught one person well this year, and that person stayed, wouldn't that be useful and satisfying? For us to grow, it isn't necessary for us each to quickly recruit ten new people. To grow, we each only need to teach one or a few new persons each year or so. That would be more than enough to move things the way we are trying to move them. I offer that as a possibility.

So we have to think afresh—about what we are trying to do, about how we reach people. Sustaining All Life, United to End Racism, and No Limits for Women are trying some new ways of reaching people. Co-Counselors are getting good at it. New Communities are starting from these efforts.

Clearly we can continue to find new ways to get RC ideas out and build RC Communities. We can't just hope that what we have done before will work as well as we wish in the next period. We always need new thoughts. And I think we have to try them out. All of our guidelines and understandings are intelligent and useful. How do we put them into practice in new ways?

Important CDs and DVD

Short Talks by Tim Jackins, on CD

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

For a complete list of all the CDs produced up until now, see pages 105 and 106 of this *Present Time*.

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

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

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

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



JO PERRY

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

DVD 239—a 2-DVD set (2 hours and 37 minutes)

\$25.00, plus postage and handling

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



* 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.

Women

Our collapsing society is having a tremendous effect on all groups, especially on women and on working people, poor people, and people targeted by racism, genocide, and colonialism—groups that women are a significant percentage of.

CHALLENGES FOR WOMEN

Women worldwide face enormous challenges: poverty, illiteracy (in the economic South), low pay, the exploitation and degradation of their bodies, and sexual and other violence. Women generally lack access to economic and political power. They are uniquely and harshly affected by war (civilian deaths and rape) and forced migration (people often refer to the “feminization of migration”).

Women in the economic South, particularly women indigenous to those lands, are being directly affected by the combination of climate change, poverty, Western domination, destruction of land, and displacement.

Globalization has reorganized women’s lives and work. It has led to the proliferation of transnational factories as well as the sex industries, including prostitution, pornography, sex tourism, and sex trafficking.

We are witnessing a “war against women.” Women’s political gains (such as reproductive rights) are under attack. Women are being more heavily targeted with sexual and other violence. Super-profits are being made from the objectification of women. Women seeking political power are being sexually harassed. Women who stand up against sexism (and all oppression), or otherwise move out of traditional subordinate roles, are being targeted and sometimes killed. We could see most of these things happening during the 2016 U.S. presidential campaign.

With advanced capitalism have come new markets and new forms of exploitation, including new forms of sexism. “Newer ideas” are justifying these new forms of sexism. For example, women are said to have the “right of choice”—the right to objectify themselves and get money for it. Confusion abounds.

The women’s movement has been continually assaulted and the battle against sexism trivialized and individualized. Women’s unity has been undermined. Women have been divided.

Though there has been some progress, the battle against racism needs to be made more central to the battle against sexism. The myth persists that women of the Western world are more liberated because they don’t experience the sexist oppression of women (particularly Muslim women) in developing nations. This myth has been used to justify racist foreign policies.

In addition to male domination of women, male domination of men is a big part of the picture of global oppression. Men targeted by racism, class oppression, and genocide are systematically subordinated, denied political and economic power, killed in war and other violence, and imprisoned. They are also often seen (incorrectly) as being the most sexist men.

We still need a complete and correct understanding of the relationship between women’s oppression and Gay oppression. Young and young-adult women are focusing more on gender than on combating sexism. Older women who are struggling against the plateauing of the battle against sexism can seem to be in conflict with younger women, who may minimize that battle or see it differently.

Making women’s liberation central continues to be a challenge—even more so with the ascendancy of Donald Trump to the U.S. presidency.

There remain sharp contradictions among women and confusions in contemporary ideologies. Women need to fully grasp the larger crises of global capitalism, racism, the destruction of the environment, militarism, and the economic exploitation of much of the world’s population.

continued . . .



LIAM GEARY-BAULCH



LOUISIANA, USA • LYNDALL KATZ

... continued

PROGRESS

Much has changed since the powerful women's liberation movement of the 1960s and '70s in the West. There are growing women's movements in the economic South, led by women targeted by racism, genocide, and colonialism. The huge worldwide women's marches after Donald Trump's inauguration revealed the globalization of women's movements and issues, and women's transformative power.

Fights for women's health care and economic rights, for reproductive justice, and against violence and sexual exploitation have become increasingly linked with the struggles of other oppressed groups. More attention is being paid to the intersection of sexism and racism and the many other "isms."

WOMEN'S LIBERATION IN RC

Women remain the majority of Co-Counselors and RC leaders, and RC women's liberation keeps growing stronger. There are many support groups and women's workshops. The RC e-mail discussion list for women has wide readership (though it needs to be more accessible outside of English-speaking countries). The *Sisters* journal and the *No Limits: The Liberation of Women* pamphlet are being widely distributed.

We continue to put the elimination of sexism and male domination (of men and of women) at the forefront. We regularly work on racism, which is the key division among women.

Almost every liberation constituency is working on the elimination of sexism and male domination. There are workshops for women of various constituencies, including the different class backgrounds, and workshops for women and men. The Contemporary Issues for Women Workshops, which take place every three

years in five regions of the world, keep developing and spreading our most advanced thinking and practice.

No Limits for Women went public on a large scale (for the first time since 1995) at the United Nations Commission on the Status of Women Beijing+20, in New York City, USA, in 2015. We also organized ourselves for the massive women's marches on the day after Donald Trump was inaugurated.

CHALLENGES FOR THE RC COMMUNITIES

The following are some of the challenges for the RC Communities:

1) Many of us women still struggle to put sexism and women's liberation at the forefront of our minds; these issues become invisible, devalued, or minimized. We still often put others ahead of ourselves, reducing our effectiveness in other struggles. Many of us find it hard to work on our most personal issues. We internalize the harshness and viciousness of sexism. We also internalize our collective defeats—something that's easy to do because of how sexism and male domination have been so universally accepted. The massive targeting of female infants and young girls in today's world can help us notice our own exploitation and oppression and work on them.

2) Women's liberation needs to be part of every woman's agenda. We need more women's support groups. We need to bring women's issues into the center of all of our general work. Too often they are neglected or denied. The fight for ourselves as women is key to our leadership of everything else.

3) Men's liberation is developing faster than it sometimes seems, but we can do better at enlisting men as allies in eliminating sexism. We often don't see how crucial we are to men and to their ability to reclaim the

discharge process, feel worthwhile, and tackle sexism and male domination alongside us. We often see them as our problems, or our solutions, rather than putting attention on where we struggle with them and what we need to do to lead them. Their battles are often hard for us to look at and understand. For the RC Communities to grow well, we need to include men's liberation in all of our work.

4) We tend to avoid facing sexual exploitation. Looking at sexual victimization, pornography, and sexual violence can feel hard. We need to address these topics proactively.

5) Many of us have difficulty recognizing the extent of U.S. and other Western domination. It can be hard for us to grasp the "larger" issues and look at things from a broad perspective. We need to be better informed about the struggles of our global sisters, who are facing racism, genocide, colonialism, Western domination, male domination, advanced capitalism's unbridled accumulation of wealth and profit, environmental degradation, and ongoing wars. How do we build a movement based on the unity of all women and overcome the divisions among us?

6) We need to lead more boldly and courageously. Many of us were "trained" and hurt into "going small." Native women and women of color in the global South

have taken the lead on environmental issues. There is much to learn from them.

7) Western capitalism is presenting new irrationalities and portraying them as "normal." Young women, in particular, are being targeted. Useful women's liberation policies are being distorted and undercut. We need to grow in our ability to put out sound, rational ideas from an RC perspective (whether or not they're popularly received), including that we can fight for our minds. We need to counter ideas like "you need to change your body in order to find freedom," and the connecting of sex and domination.

8) As women's liberation work keeps growing, we need to follow the leadership of women of color, Indigenous women, young and young-adult women, presently working-class women, and women targeted by colonialism.

9) We older female RC leaders need to keep growing individually and fight even bigger. We need to face any limitations we've "accepted" and discharge on any battles we've lost. We can fully support younger women and share with them everything we know.

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

.....

How the Rotten Thing Works

Restimulated, we are pulled to take the different role, the role of the oppressor. The male victim may turn the abuse and invalidation originally turned on him onto a woman. This is the basis of sexism. Or a white victim may turn it on a Black or other non-white person. This is the basis of racism—right there, in the mechanisms that we had to face and discover in our individual counseling. The whole secret of how the rotten thing works has been revealed.

Harvey Jackins
From page 47 of *Rough Notes from Liberation I and II*



YOSEMITE NATIONAL PARK, CALIFORNIA, USA • LANCE CABLK

Why Is RC Important to You?

At a recent teachers' and leaders' workshop in Sydney, Australia, Lynda Wightman began a class on Community building by asking us to have a session on why RC is important to us. Here are some answers people shared in the round following the session:

- I get to feel deeply in love with people, lots of people, and it's safe and without obligation.
- It juices my brain up so I can use it more effectively.
- It clears the way to connect with other humans and creates space in my brain for thinking.
- It has allowed me, and those I counsel with, to regain power. That's a key to making the world fairer.
- It makes it possible for me to have a better life and help others to do the same.
- It helped me get off drugs and have the life I always wanted.
- I was looking for and found an explanation for how the world works and how I could be involved in making it fairer.
- It has given me a sense of having a place in the world, of being accepted. It's also supported my parenting, my trust in my thinking, and my artistic practice.
- I would be up to my eyeballs in painkillers and alcohol if I hadn't found RC. It's also given me a strong understanding of oppression and, more important, what to do about it.
- It has helped me get myself back, have my mind fully, and be able to speak up.
- It's helped me make sense of what's happening in the world.
- It's been such a relief to have an explanation for what's going on [happening]. That allows me to keep my humanity. I get to have myself and other people, more and more.
- I can work slowly at getting close to other men.
- I can see why I love people.
- When I don't have sessions, I don't sleep. When I don't sleep, I don't do much at all. It's been a revelation how oppression is installed and how to uninstall it.
- I love RC because it enabled me to connect with my spirit when I thought it had been killed off because of my abusive childhood. In my teen years, I felt dead. In RC I got enough discharge that my inner sparkle and zest could develop. At workshop creativity nights I've taken opportunities to be out front and show myself. I now delight in showing myself.
- Listening was always important and interesting to me as a child surrounded by a large family. When a friend first told me about RC, the word "healing" was added—"listening as a form of healing." This phrase connected that common, taken-for-granted human activity with the powerful transformative idea of actually helping others. It meant that I could no longer see myself as a quiet, small member of a large family group. Rather I saw myself as a primed and ready member of the world community, bringing people out from the shadows into the fullness of their lives. Re-evaluation Counseling is allowing me to lift my eyes to a wider horizon and to have broader influence in the world around me—not through force or straining but by being myself more deeply (after discharge).
- While I was learning RC fundamentals in China, I got to know my future husband. We liked each other, but he wanted to stop the conversation because he didn't want to have children. I had big sessions on that. Then I decided we could just be friends. We continued our conversation. After I had more sessions, I was able to think through and solve the problems. We got married. Then I came to live with him in Australia. I also convinced him to learn RC, and he did this before our children were born. Since then we've been an RC family, with the whole RC Community supporting us.

*Comments collected by Kit Shepherd
Sydney, New South Wales, Australia*

All our situations are new. We have never met an old situation.

*Harvey Jackins
From page 49 of Rough
Notes from Liberation I and II*

LGBTQ People

The oppression of Lesbian, Gay, Bisexual, Queer, and transgender* (LGBTQ) people is vicious and deadly. Examples of it include

- the recent murders of Gay activists in Chechnya and Bangladesh, to name just a couple of countries;
- the massacre of LGBTQ people and their allies last summer in Orlando, Florida, USA;
- the steady stream of murders of transgender people in the United States.

The fight for LGBTQ rights continues to be a leading-edge civil rights battle. It is important both symbolically, as in no one deserves to be oppressed, and in real-life terms, given the daily dangers LGBTQ people face.

There is an “appearance of progress” through Gay rights legislation—such as for marriage equality and protection against employment discrimination—in a few, mostly wealthy, countries. However, we cannot legislate behavior change. Anti-Gay attitudes persist, as do anti-Gay legislation and open and deadly oppression in many parts of the world. The effects of this oppression continue to show in LGBTQ people’s lives—with higher rates of suicide, isolation, alcohol and drug abuse, poverty, and so on.

You don’t have to agree with someone’s identity or sexuality to agree that it makes sense to stand up

* In the wide world, transgender refers to an analysis of sex and gender identity that is different than the perspective we have in RC. We respect people’s perspectives on these issues but see things differently because of our understanding of both how early hurts can lay in recordings about sex and gender identity, and how closely these recordings are related to oppressive messages laid in by sexism. People’s feelings do not alter reality. Our perspective is that DNA defines male, female, and intersex but not how we live or what we do in life. Our DNA does not determine our habits, choices, preferences, and so on.

against their oppression, wherever and whenever it occurs.

IN THE RC COMMUNITIES

The key issue in the RC Communities is challenging liberalism and figuring out how to hold two apparently contradictory things in one’s mind at the same time:

- We LGBTQ people are to be deeply respected and loved just as we are.
- Our allies in the Communities must realize and remember that we are operating on top of substantial early hurts and isolation, as well as the effects of LGBTQ oppression, and are not in better shape than they are.

We LGBTQ people deserve access to and have made contributions to the resources of Co-Counseling.

The distresses sitting beneath LGBTQ as well as heterosexual identities need to be challenged, as all distresses do. When given the right space, LGBTQ people pursue re-emergence, whatever that looks like for them.

IN THE WORLD

The liberation of LGBTQ people depends on the undoing of sexism and male domination, and LGBTQ oppression “enforces” both of these oppressions. Young people are correctly challenging rigidities in terms of gender roles and Gay oppression, but we must remain clear on the need to address sexism and male domination in order to end LGBTQ oppression.

Confusions and fascinations about sex continue to abound in the wide world, and undoing all the distresses connected to sex and closeness continues to be a critical piece of liberation work for all people.

In this era, the pseudo-reality is getting bigger. We are being asked to believe things in the wide world that don’t make sense from an RC standpoint. It is critical that we hold on to our own minds. In the face of things that appear incorrect, we must maintain a default position of respect. We have little hope of reaching people without first treating them with respect.

The communication of important information depends on building good relationships. This is particularly true when our viewpoint differs from that of the wide world. To be heard requires connection. Without it, communicating disagreement will easily function as oppression.

Closeness is important for all humans. Gay oppression and homophobia—defined as the fear of same-sex closeness—continue to interfere with this for everyone. Thus they interfere with the achievement of liberation for all humans.

THE PROGRAM FOR LGBTQ LIBERATION

The program for LGBTQ liberation in RC is and has been

- Respect for all,
- Ending Gay oppression,
- Ending homophobia,
- Re-emergence for all LGBTQ people, and
- Complete transformation of the planet.

*“Jeanne D’Arc”
International Liberation Reference
Person for Lesbian, Gay, Bisexual,
Queer, and Transgender People
and “David Njinsky”
Assistant International Liberation
Reference Person for Lesbian, Gay,
Bisexual, Queer, and Transgender People*

Men

Men in RC have made great strides in the recent period. We are more able to use the discharge process—it has become easier for us, and we work more productively on our early lives. For many of us this took decades to accomplish. More of us are closer to the center of our Communities, participating actively and committed to regular sessions. Men coming into RC today are met with a resource unimagined in men's work a decade ago.

We have come a long way in our ability to look at and discharge sexism and male domination. At men's workshops, participants routinely say that their highlight is our work on sexism. This is a significant development. It is the result of building our collective resource and rejecting the internalized messages that say we are bad, "not worth the effort," alone in the world, and other such nonsense.

Men's workshops now appear consistently on many Regional calendars. These workshops help us remember that we, and RC, are worth the effort. They contradict our discouragement about each other and the possibility of building a liberation movement. In the last period, in addition to general men's workshops, there have been workshops for Jewish men, Black men, Gay men, and Catholic men. A small group of us have attended Contemporary Women's Issues Workshops, at which we've gotten closer to other men and strengthened our commitment to ending sexism.

Men's support groups offer us a regular chance to build closer relationships. They go best when the participants also attend weekly RC classes. Support groups alone do not offer enough contradiction to our isolation. Men's work needs to be part of the larger project of building RC Communities, not a "safe" separate activity. Men's leaders are most effective when they are connected to

other leaders in the RC Community and have a good working relationship with their Area Reference Person.

Every man can benefit from the decision to build a place for himself in the RC Community. It often goes more slowly than we would hope, but working in this direction reliably leads to interesting challenges, closeness, and an increasing ability to think about ourselves and others.

MEN'S OPPRESSION

We can now clearly describe men's oppression and the role that it plays in sustaining an unworkable economic system—one that is in conflict with the long-term survival of life on our planet.

Men's oppression is designed to serve and uphold capitalism. Men lose their lives in defending this oppressive system, and that leaves all of us men with the message that we are expendable. At the same time, we often feel reactively proud, defensive, and self-important.

Like all oppressed groups, men are blamed and scapegoated for the effects of our oppression, and the legal and prison systems remind us of what happens if we fail to keep our hurts hidden.

The U.S. prison system disproportionately targets and punishes men of color, poor men, LGBTQ men, and men at the margins of society. It also threatens any man who would challenge the oppressive society in any significant way. And it supports the false distinction between "good men" and "bad men."

Systematic punishment is central to our oppression as men. Older boys mistreat younger boys in schoolyards. Organized sports channel a desire to play into institutionalized bullying. Male domination patterns are passed on as

men try desperately to climb out of the victim end of male domination.

As capitalism becomes more obviously unsustainable, efforts are increasing to keep men isolated and confused. Ever more violent sports are being promoted as entertainment. Violence of all kinds is being normalized. Pornography is being made more easily available to younger and younger males, while also generating ever more debasing substitutions for reality. Drugs and alcohol are being promoted as fashionable and necessary.

A widespread effect of men's oppression is that the population as a whole feels discouraged about men's potential. The world situation requires that we challenge this discouragement. It is inhibiting our efforts to reach for people, and there is no basis for it other than our own undischarged distress.

PLAYING AN ACTIVE, TRANSFORMATIVE ROLE

As men we have particular leverage due to our position in society. People expect us to work in our own interest. When we take visible stands in support of all people, against all oppression, it contradicts the oppression of every group, including our own.

We need not be better. We are good enough. Our feelings of victimization come from early hurts. We can face and discharge our separateness and no longer act on it. Our long-standing fears of being blamed or targeted should be tested in the present. We can play an active role in transforming our own lives and society as a whole.

*Steve Thompson
Seattle, Washington, USA
and Chris Austill, Goof Buijs,
Lorenzo Garcia, Karl Lam,
Rudy Nickens, Joel Nogic,
and Gerry Pechie*

All of Us Can Lead

*From a talk by Tim Jackins at the Central and Southern
North America Pre-World Conference, April 2017*

In RC we have our own idea of leadership. We have a particular structure. We have Reference positions. When people come into RC, they are often restimulated by the idea of leadership. That can take a long while to resolve. Some Communities are still in that struggle.

Distresses get attached to anything called leadership. We live in an oppressive society. We are supposed to do what we are told, and leaders generally do what they want for themselves, for their own reasons. Little thought is given to who we are, what we want, or what we think.

In RC we try to listen to each other. We try to figure out what will work for everybody. We know it will take a long time to fully achieve, but we will get there, and we'll keep going on imperfectly in the meantime.

THINKING AFRESH ABOUT LEADERSHIP

Being a leader is not the same as being a Reference Person. There are confusions about this. Distresses about leadership cause some of the confusion, but there are also historical reasons for it. When we started out, there were no leadership positions. Then my father appointed Reference Persons. Those individuals usually had more experience than anybody else, but sometimes they didn't. We just needed somebody to play that role.

Reference Persons are not necessarily leaders when they start. They are Reference Persons; they are required to carry out a limited number of functions. But they came to be regarded as the leaders, so the two got tangled. And they are still tangled in the Community.

Often Reference Persons are very good leaders. They had to become that, because nobody else was able to lead at the time. Being the Reference Person forced them to learn how to lead. On the other hand, often Communities are waiting for the Reference Person to actually lead.



PHOTO BY HUGH GEENEN

In RC we think that all of us can lead, that we just have to learn how and discharge some distress. Every RC Community needs lots of people leading. All of you have been around RC long enough to be able to lead people in many different ways. We would like you to do that.

My father thought that if there were a lot of fundamentals classes, the Communities would grow continuously and indefinitely. It's more complex than that. He hoped the Communities would grow fast enough that we would continually need more leaders and

Reference Persons—that growth would provide continual leadership opportunities. That didn't happen as expected.

Part of the reason is that as Reference Persons developed into good leaders, it confused newer RCers about leading. They waited for the more experienced people to lead. But everybody in this room is in better shape [condition] and better able to lead than almost all the people in this room were when they became leaders.

You may not know how little we started with. It made for all sorts of confusions and interesting messes. But we built something. We had to take initiative, we had to take responsibility, we had to go out and do it. There were no feelings of being left out—there was too much to do. We learned how to build things that way. It's a wonderful situation to be in: not waiting for anybody, because there isn't anyone else. You're not in doubt about whether or not you should move. If you want a Community, you have to move. A lot of the leaders in this room learned RC that way. It was good, but it can't be the only way to learn.

People need practice leading. Being a Reference Person sometimes helps with that, but it hasn't always. Leading is not about an appointment or a structure. We live in a society in which people have distresses about a title meaning something. They can look at the title rather than noticing someone's abilities.

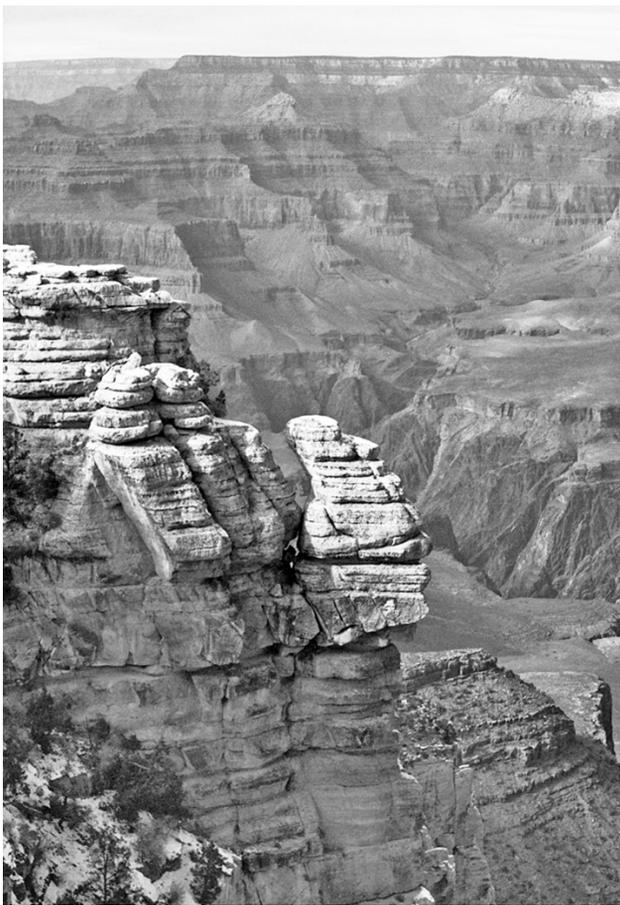
continued . . .

... continued

We need you to lead. How do we separate referencing from leading? How do we lead in different ways? There are situations in which it doesn't make sense for someone to lead in RC. But most people aren't leading not because of real reasons but because it's restimulating. That shouldn't be what determines our lives. So our feelings about leadership are something to look at.

I never wanted this position. (*laughter*) What my distress makes me long for is to clear a path for somebody else, to do anything necessary to get everything out of that person's way so that she or he can move and make things happen. That's the role I like. But I was the Alternate International Reference Person when my father died, and I had agreed to step into his role—not because of the Community but because of him.

I had taken the Alternate Reference Person position to back him up, so that he could do everything he could with a safe place to turn to. When he died, I was committed to being International Reference Person for two years, until the next World Conference, and



GRAND CANYON, ARIZONA, USA • CARLY FRINTNER

I had to figure out if it made sense for me. It did—it was the best thing for me and for the Communities—but that didn't mean that I felt like I wanted to do it. It didn't mean that I didn't have distresses in the way that had me hankering [longing] for something else far, far away.

But we don't get a big life by following our frozen longings. We can get stuck in a funny [strange] little whirlpool that way. We have to challenge the feelings and try things. When we do, we get to think afresh and see new things. We get to figure out a bigger, better life for ourselves and for those around us. I understand the hesitancy—the feeling that you don't want to, it won't work, it's too much, everybody will be disappointed, and so on. I also know that you have to challenge that, and that if you do, you'll get a bigger life.

This is important for our Communities, because each of you has a different perspective. Each of you knows RC a little differently from everybody else. We need all of our perspectives reflected in the Communities, to help new people learn. The more facets of RC they get exposed to, the more complete is their picture of it. Then they can construct their own version of it. The more raw material they get, the better their picture becomes.

I'm not saying that you, the Reference Person, should quit. I'm asking you to consider that you're a good leader and that you don't need to be a Reference Person to lead. Not everybody needs to be in that position, though it is an important one. It would be nice to have a lot of people taking responsibility for the Community.

I want everyone who has ever led to continue, but that doesn't mean we stay frozen the way we are. We need to keep thinking about the issues surrounding leading and not just hope that growth will solve them for us.

TIME WELL SPENT

Something that gets in way of leading is that it takes time. And you have no time. And it will be worse next year. And when somebody cancels a session and you have a free hour, you feel liberated. (*laughter*) Well, that's a confusion from this stage of capitalism.

The only way capitalism can keep itself barely upright is by exploiting people more and more fully, filling their lives with things that are profitable for the owning class. The only way it can keep people from forming alliances and radically changing society is by



LONGWOOD GARDENS, KENNETT SQUARE, PENNSYLVANIA, USA • SUE EDWARDS

keeping them so occupied and restimulated that they don't have time or attention for it. That is what's going on [happening], and you can't let it go on, which means doing something that feels difficult.

The easiest thing in your life to give up is RC. You just don't do it, that's all. Some Co-Counselors will make a noise at you for a while, but they will give up; they will get discouraged. (*laughter*) Society is forcing you to do everything. We're not forcing you, so it seems easier to trim this edge. But this is where your biggest losses will be. If you don't get that session, life gets harder.

I have seen people stop having sessions for various reasons, some of them good—travel, and things like that—and they enjoy life for about a week. Then things start closing in; the restimulations build. They know it, and they can hold it off for a while. But then things get harder. It reminds me of the question some people

don't know how to answer: "When will you be done with RC?" (*laughter*) It's not a bad question. But the answer is simply, "When it doesn't benefit me." And for me, and I hope for you, the benefit is there solidly, and there is more and more benefit. I get clearer and clearer about things.

This is a process that benefits us continually. That's what you have to remember when you feel pushed. When I get a session or two, I am so much more efficient and so much more effective. I don't stay still, feeling bad about all the things I have to do, wasting my time milling around [moving about aimlessly]. I can go ahead and do things, and think, and make things happen.

I have no solution to the fact that it takes time. It does. But it's some of the most beneficial time, for you and for all of us, that you can spend.

Appreciating the *Fundamentals* Teaching Guide

Hi Diane [Diane Shisk],

I'm teaching RC in my home city of Geelong, in Australia, to a small group. I so appreciate the manual you produced [the *Fundamentals Teaching Guide and Class Outline—Part I*], with links to reading for me as a teacher and for the students, plus handouts. It has increased my confidence in and enjoyment of teaching.

My students have English as their second language, so we read the articles together. And I've added listening to Tim Jackins doing an introduction to RC on a CD from 2007 [A *Recent Introduction to RC—RC Teacher Update 14*].

Vicky Grosser
Geelong, Victoria, Australia

Bringing the System to a Halt

Modern industry is so integrated that any sizable group of workers making up its mind [making a decision] can bring the whole system to a halt, just like that [quickly]. Modern capitalism depends on the cooperation of everybody to keep its very complex structure going.

Harvey Jackins
From page 51 of *Rough
Notes from Liberation I and II*

Lawyers

From my perspective as a lawyer, the key issue for the world and for the RC Communities is the same: the growing economic divide, both locally and globally.

Corporations and countries use laws to justify and solidify the economic, social, and environmental injustices underlying this divide. Our early isolation, feelings of powerlessness, and frozen needs for “more” permit us to accept oppression and environmental destruction.

We need to combat the creep of injustice into every area of our lives and take a “two-legged stance,” as Harvey Jackins called it: live actively with one foot in RC and the other in the wide world.

How can we do this? We work harder now than we did twenty years ago. We have less time (and/or money) for RC classes, sessions, and workshops; for family, friends, and fun. But we must combat feelings of powerlessness and actively engage, both inside and outside of RC. When we take action, the rewards are evident.

As lawyers, in a middle-class job that supports our economic and social system, we need to confidently take a stand, to do and say what is right, in visible and concrete ways. Our challenge is to hold on to our integrity and prepare at the same time to handle the attacks that will come as a consequence. This will require us to discharge the defeats and discouragements of our early years. We must also reach people’s hearts, in contradiction to the way lawyers are taught to keep everyone at a distance.

How can we push the legal system not to punish but to restore? How can we solve problems cooperatively, with other lawyers and with non-lawyers as our allies? How can we, behind the scenes, use our legal knowledge to help explain laws and systems?

We must show who we are and not hide behind the role of lawyer. And to connect with our allies and opponents, we must see who they are behind their roles. Bringing our values and our whole selves to the job will allow us to enjoy the challenge of lawyering in these times. Fighting alongside others for what we believe will move us all toward healing the injustices of the world.

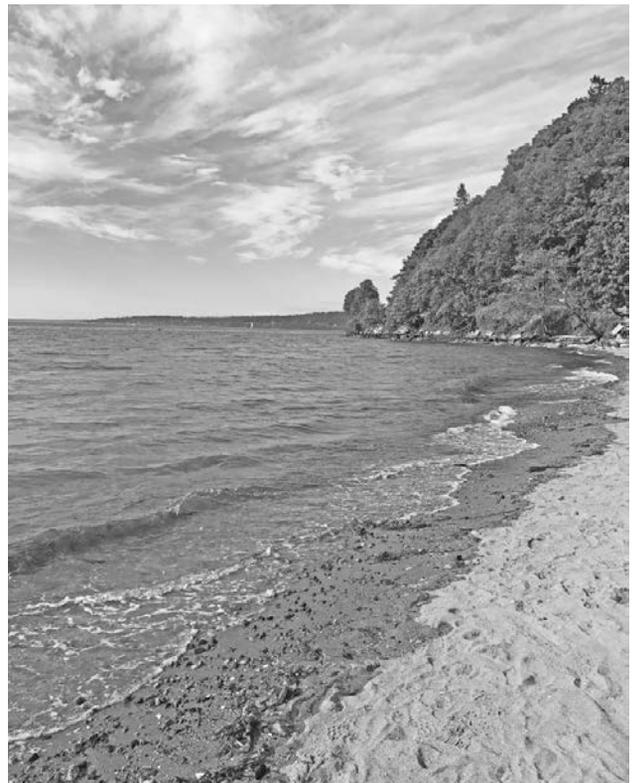
Marsha Hunter
International Liberation
Reference Person for Lawyers
Cambridge, Massachusetts, USA

In my first RC fundamentals class, when I was twenty years old, one of my Co-Counselors was a woman who was probably in her sixties. I “wrote” this poem to her in my mind, and now that I’m in my sixties I often think of it.

To Kathleen

We love each other through our tears
But we’re not “reaching across the years”
I know this when I see you shine
There are no “years” in present time

Victor Nicassio
Pasadena, California, USA



GOLDEN GARDENS, SEATTLE, WASHINGTON, USA • AMANDA MARTINEZ

College and University Faculty

The following are my thoughts about college and university faculty, from the perspective of living and working in a Western developed country, the United States:

As college and university faculty, our lot is tied to the rest of humankind. Our issues are those facing the entire planet and include classism, racism, sexism, young people's and other oppressions, environmental degradation, wars, and genocide.

We are set up to produce ideas and workers that serve the class hierarchy. However, we have a window for liberation. Institutions of higher education are typically granted authority by the state to advance knowledge freely and without interference. There is an understanding that it's in the best interest of humankind to stretch beyond our current picture of the world to imagine, create, invent, discover, learn, and promote progress. Our challenge as faculty is to use this window to advance revolutionary change, including the creation of a just and sustainable society.

Institutions of higher education in a new society will look very different from the current institutions (though they will retain the useful practices, knowledge, and methods for acquiring knowledge already developed). In the future, higher education will support all groups of human beings, and all groups will contribute to it. To facilitate the transformation, we must ensure, as soon as possible, that all groups have access to higher education.

PAIRING ACCESS WITH LIBERATION

In recent decades, higher education has become more accessible to groups of people—women, People of the Global Majority, Jews, Muslims, people with disabilities, people raised poor and working class, and others—who previously had limited access. This has been linked to liberation activities. For instance, students and faculty of the global majority, with white allies, have used college and university campuses for building the Black Lives Matter movement.

Access to higher education can bring change when it is paired with liberation programs. When it isn't, new problems based in the same old oppression tend to arise. For example, in the United States, fewer students of the global majority and students raised poor and working class graduate. The same is true for women in subject areas particularly affected by sexism, such as mathematics and the sciences. We face an epidemic of rape and sexual assault of women on college and university campuses. Also, many students with newly acquired access face pressure to take psychiatric drugs in order to fit into the oppressive structures of higher education, which complicates the process of engaging their flexible intelligence.

To most effectively use our window for creating change, RC colleagues must squarely face the oppression in higher education and transform our institutions with liberation programs that incorporate RC understandings and tools. It is particularly important that we tackle racism. This will include challenging how we define intelligence, how we acquire and support others to acquire knowledge, and how we decide what and whose knowledge matters.

"COMING HOME TO THE WORKING CLASS"

College and university faculty are a subset of the middle class whose job it is to train the entire middle class, along with the owning class. This gives us an excellent opportunity to change the class system. It also offers a big challenge. Promoting revolution, rather than just reform, will mean the end of our jobs as we know them. This may be as exciting a problem to solve as any we've put our minds to.

As we have challenged the existing socioeconomic hierarchy, for example, with increased access for underrepresented groups, our institutions have changed to maintain the hierarchy. Educational tracks—such as home economics and child development programs for women and technical programs for people raised poor and working class—have been created to ensure that groups with newly acquired access continue in the same positions they have occupied in previous generations. Also, college degrees have been devalued. Now graduate degrees are needed for jobs that previously required only an undergraduate degree. Degrees from institutions that serve high proportions of oppressed groups, such as women's colleges, historically Black colleges and universities, and colleges and universities in countries where People of the Global Majority predominate, have been particularly devalued.

Colleges and universities have adopted corporate models. These models exploit faculty labor and train students to be workers but not flexible thinkers. The percentage of U.S. faculty in non-tenure-track positions has increased threefold over the past several decades. According to the American Association of University Professors, about seventy-five percent of U.S. faculty are now in temporary positions. Temporary faculty are often paid on a per-class basis, and have no benefits. In many cases they end up working more than full time and living at or below the federal poverty threshold. And the window for liberation in higher education has depended largely on having tenured faculty, who are not supposed to lose their jobs if they put forth unpopular or unconventional ideas.

continued . . .

... continued

Now we are seeing increased efforts to scare faculty into conforming. Some of us are being placed on “watch lists” for using our positions to promote ideas that run counter to the ruling forces. Sometimes “spies” are sent to sit in our classrooms to gather information about and intimidate us.



MALMÖ, SWEDEN • ANICA GAVRILOVIC

The ways we have not yet challenged the socioeconomic hierarchy also pose problems. For example, when we allow our middle-class conditioning to keep us divided from other working-class people, the ruling forces can confuse us about the value of other working-class people and their work and about our common interests. And other working-class people can be confused about our value and the value of our work.

Empirical research—the use of observation and experiment to test hypotheses and uncover objective reality—is an important tool. Although it is vulnerable to bias and has been manipulated to support the ruling forces, it has helped humanity to have a clearer and fuller picture of the universe.

Ruling forces are now attacking the validity of empirically based facts. They are doing this to manipulate the working class (including middle-class workers) into supporting policies that benefit large corporations and do not serve the interests of human beings or the planet. For example, the current U.S. administration is rejecting robust scientific evidence that climate change is due to higher levels of carbon dioxide in the atmosphere caused by heavy use of fossil fuels.

The future of the planet could depend on our “coming home to the working class” and reclaiming our role as people’s intellectuals, working for all people. Effectively challenging classism will necessarily include challenging the classism built into higher education, including in the form of young people’s oppression.

ENDING YOUNG PEOPLE’S OPPRESSION

College and university faculty are set up to oppress a group we once were members of: students. We flip from being oppressed as young students to assuming the oppressor role. To do this we have to become numb to the realities of young people’s oppression and compromise our integrity. Still, we intimately understand the oppression of the group we oppress, and we must champion their liberation.

We need to reclaim our minds and integrity and use our understanding of young people’s oppression to partner with and support young people to end the oppression. This means ending faculty-student relationships as we know them. It also means redefining intelligence, re-evaluating the types of knowledge considered valuable, and disputing the

assumption that the accumulation of knowledge and expertise (and financial capital) is the measure of human worth.

Increased access to higher education has brought with it a financial burden. More jobs now require a larger number of degrees, and the cost of these degrees has skyrocketed.

Many people will probably spend much of their lives paying off student loans. At the same time, technology and new ways of communicating could reinvent the student-teacher relationship. For example, with the Internet and social media, young people can share their ideas with and learn from whomever they want. We can join with young people to reinvent education outside of young people’s oppression, and classism, and work for affordable higher education.

The patterns that lead people to prioritize apparent short-term gains over the long-term interests of the planet are similar to those that make them place a greater value on adults than on young human beings (adults can help meet short-term survival needs and produce short-term economic gains). At the same time, irrational hopes are pinned on young people. This contributes to more children being born than makes collective sense and to adults assuming that young people will solve societal problems, like environmental degradation. Tackling these patterns will help eliminate young people’s oppression—as well as classism and all oppressions, including our own.

Young people and young adults are over half of the world’s population. Many academic programs are devoted to studying their lives, development, and education. However, few are devoted to studying their oppression and how to end it. This is not by chance; it is a product of how higher education has been built on young people’s oppression and how we have been confused by it. Young people’s oppression lays the groundwork for all forms of oppression. We must use the resources of higher education to support a worldwide movement to end it.

SHARING RC

As college and university faculty, we are charged with using our flexible intelligence and helping others to do the same. What better job for changing the world? However, to become faculty we have had to go through years of being a student in which we’ve endured harsh invalidation, criticism of our minds, and training to imitate the thinking of others rather than being encouraged to think flexibly for ourselves. We face a big battle to have our minds fully, and we have the opportunity to fight that battle.

We offer people information about reality. However, distresses and the biases they hold in place interfere with

people's ability to process and act on that information. To end oppression, people need more than information. They also need opportunities to rid themselves of the distresses. Without these opportunities, even if we end institutionalized oppression it will be re-created in new forms.

As colleagues we can integrate RC into our courses and programs, introduce it to leaders and activists, teach it one-to-one and in classes, and invite campus leaders to take RC classes in our local Communities. What we understand in RC can benefit the work on racial justice, climate justice and environmental sustainability, and young people's liberation. Many of us have found that our colleagues, students,

and administrators are eager to learn what we know. We need to discharge anything that's in our way of sharing this resource.

Our key challenge in the current period is to teach RC on our campuses and share it with those who are leading work for social change and environmental sustainability. I am excited to be doing this hand in hand with you.

Ellie Brown
International Liberation Reference
Person for College and University Faculty
Wilmington, Delaware, USA

The Re-evaluation Foundation

The Re-evaluation Foundation is an independent charitable organization (incorporated in the State of Washington, USA, and recognized as a tax-exempt 501.c.3 organization by the U.S. Internal Revenue Service). It is distinct and separate from Re-evaluation Counseling Community Resources (RCCR) and the Re-evaluation Counseling Communities.

The mission of the foundation is to support projects and activities that spread the concepts and tools of Re-evaluation Counseling, especially to those who would otherwise have difficulty acquiring them, and to support the development of RC leaders. Consistent with the values of the founder of RC, Harvey Jackins, we have been especially interested in encouraging the spread of Re-evaluation Counseling among low-income people and people of color and in helping to build Communities in places where RC is just getting established.

The foundation accepts gifts and donations from all sources, including members of the RC Communities. It solicits them only from people who are not directly involved in Re-evaluation Counseling. Over the last four years, it has granted approximately one and a half million (U.S.) dollars to RC projects around the world.

FINANCIAL REPORT

In 2016, the Re-evaluation Foundation received contributions of over \$500,000, allocated over \$400,000 to projects, and had approximately \$29,000 of administrative expenses. Administrative expenses were less than 7% of the foundation's total expenditures. Volunteer board members do almost all of the work of the foundation. There is only one (part-time) paid staff member, who is the foundation's business manager.



STAN EICHNER

PROJECTS OF THE RE-EVALUATION FOUNDATION

The Re-evaluation Foundation funds approximately one hundred projects. At the end of 2016, the accounts of all the projects together contained over \$1.1 million. Many of the projects have no more than a few thousand dollars allocated to them. Several, including the Black Liberation and Community Development (BLCD) Workshops, Africa Liberation, and Sustaining All Life, have been allocated substantial amounts of money.

The projects fall within four categories:

1) Geographically based projects—for example, Africa Liberation and Latin America Liberation. These projects help to bring RC to frontier places and develop RC leaders there. They are usually led by the Regional Reference Person for the geographical area.

2) Constituency-based liberation projects—for example, the Black Liberation and Community Development (BLCD) Workshops, Native Liberation, Asian Liberation, and Chicano/a Liberation. These projects focus on developing RC leaders within the constituency and supporting the constituency's International Liberation Reference

continued . . .

... continued

Person (ILRP) to reach more people. They are usually led by the ILRP.

3) Projects outside the RC Communities—for example, No Limits for Women, United to End Racism, Tule Lake, and Sustaining All Life. These projects bring what we've learned in RC to non-RC activists. They are often led by the International Reference Person, the Alternate International Reference Person, or an ILRP.

4) Projects to make RC information more widely available, including to RC leaders—for example, projects for archiving, making use of computers and the Internet, distributing RC libraries, and getting RC literature to people with reading impairments.

More information about the projects of the Re-evaluation Foundation is available on the foundation's website at <www.rc.org/publications/foundation/contents>.

WHERE THE MONEY COMES FROM

Historically, most of the money donated to the Re-evaluation Foundation has come from voluntary contributions

from Re-evaluation Counseling Community members. This is still true. However, more efforts have been made in recent years to help RCers fundraise from people not directly involved in Re-evaluation Counseling.

Fundraising projects have been organized in local Communities or have been based on liberation constituencies or an interest in shared projects. Recent fundraising projects have included

- *fundraising house parties*—organized locally with RC leaders as guest speakers and with RC Community members inviting friends, family, neighbors, co-workers, or classmates to attend and learn about Re-evaluation Counseling and the projects of the Re-evaluation Foundation as well as donate,

- *fundraising Wygelian groups*—groups of RCers who are of the same liberation constituency or share a common interest in an RC project who have met by phone, usually over six months, to report on progress, think about next steps, and discharge toward doing one-to-one solicitation of non-RCers for contributions to a project of the Re-

evaluation Foundation (for example, Young Adult Liberation, Black Men's Liberation, Jewish Liberation).

We welcome members of the RC Communities to become engaged as fundraisers. Our experience is that fundraising for the Re-evaluation Foundation is a highly re-emergent activity. It challenges us to reclaim our power with regard to money and scorn fears about sharing RC with friends and family.

The Re-evaluation Foundation is led by a Board of Directors. Its current members are Mary Ruth Gross <maryruthgross@gmail.com>, Rudy Nickens <rudynickens@gmail.com>, Cynthia Phinney <cynth@gwi.net>, Ellie Putnam <ellieput@w-link.net>, and I. Please reach out to any one of us if you have questions or would like to be involved in fundraising.

Mike Markovits
President, the Re-evaluation Foundation
Stamford, Connecticut, USA
<mjmrkvts@aol.com>
<mjmarkovits@gmail.com>

Two Processes Are Necessary



To attain complete liberation, two processes are both necessary. One: effective organized social action and struggle. Two: discharge and re-evaluation for each individual of his or her individual distress patterns. The two processes are complementary. Each enhances the other.

To fight intelligently against social oppression is to contradict one's individual distress pattern and expedite discharge and re-evaluation, *provided one pursues one's Co-Counseling systematically.* . . .

To emerge from one's individual painful emotion enhances one's individual effectiveness in the social struggle and helps avoid mistaken strategies and tactics based on feelings (which are the usual mistakes made in struggle), *provided that one engages in activity and doesn't just settle for talking about it.*

Harvey Jackins
From page 48 of *Rough*
Notes from Liberation I and II

Appreciating *Present Time*

Thanks a lot for the information about accessing the April 2017 digital PRESENT TIME. A great innovation indeed.

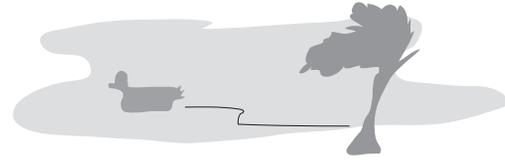
Pamela Ezinwa Ukaku
Umuahia, Abia State, Nigeria

I have people in my class who are enthusiastic about the RC literature. One of them "WhatsApped" me (sent to me via a free messaging application) a photo of a short piece in PRESENT TIME, whooping about how great it was.

Amanda Harrington
Quorn, Leicestershire, England

PRESENT TIME is probably the most intelligent publication that anyone can receive, and the four days of the year that I am most excited to get the mail are the days when I receive PRESENT TIME!

Dan Iacovella
Fairfield, Connecticut, USA



Thanks for PRESENT TIME. There are always some articles that make an immediate difference to me, nudging my perspective in a more powerful direction. But what I am most enjoying is the conversation I imagine between these current articles and the reprinted extracts from Harvey Jackins. He saw what was happening in the world and to the economic system long before most people. For instance, he writes that integrity and courage are no longer encouraged in society—compared with escapism and being "cool." As happens often, a trend he commented on in the 1980s or '90s has become much stronger in the years since his death. Thank you for keeping him side-by-side with us.

Caroline New
Redcliffe, Bristol, England



BEIJING, CHINA • DIANE SHISK

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, a glossary, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (*How to Begin RC*, including what to do in a session and how to lead support groups), counseling techniques and commitments, and a description of RC classes and the Community
- *The Guidelines for the Re-evaluation Counseling Communities*, 2013 edition, RC Goals, and forms
- Updates to and articles referred to in the *Fundamentals Teaching Guides I and II*
- Translations of articles into many languages, and language liberation information
- Articles from recent journals, including *Present Time*, and online publications
- Resources for workshop organizers
- Information about United to End Racism, No Limits for Women, and Sustaining All Life
- 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
- Recent Draft Liberation Policy Statements
- Care of the Environment materials and information
- Resources for Human Liberation

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 COP21 and COP22 (the United Nations Climate Change Conference of the Parties) in 2015 and 2016. We will attend COP23 in Bonn, Germany in November 2017 and present workshops, public forums, caucuses, support groups, fundamentals classes, and listening projects as part of the work of taking the tools of RC to climate change activists. For reports on our activities and 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 of Atheists: <atheists@mail.rc.org>.

Contact Allan Hansen at <hansen@rc.org>.

Leaders in the Care of the Environment:

<environment@mail.rc.org>. Contact Wytske Visser, International Commonality Reference Person for the Care of the Environment, at <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>.

continued . . .

RC ON THE INTERNET

...continued

Leaders of **Elders:** <elders@mail.rc.org>.

Contact Pam Geyer, International Liberation Reference Person for Elders, at <pgeyer@medcetera.com>.

Leaders of **Family Work:** <family-work@mail.rc.org>.

Contact Chuck Esser, International Commonality Reference Person for Family Work, at <ckesser1@gmail.com>.

Leaders of **Irish-Heritage People:**

<irish@mail.rc.org>. Contact Sheila Fairon, Regional Reference Person for Northern Ireland, at <fairon@fastmail.fm>.

Leaders of **Jews:** <jewish@mail.rc.org>.

Contact Cherie Brown, International Liberation Reference Person for Jews, at <nckiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:**

<latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <garcialore51@gmail.com>.

Leaders of **Lawyers:** <lawyers@mail.rc.org>.

Contact Marsha Hunter, International Liberation Reference Person for Lawyers, at <m-hunter@comcast.net>.

Leaders of **Men:** <men@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Leaders of **"Mental Health" Liberation:**

<mental-health@mail.rc.org>. Contact Janet Foner, International Liberation Reference Person for "Mental Health" Liberation, at <jbfoner@verizon.net>.

Leaders of **Middle-Class People:**

<middle-class@mail.rc.org>. Contact Seán Ruth, International Liberation Reference Person for Middle-Class People, at <seangruth@gmail.com>.

Leaders of **Muslim Liberation:** <group@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Native Americans:** <natives@mail.rc.org>.

Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>.

Contact Jo Saunders, International Lib-

eration Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

Leaders of **Parents:** <parents@mail.rc.org>.

Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>.

Contact Barbara Boring at <bboring@aol.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>.

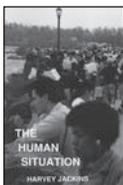
RATIONAL ISLAND PUBLISHERS

719 2ND AVENUE NORTH, SEATTLE, WASHINGTON 98109, USA

TELEPHONE: +1-206-284-0311 E-MAIL: <litsales@rc.org> WEBSITE: <www.rationalisland.com>

(ORDER FORM ON PAGE 111)

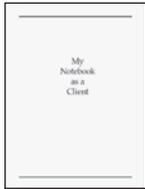
BOOKS • BOOKS • BOOKS • BOOKS • BOOKS

THE HUMAN SIDE OF HUMAN BEINGS The Theory of Re-evaluation Counseling	<i>By Harvey Jackins</i>	An introduction to a completely new theory of human behavior	Paper: \$4 (ISBN 1-885357-07-9)
AN UNBOUNDED FUTURE 	<i>By Harvey Jackins</i>	The ideas and developments in counseling, 1995-1999	Paper: \$13 (ISBN 978-1-584-29-150-3)
THE KIND, FRIENDLY UNIVERSE	<i>By Harvey Jackins</i>	Counseling theory, 1992-1995	Paper: \$13 (ISBN 0-885357-10-9) Hardcover: \$16 (ISBN 0-885357-09-5)
A BETTER WORLD	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1989-1992	Paper: \$13 (ISBN 0-913937-64-9) Hardcover: \$16 (ISBN 0-913937-63-0)
START OVER EVERY MORNING	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1987-1989	Paper: \$13 (ISBN 0-913937-35-5) Hardcover: \$16 (ISBN 0-913937-36-3)
THE LONGER VIEW	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1985-1987	Paper: \$13 (ISBN 0-913937-18-5) Hardcover: \$16 (ISBN 0-913937-17-7)
THE REST OF OUR LIVES	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1983-1985	Paper: \$13 (ISBN 0-913937-06-1) Hardcover: \$16 (ISBN 0-913937-05-3)
THE RECLAIMING OF POWER	<i>By Harvey Jackins</i>	Theoretical and organizational advances from 1981 to 1983	Paper: \$13 (ISBN 0-911214-87-9)
THE BENIGN REALITY	<i>By Harvey Jackins</i>	Important breakthroughs in human perception of the Universe and the empowerment of the individual against oppression, discouragement, and powerlessness	Paper: \$16 (ISBN 978-1-58429-163-3)
THE UPWARD TREND	<i>By Harvey Jackins</i>	Collected writings on Re-evaluation Counseling, 1973-1977	Paper: \$10 (ISBN 0-911214-63-1) Hardcover: \$13 (ISBN 0-91121463-1)
THE HUMAN SITUATION 	<i>By Harvey Jackins</i>	A collection of writings on Re-evaluation Counseling: revised edition, containing updated chapters <i>The Postulates</i> , <i>Multiplied Awareness</i> , and <i>Allow Ourselves Time to Grow</i>	Paper: \$7 (ISBN 0-913937-47-9) Hardcover: \$9 (ISBN 1-58429-106-0)

continued . . .

BOOKS

... continued

"QUOTES"		<i>By Harvey Jackins</i>	Memorable, pungent, pithy comments	Paper: \$6 (ISBN 0-913937-75-4)
HARVEY JACKINS MEMORIAL			The photographs, quotations, poems, and condolences on display at a memorial for Harvey Jackins at Personal Counselors on September 12, 1999, and an autobiographical talk Harvey gave at a workshop in 1981	Paper: \$6 (ISBN 1-8429-067-6)
THE LIST		<i>By Harvey Jackins</i>	Revised edition: "Everything I know about Re-evaluation Counseling (and the world) until now"	Hardcover: \$50 (ISBN 1-885357-48-6) (no quantity discount)
FUNDAMENTALS OF CO-COUNSELING MANUAL		<i>By Harvey Jackins</i>	For beginning classes in Re-evaluation Counseling	Paper: \$8 (ISBN 1-58429-073-0)
A NEW KIND OF COMMUNICATOR		<i>By Harvey Jackins and others</i>	Sixth revision: a Re-evaluation Counseling teacher's manual	Paper: \$5 (ISBN 978-1-58429-160-2)
ROUGH NOTES FROM CALVINWOOD I		<i>By Harvey Jackins and others</i>	Second revised edition: the transcript of the first Re-evaluation Counseling Classroom Teachers' Workshop	Paper: \$7 (ISBN 0-913937-71-1)
ROUGH NOTES FROM BUCK CREEK I		<i>By Harvey Jackins and others</i>	Transcript of the first Re-evaluation Counseling Workshop	Paper: \$15 (ISBN 0-911214-52-6)
ROUGH NOTES FROM LIBERATION I & II		<i>By Harvey Jackins and others</i>	Transcript of a workshop for Co-Counselors interested in liberation movements	Paper: \$10 (ISBN 0-911214-42-9) Hardcover: \$15 (ISBN 0-911214-46-1)
MY NOTEBOOK AS A COUNSELOR AND MY NOTEBOOK AS A CLIENT			Pre-fabricated pairs of notebooks with standard outlines for filling in individual material	Large/letter size (8 1/2 x 11 inches): \$10 per pair (ISBN 0-913937-39-8) Small/pocket size (4 1/4 x 5 1/2 inches): \$10 per pair (ISBN 0-913937-40-1)
ZEST IS BEST		<i>By Harvey Jackins</i>	Poems	Hardcover: \$7 (ISBN 0-911214-06-2)
THE MEANINGFUL HOLIDAY		<i>By Harvey Jackins</i>	Poems	Hardcover: \$5 (ISBN 0-911214-05-4)
FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE—PART I (REVISED 2015)			Outlines and suggested readings for twenty-eight fundamentals classes	Paper: \$25 (ISBN 978-1-58429-140-4) (no quantity discount)
FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE (LIBERATION)—PART II			How to teach the liberation theory of forty-one different constituencies	Paper: \$15 (ISBN 978-1-58429-167-1) (no quantity discount)

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)

All prices are in U.S. dollars. We accept checks in most local currencies, and Visa or Mastercard.

Postage and handling costs to be added.

Translations of some materials are also available online at <www.rc.org/page/translationslist>, at no charge.

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

Cako Kit Me Leyo Lok
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 1-58429-062-5

Kit Me Cako Le-he Ki Lok
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-063-3

AFRIKAANS

*Hoe om "Her-evaluering
Berading" te begin* (How to Begin
"Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-094-3

AMHARIC

The Human Side of Human Beings

Paper: \$4 ISBN 1-885357-43-5

العربية (ARABIC)

Shuruk No. 1
(contains Fundamentals Manual,
The Human Side of Human Beings,
The Art of Listening, and How to Give
Children an Emotional Head Start)

Paper: \$3 ISBN 0-913937-83-5

How to Give Children an Emotional
Head Start by Marjon Riekerk

Paper: \$2 ISBN 0-913937-67-3

The Postulates of Re-evaluation Counseling

Paper: \$2 ISBN 0-913937-21-5

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-77-0

How to Begin "Re-evaluation Counseling"

Paper: \$1 ISBN 1-58429-050-1

Who's in Charge?

Paper: \$2 ISBN 1-58429-102-8

Sustaining All Life

by Diane Shisk and others

Paper: \$3

EUSKARA (BASQUE)

Nire koadernoia partaide naizenerako
Nire koadernoia entzule naizenerako
(Client/Counselor Notebooks)

Paper: \$10/pair ISBN 1-58429-125-7

Nola eman umeei emozio-egoera hobea
(How to Give Children an Emotional Head
Start) by Marjon Riekerk

Paper: \$2 ISBN 1-58429-129-X

Zelan hasi Berrebaluaketa Prozesuan
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-153-4

中文 (CHINESE)

人类人性的一面——再评价咨询理论
(附: 相互咨询基础)
(The Human Side of Human Beings and the
Fundamentals Manual)

Paper: \$5 ISBN 0-911214-84-4

再评价咨询的基本假设
(The Postulates of
Re-evaluation Counseling)

Paper: \$2 ISBN 0-913937-27-4

再评价咨询的显著特征
(The Distinctive Characteristics of
Re-evaluation Counseling)

Paper: \$2 ISBN 0-913937-31-2

再评价咨询的由来
(How "Re-evaluation Counseling" Began)

Paper: \$2 ISBN 0-885357-42-7

怎样开始做相互咨询
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-042-0

倾听孩子
(Listening to Children)
by Patty Wipfler

Paper: \$7 ISBN 7-301-03872-0

家庭咨询工作指南
(Family Work)
by Patty Wipfler and others

Paper: \$4 ISBN 1-58429-093-5

夫妻之间相互倾听
(Co-Counseling For Married Couples)

Paper: \$2 ISBN 978-1-58429-131-2

倾听的艺术
(The Art of Listening)

Paper: \$2 ISBN 978-1-58429-155-8

再评价咨询的核心概念与见解的新发展
(The Key Concepts and Insights
of Re-evaluation Counseling To Date)

Paper: \$2 ISBN 978-1-58429-132-9

如何咨询早期性记忆
(Counseling on Early Sexual Memories)
by Joan Karp

Paper: \$3 ISBN 978-1-58429-154-1

男性的解放 (节选本)
(The Liberation of Men, Abridged Edition)
by John Irwin, Harvey Jackins,
and Charlie Kreiner

Paper: \$3 ISBN 978-1-58429-159-6

竞争——非人性之行为
(Competition—An Inhuman Activity)
by Perry Saidman

Paper: \$2 ISBN 978-1-58429-178-7

维护 所有的 生命
(Sustaining All Life)
by Diane Shisk and others

Paper: \$3 ISBN 978-1-58429-184-8

HRVATSKI JEZIK (CROATIAN)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-56-8

Fundamentals Manual

Paper: \$8 ISBN 0-913937-57-6

CESTINA (CZECH)

An Introduction to Co-Counseling
by Dan Nickerson

Paper: \$1 ISBN 1-58429-064-1

DANSK (DANISH)

Det Menneskelige I Mennesker
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-64-X

Handbog Genvurderingsvejledning
(Fundamentals Manual)

Paper: \$8 ISBN 0-911214-55-0

Hvordan man kommer i gang med
"Genvurderings Vejledning"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-089-7

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

NEDERLANDS (DUTCH)

Het menselijke aan de mens
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-65-8

Handleiding voor de beginselen van het counselen, voor basisklassen in Herwaarderingscounselen
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-31-3

De situatie van de mens
(The Human Situation)
Paper: \$7 ISBN 0-911214-88-7

De goeden en de groten in de kunst
(The Good and the Great in Art)
Paper: \$2 ISBN 0-913937-94-0

Een rationele theorie over seksualiteit
(A Rational Theory of Sexuality)
Paper: \$2 ISBN 0-913937-95-9

Wat er mis is met de 'geestelijke gezondheidszorg' en wat er aan gedaan kan worden
(What's Wrong with the "Mental Health" System and What Can Be Done About It)
Paper: \$3 ISBN 1-885357-59-1

Mijn aantekeningen als client
Mijn aantekeningen als counselor
(Client/Counselor Notebooks)
Paper: \$10/pair ISBN 1-885357-39-7

Zo begin je met "Herwaarderingscounselen"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-059-5

De man (The Human Male)
by *Harvey Jackins and others*
Paper: \$3 ISBN: 1-58429-090-0

Counselen over vroege seksuele herinneringen (Counseling on Early Sexual Memories) by *Joan Karp*
Paper: \$2 ISBN: 1-58429-103-6

Samenwerken om racisme te beëindigen
(Working Together to End Racism)
by *Tim Jackins and others*
Paper: \$2 ISBN: 1-58429-105-2

Behoud van al het leven
(Sustaining All Life)
by *Diane Shisk and others*
Paper: \$3 ISBN 978-1-58429-182-4

ESPERANTO

La Homa Flanko de Homoj
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-32-1

FARSI

The Human Side of Human Beings
Paper: \$4 ISBN 0-913937-92-4

Fundamentals Manual
Paper: \$8 ISBN 1-885357-18-4

How "Re-evaluation Counseling" Began
Paper: \$2 ISBN 1-885357-49-4

How Parents Can Counsel Their Children
by *Tim Jackins*
Paper: \$4 ISBN 978-1-58429-026-1

An Introduction to Co-Counseling
by *Dan Nickerson*
Paper: \$1 ISBN 1-885357-41-9

Sustaining All Life
by *Diane Shisk and others*
Paper: \$3

FILIPINO

Kung Papaano Mabibigyan Ang Mga Bata Ng Kalusugang Emosyonal
(How to Give Children an Emotional Head Start) by *Marjon Riekerk*
Paper: \$1 ISBN 1-885357-73-7

SUOMEA (FINNISH)

Parikeskustelun Perusteet
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-68-1

Ihmisen Tila (The Human Situation)
Paper: \$4 ISBN 91-88804-054

Miten Aloittaa "Uudelleenarvottava Pari-kestustelu"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-1-58429-0889

Nuorten tukeminen ja ymmärtäminen
(Understanding and Supporting Young People)
by *Jenny Sazama*
Paper: \$2 ISBN 978-1-58429-143-5

Ihmisen inhimillinen puoli
(The Human Side of Human Beings)
Paper: \$4 ISBN 978-1-58429-142-8

Kaiken elämänylläpitäminen
(Sustaining All Life)
by *Diane Shisk and others*
Paper: \$3 ISBN 978-1-58429-191-6

FRANÇAIS (FRENCH)

Le côté humain des êtres humains
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-41-0
Hardcover: \$6 ISBN 0-911214-56-9

Manuel de base de la Co-écoute
(Fundamentals Manual)
Paper: \$8 ISBN 978-1-58429-095-7

Le courant ascendant
(The Upward Trend)
Paper: \$10 ISBN 0-911214-78-X

Le processus d'apprentissage
(The Nature of the Learning Process)
Paper: \$2 ISBN 1-885357-45-1

Comment donner aux enfants un bon départ affectif (How to Give Children an Emotional Head Start)
by *Marjon Riekerk*
Paper: \$2 ISBN 0-913937-33-9

Comment débiter "la Réévaluation par la Co-écoute"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-045-5

Ce qui ne va pas dans le système de la "santé mentale" et comment y remédier
(What's Wrong with the "Mental Health" System and What Can Be Done About It)
Paper: \$3 ISBN 1-58429-049-8

A l'écoute des enfants
(Listening Effectively to Children)
by *Patty Wipfler*
Paper: \$7 ISBN 1-58429-126-5

Travailler ensemble pour éliminer le racisme (Working Together to End Racism)
by *Tim Jackins et d'autres*
Paper: \$2 ISBN 1-58429-101-X

Ordre et beauté: de leur utilité
(The Uses of Beauty and Order)
Paper: \$2 ISBN 1-58429-120-6

Un nouveau type de communicateur
(A New Kind of Communicator)
Paper: \$5 ISBN 978-1-58429-163-3

Une introduction à la Co-écoute
(An Introduction to Co-Counseling)
by *Dan Nickerson*
Paper: \$1 ISBN 1-58429-137-0

La nécessité de fixer des objectifs à long terme (The Necessity of Long Range Goals)
Paper: \$2 ISBN 1-58429-121-4

Humain au masculin (The Human Male)
by *Harvey Jackins et d'autres*
Paper: \$3 ISBN 978-1-58429-141-1

La Compétition—une activité inhumaine
(Competition—An Inhuman Activity)
by *Perry Saidman*
Paper: \$2 ISBN 978-1-58429-144-2

La Co-écoute pour les couples mariés
(Co-Counseling for Married Couples)
Paper: \$2 ISBN 978-1-58429-152-7

Préserver la vie sous toutes ses formes
(Sustaining All Life)
by *Diane Shisk et d'autres*
Paper: \$3 ISBN 978-1-58429-188-6

DEUTSCH (GERMAN)

Die Menschliche Seite der Menschen
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-58429-098-6

Handbuch für elementares Counseling
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-39-9

Die Situation des Menschen
(The Human Situation)
Paper: \$7 ISBN 0-911214-75-5

Kindern wirkungsvoll zuhören
(Listening Effectively to Children)
by *Patty Wipfler*
Paper: \$7 ISBN 978-1-58429-138-1

*Wie man mit Neuauswertungs-
counseling beginnt*
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 978-1-58429-145-9

Alles Leben Bewahren
(Sustaining All Life)
von Diane Shisk und andere
Paper: \$3 ISBN 978-1-58429-185-5

ΕΛΛΗΝΙΚΑ (GREEK)

Η ανθρώπινη πλευρά των ανθρώπων
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-913937-13-4

Βασικές αρχές της Συμπαράστασης για
Αναθεώρηση
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-71-2

Αξιιώματα της Συμπαράστασης για
Αναθεώρηση
(The Postulates of Re-evaluation Counseling)
Paper: \$2 ISBN 0-911214-99-2

Πώς θα βοηθήσεις τα παιδιά να ξεκινήσουν
τη ζωή τους γεμάτα καλά συναισθήματα
(How to Give Children an Emotional
Head Start)
by Marjon Riekerk
Paper: \$2 ISBN 1-887357-47-8

Εισαγωγή στη Συμπαράσταση για
Αναθεώρηση
(An Introduction to Co-Counseling)
by Dan Nickerson
Paper: \$1 ISBN 1-885357-39-7

Πώς ν' αρχίσεις "Συμπαράσταση για
Αναθεώρηση"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-046-3

Το κλάμα
(Crying)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-107-9

Πώς να δώσουμε ένα χέρι βοήθειας στο
θυμωμένο παιδί
(Reaching For Your Angry Child)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-109-5

Πώς γιατρεύουμε τους φόβους των παιδιών
(Healing Children's Fears)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-108-7

Πώς βάζουμε όρια με τα παιδιά
(Setting Limits with Children)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-110-9

Ειχωριστή ώρα
(Special Time)
by Patty Wipfler
Paper: \$3 ISBN 158429-135-4

Παιχνιδοάκουσμα
(Playlistening)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-165-7

Ξεσπάσματα και αγανάκτηση
(Tantrums and Indignation)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-174-9

עברית (HEBREW)

הפן האנושי בבני האדם
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-58429-113-3

Fundamentals Manual
Paper: \$8 ISBN 0-911214-70-4

מה לא תקין במערכת "בריאות הנפש"
ומה ניתן לעשות בקשר לכך
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)
Paper: \$3 ISBN 1-58429-028-5

כיצד לתחיל "יעוץ להערכה מחדש"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-077-3

כיצד להעניק לילדים בסיס רגשי איתן
(How to Give Children an Emotional Head
Start) by Marjon Riekerk
Paper: \$2 ISBN 1-885357-40-0

אמנות ההקשבה
(The Art of Listening)
Paper: \$2 ISBN 1-58429-076-5

טוטט מדיניות לשחרור גברים.
(The Human Male)
by Harvey Jackins and others
Paper: \$3 ISBN 1-58429-051-X

רעיונות מרכזיים ותובנות של יעוץ להערכה
'מחדש נכונים להיום. חלק א'
(The Key Concepts and Insights
of Re-evaluation Counseling To Date Part 1)
Paper: \$3 ISBN 978-1-58429-158-9

נוסח עברי להנחיות 2013
(Guidelines for the Re-evaluation Counseling
Communities, 2013)
Paper: \$7 US/NIS 30
ISBN 978-1-58429-179-4

Sustaining All Life
by Diane Shisk and others
Paper: \$3

HINDI

संपूर्ण जीव सृष्टी की शाश्वतता
अतीत की विनाशकारी नीतियों पर काबू पाना
(Sustaining All Life)
by Diane Shisk and others
Paper: \$3 ISBN 978-1-58429-181-7

MAGYAR (HUNGARIAN)

Az emberi lények emberi oldala
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-885357-22-2

Bevezetés a kölcsönös támogatásba:
alapfokú támogató kézikönyv
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-87-8

A férfiak felszabadítása
(The Liberation of Men) by John Irwin,
Harvey Jackins, and Charlie Kreiner
Paper: \$3 ISBN 0-913937-85-1

Bevezetés a kölcsönös támogatásba
(An Introduction to Co-Counseling)
by Dan Nickerson
Paper: \$1 ISBN 1-885357-60-5

Hogyan támogathatják a szülők
gyermeküket (How Parents Can Counsel
Their Children) by Tim Jackins
Paper: \$4 ISBN 1-885357-61-3

The Postulates of Re-evaluation
Counseling
Paper: \$2 ISBN 0-911214-93-3

Hogyan kezdjünk támogatni
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-885357-62-1

BAHASA INDONESIA (INDONESIAN)

Fundamentals Manual
Paper: \$8 ISBN 0-913937-29-0

ITALIANO (ITALIAN)

Il Lato Umano Degli Esseri Umani
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-73-9

Manuale Elementare
di Rivalutazione Attraverso
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-74-7

Sixteen chapters from
The Human Situation
Paper: \$1 per chapter,
available as pamphlets

Il Piacere Della "Leadership"
(The Enjoyment of Leadership)
Paper: \$3 ISBN 1-885357-21-4

Como Dare ai Bambini un Punto di Partenza
Vantaggioso a Livello Emotivo (How to
Give Children an Emotional Head Start)
di Marjon Riekerk
Paper: \$2 ISBN 1-885357-25-7

Lo Sfogo dei Primi Ricordi Sessuali
(Counseling on Early Sexual Memories)
di Joan Karp
Paper: \$3 ISBN 1-885357-00-1

Cosa c'è di Sbagliato nel Sistema
di "Igiene Mentale"
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)
Paper: \$3 ISBN 1-885357-20-6

Come Avviare le "Rivalutazione attraverso
il Co-ascolto"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-081-1

日本語 (JAPANESE)

人間性回復へのアプローチ
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-913937-78-9

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

コウ・カウンセリング初級マニュアル
(Fundamentals Manual)

Paper: \$8 ISBN 1-58429-096-X

再評価カウンセリングのはじまり
(How "Re-evaluation Counseling" Began)

Paper: \$2 ISBN 1-885357-33-8

アジア人の解放
(The Liberation of Asians)

by *Cheng Imm Tan*

Paper: \$3 ISBN 1-885357-36-2

若い人をサポートし、共に生きる
(Understanding and Supporting
Young People)

by *Jenny Szama*

Paper: \$2 ISBN 1-58429-066-8

「メンタルヘルス」システムの誤りとは
何か 私たちにできること

(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-58429-047-1

貧困の中を生きてきた私達

(We Who Were Raised Poor: Ending
the Oppression of Classism)

by *Gwen Brown*

Paper: \$2 ISBN 1-58429-061-7

コウ・カウンセリングの始め方(再評価
カウンセリング)

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-081-1

性に関する初めの記憶をカウンセリング
する

(Counseling on Early Sexual Memories)

by *Joan Kaip*

Paper: \$3 ISBN: 1-58429-079-X

男性の解放

(The Liberation of Men)

by *John Irwin, Harvey Jackins,
and Charlie Kreiner*

Paper: \$2 ISBN: 1-58429-054-4

人間がおかれている状況 第2巻
(The Human Situation, Vol. 2)

Paper: \$7 ISBN: 0-913937-47-9

男性解放の草案 人間である男性
(The Human Male)

by *Harvey Jackins and others*

Paper: \$2 ISBN: 1-58429-115-X

性についての理性的な考え方
(A Rational Theory of Sexuality)

Paper: \$2 ISBN: 1-58429-133-8

再評価カウンセリング・コミュニティの
ためのガイドライン 2013年版
(Guidelines for the Re-evaluation Counseling
Communities, 2013)

Paper: \$3 ISBN: 978-1-58429-173-2

Sustaining All Life

by *Diane Shisk and others*

Paper: \$3

KANNADA

Fundamentals Manual

Paper: \$8 ISBN 0-911214-79-8

KISWAHILI

Mwongozo wa Misingi

(Fundamentals Manual)

Paper: \$8 ISBN 0-913937-79-7

Jinsi ya Kuanza "Tathmini ya Ushauri"

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-080-3

LIETUVIŲ KALBA (LITHUANIAN)

Pagrind vadov lis (Fundamentals Manual)

Paper: \$8 ISBN 1-885357-16-8

MALAYALAM

The Human Side of Human Beings

Paper: \$4 ISBN 1-58429-068-4

मराठी (MARATHI)

The Human Side of Human Beings

Paper: \$4 ISBN 1-885357-4F-3

NORSK (NORWEGIAN)

En teori om menneskelighet

(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-80-1

*Hvordan vi kan gi barn et følelsesmessig
forsprang* (How to Give Children an Emo-
tional Head Start) by *Marjon Riekerk*

Paper: \$2 ISBN 1-885357-58-3

Lederskap er en fornøyelse

(The Enjoyment of Leadership)

Paper: \$3 ISBN 0-913937-65-7

Hvordan starte med "parsamtale"

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-146-6

Ta vare på Alt Liv

(Sustaining All Life)

by *Diane Shisk and others*

Paper: \$3 ISBN 978-1-58429-190-9

POLSKI (POLISH)

W Pełni Ludzkich Możliwości

(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-34-6

*Specyficzne Cechy Wzajemnego
Pomagania*

(The Distinctive Characteristics
of Re-evaluation Counseling)

Paper: \$2 ISBN 1-885357-15-X

PORTUGUÊS (PORTUGUESE)

O Lado Humano Dos Seres Humanos
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-66-6

LIMBA ROMÂNĂ (ROMANIAN)

Latura Umana A Oamenilor
(The Human Side of Human Beings)
(rough draft)

Paper: \$4 ISBN 0-913937-49-5

The Human Situation

Paper: \$7 ISBN 58429-069-2

An Introduction to Co-Counseling
by *Dan Nickerson*

Paper: \$1 ISBN 1-58429-039-0

Eliberarea Babatilor

(The Liberation of Men)

by *John Irwin, Harvey Jackins,
and Charlie Kreiner*

Paper: \$3 ISBN 1-58429-040-4

A New Kind of Communicator

Paper: \$4 ISBN 1-58429-055-2

The List

Hardcover: \$50 ISBN 973-36-0335-X

РУССКИЙ ЯЗЫК (RUSSIAN)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-50-9

The Enjoyment of Leadership

Paper: \$3 ISBN 0-913937-66-5

Fundamentals Manual

Paper: \$8 ISBN 1-58429-057-9

The Postulates of
Re-evaluation Counseling

Paper: \$2 ISBN 0-911214-95-X

How to Give Children an Emotional Head
Start by *Marjon Riekerk*

Paper: \$2 ISBN 1-885357-37-0

SAMI

How to Give Children an Emotional Head
Start by *Marjon Riekerk*

Paper: \$2 ISBN 82-91816-27-1

SHONA

Musimboti we kuzvisunungura
(Fundamentals Manual)

Paper: \$8 ISBN 0-913937-91-6

SLOVENSKÝ (SLOVAK)

L'UDSKÉ V ČLOVEKU

(The Human Side of Human Beings)

Paper: \$4 ISBN 1-58429-117-6

ESPAÑOL (SPANISH)

El lado humano de los seres humanos
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-08-7

Manual elemental del escucha para clases elementales del Proceso de Reevaluación
(Fundamentals Manual)

Paper: \$8 ISBN 0-911214-83-6

La situación humana
(The Human Situation)

Paper: \$7 ISBN 0-911214-29-1

Cómo empezar el "Proceso de Reevaluación"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-885357-50-8

El arte de escuchar
(The Art of Listening)

Paper: \$2 ISBN 158429-136-2

Cómo dar a los niños y las niñas una ventaja emocional
(How to Give Children an Emotional Head Start) *por Marjon Riekerk*

Paper: \$2 ISBN 0-913937-37-1

Cómo pueden madres y padres ser escuchados de sus hijos e hijas
(How Parents Can Counsel Their Children) *por Tim Jackins*

Paper: \$4 ISBN 0-913937-74-6

Primer taller latinoamericano: Preguntas y demostraciones
(Transcript of the first Latin American workshop)

Paper: \$5 ISBN 0-913937-70-3

Acomodando la discapacidad
(Accommodating Disability)
por Marsha Saxton

Paper: \$2 ISBN 0-913937-72-X

Qué está mal en el sistema de "salud mental" y qué puede hacerse acerca de ello
(What's Wrong with the "Mental Health" System and What Can Be Done About It)

Paper: \$3 ISBN 1-885357-01-X

El gozo del liderazgo
(The Enjoyment of Leadership)

Paper: \$3 ISBN 0-913937-97-5

Pensando lógicamente sobre una sociedad futura (Logical Thinking About a Future Society)

Paper: \$3 ISBN 1-885357-12-5

Competición—Una actividad inhumana
(Competition—An Inhuman Activity)
por Perry Saidman

Paper: \$2 ISBN 1-885357-13-3

Introducción a Co-Escucha
(An Introduction to Co-Counseling)
por Dan Nickerson

Paper: \$1 ISBN 1-885357-17-6

Trabajando sobre las memorias sexuales tempranas (Counseling on Early Sexual Memories) *por Joan Karp*

Paper: \$3 ISBN 1-885357-63-X

Renunciemos a falsas expectativas y "desilusiones" (Give Up False Expectations and Disappointment)

Paper: \$2 ISBN 1-58429-044-7

La impotencia es un fraude
(Powerlessness is a Fraud)

Paper: \$2 ISBN 1-58429-048-X

El uso de las "afirmaciones sutiles (de la realidad)"
(The Intensive Use of "Understatements")

Paper: \$2 ISBN 1-58429-060-9

Cómo escuchar eficazmente a niñas y niños (Listening Effectively to Children) *por Patty Wipfler*

Paper: \$7 ISBN 1-58429-074-9

Trabajar juntos y juntas para eliminar el racismo (Working Together to End Racism) *por Tim Jackins y otras personas*

Paper: \$2 ISBN 1-58429-123-0

La Lista
(The List)

Hardback: \$25
ISBN 978-1-58429-148-0

El Varón (The Human Male)
por Harvey Jackins y otras personas

Paper: \$3 ISBN 978-1-58429-123-7

Compromiso con todas las formas de vida (Sustaining All Life)

por Diane Shisk y otras personas

Paper: \$3 ISBN 978-1-58429-186-2

SVENSKA (SWEDISH)

Det mänskliga hos människan
(The Human Side of Human Beings)

Paper: \$4 ISBN 91-7810-654-0

Handbok i omvärderande parsamtal
(Fundamentals Manual)

Paper: \$8 ISBN 91-88804-09-7

Människans situation
(The Human Situation)

Paper: \$7 ISBN 91-88804-0-4

Den uppåtsträvande tendensen
(The Upward Trend)

Paper: \$10 ISBN 91-971405-0-3

Hur man ger barn ett känslomässigt försprång
(How to Give Children an Emotional Head Start) *by Marjon Riekerk*

Paper: \$2 ISBN 0-913937-33-9

Hur föräldrar kan parsamtala sina barn
(How Parents Can Counsel Their Children) *by Tim Jackins*

Paper: \$4 ISBN 91-971405-62

En introduktion till omvärderande parsamtal
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 91-88804-00-3

Införlivad rasism
(Internalized Racism) *by Suzanne Lipsky*

Paper: \$2 ISBN 91-88804-01-1

Att parsamtala kring tidiga sexuella minnen (Counseling on Early Sexual Memories) *by Joan Karp*

Paper: \$3 ISBN 91-88804-02X

Hur man börjar parsamtala
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 91-88804-11-9

Vårda Ochbevara Allt Liv
(Sustaining All Life)

by Diane Shisk and others

Paper: \$3 ISBN 978-91-58429-187-9

தமிழ் (TAMIL)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-30-4

Fundamentals Manual

Paper: \$8 ISBN 0-913937-16-9

TELUGU

Fundamentals Manual

Paper: \$8 ISBN 1-58429-070-6

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)

You can order on page 111 or at <www.rationalisland.com>.



PAMPHLETS

ALL PRICES ARE \$2.00 (U.S.) EXCEPT WHERE INDICATED OTHERWISE. 20% OFF PRICE FOR 10 TO 19 COPIES;
40% OFF FOR 20 OR MORE COPIES (OF ONE TITLE). POSTAGE AND HANDLING COSTS WILL BE ADDED.
YOU CAN ORDER ON PAGE 111 OR AT <WWW.RATIONALISLAND.COM>.

ABORIGINAL AUSTRALIANS HEALING THE HURTS OF RACISM

by Kerrie Tim. A description of how Aboriginal people have used RC in eliminating racism and recovering from internalized racism.

ACCOMMODATING DISABILITY

by Marsha Saxton. An essay on meeting the challenges of including people with disabilities in the RC Communities.

ALL THE TIME IN THE WORLD

by Margery Larrabee. An account of an experience with RC.



The Art of Listening
Harvey Jackins

THE ART OF LISTENING

by Harvey Jackins. A succinct review of the interactions involved in paying attention.

CO-COUNSELING FOR MARRIED COUPLES

by Harvey Jackins. A guide to self-help for marriage problems.

THE COMMUNICATION OF IMPORTANT IDEAS

by Harvey Jackins. An essay on interpersonal communication.

COMPETITION—AN INHUMAN ACTIVITY

by Perry Saidman. From a talk on competition.

THE COMPLETE APPRECIATION OF ONESELF

by Harvey Jackins. An essay on an important piece of RC theory.

COUNSELING ON EARLY SEXUAL MEMORIES

by Joan Karp. 2nd ed. A thorough description of techniques being used to discharge distresses connected in any way at all to sex. Price: \$3.00

CREATING A JUST WORLD: LEADERSHIP FOR THE TWENTY-FIRST CENTURY

by Pamela Roby. A revised version of the Presidential Address given to the Society for the Study of Social Problems. Price: \$3.00

THE DISTINCTIVE CHARACTERISTICS OF RE-EVALUATION COUNSELING

by Harvey Jackins. What differentiates Re-evaluation Counseling from humanistic psychologies.

ENDING CLASS OPPRESSION: A DRAFT LIBERATION POLICY FOR MIDDLE-CLASS PEOPLE

by Seán Ruth and Caroline New. Price: \$3.00

THE ENJOYMENT OF LEADERSHIP

by Harvey Jackins. Price: \$3.00

FAMILY WORK

by P. Wipfler, D. Shisk, T. Jackins, L. Kenny, C. Esser, L. Garcia, E. Brown, W. Cooper, and J. Yoder. Many articles on building RC family work. Price: \$4.00

THE FLEXIBLE HUMAN IN THE RIGID SOCIETY

by Harvey Jackins. An essay on the rational relationship of the individual to society.

THE GOOD AND THE GREAT IN ART

by Harvey Jackins. Distress, attitudes, and transcendence in art.

GUIDELINES FOR THE RE-EVALUATION COUNSELING COMMUNITIES

2013 edition. Price: \$3.00

HOW PARENTS CAN COUNSEL THEIR CHILDREN

by Tim Jackins. Price: \$4.00

HOW “RE-EVALUATION COUNSELING” BEGAN

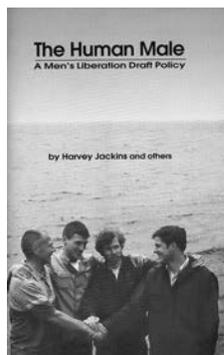
by Harvey Jackins. The story of how RC started.

HOW TO BEGIN “RE-EVALUATION COUNSELING”

A convenient pocket-size booklet with simple instructions. Price: \$1.00

HOW TO GIVE CHILDREN AN EMOTIONAL HEAD START

by Marjon Riekerk.



THE HUMAN MALE: A MEN'S LIBERATION DRAFT POLICY

by Harvey Jackins and others. An overview of the nine institutions that oppress men and a program for liberation. Price: \$3.00

INTERNALIZED RACISM

by Suzanne Lipsky. An essay on the internalization of racist oppression.

AN INTRODUCTION TO CO-COUNSELING

by Dan Nickerson. Price: \$1.00

IRISH LIBERATION POLICY

by Ann Brennan, Trish Glynn, Breda Kelly, Pascal McCulla, Keith McVeigh, Seán Ruth, Shalini Sinha, Brian Smeaton, and Mick Stuart.

IS DEATH NECESSARY?

by Harvey Jackins. Conjectures on the possibility of physical immortality.

LETTER TO A RESPECTED PSYCHIATRIST

by Harvey Jackins.

THE LIBERATION OF ASIANS: THINKING ABOUT ASIAN OPPRESSION AND LIBERATION FOR PEOPLE OF ASIAN HERITAGE LIVING OUTSIDE OF ASIA

by Cheng Imm Tan. Price: \$3.00

THE LIBERATION OF MEN

by John Irwin, Harvey Jackins, and Charlie Kreiner. “The Liberation of Males,” “It’s Time for Men to Organize,” and “Giving Up Sexism.” Price: \$3.00

continued . . .

PAMPHLETS

... continued



LISTENING EFFECTIVELY TO CHILDREN
by Patty Wipfler. Essays on special time; playlistening; tantrums and indignation; and crying, fears, and anger. Price: \$7.00

THE LOGIC OF BEING COMPLETELY LOGICAL
by Harvey Jackins. An essay on being rational.

LOGICAL THINKING ABOUT A FUTURE SOCIETY
by Harvey Jackins. Proposals for

rational attitudes and actions during the collapse of the current society. Price: \$3.00

THE NATURE OF THE LEARNING PROCESS
by Harvey Jackins. A guide to the solution of learning difficulties.

THE NECESSITY OF LONG RANGE GOALS
by Harvey Jackins. The role of farsighted goals in the achievement of immediate ones.

NO LIMITS: THE LIBERATION OF WOMEN
by Diane Balser. Basic understandings from the work on women's liberation and how to do this work. Price: \$3.00

THE OWNING CLASS
by Jo Saunders. A description of the owning class (their origins, hurts, and recovery) from a Re-evaluation Counseling perspective. Price: \$3.00

PERMIT THEIR FLOURISHING
by the staff of the Palo Alto Pre-School. First year of the pre-school. Price: \$3.00

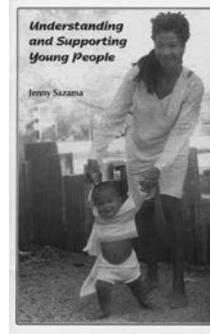
THE POSTULATES OF RE-EVALUATION COUNSELING
by Harvey Jackins. The axiomatic foundations of Re-evaluation Counseling theory.

A RATIONAL THEORY OF SEXUALITY
by Harvey Jackins. Common sense and good thinking in a turbulent area of human cultures.

RE-EVALUATION COUNSELING: A "CULTURALLY COMPETENT" MODEL FOR SOCIAL LIBERATION
by Eduardo Aguilar. A Chicano looks at Re-evaluation Counseling.

SUSTAINING ALL LIFE: OVERCOMING THE DESTRUCTIVE POLICIES OF THE PAST
by Diane Shisk and others. Outlining the current situation and ways forward. Price: \$3.00

UNDERSTANDING AND HEALING THE EFFECTS OF INTERNALIZED RACISM: STRATEGIES FOR BLACK LIBERATION
by Barbara Love. Price: \$3.00



UNDERSTANDING AND SUPPORTING YOUNG PEOPLE
by Jenny Sazama. How adults can be allies to young people.

UNITED TO END RACISM AND THE UNITED NATIONS WORLD CONFERENCE AGAINST RACISM: DURBAN, SOUTH AFRICA, AUGUST 2001

Includes a description of United to End Racism's (UER's) work at the United Nations World Conference Against Racism, color photos, a list of the UER workshops, a sample of UER flyers, and graphics of three UER posters. Price: \$3.00

THE USES OF BEAUTY AND ORDER
by Harvey Jackins. The importance of upgrading an individual's environment.

WE WHO WERE RAISED POOR: ENDING THE OPPRESSION OF CLASSISM
by Gwen Brown. An essay on the strengths and difficulties of being raised poor and how to fight classism.

WHAT'S WRONG WITH THE "MENTAL HEALTH" SYSTEM AND WHAT CAN BE DONE ABOUT IT
A Draft Policy prepared for the Re-evaluation Counseling Communities. Price: \$3.00

WHERE DID GOD COME FROM?
by Harvey Jackins. A seminal essay on rationality and religion.

WHO'S IN CHARGE?
by Harvey Jackins. An essay on responsibility.

WHY LEAD IN RC
by Gwen Brown. A personal account of the benefits of leading in RC.

WORKING TOGETHER TO END RACISM: HEALING FROM THE DAMAGE CAUSED BY RACISM
by Tim Jackins and others. A pamphlet written for the United Nations World Conference Against Racism about what we in RC have learned from our work to end racism.



KK

Older issues contain important information not found in newer ones. We encourage you to read all issues.

journals • journals • journals • journals • journals

BLACK RE-EMERGENCE for people interested in black liberation. (Send articles and letters to Sondra McCurry at <smccurry@ameritech.net>.) Issue No. 1 available, \$1.00 each; Issues No. 2 to 4 available, \$2.00 each; Issues No. 5 to 11 available, \$3.00 each; Issue No. 12 available, \$4.00 each.



THE CARING PARENT for people interested in parenting. (Send articles and letters to Lydia Vernon-Jones at <lvernonjones@gmail.com>.) Issues No. 1 and 2 available, \$2.00 each; Issues No. 3 to 6 available, \$3.00 each.

CATHOLIC JOURNAL for everyone interested in Catholic liberation. (Send articles and letters to Marian Fredal at <mhfredal@gmail.com>.) In preparation.

CLASSROOM, a journal of the theory and practice of learning and educational change. (Send articles and letters to Kimkya Nailah at <hithisisewe@msn.com>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 to 5 available, \$2.00 each; Issues No. 6 to 10 available, \$3.00 each.

COLLEAGUE for communication among college and university faculty and other interested people. (Send articles and letters to *Colleague* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issue No. 3 available, \$2.00 each; Issues No. 4 and 5 available, \$3.00 each.

COMING HOME for communication among owning-class people and their allies. (Send articles and letters to Sally Oesterling at <sallyoes@verizon.net>.) Issue No. 1 available, \$3.00 each.

COMPLETE ELEGANCE for communication among people with disabilities and their allies. (Send articles and letters to Dan Simpson at <dansimpson@comcast.net>.) Issues No. 1 to 3 available, \$.10 each; Issues No. 4 and 5 available, \$.50 each; Issues No. 6 to 9 available, \$2.00 each.

CREATIVITY, a journal about all kinds of art and artists and Re-evaluation Counseling. (Send articles and letters to Bill Horne at <bhorne@netbistro.com>.) Issue No. 1 available, \$2.00 each; Issue No. 2 available, \$3.00 each.

HERITAGE for exchange of information on RC in Native cultures. (Send articles and letters to Alison Ehara-Brown at <tsitsho@gmail.com>.) Issue No. 2 available, \$2.00 each; Issues No. 3 and 4 available, \$3.00 each.

MEN for communication among men and their allies. (Send articles and letters to John Irwin at <john.h.irwin@gmail.com>.) Issue No. 1 available, \$2.00 each; Issue No. 2 available, \$3.00 each; Issue No. 3 available, \$2.00 each; Issue No. 4 available, \$3.00 each.

OLDER AND BOLDER for communication among older people and their allies. (Send articles and letters to Dreama Frisk at <dreamawf@gmail.com>.) (Former titles: *Growing Older* and *The Elders Speak*.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issue No. 5 available, \$3.00 each; Issues No. 6 and 7 available, \$4.00 each.



OUR ASIAN INHERITANCE for exchange of information on RC in the Asian and Asian-American cultures. (Send articles and letters to *Our Asian Inheritance* at <publications@rc.org>. Editor for Chinese heritage: Francie Chew at <franciechew@gmail.com>. Editor for Japanese heritage: Dan Kwong at <dkbb12@aol.com>.) (Former title: *Asian-American Re-evaluation*.) Issue No. 1 available, \$.10 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4 and 5 available, \$2.00 each; Issues No. 6 and 7 available, \$3.00 each.

OUR TRUE SELVES for communication among middle-class people and their allies. (Send articles and letters to Caroline New at <carolinethenew@gmail.com>.) Issues No. 1 and 2 available, \$3.00 each.

PEACE for peace and disarmament activists. (Send articles and letters to *Peace* at <publications@rc.org>.) Issue No. 1 available, \$3.00 each.

PENSAMIENTOS for exchange of information and ideas among people of Chicano/a ancestry. (Send articles and letters to Micaela Morse at <micaelamorse@mindspring.com>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issue No. 4 available, \$3.00 each; and Issue No. 5 available, \$4.00 each.

PRESENT TIME for everybody; all about Re-evaluation Counseling. (Send articles and letters to Lisa Kauffman at <publications@rc.org>.) Issued quarterly, January, April, July, and October. Yearly subscriptions are available. See page 110. Issues No. 11 to 30 available, \$1.00 each; Issues No. 31 to 61 available, \$2.00 each; Issues No. 62 to 99 available, \$2.50 each; Issues No. 100 to 149 available, \$3.50 each; Issues No. 150 to 182 available, \$4.00 each. Issues No. 183 to 188 available, \$5.00 each.

continued . . .

JOURNALS

. . . continued

It is possible to order all back issues of *Present Time*—more than 120 issues from October 1970 to the present—for only \$125.

PRESENT TIME INDEX Vol. 1, 1977-1986, \$3.00; **INDEX TO PRESENT TIME** Vol. 2, January 1977-July 1992 (inclusive), \$6.00. (A complete index may also be found on the RC website at <www.rc.org>.)

RAISED-POOR JOURNAL for communication among raised-poor people and their allies. (Send articles and letters to Gary Hollander at <garyhollander@wi.rr.com>.) In preparation.

THE RC TEACHER for people interested in the theory and practice of teaching Re-evaluation Counseling. (Send articles and letters to Margo Hittleman at <mjh17@cornell.edu>.) Issues No. 1 to 10 available, \$1.00 each; Issues No. 11 to 24 (Index), 25 to 27 available, \$2.00 each; Issues No. 28 and 29 available, \$3.00 each; Issue No. 30 available, \$4.00 each.

RECOVERY AND RE-EMERGENCE for “mental health” system survivors and others interested in “mental health” issues. (Send articles to Anne Piche at <annepiche@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

RUAH HADASHAH for everyone interested in Jewish liberation. (Send articles and letters to Amy Leos-Urbel at <aleos-urbel@comcast.net>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issues No. 5 to 10 available, \$3.00 each; Issue No. 11 available, \$4.00 each.

SEEDS AND CRYSTALS for poets and poetry lovers. (Send poems, articles, and letters to *Seeds and Crystals* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each.

SIDE BY SIDE for communication among people interested in Lesbian/Gay/Bisexual/Queer/Transgender liberation. (Former title: *Proud Allies*.) Send articles and letters to “J S Chardin” at <redvan71@gmail.com>.) Issue No. 1 available, \$2.00 each; Issues No. 2 to 3 available, \$3.00 each.

SISTERS for communication among Co-Counselors who are interested in women’s liberation. (Send articles and letters to Barbara Harwood at <barbaraharwood1944@gmail.com>.) Issues No. 1, 2, and 3 available, \$1.00 each; Issue No. 4 available, \$2.00 each; Issues No. 5 to 12 available, \$3.00 each.

SONGS ON OUR WAY OUT, original songs with RC content. (Send songs and recordings to Betty Becker at <betty.becker@colorado.edu>.) Issue No. 1 available, \$1.00 each; Issue No. 2 available, \$2.00 each.

SUSTAINING ALL LIFE for people interested in care of the environment. (Send articles and letters to Beth Cruise at <rc.bethcruise@gmail.com>.) Issues No. 1 and 2 available, \$4.00 each.

WELL-BEING for exchange of information and ideas about health. (Send articles and letters to Pam Geyer at <pgeyer@medcetera.com>.) Issue No. 1 available, \$.10 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

WIDE WORLD CHANGING for people interested in social change. (Send articles and letters to Keith Osajima at <keithosajima@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each.

WORKING FOR A LIVING for everyone interested in working-class issues. (Send articles and letters to *Working for a Living* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3, 4, and 5 available, \$2.00 each; Issues No. 6, 7, and 8 available, \$3.00 each.

YOUNG AND POWERFUL for young people and young adults and everyone interested in young people and young adults. (Former title: *Upcoming*.) (Send articles and letters from and about young people and young adults to Alana Eichner at <alanaeichner@gmail.com>.) *Upcoming* Issues No. 1 and 2 available, \$1.00 each; *Young and Powerful* Issues No. 1 to 4 available, \$2.00 each; Issues No. 5, 6, and 7 available, \$3.00 each.

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one issue)

You can order on page 111 or at <www.rationalisland.com>.

Present Time, beginning with the January 2005 issue, and the most recent issues of other journals are available to visually impaired persons, at no cost, in digital text versions. Almost all RC literature in English published before 2006 is available on audio cassette, also at no cost, to persons with vision difficulties.

RC TEACHER UPDATE CDS

TALKS BY TIM JACKINS AT RECENT RC WORKSHOPS

\$25 (FOR RC TEACHERS) AND \$35 (FOR OTHERS) PER ANNUAL SET OF FOUR; \$10 PER INDIVIDUAL CD (AND FOR DVD 236)

ORDER BY CD OR DVD NUMBER, FOR EXAMPLE, CD 1 OR DVD 236.

ORDER FORMS ON PAGES 111 AND 112

2004

- Perspectives on Ourselves and Our Communities
RCTU 1 (CD 1)

2005 set

- Together For Larger Lives
RCTU 2 (CD 2)
- Ourselves and Our Societies
RCTU 3 (CD 3)
- A Human Perspective
RCTU 4 (CD 4)
- Three Steps Forward
RCTU 5 (CD 5)

2006 set

- Oppression and Sex
RCTU 6 (CD 6)
- The Uses and Limitations of Reassurance in Counseling
RCTU 7 (CD 7)
- Participating in the RC World Conference 2005
RCTU 8 (CD 8)
- Moving Forward Together: RC Pre-World Conferences 2005
RCTU 9 (CD 9)

2007 set

- White People Continuing to Move Against Racism
RCTU 10 (CD 10)
- Overcoming Early Distress
RCTU 11 (CD 11)
- Perspective and Decision
RCTU 12 (CD 12)
- RC Leaders, on Class Issues
Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies
RCTU 13 (DVD 236)

2008 set

- A Recent Introduction to RC
RCTU 14 (CD 13)
(specify regular speed or 25% slower)
- The Early Years of RC
RCTU 15 (CD 14)
- Fighting for Ourselves
RCTU 16 (CD 15)
- Overcoming Early Defeats
RCTU 17 (CD 16)

2009 set

- An Effective Way to Work Early
RCTU 18 (CD 17)
- Understanding Our Present Abilities and Challenging Past Confusions
RCTU 19 (CD 18)
- Deciding to Challenge the Effects of Early Distress
RCTU 20 (CD 19)
- Some Basics of RC Family Work
RCTU 21 (CD 20)

2010 set

- From the 2009 World Conference
RCTU 22 (CD 21)
- Deciding to Challenge Our Earliest Hurts
RCTU 23 (CD 22)
- Some Thoughts About Men
RCTU 24 (CD 23)
- Engaging Our Minds
RCTU 25 (CD 24)



2011 set

- Standing Against the Effects of Distress
RCTU 26 (CD 25)
- A Crucial Accomplishment in Ending Racism—a Talk to White People
RCTU 27 (CD 26)
- Further Steps in Family Work
RCTU 28 (CD 27)
- Finishing an Unfinished Battle
RCTU 29 (CD 28)

2012 set

- Close Relationships and RC
RCTU 30 (CD 30)
- Affection
RCTU 31 (CD 31)
- Three Topics from Open Questions
RCTU 32 (CD 32)
- Sex and Relationships
RCTU 33 (CD 33)

2013 set

- Changing Your Mind
RCTU 34 (CD 34)
- Where We Are
RCTU 35 (CD 35)
- Building RC
RCTU 36 (CD 36)
- Further Thoughts on Relationships
RCTU 37 (CD 37)

2014 set

- Ending Racism Together
RCTU 38 (CD 38)
- You Can't Lose Now
RCTU 39 (CD 39)
- Developing Forever as Leaders
RCTU 40 (CD 40)
- Toward a Society Without Class
RCTU 41 (CD 41)

continued . . .

CDS

... continued

2015 set

- Two Questions: Pornography and Distress in Relationships
RCTU 42 (CD 42)
- Challenging Our Limitations
RCTU 43 (CD 43)
- An Interesting Time to Be Alive
RCTU 44 (CD 44)
- Strengthening Connections to Resolve Early Hurts
RCTU 45 (CD 45)

2016 set

- Men Healing the Hurts of Male Domination
RCTU 46 (CD 46)
- Preparing to Move
RCTU 47 (CD 47)
- The Beginnings of RC
RCTU 48 (CD 48)
- Racism, Genocide, and the RC Communities
RCTU 49 (CD 49)

2017

- Committing to Each Other as We Challenge Chronic Material
RCTU 50 (CD 50)
- Near the Edge of Happiness
RCTU 51 (CD 51)
- Looking at Class
RCTU 52 (CD 52)

The four CDs per year are available on a subscription basis, one calendar year at a time, for up to three years. They are mailed out quarterly as they are released. The price is \$25 per year for certified RC teachers (\$27.50 for Washington, USA, residents) and \$35 per year for all others (\$38.50 for Washington, USA, residents).

The 12-CD sets for 2006, 2007 (includes a DVD), and 2008; for 2009, 2010, and 2011; and for 2012, 2013, and 2014 are each available for \$40 per set.

ADDITIONAL CDS

CD #1001

Affection, Love, and Sex

A talk by Harvey Jackins at the University of Maine (1977)

\$10.00

CD #1002

The Liberation of the Middle Class

A talk by Seán Ruth, the International Liberation Reference Person for Middle-Class People (2011)

\$10.00

CD #1003

Challenging the Limits of Internalized Racism

A talk by Barbara Love, the International Liberation Reference Person for African-Heritage People (2010)

\$10.00

CD #1004

(a 3-CD set in both French and English)
(*Un jeu de 3 CD à la fois en français et en anglais*)

Talks from the 2011 Ottawa Workshop
by Tim Jackins

Communications à l'atelier Ottawa 2011
par Tim Jackins

\$25.00

CD #1005

The Importance of Harvey Jackins

by Tim Jackins, Diane Balsler, Lorenzo Garcia, Barbara Love,
Steve Thompson, Jenny Sazama, and Mike Ishii

\$10.00

Transcripts of all CDs and DVDs are available as a comprehension aid, at no cost, for people for whom English is not their first language.



RE-EVALUATION COUNSELING VIDEOCASSETTES AND DVDS

BLACK & WHITE VIDEOCASSETTES & DVDS	
DISCHARGING THE PATTERNS OF WHITE RACISM (1 hour, 20 minutes) with Harvey Jackins <i>Four demonstrations on discharging white racism.</i>	DVD 1 VHS 1
RECLAIMING OUR POWER (1 hour, 20 minutes) with Harvey Jackins <i>An early lecture and demonstrations on reclaiming one's power.</i>	DVD 2 VHS 2
CHALLENGING THE CHRONIC PATTERN (1 hour, 26 minutes) with Harvey Jackins <i>Lectures and demonstrations on discharging chronic patterns. (Excellent content, though visual and sound quality are uneven.)</i>	DVD 3 VHS 3
COUNSELING ON CLASSIST OPPRESSION (37 minutes) with Harvey Jackins <i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>	DVD 4 VHS 4
A YOUNG PERSON'S CHALLENGE TO YOUNG PEOPLE'S OPPRESSION (32 minutes) with Harvey Jackins <i>In a demonstration, a young person rejects, discharges on, and re-evaluates young people's oppression.</i>	DVD 5 VHS 5
COUNSELING ON SEXIST OPPRESSION (1 hour, 27 minutes) with Harvey Jackins <i>A brief lecture and five demonstrations on sexist oppression—four with women, one with a man.</i>	DVD 6 VHS 6
COUNSELING ON THE PATTERNS OF ANTI-SEMITISM (ANTI-JEWISH OPPRESSION) (2 hours) with Harvey Jackins <i>The theory for understanding and combating anti-Jewish oppression. Four demonstrations—two with Jews, two with non-Jews (one an Arab).</i>	DVD 8 VHS 8
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 9 VHS 9
THE ORIGINS OF CLASSIST OPPRESSION AND THE REMEDY (1 hour, 25 minutes) with Harvey Jackins <i>A lecture on the origins of and methods for dealing with classist oppression.</i>	DVD 10 VHS 10
COUNSELING ON THE PATTERNS OF HOMOSEXUAL OPPRESSION (25 minutes) with Harvey Jackins <i>Demonstrations with a person oppressed for being homosexual, and on homophobia.</i>	DVD 11 VHS 11
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 12 VHS 12

THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE (42 minutes) with Harvey Jackins <i>A person oppressed for having disabilities discharges internalized oppression.</i>	DVD 13 VHS 13
JEWISH LIBERATION (1 hour, 12 minutes) with Harvey Jackins <i>Demonstrations on the beginnings of liberation from anti-Jewish oppression and on a firm commitment by a Gentile ally. Anti-Jewish oppression in world affairs.</i>	DVD 14 VHS 14
COLOR VIDEOCASSETTES & DVDS	
TAKING CHARGE No. 1 (1 hour, 30 minutes) with Harvey Jackins <i>Key issues facing the RC Communities in the 1980s. Also, counseling with attention outside distress, and on ageism.</i>	DVD 101 VHS 101
TAKING CHARGE No. 2 (1 hour, 30 minutes) with Harvey Jackins <i>The structure of the RC Communities. How we relate to each other in RC. Demonstrations on fear of nuclear holocaust and on using the women's commitment.</i>	DVD 102 VHS 102
TAKING CHARGE No. 3 (1 hour, 30 minutes) with Harvey Jackins <i>Three frontier areas: ending the pattern of paying attention to distress, counseling with attention away from distress, and the Wygelian leaders' group.</i>	DVD 103 VHS 103
TAKING CHARGE No. 4 (1 hour, 44 minutes) with Harvey Jackins <i>Building one's own Community. The frontier counseling of leaders. An activists' commitment.</i>	DVD 104 VHS 104
TAKING CHARGE No. 5 (1 hour, 15 minutes) with Harvey Jackins <i>A talk on addictions. Also, two demonstrations: A black woman counsels on "white" and attention away from distress; and someone promises to see that everything works well. Questions and answers about recovering from anesthesia and surgery.</i>	DVD 105 VHS 105
A JEWISH COMMITMENT AGAINST ISOLATION (45 minutes) with Harvey Jackins <i>A universal commitment for Jews, and two demonstrations—a good example of how theory and practice continually evolve in RC.</i>	DVD 201 VHS 201
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>	DVD 202 VHS 202
COUNSELING WITH THE USE OF COMMITMENTS (2 hours) with Harvey Jackins <i>Commitments, and their use for working-class people, Chicanos/as, men, women, parents, and United Statesers.</i>	DVD 203 VHS 203

continued . . .

VIDEOCASSETTES AND DVDS

... continued

THE HUMAN SIDE OF HUMAN BEINGS: AN INTRODUCTION TO RC (1 hour, 15 minutes) with Harvey Jackins <i>An introduction to the theory and practice of RC.</i>	DVD 204 VHS 204	BREAKING FREE FROM RACISM (1 hour, 40 minutes) with Harvey Jackins <i>Methods for white people to discharge racism and reclaim their full humanity.</i>	DVD 217 VHS 217
THE WORLD OF WOMEN: THE NAIROBI WOMEN'S CONFERENCE (1 hour, 20 minutes) <i>Diane Balsler, Barbara Love, and others, on their taking RC to the United Nations Women's Conference in Nairobi, Kenya.</i>	DVD 205 VHS 205	PEOPLE OF COLOR AND BLACK PEOPLE: TWO PANELS (1 hour, 24 minutes) with Harvey Jackins <i>Twenty-one Co-Counselors targeted by racism answer questions and discharge. Black RCers answer questions about being black and about being black in Re-evaluation Counseling.</i>	DVD 218 VHS 218
HOW A RATIONAL ORGANIZATION CAN GROW AND FUNCTION: THE RC WORLD CONFERENCE IN MONTREAL (1 hour, 15 minutes) with Harvey Jackins <i>The worldwide RC Community deciding organizational and financial policy.</i>	DVD 206 VHS 206	SUPPORTING LEADERS AND HANDLING ATTACKS (1 hour, 20 minutes) with Tim Jackins <i>Why leaders get attacked and what to do about it. How to discharge our fears of handling such attacks.</i>	DVD 219 VHS 219
SOUND FUNDAMENTALS AND ADVANCED PROGRESS IN RC THEORY (45 minutes) with Harvey Jackins <i>Advanced concepts in RC spring directly from the clarification of the fundamental concepts.</i>	DVD 207 VHS 207	ADVANCED RE-EMERGENCE AND FRONTIER COUNSELING (1 hour, 55 minutes) with Harvey Jackins <i>Planning for steady re-emergence. How to keep thinking while counseling on chronic patterns, and how to use the frontier commitments.</i>	DVD 220 VHS 220
DECISIVE COUNSELING (40 minutes) with Harvey Jackins <i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i>	DVD 208 VHS 208	MEN AGAINST SEXISM (1 hour, 35 minutes) <i>Charlie Kreiner counsels a man and several women on sexism.</i>	DVD 221 VHS 221
THE WYGELIAN LEADERS' GROUP (40 minutes) with Harvey Jackins <i>A demonstration of the simple and effective functioning of the Wygelian type of leaders' organization.</i>	DVD 209 VHS 209	BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i>	DVD 222 VHS 222
WHY WOMEN MUST EMPHASIZE WOMEN'S ISSUES (1 hour, 50 minutes) with Diane Balsler <i>A demonstration of the necessary prioritizing of women's issues and women reclaiming their power.</i>	DVD 210 VHS 210	FOUNDATIONS OF FAMILY WORK (1 hour) with Tim Jackins and Chuck Esser <i>Talks on showing caring, common distresses that come up in family work, and moving things forward for children and their families.</i>	DVD 223 VHS 223
WOMEN'S REPRODUCTIVE RIGHTS (1 hour, 5 minutes) with Diane Balsler <i>Women's reproductive rights. A talk, demonstrations, and questions and answers.</i>	DVD 211 VHS 211	AN INTRODUCTION TO RE-EVALUATION COUNSELING AND FAMILY WORK (1 hour, 10 minutes) with Tim Jackins <i>An introduction to Co-Counseling with a focus on young children and how they heal from hurts. A description of RC family work. Questions and answers.</i>	DVD 224 VHS 224
HOW PARENTS CAN COUNSEL THEIR CHILDREN (1 hour, 50 minutes) with Tim Jackins <i>Questions and answers at a gather-in for parents and allies of parents.</i>	DVD 212 VHS 212	COUNSELING WITH ATTENTION AWAY FROM DISTRESS (2 hours) with Harvey Jackins <i>The importance of counseling with attention away from distress. The Exchange of Roles, "Why Do You Love Me, Counselor?" the Understatement.</i>	DVD 225 VHS 225
MEN'S LIVES: PANEL #1 (1 hour, 54 minutes) with Harvey Jackins <i>Five men share what it's been like growing up male, from infancy to the present, in U.S. society.</i>	DVD 213 VHS 213	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
NO ANCESTORS, NO DESCENDANTS (53 minutes) with Harvey Jackins <i>A short talk and several demonstrations. (The notion that we "descend" from each other can be dispensed with.)</i>	DVD 214 VHS 214	"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
FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i>	DVD 215 VHS 215		
COUNSELING THE VERY YOUNG (1 hour, 14 minutes) with Tim Jackins and others <i>Tim Jackins on counseling the very young. Patty Wipfler, Lenore Kenny, and Tim respond to questions.</i>	DVD 216 VHS 216		

<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>
<p>RC LEADERS, ON CLASS ISSUES (19 minutes) <i>Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.</i></p>	<p>DVD 236 (RCTU 13)</p>
<p>SPECIAL PACKAGE: A FOUNDATION OF HARVEY JACKINS <i>A set of six DVDs of Harvey’s talks and demonstrations: DVD numbers 2, 8, 9, 204, 225, and 228 (see descriptions under those numbers). \$100</i></p>	<p>DVD set 1</p>
<p>A VIDEO INTRODUCTION TO THE WORK OF HARVEY JACKINS <i>Eight excerpts from the large collection of videos of Harvey doing lectures and demonstrations, spanning the decades of RC.</i></p>	<p>DVD 237</p>

<p>MOVING TOWARD LIBERATION <i>Reports from the International Liberation Reference Persons and International Commonality Reference Persons in San Jose, California, USA, in September 2011. \$15</i></p>	<p>DVD 238</p>
<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>

All videocassettes are available in NTSC, PAL, or SECAM (L) format. Cost for videocassettes and DVDs is \$20.00 (U.S.) each, unless otherwise indicated, plus postage and handling.

Checks, Visa, or MasterCard accepted.
To order, see page 111 or go to <www.rationalisland.com>.



BENIN • ELLIE PUTNAM

RC Environmental Goal Posters



There are two versions of this poster (to left):

- With the RC goal on the environment, in English
- With the RC goal on the environment restated for the wide world, in English

Both are \$8.00.

(To read the text of the goals, go to <www.rc.org/SALposters> on the RC website.)

This poster measures 27 inches by 20 inches (51 centimeters by 68.5 centimeters).



There is one version of this poster (to left):

- With the RC goal on the environment restated for the wide world, in English

The price is \$8.00.

(To read the text of the goal, go to <www.rc.org/SALposters> on the RC website.)

20 inches by 27 inches
(51 centimeters by 68.5 centimeters)



There are two versions of this poster (to left):

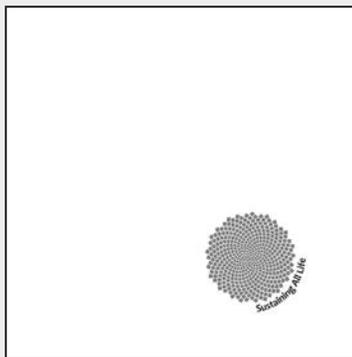
- With the RC goal on the environment, in English
- Con la meta de RC sobre el medio ambiente, en español

The price is \$8.00.

(To read the text of the goal in English, go to <www.rc.org/SALposters> on the RC website. Para leer el texto de la meta en español, ver el sitio web de RC en <www.rc.org/SALposters>.)

20 inches by 27 inches
(51 centimeters by 68.5 centimeters)

Sustaining All Life Hankies



14 inches by 14 inches
(35.5 centimeters by 35.5 centimeters)
\$5.00

United to End Racism T-Shirts



Large and X-Large
\$20.00

Sustaining All Life T-Shirts



The "Morocco 2016" version is available in Small, Medium, Large, and X-Large. There are only a few "Paris 2015" shirts left.
\$20.00

No quantity discounts on posters, t-shirts, or hankies. • Postage and handling costs will be added. To order, see page 111 or go to <www.rationalisland.com>.

PRESENT TIME AND RC TEACHER UPDATE SUBSCRIPTIONS

You can subscribe, or renew your subscription, to *Present Time* and/or the *RC Teacher Update* CD series by mailing this form together with payment to the address at the bottom of the page. You can also subscribe, with credit card information, at <www.rationalisland.com>. To subscribe on the website to the digital version of *Present Time*, search for "ptol" under "All Literature."

Present Time print subscriptions begin with the next issue published; digital subscriptions begin with the current issue. Take 20% off the price for 10 to 19 subscriptions or 40% off for 20 or more subscriptions, if delivered to the same address.

Print or Digital *Present Time* Subscription

Note: Subscribers outside the United States pay the U.S. price for a digital-only subscription.

	USA	Washington State (sales tax included)	Outside USA (print edition only)
<input type="checkbox"/> 1 year	\$20	\$22	\$30
<input type="checkbox"/> 2 years	\$40	\$44	\$60
<input type="checkbox"/> 5 years	\$105	\$115	\$155

Combination Print and Digital *Present Time* Subscription

(Adding a digital subscription to an existing print subscription costs \$2.50 per issue; there is a one-year minimum subscription.)

	USA	Washington State	Outside USA	To add a digital subscription to an existing print subscription
<input type="checkbox"/> 1 year	\$30	\$33	\$40	\$10
<input type="checkbox"/> 2 years	\$60	\$66	\$80	\$20
<input type="checkbox"/> 5 years	\$155	\$170	\$205	\$50

Check this box if you would like us to match the expiration dates of your print and digital subscriptions.

RC Teacher Update (RCTU) CDs Subscription

Subscriptions to the *RC Teacher Update (RCTU) CDs* are now available to everyone. A subscription consists of the four CDs produced in a calendar year and includes postage. You can subscribe for one, two, or three years, at any time during the year. You will receive the CDs already produced that year and then the others as they become available. Certified RC teachers pay a reduced rate (see below).

	U.S. and non-U.S.	Washington State (sales tax included)
<input type="checkbox"/> 1 year	\$35	\$38.50
<input type="checkbox"/> 2 years	\$65	\$71
<input type="checkbox"/> 3 years	\$95	\$104

Check this box if you are a certified RC Teacher.
Your price is \$25 per year, including postage.

Name: _____

Mailing Address: _____

City: _____

State/Province: _____

Postal Code: _____

Country: _____

Phone: _____

E-mail: _____

Check or money order enclosed, payable to Rational Island Publishers

Paying by credit card (Visa or Mastercard only)

Please complete the form in the opposite column.

Visa/Mastercard number:

_____ / _____ / _____ / _____

Expiration Date: (Month) _____ (Year) _____

3-digit security code: _____

Signature: _____

Name as it appears on your card:

Billing address, if different from address in opposite column:

City: _____

State/Province: _____

Postal Code: _____

Country: _____

Mail payment and completed form to

Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA

WORKSHOPS

- wheelchair accessible ✕ not wheelchair accessible ◇ no information supplied by organizer

This list of weekend workshops includes only some of the Regional and International RC workshops being held all over the world. We list all announcements we receive from workshop organizers, workshop leaders, and local RC newsletters, to the extent we have space and are sent sufficient information. Because we do not have enough staff to solicit this information, we ask that workshop organizers e-mail workshop information (dates, place, accessibility, leader, organizer and how to contact organizer, title of workshop, and who the workshop is for) to ircc@rc.org.

Attendance at any of these workshops requires the written approval of your Area or Regional Reference Person or the International Reference Person. For more information, contact the workshop organizer.

A REMINDER TO ALL WORKSHOP ORGANIZERS AND LEADERS: (1) attempt to find workshop sites that are wheelchair accessible (note: "partially accessible" means not accessible), and (2) send information about accessibility to *Present Time*, along with other workshop information.

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
July 14-16/17	Colorado, USA	◇ Lorenzo Garcia	Bob Lenk, boblentk@frii.com	Men's Liberation, for Southwest USA (Leaders July 13-14)
July 14-17/17	near Liverpool, England	◇ Jenny Sazama	Jonathan Smith. Tel. +44-1582-520656, jonathan.smith123@googlemail.com	Allies to Young People, for Britain
July 20-23/17	West Coast North America	◇ Alysia Tate		Black Liberation & Community Development (BLCD), for West Coast North America
July 20-23/17	Northampton, Massachusetts, USA	◇ Olivia Vincenti	Eunice Torres, eunicejtorres@gmail.com	BLCD, for East Coast North America
July 27-30/17	Midwest/South North America	◇ Fela Barclift		BLCD, for Midwest/South North America
July 28-August 1/17	Bryn Mawr, Pennsylvania, USA (near Philadelphia)	● Russ Vernon-Jones	Marcy Morgan. Tel. +1-215-724-1571, marcymorgan48@gmail.com	Educational Change
August 8-13/17	Storrs, Connecticut, USA	◇ Tim Jackins	Stacey Leeds. Tel. +1-860-974-1043, leedspechie@charter.net	World Conference
August 17-20/17	near Guildford, England	◇ Chuck Esser & Dorann Van Heeswijk	Patricia Hughes, patricia.highe2010@hotmail.co.uk , & Helen Bourne, helen.bourne52@btinternet.com	Teens & Families, for Cornwall, Wales, Scotland, Northern Ireland, & England
September 8-10/17	near Austin, Texas, USA	◇ Rudy Nickens	Selwyn Polit. Tel. +1-512-696-0410, selwynpolit@gmail.com	Men, for South Central & Southwest USA, & Mexico
September 15-17/17	Albuquerque, New Mexico, USA	◇ Marion Ouphouet	Rachel Noble. Tel. +1-971-212-5768, rocoble@msn.com	Large Women, for North America
September 15-17/17	Albuquerque, New Mexico, USA	◇ Teresa Enrico	Mary Ruth Gross, maryruthgross@gmail.com	Female Allies to Large Women, for North America
September 15-17/17	Alton, New Hampshire, USA	◇ Barbara Love	Guy Wood. Tel. +1-802-387-5676, guynvt@gmail.com	Community Building, for Québec, Canada & Vermont & New Hampshire, USA
October 5-8/17	Caribbean	◇ Barbara Love		BLCD, for the Caribbean
October 13-15/17	near Tulsa, Oklahoma, USA	◇ Marcie Rendon	Barbara Boring. Tel. +1-206-465-2430, bboring@aol.com	People with Cherokee Heritage, for North America
October 19-22/17	Los Angeles, California, USA	◇ Tim Jackins	Randi Wolfe. Tel. +1-707-356-8010, randiwolfe@gmail.com	Teachers & Leaders, for Southern California, USA
October 20-22/17	Chevy Chase, Maryland, USA	● Janet Foner & Cherie Brown	Jay Raymond. Tel. +1-215-887-5467, raymondnotes@icloud.com	Jews & "Mental Health" Liberation, mainly for USA (Leaders meet October 19-20/17)
October 26-29/17	Location to be announced	◇ Cliff Jones		BLCD, for Europe & United Kingdom
October 27-29/17	Minneapolis, Minnesota, USA	◇ Diane Balsler	Judy Tilsen. Tel. +1-651-491-3881, judymtilsen@gmail.com	Jewish Women's Liberation, for Midwest North America
October 27-29/17	near Washington, DC, USA	◇ Diane Shisk	Jevera Temsky, jrtemsky@verizon.net	Community Building, for Maryland & Washington, DC, USA
October 27-29/17	Midwest USA	◇ Joanne Bray	Claudia Murphy. Tel. +1-518-466-6904, cmm214@aol.com	Catholic Liberation, for Midwest North America (Leaders Day 10/27/17)
October 27-29/17	Ellensburg, Washington, USA	◇ Shelley Macy	Doug Sowdon. Tel. +1-360-770-5271, dsowdon@comcast.net	Teachers, Leaders, & Community Builders, for Idaho, Montana, & parts of Washington, USA
November 3-5/17	Albuquerque, New Mexico, USA	◇ Diane Shisk	Sparky Griego. Tel. +1-505-577-5325, sgriego@rocketmail.com	Teachers & Leaders, for Southwest USA
November 9-12/17	Alton, New Hampshire, USA	◇ Tim Jackins	Guy Wood, guynvt@gmail.com	Teachers & Leaders, for Québec, Canada; western Massachusetts; Albany, New York; Vermont; New Hampshire, & Maine, USA
November 17-19/17	Marin Headlands, California, USA	● Jo Saunders	Sharon Veach. Tel. +1-605-248-5430, srveach.rc@gmail.com	Owning-Class Liberation, for West Coast Canada & USA (Leaders 11/16/17)
November 23-26/17	near London, England	● Dvora Slavin	Christine Sheppard, christinemsheppard@icloud.com	White People Eliminating White Racism, for Cornwall, England, Scotland, & Wales
December 1-3/17	near Seattle, Washington, USA	◇ Marcie Rendon	Morgen Elizabethchild. Tel. +1-510-532-9662, moomwolfmama@aol.com	Natives Raised in Native Communities, for West Coast North America

continued . . .

WORKSHOPS

... continued

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
December 1-3/17	Bryant Pond, Maine, USA	◇ Marya Axner	Jerry Yoder, jerryyoder@mac.com	Parents' Liberation, for Québec & New Brunswick, Canada & Maine, New Hampshire, & Vermont, USA
January 5-7/18	Hampton, Georgia, USA (near Atlanta)	✱ Cherie Brown	Lee Pratt. Tel. +1-404-454-5584, itamarlee@gmail.com	Jewish Liberation for Jews from Southeast USA
January 10-15/18	northern California, USA	◇ Tim Jackins	Dvora Slavin. Tel. +1-206-399-8944, dvoraslavin@gmail.com	Reference Persons, for West Coast USA & Canada
January 19-21/18	Adelaide, Australia	◇ Chuck Esser	Cynthia Lawson, cynthia.lawson@mail.com	Family Workshop (younger age group)
January 26-28/18	Sydney, New South Wales, Australia	◇ Chuck Esser	Joani Janaway, 59honey@gmail.com	Teens Family Workshop
January 26-28/18	East Coast North America	◇ Diane Balsler	Bonnie Tomash, Tel. +1-207-474-0903, btomash@msad54.org	Women's Liberation, for Québec & Eastern Canada & Vermont, New Hampshire, & Maine, USA
February 15-18/18	Lunteren, the Netherlands	◇ Chuck Esser & Dorann Van Heeswijk	Jan Venderbos, janvenderbos@upcmail.nl	Family Workers' Conference, for continental Europe & Israel
February 22-25/18	northern California, USA	◇ Diane Balsler	Randi Wolfe. Tel. +1-707-356-8010, randiwolfe@gmail.com	Contemporary Women's Issues, for West Coast, Southwest, & Midwest USA & parts of Canada
March 9-11/18	near Milwaukee, Wisconsin, USA	◇ Cherie Brown & Dorann Van Heeswijk	Judy Tilsen. Tel. +1-651-491-3881, judymtilsen@gmail.com	Jewish Liberation & Allies, for Midwest USA
March 15-18/18	Livermore, California, USA (near Oakland)	◇ Tim Jackins	Ayana Morse. Tel. +1-510-333-3743, a.morse@mindspring.com	Actively Getting RC into the World, for North America
March 21-25/18	The Netherlands	◇ Barbara Love	Marlene Melfor, marlenemelfor@gmail.com	Ending Racism, for Continental Europe
March 30-April 1/18	Location to be announced	◇ Beth Edmonds	Kathryn Gardner. Tel. +1-207-890-7823, kathryngardner13@gmail.com	Women's Liberation for White Protestants, for East Coast USA
April 6-8/18	Location to be announced	◇ Barbara Love		People of the Global Majority, for East Coast US & Canada
April 6-8/18	Warwick, New York, USA	◇ Marcie Rendon	Jack Manno, jpmanno@esf.edu	Allies to Native Peoples, for Canada/USA East Coast
April 13-15/18	near Seattle, Washington, USA	◇ Cherie Brown & Dorann Van Heeswijk	Dave Cook. Tel. +206-725-6886, 41cdcook@gmail.com	Jewish Liberation & Allies, for Washington, Oregon, Idaho, Montana, USA & British Columbia, Canada
April 19-22/18	near Atlanta, Georgia, USA	◇ Seán Ruth	Leslie Kausch. Tel. +1-336-509-3680, singonki@gmail.com	Middle-Class Liberation, for Central and Eastern North America
April 19-22/18	Groesbeek, the Netherlands	◇ Tim Jackins	Brigitte Theeuwen, b.theeuwen@antenna.nl	European Leaders
May 4-7/18	New York City area, New York, USA	◇ Jo Saunders	Nelson Simon. Tel. +1-718-554-0853, nsimon100@earthlink.net	Owning-Class People of the Global Majority
May 10-13/18	near Philadelphia, Pennsylvania, USA	◇ Tim Jackins	Mike Sheadel, msheadel@gmail.com	Teachers & Leaders, for Pennsylvania & New Jersey, USA
May 18-20/18	Albuquerque, New Mexico, USA	◇ Diane Balsler	Sparky Griego. Tel. +1-505-577-5325, sgriego@rocketmail.com	Women's Liberation, for Arizona, Colorado, & New Mexico, USA
May 18-20/18	Chicago, Illinois, USA	◇ Dvora Slavin	Holly Jorgenson, hollydjorgenson@gmail.com	White People Eliminating Racism
May 25-28/18	North Carolina, USA	◇ Julian Weissglass	Rachel Winters, rwintersnc@gmail.com	Healing from US Wars, for East Coast USA
June 1-3/18	Rindge, New Hampshire, USA	● Pam Geyer	Virginia Fulton. Tel. +1-860-428-2470, vmfulton@earthlink.net	Elders' Liberation, for Eastern Provinces of Canada & New England & Eastern New York State, USA
June 8-10/18	England	◇ Cherie Brown & Dorann Van Heeswijk	Stella Mason. Tel. +44 7957 226 284, stellamason@blueyonder.co.uk (for Jews) Amanda Harrington. Tel. +44 7976 258 685, amanda.harrington01@gmail.com (for Allies)	Jewish Liberation & Allies to Jews, for England & invited others
June 8-10/18	South Central USA	◇ Diane Balsler	Ama Rogan, arogan@tulane.edu	Women's Workshop for Arkansas, Louisiana, Oklahoma, Texas, Alabama, Florida, & Georgia, USA
June 15-17/18	Portland, Oregon, USA	◇ Teresa Enrico, Dvora Slavin, & Randi Wolfe	Judi Soloway, jchazanow@yahoo.com	Jewish Family Workshop, for West Coast USA & Canada
July 17-19/18	Location to be announced	◇ Barbara Love & Tim Jackins		Wygelian Leaders, BLCD
July 19-22/18	Location to be announced	◇ Barbara Love		International BLCD
August 9-13/18	Location to be announced	◇ Tim Jackins	Jan Yoshiwara, jyoshiwara@gmail.com	Asian Leaders
September 21-23/18	near Seattle, Washington, USA	◇ Joan Karp	Dave Cook. Tel. +206-725-6886, 41cdcook@gmail.com	Death & Dying/Life & Living, for Washington, Oregon, Idaho, Montana, USA & British Columbia, Canada
October 4-7/18	near Philadelphia, Pennsylvania, USA	◇ Fela Barclift, Teresa Enrico, & Chuck Esser	Alix Webb. Tel. +1-267-235-8141, alixmw@gmail.com	People of the Global Majority Family Workers, for East Coast North America
November 9-12/18	Washington, DC, USA	◇ Julian Weissglass	Jim Driscoll. Tel. +1-520-250-0509, jimdriscoll@nipspeersupport.org	Vets & Allies

Index to the July 2017 *Present Time*

- Africa:** RC in The Gambia, 16; leading RC in Kenya, 52
- African-heritage people:** report by Barbara Love (ILRP for African Heritage People), 4-5
- Aging:** report by Pam Geyer (ILRP for Elders), 38
- Allies:** for Chicanos/as, 9; for elders, 38; report by Jenny Sazama (ILRP for Allies to Young People), 42-43
- Artists:** report by Emily Feinstein (ILRP for Visual Artists), 50-51
- Black Lives Matter:** information about, 4
- Capitalism:** and raised-poor people, 27-28; collapse of and middle-class people, 32; collapse of and owning-class people, 32; effect of collapse on young adult lives, 37; and parents, 39; and families, 41-42; and musicians, 47; the current crises and “mental health” oppression, 60-61; effects of collapse on women’s liberation, 73; bringing the system to a halt, 81; and college and university faculty, 84
- Catholics:** report by Joanne Bray (ILRP for Catholics), 56-57
- Chicanos/as:** report by Lorenzo Garcia (ILRP for Chicanos/as), 6-9
- Care of the environment:** report by Wytke Visser (ICRP for the Care of the Environment), 33-35
- Children** (see Young people)
- Chinese-heritage people:** report by Francie Chew (ILRP for Chinese-Heritage People), 16
- Class oppression/classism:** report by Dan Nickerson (ILRP for Working-Class People), 29-30; report by Seán Ruth (ILRP for Middle-Class People), 31-32; report by Jo Saunders (ILRP for Owning-Class People), 32; and care of the environment, 34; and musicians, 47-48; and choosing a goal for the RC Communities, 51; and Protestants, 58
- Climate change:** and war, 11; report by Wytke Visser (ICRP for the Care of the Environment), 33-35; and young people, 36, 42; and disability, 59
- Closeness/contact/connection:** and caring openly for each other, 44-45
- Co-Counseling/counseling:** usefulness for Chicanos/as, 8-9; moving, 20; discharging our deepest, heaviest hurts, 24-25; caring openly for each other, 44-45; client and counselor contributions to a session, 62; what one can do, 65; questions for counseling on wide world change, 69; why RC is important, 76; all situations new, 76
- College and university faculty:** report by Ellie Brown (ILRP for College and University Faculty), 83-85
- Communities (RC):** usefulness for Chicanos/as, 7-8; prioritizing growth of, 10; and young people’s liberation, 36-37; and parents’ participation in, 40; and family work, 42; choosing a goal for the RC Community, 51; and Catholics, 57; and disabled people’s participation in, 59; effect of “mental health” oppression on, 62; and educational change, 65; and union activists, 67; thinking afresh about Community building, 71; and women’s liberation, 74-75; and LGBTQ liberation, 77; all of us can lead, 79-81
- Disabled people:** report by Marsha Saxton (ILRP for People with Disabilities), 59
- Distress:** importance of eliminating, 10
- Educational change:** report by Marilyn Robb (ICRP for Educational Change), 65
- Elders:** report by Pam Geyer (ILRP for Elders), 38; in Kenya, 52
- Election (U.S. presidential):** references to, 21; 27-28
- Environment (care of):** and South, Central, and West Asian-Heritage People, 10; and ending racism and genocide, 23; report by Wytke Visser, (ICRP for Care of the Environment), 33-35; and Jews, 55; Sustaining All Life update, 64
- Family work:** report by Chuck Esser (ICRP for Family Work), 41-42
- (The) Gambia:** RC in, 16
- Genocide:** report by Dvora Slavin, and others, on white people working to end white racism and genocide, 21-23; genocide and care of the environment, 33; recordings from, 68
- Health/fitness:** moving, 20; and elders, 38
- Indigenous people:** report by Marcie Rendon (ILRP for Native Americans), 3
- Israeli-Palestinian conflict:** about, 54
- Jackins, Harvey:** 5, 15, 17, 23, 28, 35, 40, 43, 49, 55, 62, 65, 69, 75, 76, 81, 86
- Jackins, Tim:** 3, 24-25, 44-45, 51, 71, 79-81
- Japanese-heritage people:** report by Jan Yoshiwara (ILRP for Japanese-Heritage People), 15
- Jews:** report by Cherie Brown (ILRP for Jews), 53-55; pervasiveness of anti-Semitism, 69
- Kenya:** bringing together the young and the old, 52
- Korean-heritage people:** report by Teresa Enrico (ILRP for Pacific Islander and Pilipino/a-Heritage People), 17-19
- Language:** and care of the environment, 34
- Lawyers:** report by Marsha Hunter (ILRP for Lawyers), 82
- Leadership:** and caring openly for each other, 45; and music, 48-49; all of us can lead, 79-81
- LGBTQ oppression:** and Catholics, 57; report by “Jeanne D’Arc” and “David Nijinsky” (ILRP and Assistant ILRP for LGBTQ People), 77
- Liberation** (see Oppression/liberation)
- Literature (RC):** appreciating *Understanding and Healing the Effects of Internalized Racism*, 45; appreciating the *Fundamentals Teaching Guide*, 81; appreciating *Present Time*, 87
- Men:** report by Steve Thompson, and others, 78
- “Mental health” liberation:** report by Janet Foner (ILRP for “Mental Health” Liberation), 60-62
- “Mental health” workers:** report by Jean Hamilton (ILRP for “Mental Health” Workers), 63
- Middle-class people:** report by Seán Ruth (ILRP for Middle-Class People), 31-32
- Music/Musicians:** report by Heather Hay (ILRP for Musicians), 47-49
- Native people** (see Indigenous people)
- Oppression/liberation:** conditioned to oppress each other, 5; the oppressed group must move in two directions, 15; what oppression is, 17; it takes all of us, 23; when the pattern of oppression is restimulated, 28; the pull to blame and attack, 35; reform cannot bring liberation, 55; being restimulated into the oppressor role, 75; two processes necessary, 86
- Oppressor distresses:** conditioned to oppress each other, 5; being restimulated into the oppressor role, 75
- Owning-class people:** report by Jo Saunders (ILRP for Owning-Class People), 32
- Pacific Islander and Pilipino/a-heritage people:** report by Teresa Enrico (ILRP for Pacific Islander and Pilipino/a-Heritage People), 11-14
- Parents:** report by Marya Axner (ILRP for Parents), 39-40
- Poems/songs/rhymes:** 14, 25, 82
- Poor and raised-poor people:** report by Gwen Brown (ILRP for Raised-Poor People), 27-28
- Protestants:** report by Barbara Boring, 58
- Psychiatric drugs:** proliferation of, 61
- Racism:** and African Heritage People, 4-5; and Chicanos/as, 6-7; report by Dvora Slavin, and others, on white people working to end white racism and genocide, 21-23; and care of the environment, 33; and young people, 43; appreciating *Understanding and Healing the Effects of Internalized Racism*, 45; toward Mizrachim, 54; and Protestants, 58
- Re-evaluation Foundation:** report by Mike Markovits (President of the Re-evaluation Foundation), 85-86
- Sexism:** and young people, 43; Catholics overcoming sexism and patriarchy, 57
- Society** (see Capitalism)
- South, Central, and West Asian-heritage people:** report by Azi Khalili (ILRP for South, Central, and West Asian-Heritage People), 10-11
- Sustaining All Life:** update, 64
- Teaching/communicating RC:** prioritizing the growth of RC, 10; introducing RC in The Gambia, 16; a rediscovery of being human, 43; bringing together the young and the old in Kenya, 52; “mental health” workers teaching RC, 63
- Theory (RC):** a rediscovery of being human, 43
- Tule Lake project:** update, 15
- Union activists:** report by Joanie Parker (ILRP for Union Activists), 66-67
- War:** and climate change, 11; and Korea, 17-19; and families, 41; recordings from, 68
- White people:** report by Dvora Slavin, and others, on white people working to end white racism and genocide, 21-23
- Wide world changing:** and building unity, 19; young people’s participation in, 36; and music, 48-49; mass meetings, and so on, an almost complete waste of time, 49; and artists, 51; Jews going public with RC, 55; wide-world Catholic leaders, 57; effect of “mental health” oppression on activism, 61-62; Sustaining All Life update, 64; report by Julian Weissglass (ICRP for Wide World Change), and others, 67-69; bringing RC to activists, 68-69; bringing the system to a halt, 81; and college and university faculty, 83-85
- Women:** and care of the environment, 33; report by Diane Balser (ILRP for Women), 73-75
- Working-class people:** report by Dan Nickerson (ILRP for Working-Class People), 29-30; and college and university faculty, 83
- Workshops/gather-ins/conferences:** 2017 World Conference, 3; in The Gambia, 16; in Kenya, 52
- Young adults:** report by Emily Bloch (ILRP for Young Adults), 37; college and university faculty ending students’ oppression, 84
- Young people:** and care of the environment, 33-34; report by Mari Piggott (ILRP for Young People), 36-37; and family work, 41-42; report by Jenny Sazama (ILRP for Allies to Young People), 42-43; and elders, in Kenya, 52; college and university faculty ending students’ oppression, 84

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>.

Present Time
719 2nd Avenue North
Seattle, Washington 98109
USA



Printed on recycled paper using soy-based ink