

There is nothing holding the present oppressive society in place except misinformation,
the existence of distress patterns on individuals within the society,
and the distress patterns' inertia within the society.

Harvey Jackins



Present Time

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Reports on the RC World Conference, the Muslim Liberation Workshop in Morocco, the Women's and Men's Workshop, and Sustaining All Life at the United Nations climate talks in Germany; articles in Japanese, Hebrew, Basque, Spanish, and French—just some of what you'll find in this excellent issue of *Present Time*. Thank you to all the contributors!

For the April issue, we'll need articles and poems by Tuesday, February 20, and changes to the back-pages lists by Monday, February 26.



Lisa Kauffman, editor

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Going Forward Together

From a talk by Tim Jackins at the World Conference of the Re-evaluation Counseling Communities, August 2017*

We have accomplished admirable things. We have fought our way out of distress a long, long way. We have a good picture of reality, and we could function successfully on it for the rest of our lives. Our abilities to be aware of each other and the world are unparalleled. And yet we know there's much more to do.

Things have been slow in some ways. There are places that we haven't known how to handle. We have worked our way through gigantic confusions, but in isolation.

LEAVING ISOLATION

In the last couple of years I have been urging us to look at our early lives. As near as I can tell [perceive], we all got pushed into a kind of isolation. We have learned how to function from that position and, with counseling, have learned how to improve our functioning from it. But we have spent so much of our lives in that position that our picture of making our lives better never quite includes leaving it: "I know I can do better, and I will do it the way I've always done it. I will counsel and try harder. I have sessions with you, and I can cry about my difficulties because you've agreed to sit in the room with me." That's often been as much of each other as we can use, and we've gone a long way on that basis.

We struggle to leave the isolated position we got pushed into as children. Everyone I can get to consider leaving it feels not quite ready. They don't think they can leave it and they don't want to try. They don't want to try because it's the place where they had to give up, and challenging it brings up some of the hardest feelings they have to face.

It is important that we leave that place. It is important for us as leaders of RC. The collapse of society is accelerating. It will be useful to accelerate our work. I understand that this is not easy. It may not even be

within our reach today. What is important is that we try for it.

We were forced to give up on our abilities. And that early defeat has been restimulated by our families and society ever since. If we want to play a role in changing the world, we have to be able to change ourselves. We have to begin challenging the early defeat. The confusion left by it influences everything we do—in particular, how separate each of us is.



MAURA FALLON

When we are hugged, do we actually notice that somebody wants to be aware of us, that someone wants to be more a part of our life than they already are? I suspect not many of us do. We use the contact as salve to cover up the hurt. We don't use it as a tool to work against where we can't realize that a person is in our arms. *They wanted to be here. They wanted to be with me.* There are so many pieces of that we can use: *They wanted to be with me. They wanted to be with me. They wanted to be with me!* We don't use any of the pieces, and we probably feel doubt about every one of them. Who are we going to challenge the distress recording with?

Who do we dare show the hurt to? Who do we dare open up our heart to?

RESOLVING, NOT RELIVING, THE HURT

Challenging the early distress means that we have to look at the reality of what happened to us; we don't have to relive it. For many of us, looking at it can pull us into it entirely and we lose perspective about the present.

We have to go back and look at what happened in order to discharge it, but we get to do that using our minds. All of the feelings are from the past. They are part of past reality; they are not about the present. That's an important distinction that we make in other places but we haven't made well here. We are not going back to experience and believe the feelings again; we are going back to resolve the hurt.

continued . . .

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



DOLOMITES, ITALY • LYNDA KATZ

... continued

We don't have to relive what happened, but we do have to go back and look at it and discharge on what it really was. It was bad. We tried and we tried and nothing worked. So when we go back and look at it, we run into the layer of feelings from when we gave up, when it became unbearable, when we felt that we had nothing but ourselves and that to preserve a little piece of ourselves we had to slam a door on everything else.

DARING, AND NOT DOING IT ALONE

It's like we are on a glacier and we have lost control and are sliding down into a crevasse. There is a gradual slope and it steadily gets steeper, and we accelerate, faster and faster, down into nothingness. You know the feeling?

Because you are here now, I know that at some point you took your ice ax and just rammed it into the wall and stopped yourself. If you hadn't done that, you wouldn't be here. Some people don't do it, and they can't stop the accumulation of hurt and confusion, and life continues getting worse and more isolated. They are not here. But we are. So at some point we stopped the degradation of ourselves—solely by the effort of our minds. That is a triumph—we stopped that accumulation of irrationality on us—but it's clear that doing it was costly to all of us, because we never let go of [stopped holding on to] that ice ax.

Your life depended on not letting go. Now I am standing three feet away and saying, "Let go and jump. I promise it will be all right." And you are looking at me with that particular look: "Where were you? Where were you when I needed you, when I could have jumped? You show up [appear] now and think that I can. What the hell do you know? I could try to put my life in your hands for this session, for this day, for this week, and then I would be off on my own again." Sound familiar? (*laughter*)

That's the position these isolating distresses have put us all in. How do we get out of it? We have to do two things: One, we have to dare. We have to decide that we are worth it, that it is possible, and that a bigger life is worth facing anything in the past. Then we have to decide to not do it alone. I don't think we can get out of our isolated position by doing what we have done before. This is not just about a session or a workshop. We have a permanent decision to make.

FIGHTING TO STAY WITH EACH OTHER

We can decide to go forward together, fighting this battle as long as necessary, and we don't have to allow any distress to confuse us out of that. I have to decide it is worth facing everything to reach you. And the decision has to be there in practice—not far away, with me remotely thinking about it. We have to fight to stay with each other from now on. Being here together is not a momentary phenomenon. We are here for the rest of our lives. Now we have to put that into practice in our sessions. How do we make the early piece of distress move?

I mentioned hanging on the wall of the crevasse and looking down and seeing nothing below us. We still see nothing below us, even though we've spent years building support. The support is almost up to our feet at this point, but we can't tell. When we get to the point of letting go of our ice ax, it feels just as dangerous as ever. It feels like we risk the one thing we were able to hang on to.

The damage has already been done, to all of us. We can't change the fact that it happened. We don't need to change that. All we need to do is to change the effect on our minds. That's the one thing we know how to do better than anyone else has before us. We get to face things we have avoided because we did not have the resource.

There are lots of ways to take on [engage in] these struggles. One is simply to open up our hearts to someone else—to try to have no barriers between ourselves and somebody else, to be willing to be there no matter what comes from them. We are not actually very vulnerable in the present, including to unawareness and mistakes. We are vulnerable to the restimulation of our own distress recordings, not so much to something real that is happening in the present. We have to decide that this is true and take steps in each other's direction. We have to decide to trust each other's minds.

Almost all of us have depended on the possibility of escape: “I’m with you forever—unless you do this stupid thing.” That’s the door we have to shut. We have to decide that we’re more important to each other than any “little stupid thing” either one of us does. Some of us remember making the decision not to count on [rely on] anyone else. We can think about going back and undoing it. Now there is the resource to discharge. Now we have the understanding to make things move.

TRYING AND DISCHARGING

A crucial place where each of us gave up was on trying, on making the effort again. I know that in my struggle that’s an important place. I was defeated by things, really defeated, and without the chance to discharge, my mind froze. I had done everything I could, everything I could think of, and I was beaten. When I go back to work on it, that’s what I face.

What’s important is trying—taking the initiative and not waiting. Whether or not I am successful isn’t the most important thing to me. I always have the ability to try, to not give up on my mind—even in defeat.

Most of our defeats we could have handled if we could have discharged. Now we have the chance to do that. So we need to go back to that unbearable point, to where we gave up and went our own way alone. It wasn’t always a big event, and one of the interesting things about it is that usually no one noticed. We went away, and it wasn’t taken note of. No one asked; no one even saw the difference. That’s part of what we get to look at, too. There was that little resource for and awareness of us.

Now we have enough resource, but we don’t know how to use it well. We’re often unwilling to even ask if our counselor really meant their offer of support. We have hurts from promises that were well meant but couldn’t be sustained.

So we’re going to do a mini-session. I want you to see as much as you can of each other, as client and coun-

selor. As client, actually ask your counselor to show their commitment to you. They may have great trouble doing this. You’ll have to look past their difficulty for the mind that’s trying behind the hurts.

We get to work on two sides of the distresses. We get to look at what happened and how hard it was on us and discharge what we weren’t allowed to discharge. Then we get to challenge the effect of the distresses on us in the present. The work on the past stays clearer when we have a target in the present.

It’s probably useful to begin a session in the present and then go back after [go back and pursue] the past struggles. We have to build the present connection each time, not assume that we can remember it from the last session.

All of Us Are Good

This notion of the distress recording, the congealed results of an experience of distress that was not allowed to be taken apart and re-evaluated, is a very simple but very profound explanation of all the things that have puzzled us about people.

Each one of us knows—and I remind you of this—that he or she is really a good person. You have been told you’re not, and in the presence of fresh criticism you get to feeling [start feeling] you’re not, but in your heart of hearts you know you’re a good person, that you’ve always done the very best you could, and that is true. Each of us knows that he or she is much smarter than he or she can often show, that he or she has a lot of intelligence that doesn’t come out in the tension of the final exam, or the upsetting situation, and this is true.

I now tell you that what you know about yourself is also true of everyone else. This profound knowledge that you’ve hidden to escape ridicule—that you’re a good person, that you always do your best, and that you’re much smarter than you sometimes act or than people think—this is true not only of you but of other people as well.

*Harvey Jackins**

From page 5 of *The Art of Listening*



MATT WEATHERFORD

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

Talking to Teenagers about Sex and Pornography

I am a parent of a fifteen-year-old and an eleven-year-old. A couple of years ago I realized I'd better get in shape [condition] to deal with issues of sex and pornography so I could be a resource for my children.

I counseled systematically on the topic for two years and became clearer about the conversations I wanted to have with my sons. I wanted to convey that being sexual with someone could be wonderful and that the point was to explore closeness in a way that was satisfying to both people. I also wanted them to know that we could talk about anything (more than once!), that I was willing and able to be a resource for them, and that I didn't need to, and couldn't, warn them off all the negative things males had done to me as a female. My goal couldn't be to control what they did or didn't do, and it certainly couldn't be to scare, shame, or threaten them into "correct" behavior. I didn't want my message to be moralistic or laden with guilt.

My boys might one day be addicted to pornography (it's hard not to be in this day and age). But they will have some information: The sex industry makes money off of people's hurts and patterns. Using pornography might have negative effects on them and their ability to be close to someone. Hurts about closeness and sex are why so many people are drawn to pornography (it is not their fault). And it's possible to find realistic information about sex.

They will also know that I am available to talk to about pornography; that I am working on my

restimulation about it; that I aim to respect them always, no matter what; and that I can help them discharge and quit using it, if they choose to use it.



CYNTHIA JOHNSTON

For a year I counseled on all of my experiences with sex and sexuality. I began by telling and retelling my story of anything related. I started early and went on through high school and into the present. All sorts of distresses and oppressions were wrapped up in it—shame, embarrassment, young people's oppression and internalized oppression, lack of information and of knowledgeable people to talk to, LGBTQ oppression, sexism, and male domination. It became easier and easier to tell the story and to talk about "embarrassing things" without embarrassment.

Then I spent another year thinking about what I wanted to communicate to my sons. I also thought about the advice (and rules!) I desperately "wanted" to give them but wouldn't: "Don't you dare ever—, or I'll—." Basically, don't you dare ever do to someone else what was done to me (I being a female; my children being male).

I read books on the topic. Two useful ones were *Girls & Sex*, by Peggy Orenstein, and *For Goodness Sex*, by Al Vernacchio. I talked with a few close non-RC friends about all this—to get their thinking, to bounce my ideas off them, and to practice talking about sex! I discharged about pornography—my earliest memories of it; my feelings about how porn-like advertising, music videos, and so on, have become normalized and unavoidable in everyone's life, including children's; my feelings about my sons' possibly using pornography and even becoming addicted to it.

Then I started talking with my older son. Conversations were best while we were riding our bikes side by side. I've heard that car rides are good, too. Any activity that has a time limit and "captive" participants who are side by side but not necessarily looking at each other seems to make it less awkward for teens and their parents.

I picked one message every week or two. I'd share a bit of theory about men's oppression and its relationship to sex. I'd mention how watching pornography puts images in one's head that may interfere with the ability to connect and be present with someone else. I'd share an interesting idea from a book I'd read and ask what my son thought about it. I'd tell a story from my history (keeping it light and age-appropriate). I'd ask questions about his and his peers' experiences with being sexual in any way, about dating, about sexual identity, and so on. (I have consciously chosen to use gender-neutral language when speaking about anyone

my son has been or might one day be sexual and/or romantic with.)

With my younger son, I focused on puberty, sex, and sexuality education. We discussed topics in books geared to his age group. Mostly I wanted both of us to be comfortable talking about bodies and bodily changes, genitals, masturbating, and so on—to pave the way for future conversations. Only now are we broaching

the topics of consent, of pornography and other inappropriate sexual content he might stumble across on the Internet or in advertising, of the sexism and internalized sexism in many movies.

With both sons, I use current news events, books they're reading, movies they've seen, and so on, to spark a conversation. Lately there have been many opportunities to talk about

sexual harassment, consent, and uneven power dynamics, and what they might look like in a teenager's life.

I still initiate the topic. My sons haven't yet started a conversation about anything related to sex.

Anonymous
USA

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

Talking about Oppression First

When my ex-wife found pornography sites on our fifteen-year-old son's phone, she said, "Yikes! What do we do now?!" I had tried to talk with him about porn a year before, but—as is usual with "difficult" topics—he hadn't contributed anything at all, so it hadn't gone too well.

After the discovery on his phone, I decided to talk with him about it again. But I realized that I wanted to talk about sexism first. Then I realized that, before sexism, we needed to do a "class" on oppression in general. So we had a series of talks over several dinners. I tried to keep them short, interactive, and personal. That went pretty [quite] well. We talked about every oppression we could think of: who the targets and non-targets are, what the excuse is, what the messages are, what the internalized oppression looks like, and especially how a non-target person can be an ally—so many interesting things.

With sexism it got a little harder, I guess because of the pull to feel bad about ourselves as males and the difficulty in looking closely at ourselves. I had noticed my son acting out sexism toward his mom, much like I used to do, so I used myself as an example of how this hurt gets passed down through society and family, how it's not our fault (we're totally good), and how we can decide to end it.

Somewhere in there we also talked about addictions and I listened to and watched some online talks and videos about porn.

Then both my son and I watched a TED talk, "Why I Stopped Watching Pornography," by an Israeli sex educator who speaks in schools to teens. [TED (Technology, Entertainment, and Design) is a nonprofit organization that spreads good ideas in short, powerful talks that are available on the Internet.] It was pretty good. The man talked about how porn had taken over his mind, how he hadn't liked that, and how porn perpetuates sexism and male domination. He missed some things—especially how a person can give up [stop acting out] an addiction—which I filled in. Again I used myself as an example. I had given up watching porn some years before—by decision, with a few sessions, and by having trusted people track me.

A thing I didn't talk much about was actual sex. How do you talk about that?! I also didn't talk much about frozen needs, because my son is not in RC and does not know the jargon and philosophy. I did talk some about how men's oppression leaves males feeling that there is only one small, desperate possibility for real closeness: sex (or sometimes porn).

Before all this, I had written pages of notes, talked to other parents (mostly non-RC parents, which hadn't been that helpful), and done a number of sessions on pornography and on father-son feelings and such.

It was a great experience for me. I have no idea what it was like for him.

Anonymous

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

There Is Much We Can Do

Dear parents,

There has been a lovely discussion, on the RC e-mail discussion list for leaders of parents, about sex and pornography and how to think about our children. Thanks to all who have written. [See two examples on previous two pages.]

I want to add that the porn industry preys on our children and that it's our job to protect them from it. We need to have control over all our children's devices. Computers need to be in a common space (not in a child's room).

As children become teens (and earlier) they have access to pornography and other distress-laden websites in their friends' homes, at school, and elsewhere. It becomes more difficult to protect them from it. That's why open discussions about sex, closeness, sexism, pornography, and LGBTQ identities are so important.

I especially encourage us parents to counsel on sex, sexual abuse, pornography, sexism, and LGBTQ oppression in a systematic way. We need many sessions—over weeks, months, and years. The gains are immediate.

I still have a hard time talking about sex without giggling uncontrollably with embarrassment. I plan to do more counseling, so I can talk about it and listen in a more relaxed way. I don't know anyone who doesn't have work to do on this topic.

Distresses about sex help keep our oppressive society in place. Our children are targeted for the installation of these distresses. We can't protect them from all of it, but there is much we can do. We can help them

discharge. We can keep the lines of communication open.

As a parent you will make mistakes in this area. That's okay. Don't let your discouragement dissuade you from persisting with the project. We're all in this together.

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



NATIONAL MUSEUM OF AFRICAN AMERICAN HISTORY AND CULTURE, WASHINGTON, D.C., USA • ELLIE PUTNAM

The More Meaningful Opportunity

If you had a choice of how you were going to be meaningful, would you choose to determine the laws of planetary motion or choose to lead humanity out of its distress? Would you choose to lead armies across Europe or choose to help people regain a glimpse of their inherent greatness and of the possibilities still before them, and put the tools in their hands to achieve those possibilities?

I don't think there is much question which you would choose. I don't think there is much question which Napoleon or Newton would choose. If they had our chance, and if they could see past whatever patterns they were saddled with (and they both had a lot of them), I don't think there is any question that they would find our opportunity far more glorious, far more significant, far more meaningful than what they had a chance to do.

Harvey Jackins
From pages 10 to 11
of *The Benign Reality*

Tracing Our Families of Origin

Our group of elderly people meets once a month to discharge. The youngest member excluding myself is eighty-two years old. The oldest is a hundred and seven. The group started with twenty-eight people, but many have passed on in the last six years.

We scheduled a meeting to trace our families of origin. People remembered whatever they could and went back as far as they could. Remembering their siblings was a challenge for some. Uninterrupted attention was important (there were attempts to help people remember by interrupting them).

Most of these people were the only survivors, the only ones who had made it this far. Some tried to avoid mentioning anything that would bring back memories of loss.

I asked if I could record the information, as most of them did not know how to read or write. Some said they wished their ancestors had lived to this day when people were more “intelligent and knowledgeable.” I

reminded them that intelligence was not defined by the ability to read, write, or keep proper records—that they were intelligent and doing well. The validation was important.

They were able to trace back several generations and shared a lot of historical information. There were stories of inter-ethnic wars and loss of livestock and people. Different ethnic groups would raid communities. There would be brutal killings. Girls would be taken by force for marriage. Epidemic diseases would completely wipe out [destroy] some families. At some point they told the stories with humor, followed by an outbreak of laughter, and then some other form of discharge.

I now better understand the courage, intelligence, strength, perseverance, vision, and hardship undergone by our ancestors. I appreciate my roots even more than before.

Wanjiku Kironyo
Nairobi, Kenya

Stories about Harvey

Dear Tim [Jackins],

I assume that it was your idea to ask people to talk about Harvey and to make a CD of their words [CD #1005, *The Importance of Harvey Jackins*]. It's wonderful!

I have listened to it many times, and every time it makes me laugh and it makes me cry. It's wonderful for remembering the man behind the theory and for discharging from outside of distress.

I hope that you will organize others to tell their stories about Harvey and that there will be a whole series of *The Importance of Harvey Jackins* CDs. I think it is important to this project that we share as much about Harvey as we can.

Margie Doyle Papadopoulou
Thessaloniki, Greece

Before we can see properly, we must first shed our tears to clear the way.

Indian proverb



STEVE BANBURY

Discharging on Social Media Consumption

This morning I woke up early, and instead of going back to sleep, which would have been best for me, I got absorbed in a social media app on my phone for almost two hours—watching videos, looking at pictures, and following links, almost all posted by people I do not know. At the end my eyes felt glazed over, I felt tension in my head, and a lot of disconnection and isolation had been restimulated.

A half hour later I had a mini-session. It was hard to feel anything about the big things happening in my life, even with this close Co-Counselor of mine. Then I started talking about what I had been watching, because that is what kept coming into my mind. I laughed and laughed and laughed, telling my counselor all the things I now knew. As soon as I finished laughing about one thing, another thing I had watched would come

into my mind and I would tell her about that, and laugh and laugh and laugh.

After ten minutes of this, I could feel my eyes clearing up, my body getting less tense, and my attention returning. Partway through I said, “This is such a waste of my time!” She said, “No, you’re getting your mind back; you’re getting it back to where you want it to be.” I kept going, and she was so right. By the end I could feel relaxed, like I had my mind a lot more, and that I could choose where to put my attention much more easily.

We take in so much information and so many images—and their associated distresses—through the Internet, television, and other forms of media. And I don’t think most of us discharge about it very much. I have had sessions about television shows and movies I have seen, in

my adult life and in childhood. They have always been useful. They have freed up my attention in a way that reminds me of discharging on early sexual memories—on a chain of times when I was fascinated and my attention was consumed. I think these kinds of sessions are a good complement to the work the Communities are doing on pornography.

How much of our attention and mental storage space are taken up by images we have seen—images that someone else has created and that have been filtered through their distress? How much more of our brains would we have if we discharged there? Based on my recent experience, I highly recommend it.

Shani Fletcher
Boston, Massachusetts, USA
Reprinted from the e-mail discussion list for RC Community members

Afraid for Our Children

From a talk by Tim Jackins at a teachers’ and leaders’ workshop in Connecticut, USA, May 2000

We’re scared most of the time that our babies are about to die [are on the verge of dying]. You know, everything’s just wonderful and fine around us, and we’re scared all the time that something’s wrong. That, of course, is communicated to our children, and they wonder, “What is going on [happening] here? Everything’s fine from my perspective, but all the big people are running scared. What is it I don’t know?”

Fears get put in on young ones just on that basis. Until you get enough of a picture of the world, you depend on the cues from the adults around you. And getting enough of a picture takes a while. You can’t be lying flat on your back and have a great picture of a large part of the world.

It’s a funny [odd] struggle—trying to look at the reality of this wonderful new creature and keep all of our fears and worries out of the way, which they need to be. We need to go work on them, away from the child, and cry about how wonderful the child is and how we don’t ever want to be worried about or at her (or him). We want to be aware of her and think about her, but not get trapped into the worry around her.



JO PERRY

Being the Wonderful You that You Already Are

Here's something I said to my RC class:

What if you just are?

Consider that you're just regular. Not significant or insignificant. Sometimes to take a stand against distress we take a position opposite from how we feel, such as noticing we're significant, or smart, or wanted. That's good. That's great. That can be very useful. It can also sometimes feel like slogging through a sea of mud. What if we lift that burden? Take a break from the pushing and pulling? See that we're just right, fine, regular human beings?

To just be the wonderful you that you already are! In this class you're welcome to do just that. To be here, just as you are. Just be. It might feel like a vacation—or a bit weird, even uncomfortable. Try it out.

This doesn't stop us from having big lives and being the best human beings we can be. It may even make it

easier—relaxedly knowing that we are naturally good, connected, loved, smart. A person of substance.

It's good to reach for things, to have a big vision. We also get to notice the places we are pushing, striving, trying to prove ourselves. What if there's nothing to prove? Consider that the proving could be a result of our early distress—an attempt to tell [perceive] that we're loved, wanted, valued.

Each of us is precious just the way we are. As Tim [Jackins] says, we get to give up feeling bad about ourselves.

We get to be. We get to naturally reach our full potential. And move things—in this case, our distress—out of our way so we can do just that.

To just be the wonderful you that you already are!

Robert Vichnis
New York, New York, USA

Up to the Individual to Use RC

All RC really is, is a set of insights, and it is up to the individual [the responsibility of the individual] to use them—not unrealistically expect that somebody in RC already lives up to a rational perspective, which no one is by any means ready to do as yet. However, in the literature we have the clear picture of what we can act like, and it's up to us individually to act like that instead of expecting someone else to do it for us.

Harvey Jackins

From a letter written in 1988

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



COPENHAGEN, DENMARK • TIM JACKINS

Getting Off Antidepressants

I am in the last few days of getting off the antidepressants I have been on for the past four years. In the middle of the night one night, I woke up with the memory of why I was prescribed them. It wasn't depression or anxiety. It was anger.

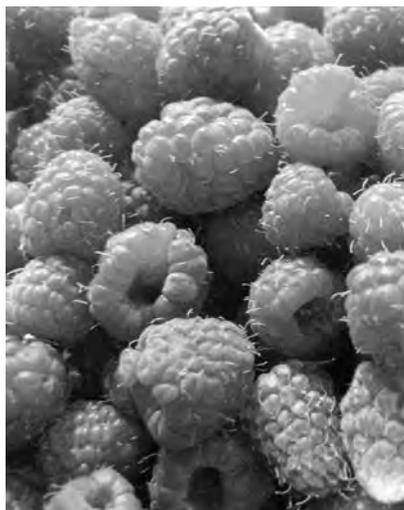
I had two emotional experiences that I didn't know what to do with at the time. One was waking up in the morning crying about how much I loved my students. The second was giving the middle finger [a sign of anger and contempt] to two male colleagues who were arguing that female students were wanting the negative sometimes sexual attention they received from male students. I had tried arguing back that no one truly wants that attention, but they had insisted.

I went home and called my therapist. I also called my obstetrics and gynecology doctor, because I was certain that my feelings were connected to my menstrual cycle. Both professionals jumped in with labels and explanations.

My doctor explained that I was in my thirties now and that these feelings happened but I shouldn't worry; drugs could be prescribed to combat the imbalance in my body. She started me on antidepressants and birth control pills. Over the next few months I was on a monthly roller coaster of emotions. She assured me that we would find just the right balance of drugs to take care of my emotions.

My therapist quickly jumped to the label "bipolar." I resisted it and asked her, "What if there is nothing wrong with me? What if there is just something wrong with the world?" I don't remember her ever assuring me that I was actually fine or that having huge feelings made sense in the face

of oppression. I didn't yet have the language of RC, but something didn't sit right [feel right] in how she was viewing me.



MATT WEATHERFORD

This leads me to today. I have spent the last year preparing to come off of antidepressants. I have done a lot of sessions on my feelings about taking them and about another doctor setting me up to be on them forever. No matter how many times I asked to come off them, he said they were working so we shouldn't mess with them. In fact, any time I had trouble with a side effect, he suggested adding more drugs.

Several months ago a Co-Counselor put me in touch with Janet Foner, the RC International Liberation Reference Person for "Mental Health" Liberation. She spoke with me about coming off antidepressants. She explained that it was important to build a community of support around me to help me discharge the feelings I had about taking the drugs and about coming off of them and all the feelings that could (probably would) surface once I stopped taking them. She described her "five-point program for getting present and staying that way." It included setting up my

life the way I wanted it, working on keeping my attention out, and, most important, staying in RC.

A Co-Counselor encouraged me to set up a team of people around me and said that setting up sessions for my own "mental health" liberation was an opportunity for my whole Community—to get more sessions in general and to back [support] a Queer woman of the global majority in taking back her mind.

So now, as daylight begins to peek through my bedroom windows, I am aware of the many ways I've benefited already from this experience. I have built a stronger Community of Co-Counselors around me who have all stated that they will actively back me in reclaiming my mind. I have gone from having regular sessions to having regular sessions *and* reaching out for and responding to requests for mini-sessions—often. The bones of my RC experience have begun to fill in with flesh.

I also have begun to have access to feelings that I didn't know I had lost access to. I recently started noticing the fear and anger I have about people running through stop signs in my neighborhood. I have been able to feel and discharge feelings about racism and sexism as my wedding approaches. And, most curious of all, I have begun to feel emotions around music. This week I made a list of songs for my upcoming reception. Music brings sadness and joy and inspiration. Intellectually I could have told you that at any point. It breaks my heart that I haven't felt it in years. But I'm so glad that I will have an amazing soundtrack for my path of re-emergence and to go along with the connection and clear thinking I am fighting for!

Anonymous

If Things Aren't Working

If you are pursuing a rational goal, such as expanding an RC Community, or whatever your goal is, and you are not succeeding, you can be quite sure that your policy is not quite correct enough. It is just that simple. Just that simple.

If, after some sustained effort, and checking to be sure you are not getting discouraged when things are really working (you have to analyze the situation), and it really isn't working; if you have been by yourself and you have taught ten people RC and they have all left and you are alone again, then your policy isn't quite correct enough. That is all there is to it. All you have to do is correct the policy a little bit.

How do you correct your policy? Well, you have a session—and if no one else will listen to you, call me collect and I will listen—and you talk out loud. A good listener is a good place to start.

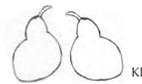
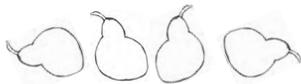
You have a session. Ask yourself, "What possible modification could I make in what I am doing?" Just ask this question, over and over, about a hundred and fifty times, and your policy will improve. It may not feel like anything has changed, but things will get better.

It is just that simple. If things aren't working, your policy isn't quite correct enough. You need to draw back, think about it, and try again. It will work. That is all there is to it. It always has worked. There is no time in the history of the RC Communities when anyone remembered to do that that they didn't succeed.

Now, when things aren't working we, of course, tend to say, "I am already doing everything I can." Try to remember that you are within the clutch of a particular batch of grey, gloppy glug—the pseudo-reality that envelopes us. Remember that one of the familiar patterns is usually saying desperately, "It should work." Yet reality is shining through the fog, trying to tell us that it doesn't work, that it isn't working. I worked with a joiner [an artisan who builds things by joining pieces of wood] many years ago who turned to me once and said, "I have cut it off six times, and it is still too short!" When we find ourselves doing it over again the twentieth time and it still doesn't work, we need to remember to improve our policy. Try to remember yourself, and remind each other.

Keep an eye out for [stay aware of] each other. It is part of reality that . . . where the patterns intrude and take over, that word from the outside can be enormously helpful. Alone, individually, there is, in a sense, at least until we know theory well, not much we can do. It is very difficult for a person to individually change, alone, in the middle of distress.

We used to say that one person alone is helpless with their distress, but it turns out that, having assimilated enough theory, that's no longer true. It is possible to sit down alone with pencil and paper and ask, "What is wrong? What am I doing out of habit or pattern in this situation? What would be the exact opposite of what I have been doing in this situation? Aha! That is ridiculous, but I will try it." We can then jiggle the situation. It is possible to stand up and look into the mirror and do the complete appreciation of oneself until something shifts. Once we have assimilated a lot of theory, we are no longer completely helpless.



Harvey Jackins
From pages 150 to 151 of
"The Uncovering of Reality,"
in *The Benign Reality*

Video Clips of Recent Workshop Talks

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

Diane Shisk
Alternate International Reference
Person for the RC Communities



Talking with My Son about War



Before my son's birth and since, I've discharged on war, the Holocaust, Jewish terror, my father's experience serving in World War II, and the current world situation. I've also talked with my son about the irrationality of war and about people being confused.

My son is now fifteen years old. I was shocked when last year he told me that he planned to enlist in the army and become a sniper, or join the Navy SEALs [Sea, Air, and Land Teams]. I couldn't believe it. After all our years of talking and thinking together about war, this was the decision he had come to. I was very scared—scared for him. And I felt like a failure as an RC parent.

It took a lot of control to just say, "Oh, really." Then I ran for the hills [quickly departed] to discharge all that had come up and find my thinking. Later when I spoke to my son and brought up war again, I just listened to him without inserting my thinking.

As I listened, I realized that he was trying in his own way to think rationally about an irrational situation. He said that many people in the world now want war and that he wanted to do something to help and serve the people. He said he would be safer as a sniper, because he'd be back from the front lines and hidden.

I explained how snipers are targeted and that he could likely be killed or permanently injured. I also talked about how dangerous it would be to be a Navy SEAL. I was conscious of my tone and tried to give him information without loading it with feelings. When I discussed the senselessness of war, he pushed back. He talked again about all the wars going on [happening], all the people

backing [supporting] war, and his just wanting to be helpful.

I realized that I needed to discharge on my own relationship to war, so I discharged on the Vietnam War, which had taken place [happened] when I was my son's age. I needed to be able to explain to him how I had come to my anti-war thinking.

After much discharge, I told him that much of the United States had opposed the Vietnam War; that the youth, with their protests, had actually stopped the war; that I had been part of the group that had stood up against war; and that that was how my thinking had been formed. (I tremble now as I think about those times.) I talked about the dead U.S. soldiers and about racism and the Vietnamese people being senselessly killed. I stopped trying to convince him to take my position and instead gave him information and let him form his own opinion.

He surprised me shortly after that when he told me that he would never sign up for war. Then we started talking about other things people have done and could do. I talked about organizations that go around the world helping people, such as the Peace Corps. He said that he was interested in this. I've since learned that a young adult neighbor has recently returned from serving in the Peace Corps and has agreed to talk with my son.

I keep discharging to find my thinking. My son keeps reaching for his thinking. This is still a work in progress. (By the way, each of these conversations lasted only a minute or two.)

Anonymous



"I Will Never Let You Go to War"



When my son was about five, he asked me if he would have to go to war and fight. I was quite forceful. I said, "No, never. I will never let you go to war. Ever."

I forgot about it, but several years later there was some discussion in the car and he said, "Mommy said she would never let me go to war!" I could tell [see] he felt completely assured that I would make sure of that.

At the recent RC men's and women's workshop, Tim Jackins asked us to think about the effect it has on the mind of a male to be—or to imagine being—in the position of "kill or be killed." I remembered that the military is the number-one institution of men's oppression. And I also remembered that long-ago promise to my son and how meaningful it had been—to both of us.

Anonymous

USA

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

COUNSELING PRACTICE

... continued

management. The instructor talked about thinking about each item in our lives—whether it's an object, an e-mail, a thought, or whatever—and processing it: What is it? What is its home? What's the next step? So when *Present Time* arrived, I asked myself these questions.

What is it? It is mandatory reading. I am an RC teacher, and it is my job to read *Present Time* and know about the latest RC theory, even if I don't feel like it. (Of course RC literature is much more than that, but that was my answer at the time.)

What is its home? I put the journal on the side table in my living room, for easy access.

What's the next step? The next step is to read it. In this time-management approach, any item that takes more than fifteen minutes needs to be scheduled and put on your calendar. Thus you need to estimate how long it will take so you can make an appointment with yourself to do it. I decided to schedule an hour and see how many pages of RC literature I could read in that amount of time.

I tried scheduling it in the evenings but found myself blowing off [ignoring] the scheduled reading sessions. Finally I made an appointment that I actually kept: at 8:30 on Saturday mornings.

I sat and read for an hour, keeping track of how many pages I read. In my first hour-long reading appointment, I read pages one to thirty-three, about a third, of *Present Time*. In my second, I read pages thirty-four to fifty-nine. This morning I read pages sixty to eighty-six. (In my next appointment, I will read the final page, the appreciations page, page 87.)

This means that I can read all of *Present Time* in about three one-hour chunks. Whenever possible, I can protect Saturday mornings from 8:30



BIRMINGHAM, ENGLAND • ROB VENDERBOS

to 9:30 for reading RC literature. And during that time, at my current pace, I can read each new *Present Time* and also make progress on other RC literature.

Since I started reading the April 2017 *Present Time*, the July *Present Time* and the Teacher Packet have arrived. I will read the July *Present Time* next, followed by all of the items in the Teacher Packet. Perhaps by then the October *Present Time* will have arrived, and I will read that. Then I will be all caught up on new literature and can begin a program of reading and re-reading older RC literature—for example, all of the *Present Times* that I skipped, Harvey's books, and all of the other journals and pamphlets. I have a lot of interesting reading ahead of me.

I plan to read every piece of RC literature ever written. If I live for a long time, and read at a pace at which I can keep up with what's new and also make progress on the rich archive of older things, I can get to everything—and then start re-reading my favorite things.

I know I am describing reading RC literature as if it's a mandatory homework assignment. I think it is that, and more. Reading the April *Present Time*, I realized how much *Present Time* is like a compilation of love letters from people I know, or will someday know, all around the world. I learned new things about my RC friends—for example, that Amy Calendrella went to the Women's

March in Washington, D.C. (USA) with her mom. I read the inspiring story of what Beth Edmonds and Dan Nickerson did when there wasn't enough room for all the interested people at a community meeting. I got insights I have brought into my sessions, such as Karl Lam's description of the confusing effects of discouragement. I was reminded of all the tremendous experiments after the U.S. election of Donald Trump and of articles I want to write, for example, about the wide-world "election-loss support groups" I led following the election. I got practical tips from Tim Jackins for how to build or rebuild an RC Community, which affirmed my own ideas of what I want to try next as an RC teacher.

And I reconnected with my beloved Harvey—his words echoing through the decades right into *Present Time*; his thinking as sharp and bold and uncompromising as ever, reminding me again that we have a unique opportunity with RC and that he expects me to make a sharp break with distress, trust my own thinking, and live my life according to the highest standards.

I want to thank all the people who write for, edit, and produce RC literature. Even though not all of us are reading it right now, eventually all of us will.

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

Taking Charge of a Surgery

After I had signed up for a minor surgery, I called my Area Reference Person, who'd had many surgeries herself, and she gave me the direction, "Go in as counselor. Or, even better, go in like you're leading a workshop."

Three months earlier, my doctor had told me that the surgery had to be done under a general anesthetic, but I knew from RC that I would recover faster and think more clearly if I could avoid it.

At the pre-operative visit I met with the anesthesiologist. He and I discussed the general anesthesia, and then I blurted out, "Couldn't I just have a spinal?" He broke into a big grin and said, "Sure! We can do a spinal." I almost fell over with surprise. It was like he wasn't allowed to suggest it but was hoping I would ask.

I told myself that my doctor might not agree so I shouldn't get my hopes up too high. When she called to check in a few days before the surgery, I asked her about using a spinal and said that the anesthesiologist was willing to do it. She replied, "Sure, we can do a spinal." Again, I almost fell over with relief.

As for "leading a workshop," I tried to be over-the-top [extremely] friendly with and complimentary to everyone I met in the hospital. I asked everyone's name, told them repeatedly that they were "the best," passed on compliments about them I'd heard from other people, and asked them tons [lots] of questions about themselves.

Right before the surgery, I spoke with the resident doctor who would be assisting my doctor with the operation. She had a Middle Eastern last name, so I asked her if she was Muslim, and she answered, "My parents are." I considered that a "yes," because she was connected to the religion by upbringing and from having relatives who identified with it. I apologized for all the anti-Muslim sentiment being expressed in the news and told her my husband had recently attended a rally in support of our neighboring Muslim community. I also told her that if she and her family were forced to "register" as Muslims, I would too. She squeezed my hand and thanked me several times.

During the surgery, I listened with a headset to a CD of relaxing songs, but it ended up being background noise most of the time. I kept my attention out better when I found out [learned] all about my buddies in the operating room. I wasn't chatting with the people actually doing the surgery, but either the head nurse or the anesthesiologist was always near my head. I now know exactly how many grandchildren they each have; where they live; their hob-

bies; their pets, or feelings about pets; what holidays they celebrate; and more.

I complimented and joked with the two men who came to wheel me to my next location. My new best friend was the attending nurse in the recovery room. I soon took her "under my wing" as one of my workshop attendees and found out all about her life.

At the end of the day, I felt triumphant for having kept my mind active and conscious with a spinal anesthesia, and I felt proud about and satisfied with my connections after "leading my workshop."

Sophie Glasser
Worcester, Massachusetts, USA



BANGALORE, INDIA • TIM JACKINS

Action Is the Ticket

I never did think that discharge alone took care of everything. It has always been a tool to free one's initiative, and action is the ticket [is what's needed].

Harvey Jackins
From a letter written in 1982



Working Early on Sexism



Finding a way to connect with our young selves in sessions can be a challenge. I would like to make a case for persisting, based on my own recent success.

I am a man who grew up with a separation distress. It probably started when I was hospitalized as a baby, without my mother, for a serious operation. After that I bonded with my highly respected Quaker father. Then he died unexpectedly the day I turned twelve. I managed to control the pain and didn't discharge.

Over time I assumed my version of the dominant male in the house, especially regarding division of labor (women inside, men outside) and whose judgment prevails (I always thought I was being reasonable!). Pacifist-based control patterns kept most of my struggles inside my head, until years later when they began to spill out verbally at whoever was nearest and safest—usually my wife.

My wife gets all the credit for my even seeing that I had a problem. Like me, she was inspired in the early 1970s by Harvey Jackins's description of the intelligent, loving, cooperative human and could easily tell [notice] when it didn't fit me. I

was especially stubborn about housecleaning, insisting that everything looked fine, and of course always had important outside work to do. Wisely, she never agreed with me when I was being irrational. But over the years the replaying of this standard argument wore on her, and it was increasingly embarrassing to me as an RC leader.

When I retired a few years ago and, like a preschooler, was again home all day, we both soon realized that something had to change. My old resentments about "women's work" were still there, in spite of years of counseling on all the relevant topics. Fortunately, I was ready to see that the change needed to start with me. That was an important first step.

The second step was making up a corollary to the "no limits for women" direction: "no excuses for men." That forced me to observe my feelings and behavior rather than just defend them. What I noticed, as my wife often had, was that I was

"acting like a child," saying things the grown-up me didn't even believe.

It finally dawned on me [I finally realized] that if that child's feelings were strong enough to overpower my adult intelligence, maybe I should give him a chance to speak. So in one fifteen-minute session, with my wife as counselor, I followed an impulse and blurted out, "I'm sorry, Daddy, I might not save the world!"

Those and other words I choked out between sobs in my little voice of deep despair began to lift my heavy lifelong burden. As reality simultaneously began replacing the pattern, I could easily see that the issue wasn't actually housework—or being a good husband, or even a good son. It was about

being a beloved little boy, brokenhearted and alone, afraid of never finding the important work for which his life was spared and his father's was not, blindly lashing out at his mother (or wife) for expecting help with her work!

In the months since, I've been amazed at the strength of that one dramatic session and the range of emotions that were hiding within the dominant male facade. Feelings of loss, rebellion,

shame, losing face, and even urgency about time have left my mind and haven't come back! I no longer struggle to control them only to have them pop up the next time I'm tired or not thinking well. I still have work to do to change a few old habits, but it's work I no longer resist.

Though I've had plenty of tearful sessions, that was the first in which I found the core of the distress. I stayed in the character of a child until the discharge was finished, and got to see a heavy pattern disappear.

So if we (1) take our best guess at where to work and what to say; (2) ignore our embarrassment; (3) use the words, tone, and inflection of a child rather than an analytical adult; and (4) persist even a short time, my guess is that the feelings connected to those early events will come flying back to us, ready for discharge.

John Thomas
Raleigh, North Carolina, USA



MARGO HITTLEMAN



Embracing the Journey

Life-Threatening Illness Can Offer Opportunities



As we age, many of us struggle with a variety of illnesses, including some that prove to be life threatening or even lethal. The Brandywine Region (in Delaware and part of Pennsylvania, USA) has recently experienced several major illnesses and losses.

We lost a much beloved elder who had been ill for some time and was of an advanced age. People were sad but not surprised. More unanticipated and difficult was when two women in their early sixties were suddenly and simultaneously afflicted with brain cancer and ovarian cancer respectively. Both of them died within two years of their diagnoses.

One of the women was my RC teacher and the other was in our class, so I experienced first-hand the wonderful way a highly functioning RC Community can organize a network of support. Support groups were convened for each of the women. Weekly calendars were filled in with people's availability to do one-way time. The two women always had a say in how much time they could use and how they wanted to be contacted. They also received plenty of discharge time in class whenever they were able to attend.

I was an active member of both support groups, and being with these remarkable women, giving them attention, and receiving it from them when they wanted to reciprocate were powerful and moving experiences.

Some members of our Community felt that the Community (or class) was spending too much resource on these individuals and that supporting them was an unfair redistribution of limited resources. It's important to stress that in established Communities like ours in which people have

worked together for many years, these kinds of support teams are rooted in deep, loving existing relationships. The support is never mandated, and newer members of the Community are never pressured to participate. For the Co-Counselors who participate, it should be an opportunity to reach for and discharge old feelings of grief, anger, and powerlessness.

I myself was diagnosed with ovarian cancer in March of 2017. The treatments, which have been ongoing since May, have not impacted my attention. I have been able to lead my Jewish support group and think well about the many people around me who are affected by my illness, including, of course, my immediate family.

My Co-Counselors have a lot of feelings—fear, anger, curiosity, shyness, and so on—about my having cancer, and some of them find it hard to counsel about me with me. Some of that is good RC training to stay away from topics that may restimulate one's counselor. But when I give permission (I am generally clear that their feelings have old roots), the sessions can be powerful.



BEARGRASS • CAROL WILBURN

Many of us learned as children that we could not be upset when our parents were ill or upset. They could not handle our feelings, so we learned to protect them by not showing our feelings. This came at a large cost. We internalized the misinformation that our feelings could hurt others. Counseling on not hurting a sick Co-Counselor with our feelings can unlock a treasury of ancient suppressed hurts.

It is standard practice for Co-Counselors who are supporting a sick person to take frequent sessions with teammates on their feelings about the person, to help them be fully present for him or her. Many of these sessions seem to get down to the ancient powerlessness most of us struggle with. Indeed, supporting a person with cancer may be one of the best ways to access those feelings.

One of the first reactions people have when I tell them of my illness is to eagerly offer help and support. "What can I do to help?" is probably the most frequent question. I think this points in part to feelings of powerlessness and wanting to contradict them by doing something. Co-Counselors have the opportunity to discharge the feelings and reclaim their full power to act in the world.

While I struggle with not wanting to be a burden on my family or Community, I am comforted by knowing that rather than taking resource away from the Community, supporting an ill Co-Counselor can encourage people to take more frequent sessions and discharge old feelings of powerlessness, which can move everyone forward.

Danielle Rice
Philadelphia, Pennsylvania, USA

New from Rational Island Publishers

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

Cherie R. Brown and Amy Leos-Urbel



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

It is written for both RC and non-RC readers.

Chapters

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

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

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A new issue of *Recovery and Re-emergence*

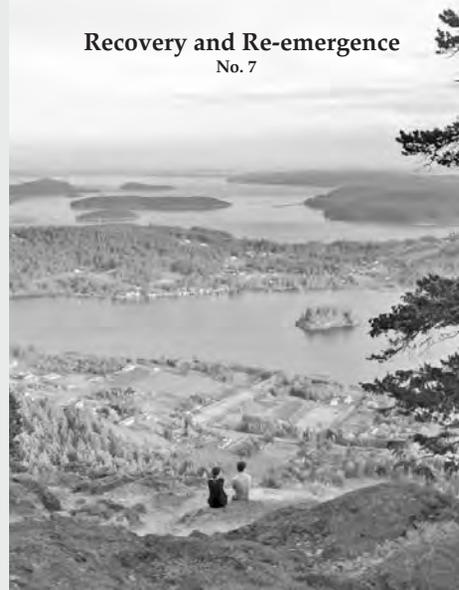
Recovery and Re-emergence No. 7 . . . documents the successful building of a movement for "mental health" liberation in *Re-evaluation Counseling*. (Anne Piche, Editor)

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- how Liberation and Regional Reference Persons plan to move "mental health" liberation forward in their constituencies;
- and much more!

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Recovery and Re-emergence No. 7



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

Working through Differences

From a talk by Tim Jackins at the World Conference of the RC Communities, August 2017

What I want to talk about tonight, and get us working on, is how we create the conditions in which everyone is safe and free to show their own thinking on issues about which we're not in agreement. How do we stay together under those conditions? What's the work we have to do to get in shape [condition] to do that?



WARM SPRINGS INDIAN RESERVATION, OREGON, USA • LANCE CABLK

We're doing this work in RC because we know the value and importance of human minds. We're trying to create the conditions in which everyone's mind is free to think its own thoughts, and every person is free to be themselves.

It's not going to start that way. The RC Community is a place where we get to learn to do things. The safety we have built allows us to try things we are scared about and never had the opportunity to do.

Usually when we run into [encounter] opinions that are very different from ours, we don't like the person who has them. We quickly identify that person with their position. And very seldom do issues resolve on that basis.

Tomorrow we get to try to think about an issue that we struggle with. We've all been hurt in the area. Few of us have had the counseling resource to work on the related distresses. And we're going to go there anyway. We're going to try to show our minds and our thinking in that area. It's likely to be messy, and we get to figure out how to handle that.

The basic idea, I think, is that we have to care about each other in spite of our differences. We can't let our fears about someone's irrationality confuse us about the person. And of course there's the possibility that it's our irrationality too.

There has to be a commitment to each other that's more important than the disagreement. We're going to need this in the outside world. As I mentioned before, I don't think anything is going to move the world forward without a broad, united front. A large

number of people may be needed to interrupt certain patterns in our societies. We'll have to be able to join together with people we have big disagreements with. Sometimes we will need to move quickly and won't have time to resolve all issues.

The only way we can trust each other in the places where we're in deep disagreement is if we are committed to each other,

so that we know we will eventually resolve the disagreement. So tonight I want us to have a longer mini-session on what drives us out of our mind [makes us wildly upset]. What can't we *bear* to listen to again?

We've all listened to a lot of people who have believed their distresses. We have to remember that this began in our childhoods. We were forced to listen to a lot of irrationality—if not in our family, then in the neighborhood, or on the playground, or in school. If we don't do the work to get a little perspective there, we will have big struggles. So where are you vulnerable? Where in the discussion will you blow up [get extremely angry] and start glaring at somebody and thinking "idiot." (*laughter*)

When somebody has a very different position, what should we think? The first question is, "Why do we have different opinions?" If they're stuck, what distress are they stuck in? We try to figure this out about everyone else around us. We have to do it here, too. Why do our minds not find a joint position easily? What is upsetting us? How can we say our position in a way that can be heard by that particular person? It's a very individual thing, communication. We have to get good at thinking about our communication that precisely.

We also have to want to be able to agree more than we want the other person to agree with us. We're trying to find positions that are rational, and they may not come from our mind.

Clear enough? All right, this is our warm-up for tomorrow. Find someone and explore these issues.

The following eight articles are reflections on the 2017 World Conference of the Re-evaluation Counseling Communities.



RC at Its Best



I attended the RC World Conference this past August. It was full of good contradictions [to distress] and hopeful moments. It also illuminated places where we struggle. It was marvelous to see how much work so many people had done ahead of time to make it go well.

The RC process was at its best. Over two hundred people of different backgrounds were able to review, discuss, and agree on our Community Guidelines and goals in a very human way.

We spent an entire day discharging and thinking about the new Guideline for RC teachers on taking a stand against prostitution. Initially I thought I didn't have any thinking about the issue. But after we spent time discharging, thinking, and listening in our support groups, I had quite a lot to say! At one point, seventy people signed up to speak on the issue. In the end about twelve of us, representing different constituencies, spoke to the entire conference.

One of the speakers shared that a teacher in her Region was prostituted and asked if that teacher would be prevented from teaching RC. An Indigenous leader spoke about how the Guidelines for teachers were becoming more and more

like a page out of the Bible. She proposed that we replace the entire section on not participating in certain activities with a phrase saying that RC teachers should discharge on and work toward not participating in any exploitative activity. I talked about the connection of the sex industries and sexual exploitation to war and the military. I think that we can't just add a Guideline for teachers only. We should think holistically about what we need to do to dismantle the oppressive industries. We need to examine where our money is invested. If it isn't invested in the sex industries, it's probably invested in the military.

Although most of this did not drastically change the Guideline, I saw human minds working together, from various perspectives, on a complex issue. It was hopeful because we spoke up and shared our minds. That was the most important outcome.

At the World Conference, English was still the predominant language. But the conference was interpreted into other languages because many of the participants had another language as their first language. I interpreted meetings and classes into Urdu.

Sometimes I find that my mind wanders during RC events. At the World Conference I realized that English has been the language of the oppressor. It reminds me of colonization, imperialism, war, and genocide. When I try to engage with it, I have to fight the oppression. I have a surface-level relationship to the language. Even though I'm speaking, or listening to, or making sense of the words, I don't have a heartfelt connection with it. The classes I interpreted upfront have stayed with me a lot longer.

I interpreted Tim's self-estimation. That was powerful for me because I could experience his humanness more fully. I was internalizing in my own language what he said. I have known and loved Tim for a long time, but the oppression can make white men look like the face of oppression or imperialism. Language liberation is an important step toward making the RC Community a non-U.S.-centered one.

In between meetings and work, we had fun! I'm looking forward to being part of the next conference. *Insha'Allah!* ["If God wills!" in Arabic]

Nazish Riaz
Bedford, Massachusetts, USA
Born and raised in Pakistan

The best chief is not the one who persuades people to his point of view. It is instead the one in whose presence most people find it easiest to arrive at the truth.

Mohawk saying



WILDER RANCH STATE PARK, CALIFORNIA, USA • PAM ROBY

Our Clarity Is Showing

The 2017 World Conference was special in a lot of ways.

Many of the leaders of the groups for discussing the *Guidelines* and goals were leading them for the first time. I appreciate how much thought was given to including leaders from around the world. It was evidence of the work white RCers have done on racism.

Young people and young adults are becoming more and more central. This makes me hopeful that one day we will function from the same “stage”—that the age barriers will not be there. As Barbara Love [the International Liberation Reference Person for African Heritage People] says, there is room for everybody in the center; nobody needs to be marginalised.

At the 2013 World Conference we addressed pornography. I was impressed and felt proud to belong to our organisation. At this World Conference

we discussed prostitution and the trade of humans, in particular the trade of women and young girls. So many aspects of this issue came up, and the leaders handled them very sensitively.

Focusing with force and commitment on the goal on the environment surely was the highlight.

At World Conferences I experience how we RCers, with discharge and re-emergence, can think ahead of the times. Our increasing clarity is showing. We are getting ready to handle wide-world issues. We can bring them to the forefront and bring change in the world.

Special hats off [special congratulations] to Tim Jackins for leading this complex gathering so elegantly!



Niti Dandekar
Pune, India

An Extraordinary Moment of Hope

The 2017 World Conference was an extraordinary moment of hope, a huge contradiction to discouragement and powerlessness. It was wonderful being with Co-Counselling leaders from many parts of the world, all committed to rationality, liberation, and real closeness.

We started by rebuilding our connections. When we began con-

sidering changes to the goals and the *Guidelines*, we were all well connected and had much more attention.

Many of the changes and additions were clear to everyone. Some produced a lot of thinking and discussion, as we reached to understand all perspectives. I was profoundly moved by the process.

I came home recommitted to RC, to my lifelong relationships, and to our goal of re-emergence and a rational, just, and peaceful world. Thank you for the opportunity to be part of one of the most important movements of our time.

David Ruebain
London, England

忘れていたRCをやることの面白さ

私は今年初めて世界会議に参加しました。
初めに招待のメールを貰ったとき、正直参加したいと思えませんでした。(怖かったのだと思います。)

アメリカに住んでいるRCのリーダーで、長年色々なことを学ばせて貰っている人がいるのですが、世界会議に行くか迷っている時に、彼女から「世界会議がどういうものか」を書いたメールをもらいました。これを読んで私は世界会議に行ってみようと思いました。

「現実、もちろん、この会議がきっと世界中で最も安全な場所だということです。考えてみてください。世界中の色々な場所から、いいこと(正しいこと)をすると決めている、そして何年もディスチャージし続けてきた、たくさんのいい人たちが集まるのです。あなたが今まで見たことがあるものをはるかに上回るアテンションを持つ人たちが、ひとつの場所に集まるところを想像してください。あなたが恐怖をディスチャージしたくなるもの当然です!ただその恐怖を、現実として信じることはしないでください。」

でも、世界会議に行ってみたら、いつもと同じように再刺激はあるし、ガイドラインのグループが始まったら、早い英語で物事が進んでいくのを見るのは怖かったし、その怖さとみじめさから考えるのをやめることにした部分もあったし、犠牲者の気持ちに浸る時間もありました。

そのとき助けになったのが、日本に置いてきた5歳の娘とのスカイプの時間でした。日本の娘が寝る前の時間は、アメリカ時間ではちょうど朝のクラスの前でした。毎日動画で話したのですが、毎日「今すぐ帰ってきて一緒に寝てほしい」と泣いていました。親として「言っても無駄なことを言って泣かれる」のを聞くのは苦痛でしたが、一緒に聞いてくれたアライが「言っても無駄なことを言ってディスチャージするのは大変勇気のいることで、私たち大人はそれができないけれど、絶対にやらなければならないセッションなんだよ」と教えてくれました。「毎朝、誰かがあきらめないで闘う姿を見ることができるといいことだ」とも言うので、確かに、いろんな人の協力で世界会議に参加できているのだし、再刺激に巻かれてなんとなくどんより過ごすのはやめようと毎朝思い直すことができました。

私が世界会議に行ったら一番良かったことは、世界会議のゴールにクラシズムの解放と原住民の解放が入ったことです。環境の取り組みは自分にとって具体的な取っ掛かりがなく、避けていたのですがクラシズムと原住民の解放がゴールに入ったことで、環境への取り組み方法が明確になったようでとてもやる気が出ました。

2番目に良かったことは、売春の問題についていろいろな人がしたスピーチを聞いたことです。階級や人種、障害のあるなしによる考え方の違い・見え方の違いを知ることができました。日本人でありワーキングクラスとミドルクラスのミックスである私は見たくないものを見ないことができる環境にいることを知ったし、若い頃は身近にあって怖くて仕方がなかった性産業に対して麻痺して蓋をした部分が沢山あることに気がついてショックも受けました。基礎クラスを受講した時に受けたショックに似ていました。

上がったたり下がったりの世界会議でしたが参加して本当に良かったです。久しぶりに再評価カウンセリングは面白いなと思いました。時間の無駄だったと思うような失敗したクラスや、辛い気持ちしか感じない、修行のようなセッションが続くとなぜ自分がRCをやっているのかわからなくなることがあります。しかし今回世界会議に参加して、自分がRCをやってきた理由を思い出せたり、広めていくことの意味と価値を思い出せることができました。

ありがとうございました。

平原まこ
(翻訳: 日比野ゆうこ)



English translation of the preceding article:

I Remembered How Interesting RC Is

I attended the 2017 World Conference. It was my first World Conference. When I was first invited, I did not want to go. (I was scared.) An RC leader in the United States has taught me many things over the years. She wrote me the e-mail below, which made me want to go:

The reality, of course, is that this conference is probably the safest place in the world. Just think: So many good people, from so many parts of the world, all committed to doing good things—people who have been discharging for many years. Think about a room full of people with more attention than you have ever seen in one place in your entire life! No wonder you are discharging fear! (Just don't believe the feeling.)

When I got to the conference, no magic happened. I was restimulated as usual. Once the *Guidelines* groups got started, things moved so fast in English that I felt scared, embarrassed, and victimized. I could not keep thinking clearly.

What helped me was Skyping with my five-year-old daughter, who was waiting for me in Japan. Because of the time difference, her bedtime was my morning. So I could see her and talk to her every morning. Every morning she cried and said, "I want you to come home now! I want to go to bed with you!" As a parent it is hard to listen to my child wanting something that I can't do anything about. But my roommate, who listened to my daughter with me, said, "It takes a lot of courage to say what you want, especially when you know you won't get it. We adults can't do that very well anymore, but those are important sessions." She also said, "It is inspiring to see a young person fighting so hard every day and not giving up." Because of that, I was able to remember that it took a lot of help for me to get to the conference and that it made sense to decide every morning to not stay in my bad feelings.

The best thing I got to see at the conference was the work on classism and Native liberation. It is so great that we now have goals on these issues. Before the conference I was never able to relate to the work on the environment (so I avoided it). However, how to work on the environment became clearer to me after having the goals on classism and Native liberation, because I could see the connections among those issues.

The second best thing at the conference was seeing and hearing people talk about prostitution. I learned about different perspectives on and experiences with it—based on class, race, and whether one has disabilities or not. I realized that as a working- and middle-class Japanese woman I have the privilege of not facing some hard things if I don't want to. I also realized that I am numb to the sex industry. When I was younger, it felt closer and scarier. But as I got older, I put the lid on my feelings and did not think about it. It was shocking to realize how numb I had gotten. The shock was similar to the one I felt when I took my first fundamentals class.

I had so many good and bad feelings at the conference, and I am glad I got to go. For the first time in a long time, I remembered how interesting RC is. When I teach what feel like "bad" classes, or feel horrible in my sessions for so long, I sometimes cannot remember why I am doing RC. But the conference reminded me why I am doing it, and why I want to teach it. It was good to remember the meaning and value of this tool. Thank you.

Mako Hirahara
Tokyo, Japan
Translated from Japanese
by Yuko Hibino



It Shifted My Way of Belonging

It was a real surprise to get an invitation to the 2017 World Conference. Why me? I'm so—different!

I'm still not much able to see the person I am and what contribution I make to the Community. So I was surprised. And with my isolation pattern I was not eager to join two hundred and forty people for five days. It didn't feel like my party. So I needed to discharge to get my pattern to keep its mouth shut.

I booked myself a ticket—to be honest, mostly relying on the wisdom of Tim Jackins and Diane Shisk, who had decided about the invitations. Pattern number sixty-seven knew for sure that they were mistaken, but thinking that also seemed a bit arrogant.

After arriving at the conference and staying for a few hours, I had, surprisingly, the wonderful experience of inner rest, knowing that I belonged to this group of people. I was one of us. Having inner rest among two hundred and forty persons?

First of all, there was the warm welcome from the organizers and their help with transport. It wasn't just the big hug, nice words, and how they thought about me personally. The organizing as a whole was so elegant and well thought about that it made a huge contribution to what we could do at the conference. This included Diane Shisk and her group working double-time and so thoughtfully to help us all through the process of discussing and finishing the *Guidelines* and goals.

There is a bit of a low sky in the Netherlands. It's physically cloudy and wet—and also mentally, like in every country where common patterns don't allow us much space to move. That's what oppression, and more specifically class oppression, does. It's the same everywhere but with a bit of a different color in the various places we call home.

Meeting with this group of people from so many countries and backgrounds, all having our own space to think, to act with, to offer to the group, to dance with was an experience that shifted my way of belonging.

Being there together with time to discharge, to let in each other's company, and to notice the richness of the group before getting to "real" work made such a differ-

ence, at least to me. It made it clear that because of our various backgrounds and life experiences we move the sky for each of us and for the group as a whole. What a relief!

And of course there is more than that. We all are long dedicated to the same perspective. We have worked for years to get our brilliant minds in better shape [better condition]. We are willing to do what needs to be done to move the world, each other, and ourselves forward. We know what decisions, time, money, and so on, it takes to stick with what we have long found one of the most important jobs in our lives. And we know how to keep track, so we can move forward and not fall apart because of issues we don't agree about. We have our tools. We know that we are getting smarter all the time. We have our huge, and every time clearer, perspective. That's why RC and RCers are so meaningful and dear to us. For me this was the moment to realize all this.

We give each other and ourselves more and more permission to be different together—all belonging, despite the feelings we sometimes have about each other. This motivates me a lot and will have impact. As soon as I fully understand it for myself, I will be able to use my unique skills and thinking for whatever I think is important, inside and outside of RC.

On Sunday morning at the conference I had to leave a bit early to get my flight, and I noticed a feeling of panic. I asked two Dutch longtime Co-Counselors for a mini-session, and together we laughed and felt joy that I was panicked about leaving. Me? Feel panic leaving a group? It was a bit upside-down.

When I got home a colleague was interested in how we had set up the conference to give everybody a voice and to not let anyone get lost in all kinds of confusion and complications. It was wonderful to explain the organization of RC and the conference and to show how much our *Guidelines* are based on inclusion and growing together. I described the issues we discussed, the level of honesty, and what we could show each other without losing track of our goals and integrity. I felt so proud of one of my most important homes: you and us.

Monnie Paashuis
Doetinchem, The Netherlands



FRECKLED DUCKS, HEART MORASS, VICTORIA, AUSTRALIA • DAMIEN COOK

A Challenging and Exciting Time

I have been to most if not all of the RC World Conferences. This last one, in August 2017, was among the most fascinating.

The level of leadership and intelligence at World Conferences is inspiring—in particular, when we put our minds toward a controversial issue, as we did at the last conference.

We have had controversial discussions in the past, and most often they have been about the qualifications for RC teachers. The teachers of RC are key to our organization. They are the primary communicators of RC theory and practice on a grassroots level. If RC is to grow and be a sound, principled organization, what we stand for and do matter, and teaching is where the “rubber meets the road” [where our theory is tested in practice].

One of the requirements for RC teachers is to be “moving against distress,” and our *Guidelines* list many distresses to be moving against. Some of them were heatedly debated when first proposed, and others were not.

I don’t remember the broad oppressions—racism, sexism,

classism, and so on—being debated. What was controversial were specific, concrete behaviors, such as the use of alcohol and psychiatric drugs. We now ask RC teachers not to defend the use of these substances and to work to free themselves from their use.

I remember distinctly the debate about using psychiatric drugs. Why a Guideline about that? Because psychiatric drugs are harmful in a variety of ways and interfere with discharge and re-evaluation. They are also being promoted and used more and more in the wide world, largely because they bring profits to the pharmaceutical companies. They are an important issue for Co-Counselors and for people wanting to join fundamentals classes. Thank you to Janet Foner (the International Liberation Reference Person for “Mental Health” Liberation) and many others who have helped so many of us recover from the effects of these drugs (whether we have used them or not).

Four years ago not defending or using pornography became part of the *Guidelines*, and this year we added not defending or using prostitution. Why? Pornography

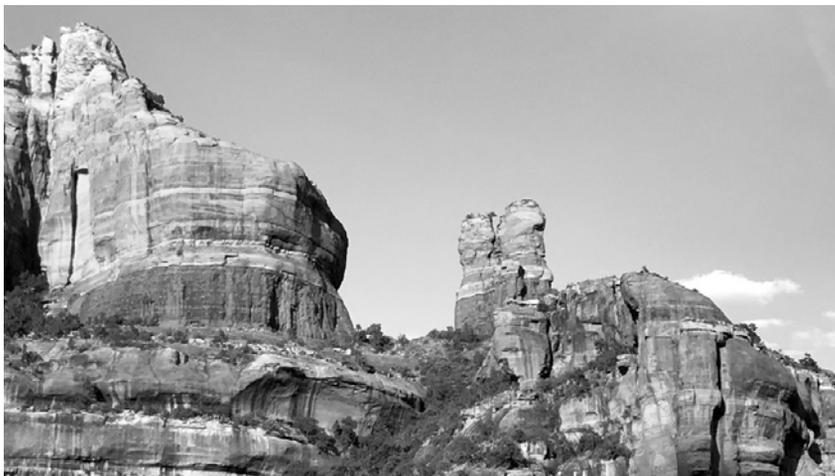
and prostitution have become two of the biggest addictions and global moneymakers worldwide, and at their center is sexual exploitation, primarily but not exclusively of women by men. They also involve Gay oppression, racism, young people’s oppression, and classism. Their use distorts and corrupts our humanity and our ability to do RC—to stay connected to human beings, to think, and to be principled.

Pornography and prostitution are central to one of the major, and until recently least acknowledged, crises of our times. One only has to read the newspapers, at least in the United States, to see how the corruption and crumbling of our present society is showing in the pervasiveness of sexual exploitation—of women as well as other groups. The idea that men are entitled to dominate via sexism, particularly as it gets tied to sex, is central to the oppressive society. And sexual exploitation is very tied to war and the military. Rape has always been integral to war, colonialism, and imperialism.

While much needs to be said, right now we need to discharge, discharge, discharge on sexual exploitation—one of our biggest struggles, for both the oppressed and the agents of the oppression.

This is a challenging and exciting time. While it feels scary and hard, as the future of the world and the world’s people are at stake, it is a time of many opportunities.

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



COCONINO NATIONAL FOREST, ARIZONA, USA • PAM ROBY

The Prostitution Guideline

At the Women’s and Men’s Leaders’ Workshop, last October, near Washington, D.C., USA, I went to a topic group on the Guideline requiring RC teachers to take a visible stand against prostitution. I thought it was significant that only six people attended, including me (a heterosexual female). Two were the female leaders of the group. There was only one man. It was interesting to learn why and how this proposed Guideline had been created.

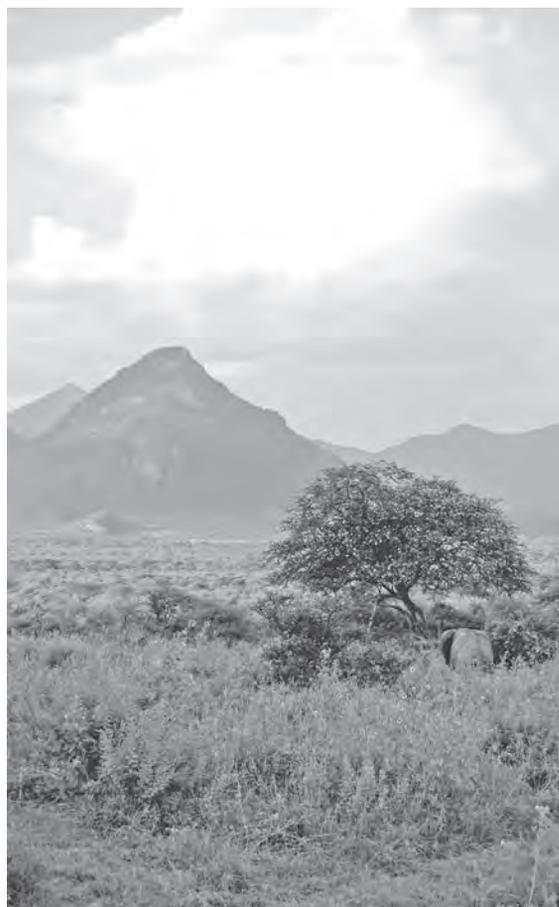
Later, at the World Conference, I was scared that the Guideline would not pass because of the collective confusions we have about sex. It was clear to me that adopting it would be a key blow to sexism and racism. Most prostitutes in the world are poor women of the global majority.

It was important to me that we specify in the Guideline that prostitution is sex in exchange for both money and “other forms of compensation.” Women are conditioned to exchange sex for favors; it’s not just about walking the streets. We need to take into account the ideas that women are to be subservient to men and that men are entitled to sex.

When I was a young girl, pornography cemented the above false concepts into my mind. The images, sounds, and words of women being dominated sexually by men, and “enjoying” it, are still etched in my mind fifty years later. I have to always be vigilant about them. They have caused great damage to my relationships with the men that I love.

Anonymous

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



MAURA FALLON

The 2017 *Guidelines*

The 2017 *Guidelines for the Re-evaluation Counseling Communities* will be available in print and on the RC website, at <www.rc.org/guidelines_2017>, in early February of this year.

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

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

Print version \$4.00, plus postage and handling
Ordering information on page 111

Introduction to the 2017 Guidelines

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

It will be available in print and on the RC website, at <www.rc.org/guidelines_2017_intro>, in early February of this year.

Print version \$3.00, plus postage and handling

Ordering information on page 111

Honored to Be There

My time at the World Conference was perhaps the best five days of my life. Never before had I gotten to work so closely with so many caring, brilliant people on issues so central to every part of my life. I felt honored to be there.

Prior to the conference a group of women leaders proposed a change to the requirements for RC teachers. It was related to our individual relationships with the sex industries—an area men struggle to think about. I decided to listen, learn, and lead as fully as I could on the topic, both before and during the conference. I discharged heavy fears in order to stay engaged with it.

A highlight was leading a topic group for men in which we worked on early distresses related to the sex industries. These distresses make it hard for us to face our oppressor role with regard to the industries, and that makes us vulnerable to being separated from each other as men.

I asked the men to discharge on the following questions:

- How did you first learn about the sex industries? With whom? What happened? How did you feel?
- How do you feel about yourself or about other men who engage in some part of the sex industries? How does this relate to your general feelings about

men and about your ability to have close, caring, cooperative relationships with all men?

- Have you ever felt attacked around sex or seen other men feeling attacked around it? How has that affected your ability to be client in this area and be open about your thoughts?

Tim Jackins gave a talk about how in the past we had viewed the *Guidelines* as a collection of successful experiences that could guide us in building our Communities. I understood him to say that he also wants us to think about the *Guidelines* in terms of how we want our Communities to function. For example, we can expect RC teachers not to engage in the sex industries (prostitution, erotic massage parlors, and so on) not because of our successful experience in dealing with these industries but because it is what we want from teachers in our Community.

Over the course of five days we talked, discharged, disagreed, discharged, and came back to each other over and over again. Eventually the conference attendees approved the new Guideline. Now we can use it to build and strengthen our Community. Having been part of this amazing process at the World Conference, I feel hopeful that we will do so.

Chris Austill
Somerville, Massachusetts, USA

Leadership in the Collapsing Society

Excerpted from pages 22 to 25 of the pamphlet *The Enjoyment of Leadership*, by Harvey Jackins

There is nothing holding the present oppressive society in place except misinformation, the existence of distress patterns on individuals within the society, and the distress patterns' inertia within the society. There is nothing standing in the way of complete transformation of the society except distress patterns that can be challenged and discharged. The leader must communicate this, not only about the limited situation of the group but about the society as a whole, or the group's momentum for action will, at some time, tend to be lost. The group members will not usually have this perspective to begin with, and the leader is the one who must furnish it. Offered this perspective, people will tend to learn quickly through their own experience of discharge and change, and through observing the changes discharge makes in others.

As each group moves on to the path of its liberation (and each group will of necessity move into liberation activities, because otherwise the collapsing society will make its members' lives unbearable), the nature of the oppressive society and its oppressions must be looked at and faced. To be a good leader of even a small association in a small village one will need, for best functioning, to have some knowledge that our current societies are based on economic oppression. The leader needs to know and be able to explain that the sole goal of the society



STAN EICHNER

itself is the economic exploitation of the people who work by the people who own. He or she needs to understand that all the other oppressions in their many vicious forms, the oppressions of sexism, of adultism toward children, of racism, and so on (including the oppression of the members of the group) are all divisions and diversions that were invented originally and are maintained in order to divide the economically oppressed and exploited from each other. All other oppressions exist to divide the members of the working classes and pit them against each other so that they cannot resist and undo the system of economic exploitation.

The liberation of people from the oppressive society will come about through the initiative, building, growth, and mutual cooperation of and between many, many, many individual liberation movements. The best activity for general liberation will be a logical consequence of the activities of the individual liberation movements. . . .

It will be important for a leader to iterate and reiterate one reality that we have been conditioned to deny and that so much of our experience in the oppressive society seems to contradict. This is that there is no inherent conflict of interest between any individual human beings nor, rationally, between any groups of people or nations of people. All rational human goals are far better served by cooperation between people than by conflict. A leader will need to explain and re-explain that the omnipresent current conflicts are artificially engendered automatically by the operation, contagion, and rehearsal of distress patterns and also by the oppressive society. This society functions at all only on the basis of conditioning individuals to continual competition and conflict, requiring groups to battle each other for fragmentary or illusory rewards, while the exploitation and robbery built into the society go on.

If you don't make mistakes,
you're not working on
hard enough problems.
And that's a big mistake.

Frank Wilczek





SUFFOLK, ENGLAND • ELENA MOSES

Taking RC to the Niger Delta

This is about efforts to break new grounds—to take RC to the volatile Niger Delta region in South-South, Nigeria. I am reporting from a riverine community [a community along the river] called Bomadi.

My name is Marshall Ifeanyi, and I am an RC teacher in the GRA, Enugu, Nigeria, RC Community. My job takes me around, and in each place I find myself, I bring RC. I was transferred to the Niger Delta in September of last year.

There are a lot of challenges. Many people here do not have phones, not to mention subscribing their phones to the Internet. There are few interpreters, and some people speak only their local languages, Ijaw and/or Urhobo. Many do not read or write. Youths here get easily agitated and bored.

But I have remained steadfast and persistent and have managed to gain access to some people. And, trust me, I did a thorough job using the *Fundamentals of Co-Counselling Manual!* They found RC interesting. They are now calling me for another class. We've agreed to meet weekly.

Marshall Ifeanyi
GRA, Enugu, Nigeria

The Ghana Teachers' and Leaders' Workshop

The Ghana Teachers' and Leaders' Workshop in October 2017 was led by Wanjiku Kironyo, the Regional Reference Person for Northern Africa and East Africa.

Wanjiku arrived a day before the workshop, and together we visited a few places in Accra. She learned more about the effects of colonialism and the slave trade in Ghana. We looked at the dungeons my forefathers had been kept in with inadequate water and food. I shed tears about the brutality and anguish associated with these places.

Wanjiku brought these things up during the workshop. There was much discharge—I felt she could stay with us for at least a month. She also took us through an introduction to RC—theory, policies, and practice.

Something I took from the workshop was that “we cannot give what we do not have.” We need to “anchor” ourselves first, so we can anchor others.

I also learned that we are all born leaders. I often feel like I was born to follow, but Wanjiku made me believe that I was born a leader and have all the qualities of a good leader. This is dear to me because I am passionate about building the young adults' community in Ghana. I can believe in myself to achieve this dream.

Samuel Weniga Anuga
Legon-Accra, Ghana

Handling Oppressive Behavior in RC

At the 2017 World Conference we strengthened our Guideline on “Handling Disagreement, Criticism, and Upset” to make it clear that it should also be used for handling the acting out of oppressor distress.

We have a strong culture in RC of not acting out distress recordings at one another, of treating each other well, of acting as allies to one another against all forms of oppression. But oppressor distress recordings are installed on all of us in our society, and their effects are deep and confusing. So despite our best efforts, we act them out everywhere, including in RC.

In RC we work to interrupt all distressed behavior without blaming, shaming, or gossiping about each other for having distresses. (Blame, shame, and gossip do not free people from distress recordings or move a situation forward.) We strive to remember each other’s humanness and to treat each other as human beings. We have also worked hard to improve our ability to stand up and speak out against oppression. And stopping oppressive behavior in the moment is usually more important than the way in which we do it. (We will attain elegance with practice and discharge, but we should not wait until we can act without restimulation.)

Many times we are unable to recognize oppressive behavior in the moment, or we recognize it but are unable to take action in the moment to stop it. In these cases, we should follow the multi-step procedure in Guideline O.2., moving through the steps as needed to resolution. Central to this is speaking directly to the person who has acted oppressively toward us instead of going to others to complain about them.

Applying Guideline O.2. to an incident in which we have been targeted with oppression, and have gone through steps a, b, and c,¹ could look like this:

We conclude that someone has acted oppressively toward us. We communicate to them that their behavior is oppressive and how. Then one of the following happens:

- They listen and agree with us. We each have a session (always in a way that doesn’t spread upset about the person acting out the distress²). We come back together for clean-up and an apology from the oppressing person.
- They disagree. We separate and each have a session. If after discharge and further communication, they still don’t agree, we discharge to keep clarifying our thinking. If we still think the behavior was oppressive, we ask an experienced Co-Counselor or an RC leader to help us as we continue to address the issue. If the issue still is unresolved, we might involve our Area or Regional Reference Person or the relevant International Liberation Reference Person.

Speaking directly to Co-Counselors and RC leaders³ about how they’ve acted out oppression may be difficult until we have discharged enough on how we have been hurt and silenced for standing up for ourselves. But being able to speak up when we are being oppressed, or soon after, is important for us and for the RC Community. We struggle especially to address leaders who have acted in oppressive ways. But everyone, including leaders, has been damaged by oppressor distresses, and it’s important that we use our process to correct our leaders as well as fellow Co-Counselors.

¹ a. counsel and discharge on the situation in a way that doesn’t spread the upset (for example, without using names, by working on the related early hurts, and by counseling with someone who has a good relationship with the other Co-Counselor and won’t gossip); b. see the real situation as clearly as possible; c. think of possible ways to resolve the situation

² In our distresses we can easily believe gossip about other people. Bits of “information” spread irresponsibly in someone’s clienting can contaminate relationships and damage reputations. Those of us who hear the gossip can struggle with how to counsel responsibly about something we have no personal knowledge of but have big feelings about. In working on our feelings about someone, we can avoid using their name, work on the related early hurts, and when possible counsel with someone who has a good relationship with the person and won’t gossip.

³ Guideline O.2. reminds us to discharge on our distresses about leaders (see subsection *Upsets with Leaders and the Community*).

We want to be free of any distress that makes us passive in the face of the acting out of distress by anyone; we want to help free each other from oppressor distresses; and we want our Community to be free of them. Because the distresses that silence us and make us passive can be heavy and take time to discharge, we ask that if addressing oppressive behavior is difficult for you, you request assistance from an experienced RCer or an RC leader, so the issue can be addressed. We do want these issues addressed and resolved at all levels of the Community.

Usually these issues are addressed successfully (though not always easily or quickly) within local RC Communities and everyone grows from handling them. But if they are not resolved with assistance from the Area, Regional, and Liberation Reference Persons, Tim Jackins (the International Reference Person) or I (the Alternate International Reference Person) want to be involved.

Our policies in this area, as in many others, are different from policies outside of RC. They may not make sense without our understandings that everyone is in both oppressed and oppressor roles, that oppressed people can reclaim full power, and that people with heavy oppressor distresses can free themselves from them.

Because we know that people can change with discharge, we usually do not give up on people or exclude them from our Community. (However, if the oppressive patterns are heavy and the Community does not have the resource to handle them, we might need to exclude the person or remove them from leadership to protect the Community, at least until we have the resource to counsel them.)

We will not be perfect in applying this Guideline. We have been pulled to tolerate too much acting out of oppressor distresses, as we often feel uncertain about ourselves, powerless to stand up, or afraid of the reaction if we interrupt them. But I have seen this changing in the Communities, and I am excited about the level of commitment to the liberation of all people that is possible if we consistently stand up against oppressor patterns.

Please discharge about Guideline O.2. and using it to address oppressor distresses along with disagreement, criticism, and upset.

Diane Shisk
Seattle, Washington, USA

A Brand-New, Accurate Response

We define “intelligence” as the ability to come up with [to create] a brand-new [completely new], accurate response for each new situation, to never use an old response for a new situation, because a new situation is new, and if you try to use something that worked fine for a previous situation, it’s not going to quite fit the new situation, which never occurred before.

There aren’t any identical entities in the universe—not even two electrons are absolutely identical—and so two environmental situations for a human being will never be exact replicas of each other. There will always be something new.

When we’re functioning on this particular human ability, this flexible intelligence of ours, we’re quite capable of taking in all the information of a situation, comparing it with the information from past experiences that we’ve understood, noting the similarities, noting the differences, putting together a response that is similar to what handled similar experiences in the past but is modified to allow for the differences in this situation, and, being exactly accurate, handling each new situation well.

Harvey Jackins
From page 3 of *The Art of Listening*

Building a New Community in Italy

The latest phase of building a new RC Community in Italy (mostly in the north) has been going on [happening] for ten years now, led by Emmy Rainwalker, a USer of Italian heritage.

Emmy has been leading workshops at least once a year as well as referencing the Community. We now have an accredited Italian teacher, Gianna Beltrame, who leads the small Community in Vicenza and also uses naturalised RC in her work with parents. She joins June McKay, who has been teaching RC in Italy for over thirty years. There is a core group around the two teachers, and people further away connect via two regular Skype classes.

I've been lucky enough to go to most of the workshops as an ally and to counsel with some of the people involved between

times. I've learnt so much from Emmy, Gianna, and June and from listening to Italians speaking from the heart. One thing I have learnt is that the culture and history of a country will have a strong effect on Community building. In Italy the idea of discharge is easily accepted. There is an everyday word for it: *sfogare*. The warmth of RC and the close connections we build are welcomed. But Italian history can make some other aspects of RC harder to accept—for example, leadership, especially from outside. We outsiders have to work on our national oppressor distress, and Italians find it useful to discharge on their experience of being invaded, on fascism, and on the Church.

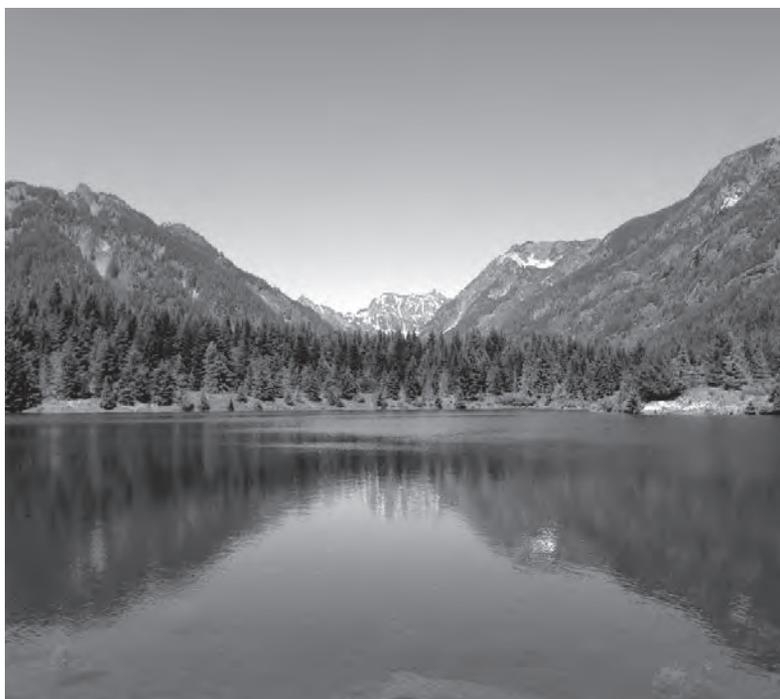
Fifteen of us were at the workshop this time. Gianna once again was the organiser. On Friday night and Saturday morning

Emmy gave an overview of the fundamentals of RC. She has a wonderful way of using stories to make theory alive. The attention in the room was impressive. Everything was translated to and from English and Italian.

On Sunday morning June and I led a session on climate change. There was deep discharge. Emmy talked about the Community. At its best, she said, it is like a good family in which everyone shares in the work. We discussed the details of how to continue having sessions and communicate over big distances.

People want to go on, and since the workshop there have been several excellent contacts, sessions, and classes.

Caroline New
Bristol, England
Reprinted from the e-mail discussion
list for RC Community members



SNOQUALMIE PASS, WASHINGTON, USA • KATIE KAUFFMAN

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Getting to Class on Time

I live in New York City (USA) and have been teaching RC for many years. I notice it's become harder for people to come to class on time. There's often an appointment running over, a last-minute obligation, or some other good reason for people to be late, from fifteen minutes to an hour or more. This has a big impact on the class, the relationships, and what we can do.

I recently taught a class about coming on time. I gave a talk and had us do mini-sessions to look at our early distress and what could be coming up for us. Since then people have been making more of an effort to get to class on time, and helping others do the same.

My goal for the talk was to be welcoming and relaxed (as opposed to having capitalist expectations for people to show up on time or be told that they're bad or at risk of being fired), while also holding out the strong expectation of arriving to class on time.

Here's the list of things I said:

- Arrive on time, just as you would for any non-RC class, appointment, and so on.
- Being late really cuts into what we can do as a class.
- This class is a place of opportunity for moving our lives forward in big ways. There's no other place like it, outside of RC, where things are set up this way.
- You matter; you are integral. Without you nothing's the same. Nothing! You are valued, brilliant, wanted, precious beyond measure. Right now you might not

realize it, but you are! Without you, class is like a train off its tracks, a car without wheels.

- I am good at cleaning up messes, putting the train back on its tracks. That's what I did with my family as a young person. I can do that, but I don't want to anymore (not in the patterned way).

- You are a leader! We are all leaders here. You get to take charge of your distress here. Don't listen when it tells you that you can disappear and no one will notice or care. We care. I care! You matter!

- Everything in your life will go better, much better, if you spend as much time here in class as you can.

- I shouldn't have to remind you each week to come on time. Come on time!

- Have sessions on this. Decide, act, discharge. Talk with me about what comes up for you and gets in the way. We can think and discharge together. You can move this.

- Capitalism will make you feel that you have too much work to do, or one more urgent thing you have to finish, so you have to be late to class. That's distress. There will always be more work, another thing to do. Part of capitalism is to keep us running around so that we can't think, can't come together, can't unite. Our uniting is a threat to capitalism. All the more reason to get to class on time! It is revolutionary. It will move your life, all of our lives, forward!

Robert Vichnis
New York, New York, USA

Admitting and Correcting Mistakes

Anyone who does anything important necessarily makes mistakes occasionally. This fact needs to be faced and held up to the light in every organization.

The leader who does make a mistake can insure strong and growing support by admitting the mistake as soon as it is obvious that it is one, apologizing for it, and helping to undo any bad effects from it.

Leaders often fear that if they admit to having made a mistake, they will weaken their support, but, in practice, frank admission of a mistake and skillful correction of the situation bring much additional support.

Harvey Jackins
From page 157 of *The Reclaiming of Power*

Building the Real RC Community

Excerpted from a talk given by Harvey Jackins at the 1985 World Conference of the RC Communities (see pages 258 to 264 of *The Longer View*)



KATIE KAUFFMAN

What our Community really consists of is the Re-evaluation Co-Counselors who act so well that other people trust them and listen to what they have to say and give them assistance in what they're trying to do. . . . This is what it's all about. You who have some notion of what you're doing and sometimes do it, and the people who trust you and follow you (your followership, if you want to call it that), the people whom you inspire and lead in whatever subtle ways, whether they ever come to your class or not, these are the people who constitute the Community.

The last time I was in Israel, Avi took a day or two off from work and drove me around. I am a great admirer of stonemasons' work, and the Arab stonemasons in Palestine are marvelous craftspeople. What they do with that lovely limestone can be admired forever. He took me out to one workshop, and I watched how these skilled craftsmen carved the limestone. Then we drove to the West Bank and visited a few places. He said, "I want to show you a village where the Bedouins have settled into stone houses." We went to a Bedouin home where Avi was obviously welcome. I sat and watched. Bedouin Palestinians have a thousand reasons to fear and hate and distrust Israeli Jews. Terrible things have been done by this pocket-sized imperialism at United States' imperialism's urging, because the Israeli government has been a puppet of the United States government and its agent in most respects. But these Bedouins obviously liked and trusted and possibly loved Avi. I was welcomed because I was his friend. They turned warmth to me, and I know the difference between being accepted warmly and not. The only possible reason they would have for accepting me warmly was because they trusted Avi.

The people who feel like this about you, all of you . . . the people who trust you, they are what constitute our Community.

You do not build a Community by setting up an Area Reference Person and an Area Reference Committee and an organizational structure like a box and then

trying to lure people into that box. That is not the way you build the Re-evaluation Counseling Community. You build the Re-evaluation Counseling Community by being, in practice, the type of person that everybody is inspired by, likes to be with, trusts, and hopes to learn from.

DO IT YOURSELF

. . . Is it possible for one individual to build a world-sized Community of people who follow her and her ideas? Yes! I have no hesitation in saying yes! Of course! Someone did it already. One person did it. This person did it with great awkwardness, with considerable slowness, but . . . you don't have to be awkward. You don't have to be slow. You don't have to make all that person's mistakes over again. You can do it gracefully, efficiently. It is possible to establish a Community of worldwide influence stemming directly from you. That's not speculation any more. It's been done. Actually there are one hundred or more such Communities already spreading widely from specific individuals, many of whom are in this conference. Many of you know that you're people of great influence. You haven't always known quite what to do with it or how to use it rapidly. This morning I will tell you exactly. I can tell you exactly how to do it so that your world Community will grow rapidly. In your case it will not take thirty-five years. I don't know exactly how long it will take. Six months? Well, a year perhaps; but do not delay.

We do not know how fast the crisis is approaching. On the great graph of events there is a line coming down the chart, moving from the left plotted against time, like this. This is the line of the downward trend, the danger and threat of nuclear holocaust, moving toward disaster. This trend is real. Read any speech by any United States President. The trend is very real. There is another line, perhaps in brighter colors, moving up from the left of the chart like this. This is the line or graph of human confidence, responsibility, and rationality. Humans are becoming more aware, more informed, more independent. You, as a group of humans and the people with whom you are coming in contact, are moving very fast in this period, for certain accidental reasons and because of your efforts. We can be pleased that we are living and participating in these times when these things are happening. This graph is rising. The whole question is, will this rising graph of human confidence and rationality rise fast enough to

intercept this falling graph of the downward trend and threatened disaster before the point of final disaster for our species and other complex forms of life? I think so, but I would not recommend wasting any time. It doesn't seem sensible to fool around and delay under these conditions when we have no guarantees as yet of what turn the future will take.

BE SMART, NOT TIRED

How will you build your Community? Not with great extra effort. I'm not proposing that you go to an eighteen-hour day. I don't think so. I often work a sixteen-hour day, and that's too much. It's not healthy. I'm going to cut down. I'm not proposing you put in extra hours. I'm not proposing that you run faster, unless you're taking it too easy on your exercise, in which case do that, but for fun. I'm not proposing that you worry more. I'm not proposing that you put any extra burden of any kind on yourself at all. I'm simply proposing that you take the knowledge and resources that you now have and, by decision, live every moment well.

No one of us can do any more. It's impossible for us to do more than live every moment well. You have a certain supply of moments. Each day you have twenty-four hours worth of moments. If you live every one of them well, in an aware sense, you will have done the ultimate. You can do no more. Will that have been enough? Yes. It has to have been.

What do you want to do with your moments? Do you have any desire to live them poorly? To waste them? There's an old Victorian saying, "Count that day lost whose low descending sun sees from thy hand no worthy action done." A little stodgy but they were trying to say something. You would not want to waste one of your precious moments. You would not want to live it poorly. It's all in your own interest to live it well, and you need do no more than that.

If we are living well, we are aware of all issues. We are aware not only of the itch that needs to be scratched right now or the next mouthful of food that we hunger for, but we are aware also of B—'s compatriots in Nicaragua fighting for their independence. We are aware also of the machinations of the imperialist puppets' patterns that play their silly games across the checkerboard of power politics. We are conscious of the great untapped resources of the people, and we know what we can do and we do what we can.

We will learn to eliminate nuclear armaments while we eat our breakfast and chat with our friends. That's all that we will have to do.

How will we relate to the people around us? (From this morning on, I trust.) We will have attention for the people that we meet, the people that we spend time with. We don't have to rush out and seek a new population. We already spend time with people; with our children, with our families, with our neighbors, with our co-workers, with our fellow bus riders. Whatever the contact is, we turn toward that person an interested, positive, aware, attention-paying attitude.

Have we always done this? No. People in this group have done it sometimes, I think. Probably everyone here does it part of the time. But we haven't always done it. What have we been in the habit of doing instead? Shall I say the revolting truth? We've been trying to be clients—unawarely, unhappily trying to be clients with unaware people who aren't going to be our counselors.

I ask, of course, that you give up forever this attempt to get counseling from the untrained, unaware population. It hasn't worked yet. It's never going to work. It has spoiled our precious moments. It has wasted our moments, and it has spoiled our relationships with people.

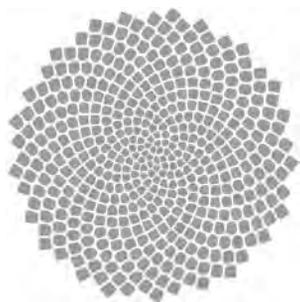
Are people ready to love you and be cooperative and supportive and enjoy you and like you if you are always positive and attentive and helpful? If we treat each person with attention, with assistance in keeping their attention away from past distresses and model for them by keeping our own attention away from our own past distresses, each such person will be pleased with us.

We will be delighted with all persons. We will have high expectations of them. We will be confident for them. We will be supportive to them over a great range, a spectrum of supportiveness.



TASMANIA, AUSTRALIA • CHUCK ESSER

More from Rational Island Publishers



A pamphlet
Sustaining All Life
Overcoming the Destructive
Policies of the Past

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

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

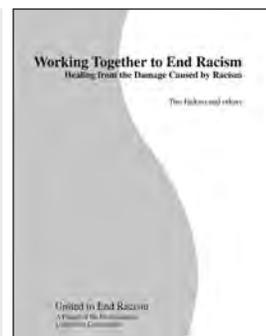
\$3.00, plus postage and handling



Working Together to End Racism

A pamphlet introducing RC
from the perspective
of ending racism

\$2.00, 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

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

Sustaining All Life at COP23, in Bonn, Germany

In November 2017, a Sustaining All Life (SAL) delegation of twenty-four RCers plus nine volunteers went to Bonn, Germany, for the United Nations climate change conference called COP23 (COP stands for Conference of the Parties).

It was organized by the Fiji Islands. We had expected it to be in a country close to Fiji, but it was held in Germany, for reasons of economy. There was a government side, called the Bula Zone, where the official negotiations were held, and a non-governmental (NGO) or Civil Society side, called the Bonn Zone. Our delegation focused on the Bonn Zone.

The two of us—Teresa Enrico (the International Liberation Reference Person for Pacific Islanders and Pilipino/a-Heritage People) and Wytske Visser (the International Commonality Reference Person for the Care of the Environment)—led the delegation. Anne Helgedagsrud (an RC leader in Norway) and Marijke Wilmans (the Area Reference Person for Groningen, the Netherlands) were the incredible organizers.

We had little information to begin with, including about places to stay and work, whether we would be allowed in the Bonn Zone, what our delegation would look like, finances, and more. Did that stop us? No. From former COPs we knew that this was how it goes. Our determined decision to hold to our plan had worked before and would work again. And it did. COP23 was another unique success for SAL.

We met people from over a hundred countries, and every day was challenging, fun, and an incredible amount of work. We learned, listened to stories of heartbreak and success, and empowered ourselves and those who learned from and with us.

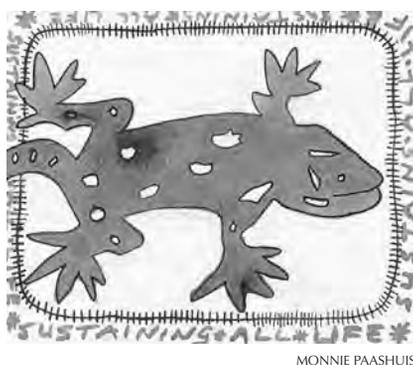
THE DELEGATION

Our goal was to have a diverse delegation that would represent SAL well and strengthen European leadership in RC. Because finances were limited, we agreed that it would consist of twenty-five RCers, mostly from Europe.

We had seen for ourselves that participating in an RC project like SAL brings a stronger, more solid

commitment to RC and its goals and a richer, more inclusive life. We wanted that for many but could ask only twenty-one people to join us.

A lot would be asked of each individual: to be available for ten days, to do a large amount of work, and to follow leadership and cooperate as a team. We also had to ask if participating was a good next step in each person's re-emergence. Would it strengthen their leadership by giving them opportunities to succeed at new efforts?



BEFORE THE CONFERENCE

In January and February of 2017, the leaders and organizers of the delegation held weekly Skype meetings to think, discharge, prepare, and build strength. Putting our own liberation first was crucial. From there we'd be able to be more real and have a bigger chance for success.

In March and April we found a Youth Hostel and reserved space for the delegation and volunteers. (Later on, no beds for a reasonable price could be found anywhere in or around Bonn.)

In May we invited our team, including young people and young adults, People of the Global Majority, Indigenous people, Jews, people of all class backgrounds, and heterosexual and LGBTQ people. Many agreed to join us.

From June through August, delegation support groups met on Skype.

In July, Wytske led, and Jan Venderbos (from the Netherlands) organized, a European Care of the Environment Conference. The goal was to strengthen connections and environmental work both inside and outside RC. It was powerful, with lots of discharge, and led to good thinking about SAL at COP23.

Also in July, Anne, Marijke, and Wytske went to Bonn and checked out the Youth Hostel (food, bedrooms, the classroom, and so on), ways to travel in Bonn, and the locations of the Bonn Zone and the Bula Zone. That gave us more information for planning and organizing.

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WIDE WORLD CHANGING

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In August, at the World Conference of the RC Communities, a number of the delegates were able to counsel and think together, build relationships, and get many questions answered. The same was true in May at the Pre-World Conferences in Eastern and Western Europe.

Diane Shisk organized an event at Re-evaluation Counseling Community Resources, in Seattle, Washington, USA, to raise money for the SAL delegation. People shared beautiful art, lovely food, and great live music. We (Teresa and Wytke) did an introduction to RC and SAL. In the following months many more fundraisers would be held around the world.

Delegate support groups, based on our jobs at COP23, met on Skype. We began translating our handouts and fliers into German and French. And the United Nations gave approval for SAL to enter the Bonn Zone. Yay! But we were not allotted any spaces for our events.

By September, some of the delegates we'd invited had not yet decided to participate, and some had learned they would not be able to come. Putting the final team together was a puzzle, and we kept our fingers crossed [we kept hoping]. Eventually all the young people and young adults were able to come. All of the Jews were not, so we invited a Jew from the United States.



STAN EICHNER

Artists in RC started to make art to support the work of SAL. There was too little time to include it at COP23, but you can see an example of it in the poster with the new RC care-of-the-environment goal on it [shown on the last page of this article].

Our organizers did lots of research and were able to find a location for our reception and maybe our workshops at the International School—twenty minutes' walk from the Bonn Zone.

In October we learned that we'd been approved for a booth and that all of our traveling in Bonn would be free.

We also learned that only eighteen of our twenty-four delegates could get accreditation to enter the Bonn Zone. So we had to reorganize everything related to leadership and jobs. We revised the job lists eighteen times before we were done! (After we got to the conference, other organizations sponsored some of our delegates, and eventually all of them were admitted.)

The volunteers also did not get accreditation. They would do listening projects and hand out fliers for our workshops and forums outside of the Bonn Zone.

AT THE CONFERENCE

After months of preparation, we finally arrived at COP23, and we hit the ground running [started working immediately]!

Flexibility was our credo. We still had no space for our forums, our booth space kept moving, and we had to grab a corner for our workshops. Because the locations and times for our events kept changing, we had to make last-minute corrections to our fliers—on paper, on the RC and SAL websites, and on Twitter and Facebook.

On Thursday (November 9), before our activities at the COP, we held an RC workshop for the delegation. During the workshop, and throughout the following week, we worked together on ending racism, anti-Jewish oppression, young people's oppression, women's oppression, war, and more.

At times when the situation would become stressed, our fear would show in urgency and we'd act out oppressor distress at each other. Oops! But it was encouraging to watch how quickly we would recognize it and work on it in sessions. Overall, we showed our good intentions and apologized when we made mistakes.

Language Liberation

English was the dominant language at the conference. So in the introductions at our workshops and forums, we made sure all languages could be spoken. Hearing people speak their first language opened hearts and helped to build trust and relationships.

Marijke interpreted up-front from her third language (English) into her second language (French). Among our team members, languages spoken were Hindi, Papaminto, Surinamese, Mandarin, Romanian, Hungarian, Frisian, Gaelic, Spanish, Finnish, Norwegian, Swedish, Dutch, French, and German. People new to SAL were puzzled at how such a diverse group could work together so smoothly. For us it was so common that we were not aware of what we were modeling.

Live Streaming

On Monday (November 13), we were offered a bigger area, in the Talanoa Space, for our forum. It filled up, and we were live streamed! After that, the organizing staff told us that our work was exactly what they had hoped to see in the Talanoa Space.

Our next forum was live streamed on big screens and on Facebook and Twitter. All the world could watch us in action! Many enthusiastic responses came in our direction.

From then on, all our forums appeared live on our Facebook page. Our social media crew kept improving their skills and borrowing equipment to make the sound and picture clearer. All this gave our leaders and organizers totally new areas to work on in sessions!

Our Reception

On Tuesday, SAL held a reception at the International School. A beautiful international group of people came together and shared food, learned some RC fundamentals and SAL ideas, did mini-sessions, and watched a demonstration. Wytiske talked about the care-of-the-environment work in RC that had led to the SAL project. The gathering was relaxed, and people took in [absorbed] all that we had to offer.



PICTURED ROCKS NATIONAL LAKESHORE, MICHIGAN, USA • LANCE CABLK

A grumpy person who had seemed suspicious of us said after a mini, "This is the best thing I have done at COP. You of SAL are a treasure." In the closing circle, an African-heritage man said, "The officials who do the negotiations should join a meeting like this. Here is where the United Nations is really happening! They could learn so much from you of SAL!"

Talking to the Press

A number of us talked to the press. Journalists were interested in the humanness of our project and program. Our youngest delegate was interviewed several times.

Sharing the Goals of SAL

In listening to activists, leaders of organizations, green-technology developers, government leaders, and workers inside and outside the Bonn Zone, we could see that all of them were motivated to work toward the best possible future for the world but that they also had a limited picture, because they lacked the awareness of oppression we have in RC.

When people heard about the SAL goals—of becoming fully aware of the total picture, giving people the tools they need to free minds, ending greed and all oppression, and working toward unity—it opened doors and windows in their minds. Some people, especially People of the Global Majority and Indigenous people, understood the goals immediately. And they showed where they felt discouraged about not reaching the humanness in the person inside the oppressor.

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WIDE WORLD CHANGING

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Reconnections

An African man we had met at the COP in Paris and seen again at the COP in Marrakech joined us for a number of days. In our evening RC class, he told us that he'd started RC in five different places in Cameroon since he'd learned about it from SAL in 2015. Our whole team got excited and hopeful about SAL, themselves, and the possibilities for the world. We also re-met women and men from other places, like the Philippines and Brazil, who were delighted to see us again.

Fun

At one point, one of us changed the words to part of a Bee Gees song from "Ah, ha, ha, ha, staying alive, staying alive" to "Ah, ha, ha, ha, Sustaining All Life, Sustaining All Life." [The Bee Gees were an English popular-music group in the 1960s and 1970s.] We were a bit shy to sing it at the conference, but at the very end we did, while waiting for our delegation to stand together for a group photo. Immediately many people came to see and listen. Next time we'll be prepared and sing it with one of us leading, so we will all sing in tune and in rhythm!

BEYOND COP23

Our delegation connected with hundreds of people. Some want to make (or have already made) contact with an RC Community near them. Some we will need to teach RC to, and help to build Co-Counseling Communities, one-on-one.

Our delegation is continuing to support each other in the report-backs we've been doing back home. We

are also helping each other stay in contact with the people we met in Bonn. We were moved by what we heard and saw and how we got to be with people there. We are trying to remember the significance of what we did and that it matters that we made relationships with people.

At each climate conference, SAL has made relationships with the U.N. staff members, but this time we built more relationships with staff members who would be part of future climate change conferences—like COP24, in Poland—and we'll be continuing the relationships in between the COPs.

From beginning to end, what we did in Germany gave us numerous opportunities to challenge our distresses, including the inaccurate pictures we had of ourselves and the early places where we'd given up. Some of us talked about our "little ones" [our young selves] getting to be fully themselves, fully excited and happy, at COP23. We gave ourselves, and others, a chance to change how we think about each other and interact as humans. Discharging on our experiences in Bonn will help us remember what is possible, what is hopeful, and what we can do toward ending oppression and the degradation of the environment—especially when we work together.

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

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

A 2017 Care of the Environment Goal Poster



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

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

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

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

More about Sustaining All Life at COP23

The following reports were written while the Sustaining All Life (SAL) team was at COP23, in Bonn, Germany, last November [see previous article]. They were written by Violeta Vajda (from Hungary and England) and Davita Flowers-Shanklin and Brian Lavendel (from the United States), with help from the entire SAL team. They are reprinted from the RC e-mail discussion lists for leaders of wide world change and for leaders in the care of the environment.

Sunday, 12 November

We made friends on the train on our way to the Bonn Zone, which is where the “civil society” groups meet. Nearby, in another area, government climate negotiations are taking place. We met a couple of young people from Fiji (Fiji is the host for COP23) and invited them to our events the next day. Guess what? They came!

Our forum “Young People Leading Climate Change Now and into the Future” was led by Liam Geary Baulch (from England), Rob Venderbos (from the Netherlands), and Davita Flowers-Shanklin (from the United States), with support from the other young adults and a few allies. The leaders tailored every aspect of a beginning RC class to activists and young people. After experiencing their first mini-session, the group was eager for more. At the end of the forum a few young activists proclaimed that it had changed their lives—that they’d never known that white people and People of the Global Majority could become “family.”

We’d started the forum with a lively game. Not only had it gotten people excited, it had helped them connect to each other and have fun.

It had also attracted more people to the space. The forum was packed, and as each person spoke, more found their stories to share. Below are some examples.

- A young man from the Fiji youth delegation: “My mother’s house was completely demolished in the hurricane. How often have you seen a tropical cyclone make a U-turn?!”



HIGHLAND RAM • © JOHN FEHRINGER

- A young person from France: “I came to COP to see what was happening at the political level with the negotiations, to see why it was so hard to achieve a pretty [quite] simple aim—that is, to save the earth. I’m discovering that the negotiations are always about business and not about changing people’s points of view. They’re about how we can maintain our current way of life, not about whether we can change our way of life.”

- A second youth delegate from Fiji: “Youth are stronger than we think. I believe that together we can change things, even without the government and the negotiations.”

- A young woman from Costa Rica: “Very few negotiators are young people. I think that’s important to keep in mind. Stop saying that we are the future, because we are the present.”

Monday, 13 November

“I found it very different from other events—powerful and insightful to hear everyone’s stories, from different parts of the world.” Those are the words of a young adult COP volunteer from Spain who e-mailed us after attending our forum. We had met her on the train to the Bonn Zone. As she left the forum today, she laughed and said that she had shed tears and that she would be back tomorrow!

Today we had contact with individuals from over sixty countries.

We were given the use of a large area here in the Bonn Zone. The staff said that what we were doing was “very important for the Bonn Zone,” because there were so many events at which people had to listen to a couple of speakers up front but very few in which people got to speak. That was a big success, since we hadn’t been sure we would find space in the Bonn Zone to hold our events.

Wednesday, 15 November

Last night we held a reception in an international school that was a gorgeous short walk from the Bonn Zone, along the River Rhine. New people heard about basic RC theory and got to experience a support group and several mini-sessions.

This morning, for the third time, young people met in a support group. There were seven people—from Nigeria, Taiwan, Brazil, Germany, and the United States. The group has grown every day. The young people and young adults on the SAL team rotate leadership, so they each get to be at the center of the project and so the young COP

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JO PERRY

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attendees get to experience the different ways we lead.

The main event of the day was our forum “Indigenous Voices.” We heard powerful stories from Indigenous people from Kiribati, Nepal, Namibia, Uganda, Tibet, Panama, South Africa, French Guiana, and other places.

Our workshop “War and Climate Change” was our biggest and most diverse workshop yet.

We have formed relationships with many people. Several keep appearing at our events, eager to learn more about our methods.

A Ugandan who leads an environmental organization that works at multiple levels across East Africa said that he thought that SAL was just what the COPs need. He had a vision of us offering pre-conference events, not only for the activists but also for the official delegates, and being at the United Nations conference to make sure that all the delegates had access to talking and discharging about the content of the negotiations.

Thursday, 16 November

Today Alima Adams (from England) and Marlene Melfor (from Curacao and the Netherlands) led our forum

“African Voices.” (You can view the recorded live stream on the SAL Facebook page <www.facebook.com/SustainingAllLife>.) Many African people came and spoke passionately about what needs to happen here at COP23. Marlene’s highlights were seeing the African people connect with each other and hearing them speak about themselves, their people, and how they are responding to climate change. A woman from Nigeria at first declined to speak. Later she was asked again and said that she would like to. Afterward she said that it was the first time she had spoken in public.

A young adult from Uganda spoke about his people being agriculturalists and living without borders. Not only did they have to deal with climate change—grass drying up, cattle dying—but with having to get permission to cross borders to have places to graze their cattle.

Goof Buijs (from the Netherlands) and Johannes Dietrich (from Germany) led our workshop “Gaining Momentum: Strengthening Activists and Groups.” People shared stories of activism. Some said things they’d never said before, because it was a good place to share.

Friday, 17 November

COP security staff require that any “protests” (broadly defined) receive twenty-four-hour-in-advance “permission” or the protesters can be ejected from the COP. This applies to our people having signs at our listening projects. We haven’t wanted to take the risk. Yet even without carrying signs, we’ve had no problem engaging people and attracting them to our events.

Back at the hostel, the SAL delegates had a ten-minute-each-way mini-session. Ten minutes seemed like forever, because we’d become accustomed to shorter mini-sessions,

which we’d learned to use effectively. After the mini-session, we briefly reviewed our time together—what we’d been able to do, and hadn’t been able to do, over the past eight days. To close, we said our names and in no more than two words what our time together had meant to us.

From One of the Extra Volunteers

Eleven of us were members of the “extra” volunteer team. We stayed at the youth hostel with the SAL delegation and were led by Julia Seibert (from Germany). We had a brief introduction with the delegation and then didn’t see them much—they were constantly on the move.

We didn’t have access to the Bonn Zone but were able to run our own listening projects and listen to and talk with many people one-to-one at the external events and on the bus. We encouraged people to attend the SAL events. We also attended these events and met and listened to lots of people.

Special for me was meeting people from Sudan, a country I had lived in many years ago. A woman was thrilled because I had lived in the town her husband came from and I remembered some Sudanese Arabic.

Several decades ago Harvey Jackins and I had tried to get a Community started in Sudan, but it was not possible, as communications were so difficult. Now, in the age of the Internet, I’m excited that a Community could grow there.

Going to Bonn has clarified for me that committing myself to SAL means that racism, internalised sexism, classism, and other distresses of oppression can discharge along the way.

Fio Adamson
London, England

Mini-sessions at a Listening Project

We tried a new kind of listening project at a climate march in Sacramento, California, USA. It included a listening booth in which we did mini-sessions with people. Five of us did two- to three-minute-each-way mini-sessions with about forty people.

We decided to do mini-sessions instead of one-way listening because at an earlier listening project, we'd found that listening one-way sometimes didn't contradict people's chronic patterns of talking without listening—especially when the RCer was a woman and the person talking was a middle-aged white man.

Our booth consisted of several pairs of chairs under a shade structure. At the top of the structure we posted a big sign that said, "Listening Exchange: Share your hopes, fears, ideas." We also had a jug of water and cups available for anyone passing by.

The RC care-of-the-environment-goal poster with non-RC language and the photo of an elephant on it was on display. We also had Sustaining All Life pamphlets for sale at a discount. When someone wanted more information about RC, we got their name and contact information and gave them the RC website address.

Some of us asked people who were walking by, "Do you want to try our listening exchange?" Or, "What is your vision for humanity and the planet?" to help point their attention away from distress. Others of us mingled in the crowd away from the booth, giving people attention or offering a listening exchange as seemed appropriate.

The listening was fun. One young woman talked about being excited to be at her first march. Another woman talked about difficulties communicating and connecting with her conservative sister. One person said, "This is the best table I've ever seen at an event," but didn't want to do the listening exchange. A young woman took a photo and gave me a hug but also did not want to do the listening exchange. Some people did more than one round of mini-sessions with us.

I would do a few things differently next time. It would be good to check in with each other more during the event, and maybe have a formalized way of doing this. We did a closing circle in which we each took two minutes, but I would have liked more time at the end. We also should have thought more about how to talk about RC. We had Sustaining All Life pamphlets and small handouts with RC contact information, but we should have had a good short answer for when people asked us who we were.



Megan Elsea
Sacramento, California, USA
Reprinted from the e-mail discussion
list for RC Community members

Don't Confuse the Tactical and the Strategic Outlooks

One basic principle . . . is to not confuse the tactical and the strategic outlooks. The forces of the dying society, because of their control of all the social structures, and because of their patterned habits of command, can almost always bring great pressures to bear in any limited situation and force the outcome their own way. In order to do so, however, they must always weaken themselves drastically somewhere else and create severe problems for themselves in the next stage of the struggle, intensifying the inherent and insoluble contradictions with which they are saddled by the nature of the society itself.

The wide world changer should never be demoralized by apparently "losing" any particular battle. Her or his opponent, the disintegrating society, has lost more in the long run.

Harvey Jackins
From page 158 of *The Reclaiming of Power*

יום בנושא גזענות בישראל

אני רוצה לדווח בקצרה על יום בנושא שחרור מגזענות שהנהגתי לפני כמה שבועות לקבוצה קטנה של אקטיביסטים כמעט כולם אנשי חינוך בתחום של חינוך לשלום ומפגשים בין יהודים לפלסטינים . אני עצמי עובד בתחום הזה שנים רבות ואני תמיד מנסה למצוא דרכים "להשתיל" את הרעיונות שלנו ואת הפרקטיקה של הייעוץ בעבודה הזאת .

. הרעיון שלי היה להנהיג יום עבור אנשים שפעילים בתחום החינוך. כיוון שידעתי כמה זה יכול להיות קשה לגייס אנשים, הצלחתי לשכנע את הארגון שבו אני עובד שניתן סכום קטן של כסף לאנשים שיבואו לקחת חלק ביום הזה . הבהרתי שכל מי שייקח חלק ביום הזה יהיו אנשים שאני אישית מכיר ובוחר וכאלה שאני מאמין שזה יכול להיות יעיל עבורם לקחת חלק ביום כזה . הרעיון שלי היה להזמין אנשים, שעל פי מיטב שיפוט, יכולים להתאים לייעוץ או לפחות להתעניין ברעיונות שלנו ושיש להם יכולת להקשיב ולהתנסות ברעיונות הללו מבלי להתגרות מחדש יותר מידי מהפרקטיקה .

כל מי שהזמנתי היו אנשים שכבר שמעו על הייעוץ בחודשים שקדמו למפגש. הם גם כולם היו אנשים שאני מחבב ושאני רוצה לחזק את הקשר שלי איתן .

התכנסו 10 אנשים ונשים במקום קטן בנס עמים (ליד נהריה). היינו שלושה פלסטינים (ערבים ישראלים) ושבעה יהודים (4 אשכנזים ו 3 מזרחיות). שלושה מהיהודים כולל אותי היו מנהיגים בייעוץ . עוד שניים מהיהודים היו כאלה שנמצאו במהלך כיתת יסודות .

פתחתי את היום בלספר על ההבנה שלנו בייעוץ לגבי בני האדם ועל כך שהם טובים ללא עוררין לא משנה כמה רע הם מתנהגים או איך הם מרגישים לגבי עצמם. עשינו מיני סשן קצר לגבי כמה אנחנו עצמנו טובים וזה עזר לאנשים לחשוב על העניין ולהתחבר האחת לשני .

אחר כך דיברתי על ההשפעה של פורקן ועד כמה הוא מרכזי וחיוני, ועל מה שקורה לבני האדם, שהפורקן שלהם נחסם. דיברתי גם על החשיבות של תשומת לב, קשרים וקירבה לשימוש שלנו בפורקן . אחרי זה עשינו סשן קצר בקבוצות ואז מרצ' שוקרון (אחת המנהיגות היהודיות של הייעוץ) עשתה הדגמה קצרה עם אחת מהמשתתפות הפלסטיניות שיש לה עמה קשר ארוך וקרוב. זו הייתה הדגמה עוצמתית .

אחרי הפסקה דיברתי אופן ישיר על גזענות ועל הפגיעות שהיא גורמת לכולנו , הן המדוכאים והן והמדוכאים. דיברתי על החשיבות של פורקן ועל דרכים שונות לעבודה כמדוכאים וכמדוכאים . לאחר מכן התפצלנו לשתי קבוצות: קבוצה אשכנזית וקבוצה מזרחית פלסטינית. מרצ' הנהיגה את הקבוצה המזרחית ערבית . היא ידעה איך לסייע לאנשים ליצור את החיבורים ביניהם ולגרום להם להרגיש נוח אלו עם אלו. כמעט כולן פרקו באופן משמעותי. בקבוצה של האשכנזים כולם עבדו על חומרי המדכא שלהם באומץ ובישורה. בשבילי זו הייתה הוכחה לכך שהצלחנו ליצור אווירה בטוחה.

י במהלך ההכנות ליום הזה , לא היה לי ברור כמה מהר וכמה דגש אני צריך או יכול לשים על הפורקן. היה לי ברור שאני רוצה מתי שהוא לדבר ולהסביר על פורקן, אבל לא ידעתי עד כמה אני יכול לדבר על זה באופן ישיר מבלי ליצור גירוי מחדש . אחרי שקצת פרקתי וחשבתי הבנתי שאין לי ברירה. אם אני רוצה שדברים יתחילו לזוז אני צריך לדבר על פורקן באופן ישיר. אני חושב שהדיבור על הפורקן ועל הנחיצות שלו לשינוי חברתי כבר מההתחלה. פתחה עבור האנשים דרך גישה למצוקות שלהם ואפשרות להסתכל עליהן.

ניתן לנקוט בטקטיקות שונות בעניין הזה בהתאם לקבוצות השונות או למסגרות בהם אנחנו פועלים, אבל במקרה הזה נראה שקיבלתי את ההחלטה הנכונה העובדה שהייתי פתוח וישיר לגבי הפורקן אפשרה למשתתפים לחבר את מה שקורה להם בחיים האישיים עם המצב החברתי חיבור שהוא לעתים רבות מבלבל ולא בהיר עבור אנשים רבים.





רציתי גם לדחות את המסר שעל מנת להוביל שינוי חברתי עליך לוותר על עצמך ולהקריב את עצמך. הזכרתי למשתתפים שוב ושוב עד כמה כל אחת ואחד מהם חשוב ובעל ערך.

אתגר אחר שעיימו התמודדתי היה כיצד לא לדלג או למזער את הסיפור המזרחי. במרבית הארגונים לשינוי חברתי בישראל יש חוסר הבנה לגבי הגזענות כלפי המזרחיים. במידה רבה ניתן להתייחס לגזענות של מזרחיים כלפי ערבים כהפנמה של דיכוי, אף על פי שיהודים מזרחיים בישראל משמשים בפועל כסוכני דיכוי כלפי ערבים. לכולנו יש עבודה לעשות בסיפור הזה להקשיב, ללמוד ולפרוק על הנושא הזה, אבל לפעם הזאת אני החלטתי שהקו של המדכא והמדוכא יהיה בין יהודים אשכנזים לבנים ליהודים בעלי צבע ופלסטינים.

הבאתי דוגמאות לגזענות שמופנית הן כלפי פלסטינים והן כלפי מזרחיים ועשיתי כל מה שיכולתי כדי שלא לגרום לדיכוי אחד להראות משמעותי או חמור פחות מדיכוי אחר. יחד עם זאת לא התכחשתי לתפקידים השונים של כל אחת מהקבוצות ולא טשטשתי את העובדה שיש לקבוצות האלו חוויות שונות בהקשר של אלימות ממוסדת וגישה למשאבים.

כשהתפצלנו לשתי קבוצות פורקן ביקשנו מהאשכנזים לעבוד על חומרי המדכא שלהם ומהמזרחיים והפלסטינים לעבוד על חוויות המדוכא שלהם. זה אפשר ליצור חיבור בין המזרחיים והפלסטינים.

לי היה יום מרגש ומעניין מאוד. אני חושב שכך גם ליתר המשתתפות. היום הזה היה הוכחה עבורי עד כמה הרעיונות שלנו הם רלבנטיים וחיוניים. אני ממשיך לחשוב, לפרוק ולחפש הזדמנויות נוספות על מנת לצאת לעולם עם התיאוריה והפרקטיקה שלנו.

עופר ליאור

תובל, ישראל

תרגום לאנגלית: עופר ליאור

סייעה לתרגום: ג'ואל הוכמן

הודפס מתוך רשימת הדיבור האלקטרוני של המנהיגים היהודים

English translation of the preceding article:

A Day about Racism, in Israel

The following is a brief report about a daylong event I led for a small group of activists. Almost all of them work in Jewish-Arab peace education and co-existence programs. I have been working in that field for many years and am always looking for ways to “plant” the ideas and practice of RC into the work.

I offered to lead a day for people active in the field of education. It would focus on racism and liberation from racism. I knew how hard it could be to recruit people for such a day, so I suggested that the organization I work for pay something to the participants. I made it clear that all of them would be people I knew personally who would find it useful to participate in such a day. In my head my idea was to invite people who, in my judgment, would be a good match for RC—or who at least might be interested in our ideas and be able to listen to them without getting too restimulated by the practice.

All of the people I invited had heard about RC during the previous few months. They were also people I liked and with whom I wanted to strengthen my connection.

Ten of us got together in a small place in the north of Israel. We were three Palestinians (Israeli Arabs) and seven Jews (three Mizrahim and four Ashkenazim). Three of the Jews, including me, were RC leaders. Two of the others were RCers still in a fundamentals class.

I started the day by sharing the RC understanding of human beings, and how our goodness is indisputable—no matter how bad we act, or feel about ourselves. We did a short mini-session on how good we all are, which helped people to think about it and to connect with each other.

continued . . .

WIDE WORLD CHANGING

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After that I talked about the effects of discharge, how central and essential it is, and what happens to humans when it is blocked. I also spoke about how attention, connection, and closeness are important in our use of discharge. Then we did short sessions in small groups. Following that, Merchi Shoukroon (one of the Jewish RC leaders) did a demonstration with an Arab-Palestinian woman with whom she had a long and close connection. It was a powerful demonstration.

After a break, I spoke directly about racism and the ways it hurts us all, both oppressed and oppressors. I spoke about the importance of discharge in that context and different ways to work as oppressed and oppressors. Then we split into two groups—an Ashkenazi group and a Mizrahi-Palestinian group. Merchi led the second group. She knew how to help them make connections and feel comfortable with each other, and almost all of them discharged well. In the Ashkenazi group, everybody worked with a lot of courage and integrity on their oppressor distress. For me it was evidence that we had managed to create a safe atmosphere.

As I prepared for the day, I wasn't sure how soon or how much I should emphasize discharge. I wanted to speak about it, but I didn't know how openly I could do that without the participants getting restimulated. After a little discharge and thinking, I realized that I had no choice. If I wanted things to quickly start mov-



VASILIKI XANTHI

ing, I needed to speak about discharge directly. I think that my doing that, and saying how central discharge is to our attempts to change society, helped people have access to their distress and to look at it.

We can take different tactics with different groups and organizations. In this case, it looked like I made the right decision. Being open about discharge allowed the participants to make the connection between what had happened to them and the social situation—something that is confusing and unclear to many people.

I also wanted to counter the message from society that to lead a change in society one needs to give up on and sacrifice oneself. I reminded each participant that he or she was an important and valuable person.

Another challenge was how to not skip over or minimize the Mizrahi issue. Almost all the social change organizations in Israel lack an understanding of the racism aimed at Mizrahim. In many ways, we can look at Mizrahi racism toward Arabs as internalized oppression, even though Mizrahi Jews in Israel do, in fact, act as agents of oppression toward Arabs. All of us have work to do on this issue—listening, learning, and discharging. This time I decided that the line between oppressors and oppressed would be between the white Ashkenazi Jews and the Jews of the Global Majority along with the Palestinians.

I gave examples of the racism directed at Palestinians and at Jews of the Global Majority and did my best to not make it seem like one was less severe or significant than the other. At the same time, I didn't deny the different roles of the two groups or blur the fact that they have had different experiences in terms of institutional violence and access to resources.

When we split into support groups, the Ashkenazim worked together on their oppressor distress and the Mizrahim and Palestinians worked together on their oppression. This allowed for a connection between the Mizrahim and the Arabs.

It was an exciting and interesting day for me and I think for the others as well. It proved to me how important and relevant our ideas are. I am continuing to think, discharge, and look for more opportunities to go out into the world with our theory and practice.

Ofer Lior

Tuval, Israel

*Translated from Hebrew by Ofer Lior,
with assistance from Joelle Hochman*

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



Creating a “Culture of Caring”



It’s hopeful and liberating (both for ourselves and for those around us) when we can be openly loving, zestful, and connected, and act with integrity and courage, from a solid grounded core within. It’s when we show ourselves and show how much we care in an authentic way that people are reminded of what’s possible. It’s what everyone wants to do but dares not to. When someone dares, people are moved.

People learn about RC by being around us. *We* are the contradiction [to distress], *we* are the theory in action. Eventually they start asking questions, for example, “Can we do more of that listening thing you talked about?”

My monetary reform activist group is over ninety percent older white English-speaking USer male experts. My identity groups are none of those. I am younger, Asian, non-native English speaking, Canadian, female, and a non-expert in monetary reform.

I reached out to fourteen of the men in the group and am now in regular contact with the five who were the most knowledgeable, had some attention, were kind, and could make time for me. Most important, I liked them. As it turned out [happened], they were also the leaders in the group!

At the beginning I had no expectations or plans for building relationships with them. I did know that I needed their help to find my way through a complex maze of information and theory.

I “shamelessly” asked them for help and asked questions, and time and time again they responded. I framed my requests in terms of “*You* (monetary reform activists) need me to help get your message out to ordinary people. You speak in a language

that people don’t understand. Let me help you.” It was clearly in their best interest to help me understand what they knew.

I’m the newest member of the group and the least experienced in monetary theory, but I have other skills and insights they desperately need. I had to be confident of that *first*, before they could believe it (discharge made that possible). When I needed to step up (write a report, present something at a meeting, talk to people I didn’t know, chair a meeting, organize something), I discharged on how inadequate and stupid I felt—and did it anyway! When a different perspective was required in a discussion, I dared to speak up and respectfully disagree. When there were information gaps or a skewed viewpoint, I shared ideas about listening and the need for cooperation and collaboration and provided bits of oppression theory, as appropriate. I had to transform myself to put these things out for public scrutiny.

Result: Not only are they listening, but I’m also seeing them shift. They are sharing more personally, telling jokes and laughing, caring more openly, not being so critical of or hard on each other, trusting and reaching across. They start with me and then do it with each other. I’m helping to create a “culture of caring.” It’s like my being around gives them “permission” to be this other way.

At their annual conference, I did a two-hour presentation to share RC tools. The leadership had told me I “had to do” a presentation on “that listening thing.” I called it “A Personal Journey of Courage, Integrity, and Hope.” It was the culmination of hours of dialogue, relationship building, planting seeds, and organizing.

In it I included a skit, a formal report, a sharing of stories, listening groups, and a song. I focused on building closer connections so we could collaborate more effectively. It worked, because I had taken the time to earn their trust. They had accepted me as “one of them.” I didn’t have to lecture about RC theory, because it all came out naturally in the personal stories and the report-back. I simply highlighted and added to what people said.

My message was “Let’s do it *together*—together with each other, together with other activist groups, together with ordinary citizens—and generate a massive national awakening in this country. We can build unity without giving up diversity.” Money touches everything, and monetary reform will allow for a more stable economy that supports people’s real needs. It is in everyone’s interest, across the political spectrum. My closing comments were, “I know you care deeply about monetary reform. Look around the room. I want you to consider caring that deeply about each other. Change isn’t going to happen if we don’t do it *together*.” Huge applause.

I am leading from behind. I don’t have an official title or anything, but I do have the respect and the ear of the decision makers. It’s such a contradiction to my early distresses of insignificance and powerlessness!

I’m grateful for what we have figured out in RC and for the network of brilliant minds and hearts that have stayed close to me through this journey. We can do this!

Bo-Young Lim
Brampton, Ontario, Canada
Reprinted from the RC e-mail discussion
list for leaders of wide world change

Thoughts in Support of the Draft Policy on Care of the Environment

The following are some thoughts in support of the new Draft Policy on Care of the Environment, which was published in the October 2017 Present Time. They are from the committee that wrote the policy.

FACTORS THAT HAVE BROUGHT US TO THIS POINT

Here are some of the factors that have brought us to the situation we face today:

Greed and class oppression

As humans our fears for survival, passed down from generation to generation, have made us feel like we always need more to be secure. This has led us to thoughtlessly manipulate the earth and its life forms.

Class societies have made possible the mastering of the environment by allowing a small minority of people the time and leisure to think, accumulate knowledge, and plan the activities of society. Class societies have improved our survival as a species, but all of them have exploited the work of the majority to enrich the ruling minority.

Modes of production driven by feelings of always needing more are deeply embedded in our societies—especially in our industrial, commercial, and financial systems.

Capitalism puts nations and corporations in competition with each other for resources and demands growth and profit with little regard for the Earth and its life forms.

Class oppression separates us from one another and from nature. Separated in this way, we are confused by our feelings of insecurity and oppression. We lose touch with our inherent cooperation with and caring for each other and all of life.

We will need to end classism and capitalism to end environmental degradation and reverse climate change. We can begin by discharging on how class oppression has affected us personally, by supporting working-class involvement and leadership, and by building unity across all classes.

Colonialism and imperialism

Some Western European nations, and later the United States, colonized and ruled (militarily and/or economically) much of the world. They destroyed local cultures, languages, and religions. They occupied land and extracted resources, destroying and polluting in the process. They

removed Indigenous peoples from their homes, exploited their labor, and killed them. Over hundreds of years the wealth of much of the world was transferred to Europe and the United States, and whole nations were impoverished.

The white colonizers justified their actions with theories that said that white people were racially superior to the Global Majority. Severe, often violent repression, over generations, led to widespread recordings of racial inferiority and a belief in the legitimacy of the oppressive system that became capitalism.

Modern colonialism, or neocolonialism, continues that legacy with ongoing wars, occupation of land, and economic dominance. Environmental degradation and climate change are direct results.

We will need to end neocolonialism and capitalism to end environmental destruction.



MACHU PICCHU, PERU • DIANE SHISK

War

War poses one of the biggest threats to our environment. It intensifies deforestation, desertification, air pollution, water contamination, and poisoning of the soil. It destroys humans, animals, and other forms of life. All this is intensified by climate change.

War is the ultimate manifestation of greed and oppression. The economies of imperialist countries depend heavily on war to gain access to resources. Selling arms generates huge profits, as wars generate a continual need for more arms. Wars are extremely profitable for the owning class.

War installs distress recordings of powerlessness, discouragement, confusion, terror, and hopelessness on everyone.

Capitalism and classism, racism, and other forms of oppression separate us from one another and disconnect us from the environment. In their absence no human would participate in war.

The current environmental crisis cannot be resolved without ending war.

Racism

“Environmental racism” refers to environmental injustice directed at a group of people because of their race or skin color. For example, toxic facilities are often located in Global Majority communities and countries, with no remediation for the people.

Global Majority communities and countries have long suffered a disproportionate amount of environmental degradation. Now they face a disproportionate impact from climate change. And because they have been impoverished by colonization and imperialism, they have few resources to help them adapt to it.

Many of the effects of climate change first appeared in Africa, Asia, and South America, and they were not acknowledged because of global racism. Also, these continents have contributed only a small part of the greenhouse gas emissions that are causing climate change.

The wealthy nations that have built their societies on the resources and labor of Global Majority countries (along with the resources of Indigenous people and the labor of working-class people in their own countries) have contributed the greatest proportion of greenhouse gas emissions. They have not acknowledged their responsibility to repair the damage they have caused or to help Global Majority nations address it—for example, by giving them funding



TAZUMAL, CHALCHUAPA, EL SALVADOR • ROLANDO JR GARCIA

and technical assistance and opening borders to climate migrants.

Racism divides the climate movement. It has been difficult to build unity between mainstream environmental organizations (which tend to be large, national, white, and well-known) and environmental justice groups (which tend to be grassroots, underfunded, and predominantly Global Majority). This is a major barrier to successful organizing.

The environmental crisis cannot be resolved without ending racism. Strategies and solutions must include input from the targeted groups. Any actions must be thoughtful and respectful of all people and support sustainable development that does not cause harm to any ecosystem, person, or culture. People need to discharge any distress that inhibits them from becoming fully aware of the effects of environmental racism.

Genocide against Indigenous peoples

For thousands of years Indigenous peoples have been guardians of the land. Traditional stories and ancestral wisdom convey a way of life in which a rational relationship to the environment is a daily routine.

Despite the collapse of their societies and destruction of their ways of life from genocide and colonization, Indigenous people have found ways to restore their cultures and move beyond survival to thrive in the world. They have had to develop a powerful viewpoint and clear thinking.

They understand that humans have to be separated from each other to submit to a system of ownership, that oppressive patterns generate disconnection, that disconnection taints our relationships to one another and the environment, and that this is a huge source of grief for humanity.

Indigenous peoples understand the importance of reclaiming one’s connection to and love for the Earth. We need to follow their lead, discharge our unawareness of and disconnection from people, and stand up for all humans and the Earth.

continued . . .

WIDE WORLD CHANGING

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OTHER GROUPS IMPACTED BY CLIMATE CHANGE

People of the Global Majority and Indigenous people, along with poor people, are the groups most impacted by climate change. But the following groups are heavily impacted as well:

Women

Women in developing countries produce sixty to eighty percent of the food. Many of them, including girls, walk long distances every day in search of food or water.

Drought, desertification, loss of biodiversity, acidification of the oceans, and increasingly unseasonable weather patterns cause food and water shortages and thus greater poverty, especially for women. This diminishes opportunities for women. (They cannot work outside the home or attend school when domestic work takes all their time.) It also makes them more easily exploited.

Patterns of male domination and sexism (including obsession with power, control of women's bodies, and numbness) have played a large role in oppressive societies, war, and the degradation of the environment. Women's leadership is needed at every level.

In recent years women have been successfully defending natural resources and resisting male domination. Movements led by women are preserving the environment and furthering environmental justice. They are creating forms of community that promote a solidarity economy, recover peasant agriculture, value native seed, and strengthen cultural identity and ancestral wisdom.

Young people

Young people are usually more connected to the environment, other humans, and their own intelligence and power than are older people. They are good leaders. They can fight hard for things they care about, including their connections. They know how to have fun. These things are vital to the environmental movement.

Young people are needed in determining society's direction, and we need to consider the effect of all decisions on their lives.

Young people's oppression limits the leadership of young people. Their ideas and thinking are systematically undervalued. They are denied their rights. At the same time, adults have to be careful not to rely on young people as the "hope for the future" and leave them to lead the movement alone.



PUNAKHA, BHUTAN • MAURA FALLON

Young people cannot escape the destruction we fail to prevent.

People with disabilities

People with disabilities are ten to fifteen percent of the global population. They are more vulnerable during and after storms and floods and in times of extreme heat. They are more susceptible to disease. They face complex challenges during relocation and are typically neglected and sometimes left to die. Emergency responders rarely have the training or resources to effectively assist them. We have to do much better, in particular as we confront climate change.

ADDITIONAL THOUGHTS

Here are some additional thoughts about our work to save the environment:

Education

Schooling today may support learning, thinking, and caring, but it also installs the patterns of oppression, passivity, and submission to capitalism that have led humans to destroy the environment. We can and must create schools that are a force for liberation and preserving and restoring the environment.

Students need to learn about the interconnectedness of all things and the many factors that have allowed environmental destruction to occur—including oppression, an economic system based on greed and competition, excessive consumption, and distress recordings.

Teachers, parents, and students need to face the severity of the current situation and the profound changes required, and feel and discharge the feelings that come with facing this.

Environmental activists

Environmental activists are working for laws and policies that protect and restore the environment. They are raising awareness and mobilizing more and more people to work for change.

Activists deserve appreciation. They often work for low wages (or as volunteers), for long hours, and to the detriment of their health and family life. They face ongoing discouragement and despair. Some of them risk their lives. They are often ridiculed and disregarded.

In a world without distress, all humans would be activists, and activists would be well supported in their work. Until we get there, allies can reach out to, support, and appreciate environmental activists, who are acting in all of our interests.

Urgency

Climate change scares us. It restimulates early fears. Some of us retreat and become passive. Those who become active often do so with a strong sense of urgency. (“Very bad things are going to happen; we must act *now!*”)

In our early work in RC on care of the environment, we discharged consistently on urgency. We need to do that again. Otherwise we will scare people and turn them off to thinking about the environment.

The world needs us to be like a rock in the storm—confident, hopeful, caring, patient, relaxed, well rested, and pleased with all that is benign and all that we do.

Creativity

Creativity is about being human. Art, music, dance, poetry, drama reveal our human connection, caring, intelligence, and joy.

Creating helps us remember how wonderful it is to be alive. Our minds become more active. We become present. We are reminded of who we really are and how we are united.

Creativity (for example, creating posters and banners or singing songs) helps us organize. It makes the work fun and attractive. It helps people discharge and remember that they care about the world. It is pro-survival in this time of societal collapse, when things are getting harder and discouragement is widespread.

Huge complex problems like climate change will require many innovative solutions. People will need to think differently than they have before. Creating, and sharing our creations, can help people think in new ways.

If humor, creativity, and play are not a regular part of our lives, we need to reclaim them in our sessions.

SOME MORE SUGGESTIONS

Here are a few additional suggestions:

- Remember that each of us is in charge of the universe and responsible for the well-being of our Earth and all of the life on it.
- Assume an attitude of hope and confidence.
- Put your attention on the solutions and being part of them.
- Know that we don’t have to reach everyone; we just have to reach enough people.
- Assume that you are significant. Be a model of deciding, against the pulls of distress, to speak up and take action.
- Try new things. Don’t wait until you know what to do or think you will be successful. Risk mistakes.
- Talk about the issues. Say your thinking. Get other people talking.
- Value each person’s contribution. Everyone can play an important role.
- Interrupt blaming—of any person, group, or country.
- Each of us is already a leader. Take leadership, stay connected, and discharge along the way.

“I Am Sure Violence Will Disappear”

I am sure violence will disappear. . . . I think this changeover will come not automatically with the transfer to a classless, non-oppressive society but with countless persistent sessions to discharge the innumerable patterns of violence which presently encrust the population and which, until discharged, represent the reserve for reaction and counter-revolution.

Harvey Jackins

From page 348 of *The Reclaiming of Power*

“Taking This Chance Changed My Life”

I am mixed-heritage Korean and Welsh, a USer, and the mother of two daughters. When my children were very young, my efforts to change the world were close to home. My partner and I threw ourselves into raising our children with RC family work and building strong connections with our RC and non-RC communities. Mostly I felt too overwhelmed by caretaking to “take on the world.”

My mother lived through colonialism, World War II, and civil war in Korea, so I’ve also had to discharge terror about disaster striking my children.

After ten years of being a parent, I decided that I had to move toward environmental activism. At an Asian liberation workshop in 2013, Teresa Enrico (the International Liberation Reference Person for Pacific Islander and Pilipino/a-Heritage People) talked about care of the environment in a way that helped motivate me to focus on it. She said that it was a key to the liberation of everyone and that RCers would play an important role in unifying all people through care of the environment. I felt driven as a parent to make a better future for my children and their generation. However, I didn’t know what to do, or where to begin in the wide world.

I took a chance one day and accompanied a friend to a presentation by the Pachamama Alliance on climate change. Taking this chance changed my life. Afterward my friend and I started a women’s environmental group to learn all we could about the present situation. We have met for four years and have learned a lot.

Here’s a big thing I have learned: Regularly putting my attention on the environment *with others* has made it easier for me to put attention on the environment in general. I am more able and willing to read articles and books, watch documentaries, and go to protests, because I do it *with others*.

My distress makes it difficult for me to feel that I could possibly lead or speak up for what I believe in. It comes partly from growing up as one of very few Asians in my community. As a child I did not feel that it was safe to speak up or to take up a lot of space in a group.

I have finally chosen to lead in RC because of Sustaining All Life. In the Philadelphia (Pennsylvania, USA) Region we have a regular gathering on care of the environment, established by Pamela Haines (the Area Reference Person for the Schuylkill I Area in Philadelphia, Pennsylvania, USA). With her support, I have been leading the group for several years. I have to discharge fear about leading every single time we meet.



UGANDA • CHUCK ESSER

In the group we discharge about current events and on early defeats that have left us feeling powerless. In addition to our regular gatherings, we have held a Sustaining All Life fundraiser, gone to multiple environmental rallies, gathered for two protest art-

making events, and watched a film about Standing Rock (Indigenous Water Protectors in the United States).

My motivations for leading are to

- change the world;
- contradict my patterns and lead a big life and enjoy leadership;
- show my daughters and myself that Asian women are good leaders;
- build a community in my Region around care of the environment;
- connect and have fun with people.

I am an artist, and all of the discharging, learning, and leading I have done on climate change has helped me realize that my goal for my community and public art projects is to relate them to environmental issues and involve children. In my personal work, I explore my feelings about nature and the environment. How wonderful that I get to discharge about all of it and keep trying new things.

Eurhi Jones
Philadelphia, Pennsylvania, USA
Reprinted from the RC e-mail
discussion list for leaders of parents

Take Leadership to Eliminate Nuclear Weapons

Climate change and the threat of nuclear war are the two most important challenges facing humanity.

In the early 1980s Harvey Jackins was concerned about nuclear war. He encouraged us to discharge on the phrase, "It won't happen because . . ." As a result, many Co-Counselors took action. Some wrote to *Present Time* about the issue and their efforts. As you can see on the RC website, about fifteen articles on the topic were published in *Present Time* between 1982 and 1985. Nothing has been published since.

In the wide world, climate change is receiving a lot more attention than nuclear weapons. A Google search for "nuclear weapons" yielded 3,210,000 entries. A search for "climate change" yielded 187,000,000 entries—almost sixty times as many—even though people have been aware of the danger of nuclear weapons much longer than they've been aware of the danger of climate change.

It doesn't make sense to ask which challenge is more important. We do know that the United States used nuclear weapons in the Second World War, that more recently mistakes have almost led to nuclear weapons being used again, and that at present two countries are threatening each other with their use.

On the positive side, the United Nations has issued a Treaty on the Prohibition of Nuclear Weapons, and ICAN (the International Campaign to Abolish Nuclear Weapons) was awarded the Nobel Peace Prize. We can start discharging about nuclear weapons and taking leadership to ensure that the countries we live in ratify the U.N. treaty.

A place to start is telling your Co-Counselor every memory you have about nuclear weapons. Start with the first time you heard about them and continue with every book you read, every movie you saw, and every conversation you heard. I suspect you will discharge a lot. Let us know what you find out.



Julian Weissglass
International Commonality Reference
Person for Wide World Change
Santa Barbara, California, USA
Reprinted from the e-mail discussion
list for RC Community members



NANCY LEMON

A Sustaining All Life Hankie

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



\$5, plus postage and handling
(no quantity discount)

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

The Necessity of Alliances

The achieving of allies is crucial for liberation leadership, because distress continually pulls us back toward isolation, back toward thinking it's "us against the world," back toward attacking other groups. Liberation leadership must continually find ways to bring forward the necessity of alliances. Unity inside the group; alliances outside the group.

Harvey Jackins
From page 226 of *The Reclaiming of Power*



Ma présentation SAL *Sharing My SAL Talk*



Récemment, grâce à un logiciel de traduction en ligne, j'ai rédigé une première version en français de la présentation que j'avais faite au Maroc au cours du rassemblement des militants à la COP22 (les négociations sur le climat organisées par les Nations Unies à Marrakech, Maroc, en novembre 2016). Brigitte Guimbal et Régis Courtin ont relu et corrigé cette version. Régis Courtin a également traduit cette introduction.

Mon idée est de la partager avec mes contacts au Maroc – pour leur présenter notre projet Sustaining All Life (SAL) sous un autre jour et dans l'espoir de motiver celles et ceux qui n'ont pas encore répondu à mes messages.

Vous trouverez ci-dessous les versions française et anglaise de ma présentation. (Des orateurs précédents avaient déjà fait une présentation des processus et des perspectives de la Co-écoute.)

Recently, using an online translator, I did a draft French translation of the war and climate talk I gave in Morocco at the activist gathering outside of COP22 (the United Nations climate talks in Marrakech, Morocco, in November 2016). Brigitte Guimbal and Régis Courtin proofread it and made corrections. Régis also translated this introduction.

My intention is to share it with my contacts in Morocco—to give them a picture of our Sustaining All Life (SAL) project from another angle and to hopefully engage those who haven't yet replied to my e-mails.

What follows are the French and English versions of my talk. (Previous speakers had already given an introduction to our RC processes and perspectives.)

*Amin Houry (Victor Nicassio)
Los Angeles, California, États-Unis /USA*

Guerre et changement climatique : Impact sur les populations arabes et musulmanes

Marhaba (Bonjour en arabe). Mon nom est Victor Nicassio, et je viens de Los Angeles, Californie, aux États-Unis. J'utilise également mon nom arabe, Amin Houry, qui provient du côté libanais de ma famille.

Je veux parler un peu de mon histoire familiale, de l'impact de la guerre sur ma famille, et de mon expérience personnelle de l'utilisation des outils de Sustaining All Life pour devenir un militant environnemental plus efficace.

Comme nous le savons tous, les guerres qui ont lieu dans le monde à l'heure actuelle génèrent pour nos peuples de profondes souffrances, des oppressions, de nombreux morts et la destruction de l'environnement. On sait aussi que les guerres et la violence ont laissé par le passé des souvenirs douloureux dans nos familles, et que si ces émotions douloureuses ne sont pas guéries, elles sont transmises aux enfants et petits-enfants sur de nombreuses générations.

Deux de mes grands-parents ont quitté le Liban en 1912 pour échapper à la guerre qui se déclenchait. Après

leur départ, 200 000 Libanais sont morts de famine et de maladie au cours de la Première Guerre Mondiale.

Mes grands-parents ont apporté avec eux en Amérique des terreurs profondes, ainsi que d'autres émotions douloureuses. Ils ont été séparés de leur terre, de leur culture, de leur langue et des gens qu'ils avaient connus au Liban. Ils ont dû refaire leur vie dans un nouveau lieu, et ils ont eu peu d'occasions de guérir de leurs blessures.

En l'absence de ce processus de guérison, ma famille a connu de nombreux problèmes, dont l'épilepsie, l'alcoolisme et la toxicomanie, le suicide, de graves difficultés d'accouchement et l'oppression du système de «santé mentale».

Tout cela m'a affecté, en plus de mes propres problèmes. Je suis d'héritage mixte (libanais et italien) et né aux États-Unis, loin du pays natal de mes parents. J'ai été en grande partie coupé de ma langue et de ma culture ancestrales, je me suis senti déconnecté de mon peuple, et comme invisible et différent aux États-Unis, où à peine 1% de la population est arabe.

Aujourd'hui, plus de cent ans après que ma famille a quitté le monde arabe, je suis pour la première fois de ma vie dans un pays où 99% de la population est arabe et

autochtone. Je suis très heureux d'être ici. Je suis très fier d'être de retour. Et en tant qu'homme chrétien libanais, je suis fier de faire cet atelier avec mes sœurs musulmanes.

J'ai cheminé durant de nombreuses années, pendant lesquelles j'ai utilisé le processus de guérison de Sustaining All Life pour raconter mon histoire, retrouver qui je suis et ma connexion à mon peuple. Nous avons tous des parcours différents, mais je pense qu'un processus de guérison qui nous aide à penser plus clairement est essentiel pour que nous soyons des militants pour l'environnement les plus efficaces possibles et pour que nous construisions une communauté et une unité au travers de toutes les divisions de la société oppressive. Nous avons beaucoup de travail à faire pour surmonter les divisions créées par le racisme, le sexisme, l'oppression de classe sociale, l'oppression des jeunes personnes et toutes les autres formes d'oppression. Mais au sein de Sustaining All Life, nous partons du principe qu'on peut et qu'on doit le faire. Et le travail pour créer un vaste mouvement de masse dans le monde entier a commencé.

Au sein de Sustaining All Life, non seulement nous utilisons notre processus de guérison, nous nous apportons aussi un soutien mutuel pour agir plus efficacement dans le monde, en dehors de notre association. En ce qui me concerne, j'ai pour objectif de mettre fin aux divisions basées sur les classes sociales, à l'exploitation économique et à l'oppression que nous appelons classisme.

La guerre et la destruction de l'environnement dans notre société sont d'origine économique. Le mouvement environnemental a besoin de contacts avec toutes les classes sociales, en particulier la classe ouvrière et les gens vivant dans la pauvreté, qui représentent la majorité de la population mondiale. J'ai travaillé à mettre fin à la guerre et à arrêter le changement climatique dans des milieux de classe ouvrière et j'ai établi de bonnes relations qui durent depuis des années avec des personnes de la classe ouvrière et à faibles revenus.

À Sustaining All Life, nous pensons qu'ensemble, en tant que personnes de toutes classes, nous pouvons et devons transformer la société de classe oppressive afin de mettre fin au changement climatique et de restaurer l'environnement naturel de la Terre.

C'est formidable d'avoir l'occasion d'être avec vous tous. Pendant la COP22, nous pouvons initier les relations au long cours qui sont si importantes à mesure que bâtissons un mouvement global uni. Restons en contact et continuons à développer ces relations. Nous espérons travailler avec vous dans le cadre de Sustaining All Life.

Je vous remercie. *Choukran.*

War and Climate Change: The Impact on Arab and Muslim Populations

Marhaba ("Hello," in Arabic). My name is Victor Nicassio, and I'm from Los Angeles, California, in the United States. I also use my Arab name, Amin Khoury, from the Lebanese side of my family.

I want to talk a little about my family history, our family's connection to war, and my personal experience using the healing process of Sustaining All Life to become a more effective environmental activist.

As we all know, the wars that are happening in the world cause deep hurts, oppression, death, and environmental destruction for our peoples. It is also true that past wars and violence leave painful memories in our families, and, if they're not healed, painful emotions are passed on to children and grandchildren for many generations.

Two of my grandparents left Lebanon in 1912 to escape the war that was coming. After they left, 200,000 Lebanese people died of famine and disease during World War I.

My grandparents carried deep fears and other painful emotions with them to the Americas. They were separated from the land, culture, language, and people they had known in Lebanon. They had to make a life in a new place, and there were few opportunities for them to heal their hurts.

Without a healing process, my family experienced many problems, including epileptic seizures, drug and alcohol addiction, suicide, severe difficulties in childbirth, and oppression in the "mental health" system.

I was affected by all of this and also had other struggles. I was mixed heritage (Lebanese and Italian) and born in the United States, far from my family's homeland. I lost much of my ancestral language and culture, felt disconnected from my people, and felt invisible and different in the United States, where just one percent of the population is Arab.

Today, more than a hundred years after my family left the Arab world, I am for the first time in my life in a country where ninety-nine percent of the population is Arab and Indigenous. I am very happy to be here. I am very proud to be back. And, as a Lebanese Christian man, I am proud to be doing this workshop with my Muslim sisters.

I have had a journey of many years using the healing process of Sustaining All Life to tell my stories, recover my sense of who I am, and reclaim my connection to my people. We all have different journeys, yet I think that a healing

continued . . .

WIDE WORLD CHANGING

... continued

process is essential for all of us—to help us think more clearly, be our most powerful selves as environmental activists, and build closeness and unity across all the divisions of the oppressive society. We have much work to do to overcome the divisions of racism, sexism, classism, the oppression of young people, and all the other forms of oppression. But in Sustaining All Life we assume that it can and must be done. And the work to build a broad, united mass movement worldwide has started.

In Sustaining All Life we not only use our healing process, we also support each other to take more effective action in the world outside of our organization. In my case, I have concentrated on ending divisions based on social class—on ending the economic exploitation and oppression we call classism.

The war and environmental destruction in our society have economic roots. As an environmental movement, we need to have contact with all social classes—especially working-class and poor people, who are the majority of the world's population. I have worked to end war and stop climate change in working-class settings and have built good relationships with working-class and low-income people that have lasted for years.

In Sustaining All Life we assume that together, as people of all class backgrounds, we can and must transform the oppressive class society in order to end climate change and restore the natural environment of the Earth.

It is great to have the opportunity to be with all of you. At COP22, we can begin the ongoing relationships that are so important as we build a united global movement. Let's keep in contact with each other and continue developing these connections. We hope to work together with you in Sustaining All Life.

Thank you. Choukran.

Teaching Allies about Listening

I was asked to lead a training for white activists who had signed on to be allies to global majority leaders who were presenting at combating-racism events. My part of the training was to teach them “deep listening skills,” so they could handle people who were interrupting or disrupting when the presenters were doing their jobs.

I talked about the benefits of being listened to. I said how it can help us unwind from the tensions we carry from growing up and living in an oppressive society and can let our minds heal and organize themselves. And I said that when we listen to someone else, we can understand more of who they are—their struggles and their brilliance.

After some basic instruction on good listening, we looked at how racism against people of African heritage had affected our lives and did mini-sessions. These allies were eager to work. I remembered that when people are well thought about, they are excited to engage with each other on things that move us forward as a community.

Liz Knaeble
Minneapolis, Minnesota, USA
Reprinted from the RC e-mail discussion list for leaders of women

Conditioning, Not Human Nature

In every country these powerful groups seek to promote racism, genocide, war, and destruction. They do this not because they were not good human beings to start with—they were conceived and born just as good and dear and human as the rest of us—but because the conditioning of the oppressive society converted them into this monstrous role.

Harvey Jackins
From page 302 of *The Reclaiming of Power*

Give Up Both Timidity and Anger

Old habits of timidity must end, given all that needs to be done. Anger is only a distraction. We have to know what we're talking about, look people in the eye, ask lots of questions, and mostly listen much more than we're comfortable with.

Lorenzo Garcia
Albuquerque, New Mexico, USA

PARIS, FRANCE • NIKHIL TRIVEDI

A Good Experience with Civil Disobedience

Recently my partner, Lydia, and I chose to be arrested as part of a group doing civil disobedience to stop the building of a new fracked-gas pipeline. We blocked an access road to part of Otis State Forest, in Massachusetts, USA, which temporarily stopped the construction company from moving equipment and materials to the site where it planned to cut down beautiful old trees. We spent about four hours in police custody and had to go to court twice. Our charges were reduced to civil (not criminal) charges, and we faced relatively modest fines.

We did not, and do not, expect to permanently stop the construction of the pipeline. People have already taken many legal and political steps to try to stop it, and none have been successful. Our goals were to slow down construction, create additional costs for the company, draw attention to the problem of pipeline construction, and build our organization and movement. We also hoped that our more extreme action would encourage people to do more to stop climate change. All of these goals were accomplished.

We got front-page newspaper publicity that included many quotes from the eighteen of us who were arrested. We have been asked to speak in a number of local meetings. Many people have asked us about our experience and expressed interest in taking more action themselves. We have become closer and more connected to each other from sharing in the civil disobedience and all that has followed.

I was surprised at how liberating and uplifting the civil disobedience was for me. I felt an unfamiliar sense of freedom and peace, even as I was being handcuffed and put in the police wagon. I think this was because, for a brief time, I didn't feel compromised by or complicit in the damage being done to the planet. For once, I didn't feel I should be doing something more to stand up against the destructive policies that are accelerating climate change. For once, I didn't hold back in showing how strongly I object to expanding the use of fossil fuels. I now feel freer to go beyond what is considered acceptable in standing up for what I believe.

I'm aware that I could be relaxed and confident in taking this action because as a white, highly educated, currently middle-class man I knew that I would probably be treated well by the police and that nothing terrible would happen to me. This is not true for far too many people.

I think the following are all more important than doing civil disobedience and getting arrested: listening to people; counseling people; helping people understand how ending racism, classism, and other oppressions is central to the struggle against climate change; supporting other people's leadership; and helping people work together and develop a bigger picture of how effective they can be.

I did get to have several hours of deep conversation with the three men who were in the jail cell with me. I can tell [notice] that this experience moved my re-emergence ahead. I think I learned something about creating unity in a group and challenging authority.

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

Commitments for Care-of-the-Environment Activists

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

Diane Shisk (the Alternate International Reference Person for the RC Communities) suggested that I think about a commitment for care-of-the-environment activists. What popped into my mind right away was this:

Always remember to do the work in close connection with all fellow humans.

Choose a future in which all life is important and in which oppressive, destructive actions (racism, genocide, exploitation) are ended.

Have a good balance (work, fun, food, rest).

Leave the world and every situation in better condition than it is at the moment.

Model a sustainable life, whatever criticism you get.

What do you think should be in it? I would love to hear.



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

As I thought about this, it seemed important that we

- be grounded in love;
- be open to heartbreak;
- remember that feelings of despair are old.



Pamela Haines
Philadelphia, Pennsylvania, USA

I will always decide as an activist to remember and value my resources, our resources.

I will always remember that the sparkle of life unites us all and shines on me.

I won't allow passivity, or criticism of you or myself—even when I disagree with you, even when it feels urgent to act, even when I am ignorant or lost.

I will trust and appreciate my generation, and the generations after me.

I will trust that we will connect and cooperate in a better way—based on the logic, efforts, and dreams of our ancestors and because I can feel your hand and your passion more than ever.



Vasiliki Xanthi
Athens, Greece

A lot of our thinking is freed up when we discharge directly on the hurt we are trying to avoid with our activism.

As a climate activist, I notice how we try to avoid thinking about and discharging on what has already happened or will happen with our climate. I have persisted in working on this, which has made a big difference in my ability to think in the area.

I do not know how it should be phrased in English, but perhaps something like, “Decide to feel how it will really feel if and when the worst thing happens.”

It is easier to think, decide, and act to avoid what we dread when we feel the feelings first.



Brita Helleborg
Porsgrunn, Norway

From this moment forward, I commit to remembering

- that I am a beloved child of Earth;
- that my body, mind, and energy all come from Earth;
- that the voice of my activism is the voice of Earth itself speaking through me on its own behalf;
- that I *am* Earth;
- that all other expressions of Earth, both living beings and non-living entities (mountains, rivers), are my *equals*, sisters and brothers of the same parent, and part of my extended self;
- that my activism on behalf of my greater self is a simple act of self-love.



Bryna Gallagher
Boise, Idaho, USA

The RC World Changers' Commitment has been useful to me:

"I have chosen to change society, but I also choose to be intelligent in the way I go about [do] it.

"The future needs me, well-rested, well-nourished, well-exercised, and well-organized.

"The past is useful as a source of information but never as a substitute for my own fresh thinking. Mao (or any more recent leader) respected Marx (or any earlier leader) but did his own fresh thinking. I will respect all past thinkers, but my thinking will necessarily be more brilliant than theirs because I stand on their shoulders.

"If I am not enjoying what I am doing, then there is something wrong with how I am doing it and I will correct it."

(I think "well-discharged" should be added to the second sentence.)



Terry Fletcher
Berkeley, California, USA

We get to be loving, joyous, and creative in our work and connections.

We get to value people and broadly invite them into our activist circles, empower them to participate at whatever level they are able and enlivened to, and always encourage them to try what is slightly uncomfortable for them, with support.

Those of us who have been leading get to lift up new leadership and find our way into mentoring roles that sustain the values, work, emotional health, and support of our groups, allowing the movement to grow broadly at the pace necessary.

We get to value the time we spend connecting and sharing our understanding about oppressions and our skills with listening and discharge.

We get to participate in and model self-care and community care.

We get to decide, act, and discharge, over and over again, on the horrible situations we are working to change. And we get to remember, even though our early hurts might tell us otherwise, that we are just the ones for the job.

Lisa Marcus
Seattle, Washington, USA

Above all we must remember that among our primary allies are the earth itself and all the life that is part of the earth.

We need to listen to the voices of that life—the trees, the flowers, the animals, the rocks—as they cry out to us. They have been around longer than we have and offer different perspectives that challenge our human patterns.

The new care-of-the-environment draft policy recognizes the interconnection of all of life and its common source. Until we abandon our patterned sense of superiority as humans, and the oppression it brings on us and all other life, we will not succeed in our quest to sustain all life.

Following the lead of our Native brothers and sisters, we need to recognize our total interconnection with the community of all life. We can no longer exclude ourselves from that wider community.

Andy Smith
Devon, Pennsylvania, USA

continued . . .



JO PERRY

WIDE WORLD CHANGING

... continued

We need to think not only about global resources but also personal resources—of time, money, energy.

I have very limited energy due to illness. My commitment level is high, but my capacity is low. Part of my caring for the environment must be sustaining, and if possible enhancing, my own energy reserves, not draining them.

I commit to sustaining my own health and to getting the help and support I need to do that.

Because of low stamina, I can feel that I am not doing “enough” for the environment. Then I can make myself sicker by running [acting out] my “overdoing it” patterns. In reality I, too, am part of the environment and must protect my energy reserves as I help others to protect the planet’s.



Julia Cameron
London, England

I will remember that what I do is for me—as well as for the rest of the world.

I will remember that I am not alone—that every human being alive today, all of my ancestors, and all future descendants stand with me.

I will remember that I can never have too many allies and that they can be found everywhere.

I will remember that it is an honor and a privilege to stand up on others’ behalf and on my own behalf.

I will remember that I will make mistakes—some of which will be messy and uncomfortable—and that I can learn from them.

Brian Lavendel
Madison, Wisconsin, USA

I love this planet—with its extraordinary natural diversity, and human diversity and creativity.

As an activist I will remember to work in close connection with all fellow humans, toward a world in which oppressive, destructive actions (racism, genocide, wars, exploitation) are ended and all life is cherished.

I choose to have a good balance (of work, fun, food, rest), to live as sustainably as I can, and to leave the world in a better condition wherever I have contact.

In working to sustain life on earth, I decide to reach for everyone, and to support others’ leadership as I build support to strengthen my own.

Sandy Wilder
Moruya, New South Wales, Australia



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



CAROL FONTEIN

The following five articles are about the Muslim Liberation Workshop, led by Azi Khalili, in Marrakech, Morocco, in September 2017.

A Huge Collective Success

The Muslim Liberation Workshop in Marrakech, Morocco, last September was about putting RC into the hands of activists and people in the Global South who are hungry for it and are eager to share it with others.

It was a huge collective success. It built on the work of the Sustaining All Life delegation at the climate change conferences in Marrakech and in Paris (France) and on the efforts of many others. It affirmed that RC is a natural human activity and an essential ingredient as we fight our way to a rational global community and economic system.

Most of the forty-two participants were Muslim; the rest were Christians and a Jew. They were from many heritages and many nations, including Algeria, Bangladesh, India, Iran, Iraq, Israel, Ireland, Gambia, Kenya, Lebanon, Morocco, Pakistan, Palestine, Somalia, South Africa, Syria, Turkey, England, and the United States.

Most of the participants were new to RC. Some had just finished a series of monthly daylong fundamentals classes in Marrakech, led by Iman Awadh and her team. Others had learned RC one-on-one or on Skype. The goals of the workshop were to help the new folks join the RC Community, deepen their relationships with the people who had brought them into RC, and build new relationships, and to move a number of the participants toward teaching RC. We achieved these goals.

I led the workshop, and another Muslim woman, Nazish Riaz, assisted me. The workshop was held in a Muslim nation. The allies who attended had discharged on being allies to Muslims. All the support groups but one (led by Diane Shisk) were led by experienced Muslim RCers. All of this was, of course, a huge contradiction [to distress] for those of us Muslims who lived in Christian- or Jewish-dominated nations or cultures. We could be Muslims openly, with no apology or justification. We began each class by saying,

“As-salamu-alaikum,” an Arabic greeting when Muslims gather that means “May peace be upon you.” We created space in the back of the meeting room for practicing Muslims to pray, so they didn’t have to leave the meeting to attend to their religious needs. The entire workshop was translated into Arabic.

The workshop was challenging to lead. We had to keep track of many different things. I could not have done it without the assistance of Nazish. She stayed close to me, helped me think through issues, and offered her thinking as we put one foot in front of the other.

Diane Shisk had organized the workshop for many months from across the ocean. She had given it her all [put her entire self into it] and had remained thinking, patient, and generous the whole time—rolling with [adapting to] the international politics and visa punches [the obstacles caused by international politics and visas], participants’ lack of access to the Internet, females not being allowed to travel without a male companion, and more.



WYTSKE VISSER

Before the workshop I led a twenty-four-hour workshop for the workshop leaders, to help get us all in shape [in a condition] to welcome the new folks into RC. We had three sessions in the twenty-four hours. The first demonstration I did was with a Jewish Mizrahi Israeli woman whose family was originally from Morocco. I welcomed her back to her family’s land and reminded her that anti-Semitism did not win and that no oppression could stop her from reclaiming her Arab heritage and inherent connection to Moroccans and Muslims.

Most of us leaders were People of the Global Majority. All of us (but one) lived in the Global North and had internalized Global North domination and supremacy patterns. We did a few mini-sessions in which we noticed any places where we felt superior to, smarter than, or urgent or tended to take up a lot

continued . . .

LIBERATION

... continued

of room, dominate conversations, sway them toward Global North issues, or complain. We also discharged on any pulls to huddle with the familiar faces from the Global North.

At the main workshop, we covered a tremendous amount of RC theory and practice—more than a half century's worth in three days!

Nazish and I began by reminding people that the workshop was a safe space. We challenged them to go toward others, make new friends, and get close. I told them that while all of us intended to think well about each other, we were going to make mistakes. I said that mistakes are secondary, as we stop saluting all the ways we've been separated, and gave them permission to make mistakes.

From there we moved into what it means to be an effective client and counselor, the confidentiality agreement, and the need to pursue childhood memories and seek discharge and stay with it. I repeated these pieces of theory at the start of every class. We need to teach new Co-Counselors to keep working on early memories and the early places they had to give up. Otherwise we'll have Communities in which people work mainly on present-time issues, don't move their chronic patterns, and don't actually change their perspectives and lives. I also spoke often about the need to have regular Co-Counselors.

I had many amazing moments at this workshop. Here are just a few of them:

- I learned about the history of the Amazigh people (the Indigenous people of North Africa), from their perspective.
- I watched a Palestinian young person connect with an Iraqi young adult who had grown up in RC. I will forever remember them holding each other tight and crying—two young Arab women falling in love.
- I saw an adult woman decide for the first time to not keep the story of her sexual abuse a secret. She shared it in front of the workshop and sobbed.
- I watched Diane teach a class on early sexual memories and closeness and witnessed a room full of Muslims laughing very hard about sex.
- I saw a young climate-change activist resist the claws of colonization and start evicting the defeat from his mind.

- I watched a culture sharing in which everyone showed themselves eagerly and openly.

- I heard about and witnessed the perseverance and commitment of those who are teaching RC under difficult conditions—under war and dictatorships, in slums, in communities struggling with the severe effects of climate change.

- And finally, I called a table with Diane Shisk for those who wanted to teach RC and saw twenty people come—all of them eager to take RC to their communities. We had to order a lot of food for the table and ended up recommending that fifteen people be certified to teach!

Azi Khalili

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

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

Internalized Oppression

Our success in combatting oppression and its results was greatly increased when we began to recognize the operation of internalized oppression.

The oppression coming from outside leaves distress recordings which, when restimulated, push the individual to mistreat himself or herself in the same way that he or she was mistreated by the outside oppression originally (invalidating himself or herself, accepting powerlessness, and so on).

Harvey Jackins

From page 243 of *The Upward Trend*



STAN EICHNER



דיווח מיהודייה מזרחיה ישראלית בעלת ברית .

ביקרתי במרוקו בפעם הראשונה בחיי על מנת להשתתף כבעלת ברית בסדנא לשחרור מוסלמים (ראה מאמר קודם)
אני יהודייה ישראלית ממוצא מרוקאי. זו הייתה עבורי סתירה גדולה (למצוקה)
לשמוע סביבי את השפה המרוקאית, לאכול את האוכל שאני מכירה מהבית ולמעשה בפעם
הראשונה בחיי להיות עם האנשים שלי ולהתחבר להיותי ערבייה.

יהודים ממוצא מרוקאי מדוכאים בישראל ע"י יהודים אשכנזים. חלקים רבים הקשורים
בערביות שלנו הוסתרו והודחקו. הביקור במרוקו היה עבורי
הזדמנות לעוד חיבור וקשר למורשת שלי וכתוצאה מזה להבנה עמוקה יותר של מי אני.
אני גם הבנתי לראשונה איך זה היה עבור המשפחה שלי לחיות במדינה מוסלמית, ואיך זה
להיות מיעוט יהודי בקרב רוב ערבי.

לסדנא הגעתי עם חברה מאוד קרובה שלי, שהיא אישה פלסטינית שמזה כמה שנים אני
מלמדת אותה יעוץ הדדי אחד על אחד. ההשתתפות שלה בסדנא הייתה מבחינתי המשך
הולם לדרך שעשינו יחד. סדנא שיש בה רוב מוסלמי ושהתקיימה במדינה מוסלמית,
כשהשפה הדומיננטית בה הייתה ערבית, נראתה כמקום הנכון עבורה להיכנס לקהילת
היעוץ. בסדנא הייתה לה הזדמנות לפגוש עוד נשים פלסטיניות ומוסלמיות דתיות כמוה.
אני חושבת שזה אפשר לה להרגיש ביטחון ולדעת כי הדבר שאנחנו עושות הוא לגמרי
בשבילה. עזי ונזיש חשבו עליה היטב ויצרו עבורה את התנאים המיטיבים ביותר על מנת
שתרגיש בטוח ותוכל לעשות את העבודה שהיא הייתה צריכה לעשות.

כתומכת יהודייה ישראלית ובעלת ברית למוסלמים בכלל ולפלסטינאיות בפרט יכולתי
להתמודד מול מצוקות המדכא שלי. עבדתי קשה מאוד להרגיש טוב עם עצמי ועם מי
שאני. התמודדתי עם רגשות קשים שאני לא אהובה ולא רצויה. חלק מהאנשים הופתעו
מאוד מכך שאני ישראלית ולכן הייתי צריכה לפרוק תחושות של אשמה שעלו ולזכור כי מגיע
לי לחיות.

אני מבינה טוב יותר כעת עד כמה יהודיים מזרחיים ויהודים ערבים חיוניים בבניית הגשרים
בין יהודים למוסלמים ובין יהודים לפלסטינים.

כיהודייה מזרחיה ממוצא ערבי עלי להשיב לעצמי את הזהות המזרחית ערבית שלי

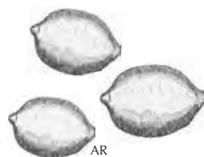
מרצי' שוקרון ליאור

תובל, ישראל

תרגום לאנגלית: עופר ליאור

סייעה לתרגום: ג'ואל הוכמן

הודפס מתוך רשימת הדיוור האלקטרוני של חברי קהילת היעוץ ההדדי



LIBERATION

English translation of the preceding article:

From an Israeli Mizrahi Jewish Ally

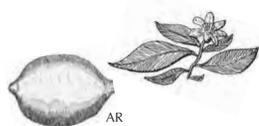
I visited Morocco, for the first time in my life, to participate as an ally in the Muslim Liberation Workshop [see previous article]. I am an Israeli Jew with a Moroccan background. It was a big contradiction [to distress] for me to travel to Morocco, hear the Moroccan language, eat the food I knew from my home, actually be with my people for the first time, and connect to being Arab.

Jews of Moroccan origin are oppressed in Israel by Ashkenazi Jews. Many parts of our Arab-ness have been suppressed and repressed. Visiting Morocco was an opportunity to connect more fully with my heritage and, because of that, to a deeper understanding of who I am. I also realized for the first time what it was like for my Jewish family to live in a Muslim country, and what it is like to be a Jewish minority among an Arab majority.

I came to the workshop with a close friend of mine, a Palestinian woman to whom I have been teaching RC one-on-one over the last few years. It seemed like an appropriate continuation of the road we have been traveling together. A Muslim-majority workshop in a Muslim country where Arabic is the main language seemed like the right place for her to get into the RC Community. She got to meet other Muslim and Palestinian women who are also observant. I think that helped her feel secure and know that what we are doing is completely for her. Azi and Nazish created the best possible conditions for her to feel safe and to do the work she needed to do.

As an Israeli Jewish ally to Muslims in general, and Palestinians in particular, I was able to face my oppressor distress. I worked hard to feel good about myself and who I am. I had to face hard feelings of being unloved and unwanted. Some people were surprised to hear that I was from Israel, and I needed to discharge the feelings of guilt that came up, to remember that I deserve to live.

I now better understand how crucial Mizrahi Jews and Arab Jews are to building the bridge between Jews and Muslims and between Jews and Palestinians. As a Mizrahi Jew from an Arab background, I need to reclaim my Mizrahi-Arab identity.



Merchi Shukroon Lior

Tuval, Israel

Translated from Hebrew by Ofer Lior,

with assistance from Joelle Hochman

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CARLA HINOJOSA

A Historic Workshop

An exciting, historic workshop happened last September in Morocco! [See previous two articles.]

Many languages were spoken, and every class was interpreted into Arabic. We were almost all People of the Global Majority. The new Community in Marrakech is female, male, young, old, Indigenous, Arab, and of different class backgrounds. They welcomed us with open arms, and their warmth and openness set a wonderful tone for our three days together.

As a non-Muslim Arab-heritage woman, it was a huge contradiction [to distress] to be invited and welcomed “home” to North Africa. I loved hearing so much Arabic and could cry for a lifetime just thinking about it. As a U.S. I am humbled by how much we have to learn and how lucky we are to be connected to such accepting and wise global Communities.



Mary Toutonghi
Seattle, Washington, USA
Reprinted from the e-mail discussion
list for RC Community members

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Traduction française de l'article précédent:

Un atelier historique

Un formidable atelier historique a eu lieu en septembre dernier au Maroc ! [Voir les deux articles précédents.]

Beaucoup de langues y étaient parlées, et il y avait une interprétation en langue arabe pour chaque classe. Nous étions presque tous des Personnes de la Majorité Globale. La nouvelle Communauté de Marrakech est composée de femmes, d'hommes, de jeunes, de personnes âgées, d'Indigènes et d'Arabes, et de personnes issues de différentes classes sociales. Tous ces gens nous ont accueillis à bras ouverts et leur chaleur et leur disponibilité ont imprimé un ton merveilleux aux trois journées passées ensemble.

Pour moi, en tant que femme non-musulmane d'origine arabe, ce fut une énorme contradiction [de ma détresse] d'être invitée et accueillie «à la maison» en Afrique du Nord. J'ai adoré entendre autant la langue arabe et je pourrais pleurer toute une vie rien que d'y penser. Je ressens de l'humilité en tant qu'Étatsunienne, étant donné tout ce que nous avons à apprendre et la chance que nous avons d'être connectés à de telles Communautés globales accueillantes et éclairées.



Mary Toutonghi
Seattle, Washington, États-Unis
Traduit de l'anglais par Régis Courtin
Reproduit du forum électronique pour les
membres de la Communauté de Co-écoute

Building Alliances between Muslims and People of Other Religious Traditions

The following are notes from a talk I gave at a topic group at the Muslim Liberation Workshop [see previous three articles]. The group was on building alliances between Muslims and people of other religious traditions.

As Muslims, Christians, Jews, and others whose faith traditions have roots in West Asia, we have much to be proud of; we have much in common.

Ancient peoples developed religions that promoted justice, liberation, good human behavior, and a good way of living despite being oppressed in irrational, rigid societies.

Muslims from the beginning stood for unity, despite the divisions that dominated tribal societies in Arabia in the time of Mohamed.

Jews put forward a code of ethics in a world in which many people were enslaved.

The early Christians followed someone who preached about the coming of a kingdom of God on earth, which according to some historians had both a spiritual and a political meaning.

These positive ideas endured until today, due to the intelligence and strength of human beings.

Unfortunately, all the human beings were also deeply hurt by the oppressive societies they lived in. So the good ideas were mixed with distress and in some ways became rigid and even oppressive. For example, the Roman Empire could not defeat the early followers of Jesus, so it made their tradition official and subject to domination by the state and its church.

Throughout the centuries, outside powers have attempted to divide and conquer our peoples. They have not always succeeded. For example, during World War II, when the French Vichy regime, which was collaborating with the Nazis, tried to impose anti-Semitic laws in Morocco, the Moroccan Sultan Mohammed V publicly declined to assist in the persecution of the country's Jewish citizens. He said, "There are no Jews in Morocco, only Moroccans."

Unfortunately, many times the policies of division did succeed. During the Crusades, there were violent conflicts between Muslims and Christians. In certain periods during the Ottoman Empire, conflicts between Muslims and Christians continued.

Different groups have dominated at different times. But despite the divide-and-conquer strategy of outside powers, Muslims, Christians, and Jews have also been allies working for a better society.

We all need to heal from the hurtful parts of this history and discharge the distress recordings of oppression. As we eliminate the divisions, with discharge and better policies, and are increasingly united, no outside power will be able to dominate or oppress us again.

Amin Khoury (Victor Nicassio)
Los Angeles, California, USA
Reprinted from the RC e-mail
discussion list for leaders of South,
Central, and West Asian-heritage people



LAOS • CLAUDIA ALLEN

It is in the shelter of each other that the people live.

Irish Proverb



White Allies at the Muslim Workshop



We were two of four white allies who attended the workshop for Muslims led by Azi Khalili, with assistance from Nazish Riaz [see previous four articles]. The other participants were all People of the Global Majority.

FROM GINNIE HERBERT

Our journey to the workshop started at COP21 (the 2015 United Nations climate talks in Paris, France). Katrina Wild and I were volunteers with the Sustaining All Life (SAL) delegation. The following year we volunteered again—with the SAL delegation to COP22, in Marrakech, Morocco.

At COP22, Barbara Love, the International Liberation Reference Person for African Heritage People, led a workshop for the delegation on ending racism. She talked about how patterns of white superiority, colonialism, and entitlement have made us white people

- think we know better;
- not *see* People of the Global Majority, both literally and physically, and then appropriate their ideas, after which everyone colludes with racism by saying, “Oh, that’s a good idea”;
- have difficulty following the leadership of People of the Global Majority (when it feels wrong, we need to have a session—and follow!);
- make “quiz-versation” (Barbara’s word for asking lots of questions rather than having a conversation); before asking more than three questions, we need to stop, lean back, and let it develop;
- marginalise People of the Global Majority—take up all the space, stand in the way, dominate the airspace, take over their framework with our framework.

She also reminded us that it’s okay to make mistakes. If we don’t make mistakes, we are not doing very much! We can also apologise without clienting. For example, we can ask, “What can I do to make it right?”

At COP22, I had what seemed to me better ideas and I made mistakes, felt terrible, discharged, and apologised. At one point I followed the leadership of a Woman of the Global Majority, although I felt sure that the way we’d worded something was not right. Later she and I got accurate information from an Indigenous RCer—from another Person of the Global Majority, not me. I learnt a lot from that.

In the months after COP22, Iman Awadh, an Iraqi Muslim woman living in London, England, led monthly daylong fundamentals classes in Marrakech, Morocco, for the Moroccans who wanted to learn RC. I supported her and learnt how to follow. I marvelled at the power of RC theory and discharge to overcome re-stimulation. In a relationship-counselling session I got to apologise to Iman for the devastating bombing and other damage my people had inflicted on her people.

At the Muslim workshop I was the leader of registration. I invited a Moroccan man from the fundamentals class to do the upfront job. He sat visibly at a table in front of the hotel and welcomed participants. I leaned back and let it develop. Other Moroccans joined in and helped with the tasks. Co-Counsellors arrived from the airport, sat down for a leisurely chat, and greeted others. The Muslim participants created a delightfully relaxed and friendly atmosphere.

At one point I caught myself thinking that I should handle the money. I was responsible for it, after all. Unsure of what to do, I sat back and watched. People collected the money and converted it to other currencies. I interacted if needed and went on talking with the people around me. My “thinking” had been just another feeling of superiority and responsibility. I was pleased that I had not acted on it.

FROM KATRINA WILD

It was a great privilege to be involved in this workshop. I appreciated the work that Barbara Love had done with us at COP22 in which she’d spelled out the patterns of white superiority. It had given me many hours of discharge and heightened my awareness of those patterns in such a way that I could (sometimes) actually act different.

In the months leading up to the Muslim workshop, I travelled to Morocco five times to support Iman Awadh in her teaching of the daylong fundamentals classes. My role was to organise the classes, and I learned a great deal. Iman would patiently let me know when my white superiority patterns had taken over and made things hard for her. I could then take that into sessions and work on how much I wanted to intervene and where I was not fully trusting her leadership. The feeling of wanting to intervene came up many times. Ginnie and I got to have many sessions noticing that we were white British women supporting an Iraqi Muslim woman of colour. We could grieve and rage about our British history of colonisation and imperialism.

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LIBERATION

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We had to figure out how to be allies as we went along. Ginnie suggested that each time we left our hotel room to join the workshop we should take a minute or two to remember that we were white allies and to think about what that meant. Because we would often be in a hurry to join the next section of the workshop, we would often just look at each other, notice our connection, and say “white allies.” Then one of us might say, “Sit at the back,” “Be careful not to dominate conversations,” “Listen,” or “Notice when we think we have a better idea.” It made a huge difference in our being able to remember that we were there as allies, that it was not “our” workshop, and that the white superiority patterns would run [operate] if we were not careful.

We always made sure that we were sitting at the back during classes. We were available and keen to have sessions, but we let the Muslims choose. That felt hard—what if we were left out?

The workshop venue was in the middle of Marrakech next to the main square with all the market stalls, street entertainments, and shops. That provided a perfect opportunity for people at the workshop to spend relaxed time with each other, and we went out several times in groups to wander around. If I was not constantly aware of what I was doing, I would find myself out in front of the group (of People of the Global Majority), not intentionally but in fact leading the way and thereby dictating which direction we went and which shops we entered. I would remind myself to slow down and go to the back of the group, and a few minutes later I would find that it had happened again!

Some of my big patterns were expressed differently in a group that was mostly People of the Global Majority. When I am with a group of white people, I am quiet and shy and often don’t speak much. With mostly People of the Global Majority, I found that I was not so shy. I spoke more and could be very animated. That was confusing. It felt as if I had come out of a chronic pattern, and I loved it! In fact, it had come from white superiority. I had to keep noticing what I was doing—not revert to being quiet and shy but stay aware, listening, and engaged.

A huge thank you to Azi, Nazish, Iman, and Diane Shisk for inviting us.

Ginnie Herbert
Oxford, England
and *Katrina Wild*

Newcastle upon Tyne, England
Reprinted from the e-mail discussion
list for RC Community members



KATIE KAUFFMAN

Allies Are Important

I led a report-back on a South, Central, and West Asian-heritage workshop and shared information about the role of allies.

No group can free itself without allies. We need each other to move forward. We can be stronger allies by building deeper relationships, not just containing restimulation. We can listen to people’s anger and stay and work through hard things.

Allies to South, Central, and West Asian-heritage people can learn about the history of our region and the role of Islamophobia in justifying the military-industrial complex.

The workshop had helped me, an Indian man, see more clearly how the work isn’t just about my individual liberation. It’s also about confronting the broader oppressions and confusions in the world. It’s about the many places where I can be an ally and what I can do to be a better one.

Bikku Kuruvila
Berkeley, California, USA

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

● ● Highlights from the Women's and Men's Workshop ● ●

The Women's and Men's Workshop—led by Diane Balser, the International Liberation Reference Person for Women, and Tim Jackins, the International Reference Person for the RC Communities, near Washington, D.C., USA, in October 2017—was a powerful RC gathering of minds.

We worked on how sexism and male domination affect both women and men, and not settling for their effects on our minds. Both Diane and Tim said that our ultimate goal is the unification of the sexes against the oppression and toward building a true sisterhood and brotherhood among all humans.

Diane pushed us to examine the effects of sexism on our lives. One of the primary effects is to make sexism seem less important than other oppressions. As females we need to prioritize healing from the oppression and fully reclaiming our minds and our power.

I led a support group for Asian-heritage women, almost all of whom had grown up in Asia. We had to build the muscle to work on early hurts and to stay with working on sexism. We discharged on sexual violence and male preference in our families and communities. None of us had been spared sexual violence, and none of us had been fully wanted as females. We'd learned early on that we were the second sex.

I led a table with Micaela Morse for women who were leading women's liberation in RC. Great work is being done in many local Communities. We loved hearing about our successes and struggles in leading women's support groups.

I also got to co-lead a morning group with Alana Eichner on contemporary issues affecting women in the United States and globally. We focused on the following:

- Violence against women (incest, domestic violence, sexual trafficking, and prostitution)

- The continuing feminization of poverty
- Discrimination and sexual harassment in the workplace
- Pay inequity
- The devaluing of women's labor
- The effects of climate change on women

Poor people face higher risks and heavier burdens from climate change, and the majority of the world's poor people are women. Also, women's unequal participation in decision-making continues to prevent women from fully contributing to creating and implementing climate-related policies.

Azi Khalili
International Liberation Reference
Person for South, Central,
and West Asian-Heritage People
Brooklyn, New York, USA
Reprinted from the RC e-mail
discussion list for leaders of women



BASQUE COUNTRY • DAPHNE DERTIEN

A Great Workshop

The Women's and Men's Workshop [see previous article] was a great workshop. It was an honor to be there. It was an honor to get to listen to Diane's mind—to her thinking about sexism; male domination; male preference; the intersection of sexism and racism, genocide, and classism; the sex industries; and more.

I was proud to witness a female leader who has done so much personal work and has committed herself to lead women both inside and outside of RC. That is no small feat, and I could feel it every second of the workshop. What Diane (and all of us females) pulled off [successfully accomplished] was hard work.

I noticed how tricky sexism is—how much we have to think, tackle it, and get in there with [struggle alongside] one another to be able to hold it out for each other to notice and work on. My pull is to space out [become distracted] and walk away. Diane could not space out or walk away.

Sexism is exhausting and blinding, and we all looked at it for four days. I feel like I ran a marathon.

I was in awe that the men actually wanted to do the work and thought it would benefit their lives. I know it will. It was a huge contradiction [to distress] to see that they were there to look at all of it.

I was most struck by the topic of “male preference”—how much men are preferred all over the world. Males make more money than females. Typical men's work is paid more and is more esteemed. Male children are preferred, because they bring more status and profit. Men's distresses are preferred, because they support sexism and classism. And legally men have more rights than women.

I really cannot comprehend the extent to which this has affected me. I need lots and lots of discharge on it. It is huge. I realized that so much of what I do is vying for men's protection. After all, on average men have more money, hold more seats in office, have more political and social power. I shave my legs; I wear tight-fitting clothing (these are mild things I do). I do so much to win men's approval in the hope of being protected. It's urgent and desperate.

I am a white and Lakota Indian mixed-heritage female. Watching my mother be brutalized by genocide as a Native female left lasting impressions on my mind. Her way out was to marry a white man. She did whatever she needed to do to keep that white man, whom she eventually lost. He ended up marrying a white, blond female—the opposite of my mother. This broke her heart, and it broke my heart.

While my mom was brutalized by sexism and genocide, she also held on to her mind in a huge way that I don't think many people know about or understand. I say this so that she doesn't seem like a victim—because she is not.



DAVID WALLACE

There were a lot of white people at this workshop. It was overwhelming for me and gave me an opportunity to look at what it had been like, as a Native female with a Native mom, to be raised female in an all-white middle- and working-class neighborhood in the Midwest United States and what my mom and I had had to do to fit in and stay alive. Much of what we'd had to do was be

really pleasing, caretaking, gentle, witty, and kind—and then go home and do [take] a lot of drugs to fight off our rage about having to “fit in” to white culture versus white people “fitting in” to Native culture.

Diane talked about leading as a female who is also Jewish and how she can't work on early distress without working on that intersection. I get to notice, appreciate, and discharge about having a female Jewish International Liberation Reference Person for Women, so I can continue to be welcoming of all females and respect the work Diane has done. This is where my mind is at after the workshop.

Kate Insolia
Urbana, Illinois, USA
Reprinted from the RC e-mail
discussion list for leaders of women

*To be truly radical is to make hope possible
rather than despair convincing.*

Raymond Williams

● ● ● ● ● Harshly Mistreated for Being Female ● ● ● ● ●

I am grateful to all of the women and men who attended the Women's and Men's Workshop [see previous two articles] and to Diane and Tim for the groundbreaking thinking and counseling they did there. It becomes more and more obvious to me how much we need each other. All of us at the workshop, committed to ending sexism and male domination together, made it possible for me to face the effects of sexism and male domination more deeply than ever before.

I was born into a white, Italian, Catholic, working-class family in the Bronx, New York, USA. There were three of us in the womb and, randomly, I was the strongest. I attempted to save my brother's life, and he made it [survived]. I then attempted to save my sister's life, and she did not make it. I felt devastated and defeated before I even left the womb.

My brother was born first and fought hard to be born. He emerged bruised, with a deformed head that needed to be reshaped by the doctor, and looking fragile. I was born second—strong, healthy, flourishing, and unblemished.

From the moment I was born, my dad could not stand it that I, the female, was stronger and healthier than my brother. His blame, criticism, and anger were unbearable.

My mom, a white, Italian, Catholic, raised-poor female, with her own feelings about bodies from internalized sexism, never could stand up to the hatred that came at me. Her terror about my brother's apparent fragility left her continually preoccupied with him and treating him more like a girl than a boy. She was so terrified about his survival and ability to grow up into a big, strong, capable Italian man that she worried endlessly about him, coddled him, and didn't allow him to play sports or be at all physical. With all her attention taken up with terror about my brother's survival, she treated me much more like a boy than a girl. She left me completely alone—gave me no emotional support and close to zero physical contact. Neither my mom nor my dad could acknowledge my existence as a female.

As we grew up, both my brother and I were treated as if there was something terribly wrong with our bodies. We heard constantly, in many different ways, that something must have happened in the womb, that our genes must have gotten mixed up, that I'd gotten the "boy genes" and my brother had gotten the "girl genes." That was the beginning of my not feeling female, of my feeling more like a boy than a girl.

I made my own "decisions" based on the constant hatred and attacks that came at me for who I was as a female. Shortly after being born, I went far away from people in my mind, as far away as I could possibly go. I discharge on the feeling "Why would I want to live in a world like this?" (I felt a kinship with Hillary Clinton, as I understood being constantly, viciously attacked just for being female.)



MÜNSTER, GERMANY • LANCE CABLK

After a while I could tell [see] that I would not be able to survive if I remained that far away and alone. I decided to make my way back toward people with one thought in mind: How could I be with people and avoid the hatred, blame, criticism, and anger? I decided that if I could figure out what people needed—and not show my mind, my heart, or my distress—I would not get attacked. That was the beginning of serving people: Figure out what makes them happy, do that, and do not take up any space. Act like you do not exist.

continued . . .

LIBERATION

... continued

If you are not the preferred male sex, if you are female, what do you have to do to get attention, to not be left alone, to know and feel that you and your mind, heart, thoughts, and voice matter? What do you have to do to be close to people in the face of all the degrading, minimizing, disregarding, belittling, and demeaning? When I was two years old, my dad and uncle sexually abused me. I was so desperate for closeness that it was very confusing and left me vulnerable to sexual exploitation as a teenager and a young adult.

As all these hurts piled on top of each other, I felt like my safety depended on continuing to hide—on not showing myself at all, on acting like I didn't exist. Playing basketball and wearing big, bulky boys' clothing helped me to accomplish this.

Being targeted with Gay oppression didn't bother me much. Since I continued to feel more like a boy than a girl, it fit into what I felt about myself. When I was playing basketball, or doing any physical sport or activity in which I got to use my body, I felt powerful, which was a big contradiction to the oppression. Unfortunately, because of sexism and male domination, those were the times I also felt like a boy. I still feel that way, but less and less as I discharge.

Diane continually distinguishes between being female and adopting the feminine identity. I have thought that I would feel female when I dressed in more feminine clothes—it's been part of the package of distresses that comes with the feminine identity. But for me to jump to that end of the pattern and buy into [believe] those distresses is not re-emergent. I will feel more female as I discharge. How I dress is fine.

This is the set-up for being subservient: being made to feel extremely unwanted except around our bodies and sex. As females we are vulnerable to feeling like we have to serve men sexually and in many other ways. Diane said that we've been set up to serve and that men have been set up to feel entitled to be served. But in fact we do not have to serve men sexually, and men are not entitled to sex!

I realized this week that I have stayed single and without children because every time I've had another option, it's felt like a trap. There has only looked to be two choices for me: be with people, serve them, and hide who I am; or be alone and have myself. At this point I am discharging to figure out how to have people, exist, and show myself in totality—my big mind, my huge heart, and the effects of how I was hurt—and to think about other people as well. I hope I can figure this out.

Anonymous

The "Training Ground" for All Other Oppressions

The oppression of young people by adults is the "training ground" for all other oppressions. If adults did not install powerlessness patterns early in the life of each young person, if the young person's submission was not enforced during this early time of physical smallness, insufficient information, dependence on others, and naive expectations of good treatment from surrounding humans, then later oppressions would be difficult or impossible to install.

Harvey Jackins
From page 70 of *The Upward Trend*



CENTRAL PARK, NEW YORK, NEW YORK, USA • TIM JACKINS

Hogeitamar Urte Askapenean

Ikuspegi historiko apur bat gure hizkuntza garapenean

Berrebaluatze Erkidegoetako 2017ko Mundu Batzarra bukatu berri dugu, eta momentu ona izan da konturatzeko zein egoeran dagoen gure Erkidegoetako hizkuntz askapena.

Parte hartu dudanetako Mundu Batzar onena izan da, zalantzarik gabe. Asko aurreratu dugu, eta aldi bakoitzean are eta gehiago ikasten dugu zapalketei buruz. Aldatu egin gara, eta gurekin batera gure Erkidegoak aldatu ditugu; orain dela hogeita hamar urte Erkidegoetan ezagutu nituen pertsona bertsuak ez gara.

Nire lehen Mundu Batzarrera joan nintzenez ez zegoen gaur egun erabiltzen dugun hizkuntz askapen egiturarik eta ezta ahozko itzulpenaren egiturarik ere. Pertsona gutxi batzuk jasotzen zuten euren hizkuntzara egindako ahozko itzulpena, baina momentuan antolatutako zerbaitez izaten zen, egiturarik gabea. Gehienbat zuria eta ingeles hiztuna izaten zen gailentzen zen giroa, eta ez zegoen modurik Batzarraren erritmoari jarraitzeko; ni bezalako bertako batentzat zeharo itogarria zen, ingelesa ez hiztunontzat bezalakoxea.

Gogoan dut Mundu Batzarretako eta Aurre-Batzarretako taldeetan izan nituen pentsatzeko eta asaskatzeko denbora guztiak negar egiteko erabili nituela, ez baikeneukan gure Erkidegoetako kultura eta hizkuntza ezberdinei buruzko kontzientziarik. Ni egon nintzen pentsatzeko eta asaskatzeko talde guztietako pertsonen pentsamenduari buruz pentsatzeko edo ulertzeko astirik ez nuen inoiz izan. Ezin izan nuen jarraitu Jarraibideak eta helburuak onartzeko inolako prozesurik; ezin izan nuen segitu ere horri buruz Harveyk zer esaten zuen; Nazioarteko Erreferentzia Pertsonen autoebaluazio prozesuak ere ezin izan nituen ulertu. Zeharo zapuzgarria izan zen, baita zapaltzailea ere.



NEW SOUTH WALES, AUSTRALIA • NICOLA OSSHER

Ameriketako Estatu Batuetako hainbeste jenderen artean -gehi ingeles hiztunak- egote soilari buruz etengabeko asaskatzeari eutsi niolako ez nuen amore eman, eta Mundu Batzar eta Aurre-Batzar guztietara joaten jarraitu ahal izan nuen, baita Nazioarteko Erreferentzia Pertsonentzako hainbat Batzarretara ere. Horietako batean esan nuen horrela ezin nuela jarraitu. Orduko hartan Harvey nazioarteko erakusleentzat zuzentzen ari zen mahai-inguru batean parte hartu nahirik nenbilen eta garrasika esan nien nekatuta nengoela euren hizkuntza ulertu ahal izateko egin behar izaten nituen ahaleginak egiteaz, eta eurek ez zutela inolako ahaleginik egiten nire hizkuntzaren hitz bakar bat ere ulertzeko, hori ez zela bidezkoa eta ni banindoala. Isiltasuna nagusi izan zen bat-batean.

Ondorengo Nazioarteko eta Mundu Batzarretan ahozko itzulpen apur bat gehiago egon zen, baina, hala ere, hizkuntz giroa itogarria zen ingeles hiztunak ez zirentzat. Hura zen hizkuntz askapenari buruzko mundu mailako ikuspegia; honela labur genezake: "aizu, zu zara ingelesa ez dakiena, beraz, hor konpon".

ZER ULERTU DUGU ETA ZER ULERTU-ALDATU- BEHARRA DAUKAGU

Hizkuntzetarako eta Ahozko Itzulpenetarako Nazioarteko Erreferentzia Pertsona izendatu nindutenean, garunak zukutu beharrean ibili nintzen hizkuntz egoera zapaltzailea iraultzeko eta Erkidegoetako kide guztien inklusioari mesede egingo zion egitura sortzeko. Orditik, pertsona asko ibili zarete nirekin batera elkarlanean nazioarteko ekitaldietan zegoen elebakartasun egoera aldatuz. Hauek dira gaur egun ulertzera iritsi garen kontzeptuetako batzuk, modu berri batean sustatu nahi ditudanak:

1. Ez dugu lortuko gizakiaren erabateko askapena, gure Erkidego bakoitzean hizkuntz askapen osoa ezartzen ez badugu. Gure Erkidegoetako kideen hizkuntz behar errealei kasu ez badiegu egiten, beti faltako da pieza bat askapenaren puzzlean. *Behar-beharrezkoa da pertsona bakoitzak berreskuratzea, aldarrikatzea eta erabili ahal izatea EB tresna bere hizkuntzan.*

2. Gure Erkidegoetako elebakartasuna iraganari dagokion egoera da. Munduaren errealitatea aldatu eginda; azken hamarkadetako giza mugimenduek ia ezinezko bihurtu dute erkidego elebakar bat aurkitzea. Egoera berri honetara egokitu beharra daukagu gure Erkidegoak.

Ongi da zu elebakar izatea -zeu ez bait zara arazoa-; hori da egokitu zaizun egoera. Eta horretatik hizkuntz

jarraitu . . .

LIBERATION

... jarraipena

askapenean eginkizun garrantzitsua burutu dezakezu ulertzen baldin baduzu elebatar egoerak direla sistema zapaltzaileak bultzatzen eta iraunarazten dituen egoerak, gizakiek askapen esparruak beregan ez ditzaten. Egun, ordea, arazoa litzateke pentsatzea elebarkartasuna irtenbide bat dela.

Bere garaian, EB Erkidegoetan sortu genituen egitura askatzaileak dagoeneko ez dira askatzaileak ez badute kontuan hartzen bertan dagoen hizkuntz aniztasuna. Erkidego elebatar izatetik Erkidego elebidun, hirueledun, eleaniztun izatera pasa behar dugu, eta gure hizkuntza eta kultura mugak zabaldu gure Erkidegoetan sartzen ari diren pertsona guztiei, baldin eta hazten jarraitu nahi badugu eta gaur egun egitura zapaltzaileak izan daitezkeenak eduki nahi ez baditugu.

Horretarako, lantegietan ahozko itzulpen egiturak ezartzeko tresna ondo zehaztuta daukagu (webgunean ditugun EB Jarraibidetan: <www.rc.org/publication/translations/contents>). Eskoletan eta beste ekitaldietan oso ondo erabil daitezke egiturak, eta ongi joango diren bermea daukagu. Izan ere, gure Erkidego eleaniztun txikietan eta nazioarteko ekitaldi askotan erabili izan ditugu eta urteetan. Etengabe sustatzen eta garatzen ari dira. Pozik lagunduko zaitut zure Erkidegoan hori dena martxan jartzen, horretarako behar banauzun kasuan.

3. Nazioarteko ekitaldiak ez dituzte diseinatu behar soilik ingeles hiztunek. Ingeles hiztunak ez diren pertsonen pentsamendua ere barne hartu behar dugu antolakuntzan, ingeles hiztunak ez diren pertsonen beharrak eta erritmoak kontuan hartzeko.

Nazioarteko ekitaldien antolakuntzaren erritmoak itzulpenik erabiltzen ez duten pertsonena izaten jarraitzen du. Erritmo baztertzalea eta kaltegarria da ingelesez funtzionatzen ez dugun pertsonentzat, eta, aldi berean, ez ditu gure behar intelektualak eta emozionalak asetzen. Horrek eskatzen digu birpentsatzea nazioarteko ekitaldi batean dauden jarduera guztien “denborak” eta “erritmoak”.

Adibidez, 2017ko Mundu Batzarrean ahozko itzulpenaren egitura oso ona izan da; hiru bat dozena pertsona aritu gara horretan. Talde batek egunero berrikusi du hizkuntz askapenaren egitura eta ahozko itzulpen taldeetako pertsonen arteko lotura zaindu du.

Aurreko aldietan baino hobeto egin dugu. Hala eta guztiz ere, ekitaldien erritmoak baztertu egin ditu ingeles hiztunak ez diren pertsonak. Jarraibideei, helburuei eta hainbat gauzari buruz pentsatzeko prozesuetan ezin izan gara murgilduta ibili; izan ere ingeles hiztunen prozesuari



J EISENHEIM

jarraitzeko ahaleginean murgilduta egon baikara. Honegatik ezin izan dugu ekoitzi nahi adina eta behar adina “ez ingelesa hiztun jatorriko” pentsamendu kopururik, lanpetuta ibili bait gara ingeles hiztunak ekoizten, iruzkintzen eta proposatzen zebiltzatena. Hori aldatu beharra daukagu hemendik aurrera inolako zalantza izpirik gabe.

4. Hizkuntz nagusietakoak zareten pertsonok mugitu beharra daukazue hizkuntz menderatzaile egoeratik. Nagusitutako hizkuntzen presentziak eta eragiten duten hizkuntza menderakuntzaren kontzientzia ezak ez du mesederik egiten gutxiengoan dauden hizkuntzei agertokiak sor diezazkiegun. Horrek aldatu beharra dauka galera handia dakarrelako bai pentsamendu, bai presentzia bai arreta mailan nagusiak ez diren hizkuntzetako hiztunengandik.

Baina, ez da bere kabuz aldatuko ezta gutxiengoko hizkuntzen kulturetakoak garenok dagokigun toki partekatua aldarrikatu eta hartzen badugu ere. Dagoeneko, ez da nahikoa EBko ekitaldietarako hizkuntza askapenerako egiturak antolatzea: *hizkuntz nagusietako pertsonok ez baduzue antolatzen zuen kultura menderatzailetik mugitu eta loratzeko plana, ezin izango dugu aurrera egin batera.*

Nagusitutako hizkuntzek aldi berean existitzen dute egitura sozial zapaltzaile eta menderatzaileetan, eta galarazi egiten dute beste antolakuntza kultural ez menderatzaileek, hots, gutxiengoan dauden hizkuntzek euren inguruan sortzen dituzten gisakoak irautea ingurune horretan.

Horretan elkarrekin lan egin dezakegu, eta adieraz diezazuekegu hizkuntza menderakuntza egoeratik (bazterketatik) hizkuntza elkarlan bidezkorantz (barne hartzera) itzultzeko bidea, non ekitaldien erritmoa eta elkarrekin egingo dugun guztiaren erritmoa ingeles hiztunak ez diren pertsonen beharrek markatuko duten neurri handi batez.

Egoera errazagoa, tinkoagoa eta berdintuagoa izango da pertsona guztientzat bakoitza bere hizkuntza berreskuratzen doan heinean. Gai horri buruz beste artikulu batzuetan hitz egin dut, eta oso azaletik aipatuko dut jarraian:

5. Ohartu behar gara galdutako, ahaztutako edo erabiltzen ez den hizkuntza bati buruz hitz egiten dugunean Hizkuntz Zapalketaz mintzo garela, pertsona, hizkuntza talde edo zibilizazio horrek jasandako egoera ez justuaz.

Gai horri buruz eman ditudan eskola, lantegi, mahai-inguru edota bileratara etorri diren eta ingelesa hizkuntz bakarria duten pertsonak (edo nagusitutako hizkuntza dutenak) iritsi dira ohartzera kultura- eta hizkuntza- jatorri ezkutua daukatela landu gabe, euren kontzientziatik baztertuta izan dena, euren hizkuntza- eta kultura- herentziaren zati batzuk galtzeak, ahazteak, ezabatzeak, lurperatzeak... sortzen duen pena eta zaputz sakonari aurre ez egitearren. *Zati horiek berreskuratu ezean ezin izango gara zeharo aske izan, ez eta gu geu ere.*

Hori aurre egin beharreko kontua dugu, batez ere hizkuntza bakarreako baldin bazara eta berau nagusitutakoa eta menperatzailea baldin bada.

Hori, gehi pertsona zuri bezala norizan bakarreako izateko kontuarena, pieza gakoa da aipatu ditugun egitura nagusitutako eta egitura zapaltzaileak iraunaraztea eteteko, eta aldi berean zure loratzearen zati ezinbestekoa duzu ere bai. Nire ustetan sistema zapaltzaileak sinestarazi nahi digu pertsona zuriak norizan bakarria dutela; zuria, hartara ez dute asmorik izango beren iraganaldia ikertzeko eta honela ez dituzte beste jatorri ezberdinak aurkituko. Antropologo naizen aldetik oso zaila egiten zait pertsona zuriei ezarri zaien norizan bakarreako kontzeptua onartzea. Pertsonen iragana kultur anitza eta aberatsekoa da, baina horren kontzientzia hartzen baldin badute, litekeena da dagozkien norizan hainbat aldarrikatu nahi izatea, zilegi denez gero, eta horrela topatuko lukete uste baino lotura gehiago eta garrantzitsuagoak dituztela beste kultur eta hizkuntz taldeekin.

Lotura horiez ohartu izanik zailagoa suertatuko litzaieke beste herrialde batzuekiko zapaltzaile eginkizunak hartzea edo onartzea.

Egoera horiek hizkuntz zapalketa egoerekin lotuta daude eta (klasismoak, arrazakeriak, sexismoak eta beste zapalketa batzuek errazten dutena) estutasunak eta jokamolde irrazionalak sorrarazten dituzte –ezagutu, aurre egin eta asaskatu beharrekoak– lortzen dutelarik pertsona bat egoera horiek onartzera iristea. Zati hori landu gabe gure Erkidegoak bideratuta egongo dira ez loratzerantz.

Gogoratu nahi dizut ez zaudela bakarrik, behar nauzun tokian edukiko nauzula, horretan lanean gabiltzanak asko garela eta gure alde daukagula zure oinarritzko izate ukitu gabea: pertsona on-ona, adimentsua, egokia eta gai zarela.

AURRERA BEGIRA

Hori guztia egingo dugu ukalezina den egitatea begi bistatik kendu gabe: Errealitatea Onbera dela, alegia. Errealitatea eta zure errealitatea onberak dira oinarrian, beren edukian, beren adierazpenetan eta erritmoetan. Dena ondo dago. Errealitatea gure unibertsoa gidatzen duten indar-multzo adimentsu, ordenatu, arrazional eta logikoei dagokie, nahiz eta batzuetan gure ulermenaren erdiespenetik at kokatu. Zu, ni bezalaxe, Unibertsoaren seme-alaba zara. Ongi zaude, erabat. Hori ahazten badugu baliteke atsekabe, larritasun edota etsipenezko estutasunetan erortzea. Horietako ezerk ez gaitu gidatu beharrik.

Prest nago datozen lau urteetan ukondo ukondo lan egiteko edonorekin, hurrengo Mundu Batzarra EBn ezagutu dugun askatzaileena izan dezagun. Gure Erkidegoetako Nazioarteko Erreferentzia Pertsona ados dago norabide horretan lan egiteko.

Lau urte barru egingo den Mundu Batzarrean nahi dut ingeles hiztunak ez diren pertsonok eta ahozko itzultzaileok lasai eta sakonki pentsatzeko behar denbora izan dezagun. Adibide xume bat ipintzearen, jakin ahal dezagun zer esan nahi diegun gure Nazioarteko Erreferentzia Pertsonen euren autoebaluazioa egiterakoan. Orain arte, sekula ezin izan dut eman nire pentsamendua ariketa horretan; izan ere, momentu horietan beti egon izan naiz lanpetuta bertan esaten ari ziren guztia itzultzen saiatzen. Honek ez du utzi gure Erreferentzia Pertsonen ingeles hiztun jatorria ez dutenengandik joan-etorriko informazioa hartzerik, galera bat dena hain zuzen, kultur molde desberdinen pean bizi garelako.

Beraz, datorren Mundu Batzarra izango da elkarrekin denok batera honetan murgildurik lortuko dugunaren isla, bakarrik “zapalketa jasotzen dutenen” esku gehiago utzi gabe.

Gizakiak garenez lehena, oraina eta geroa ederrak ditugu eta gure gogamenean eta bihotz adimentsuetan presen ditugu, aukera berriez bete-beteak. Zukutu ditzagun.

Xabi Odriozola

Hizkuntzetarako eta Ahozko itzultzetarako Ezaugarri

Komuneko Nazioarteko Erreferentzia Pertsona

Artatza, Euskal Herria

Gazteleratik euskarara Juan Gabriel Urriategik emana

Berrikuspina eta azken zuzenketak Xabi Odriozolak

Treinta años de liberación

Un poco de perspectiva histórica en nuestra evolución lingüística

Hemos finalizado la Conferencia Mundial del 2017 de las Comunidades de Re-Evaluación y ha sido un buen momento para darme cuenta en qué situación se encuentra la liberación lingüística en nuestras comunidades.

Sin duda ha sido la mejor Conferencia mundial a la que he asistido. Hemos avanzado mucho y cada vez vamos aprendiendo más y más sobre las distintas opresiones y sobre cómo debemos de ir re-estructurando nuestro pensamiento y organización. Hemos cambiado, y junto con nosotras hemos cambiado nuestras comunidades: no somos las mismas personas tal y como las conocí hace treinta años en ellas.

Cuando acudí a mi primera Conferencia mundial no existía la estructura de liberación lingüística ni de traducción que hoy en día utilizamos. Algunas personas recibían traducción susurrada en su lengua pero era algo puntualmente organizado y no estructurado. El ambiente blanco e inglés era mayoritariamente predominante y no había manera de poder seguir el ritmo de la Conferencia; era simplemente asfixiante para una persona indígena como yo, y de habla no inglesa.

Recuerdo que todos los tiempos de pensar y desahogar que tuve en los grupos de las conferencias mundiales y premundiales los utilicé para llorar por la gran falta de conciencia que teníamos respecto a las diferentes culturas y lenguas en nuestras comunidades. Nunca tuve opción de pensar, ni siquiera de entender el pensamiento de las personas con las que estube en todos los grupos de pensar y desahogar. No pude seguir ningún proceso de aprobación de las guías y objetivos, ni pude averiguar qué es lo que Harvey decía sobre ello; tampoco

pude comprender los procesos de auto-evaluación de las personas de referencia internacionales. Resultaba totalmente frustrante y opresivo.



JUDY SEREBRIN

Gracias a que me mantuve permanentemente desahogando sobre el mero hecho de estar entre tanta gente de USA y de habla inglesa no me dí por vencido y seguí atendiendo a todas las conferencias premundiales y mundiales que pude, junto con otro tipo de conferencias para personas de referencia internacional. Hasta que en una de ellas dije que no podía seguir así y que me marchaba. Estaba intentando tomar parte en una mesa que lideraba Harvey para líderes internacionales y les grité diciendo que ya estaba cansado de intentar entender su lengua y que ellas no habían hecho un solo esfuerzo por entender una sola palabra de mi idioma, que no era justo y que me marchaba. El silencio fue total.

En las siguientes conferencias internacionales y mundiales hubo un poco más movimiento de traducción, pero aún así el ambiente lingüístico era inrespirable para las personas de habla no inglesa. Aquel era el panorama mundial sobre la liberación lingüística;

lo podríamos resumir así: "Mira chico, tú eres el que nos sabe inglés, por lo tanto es asunto tuyo".

QUÉ HEMOS ENTENDIDO, Y QUÉ NECESITAMOS ENTENDER

Tras mi nombramiento como Persona de Referencia Internacional para las lenguas y traducciones orales me devané los sesos para cambiar la situación lingüística opresiva y crear una estructura que favoreciera la inclusión de todas las miembros de las comunidades. Desde entonces muchas personas habéis estado colaborando y trabajando codo a codo conmigo para cambiar la situación de monolingüismo que presentaban estos eventos internacionales.

Estos son algunos de los conceptos que a día de hoy hemos llegado a comprender y que quiero impulsar de una nueva manera:

1. No vamos a conseguir la completa liberación del ser humano si no incluimos la completa liberación lingüística en todas y cada una de nuestras comunidades. Si no atendemos las necesidades reales lingüísticas de nuestras personas miembros de nuestras comunidades siempre nos faltará una pieza en el puzle de la liberación. *Es totalmente necesario que cada persona recupere, reclame y pueda utilizar la herramienta de RC en su propia lengua.*

2. El monolingüismo en nuestras comunidades es una situación que pertenece al pasado. La realidad del mundo ha cambiado; los movimientos humanos de las últimas décadas hacen casi imposible encontrar una comunidad que sea monolingüe. Debemos adecuar nuestras comunidades a esta nueva realidad.

Está bien que seas una persona monolingüe—tú no eres el problema—es la situación que te ha tocado vivir, y desde ahí puedes tener un buen papel que jugar en la liberación lingüística, si entiendes que estas situaciones actuales de monolingüismo están siendo apoyadas y mantenidas por el sistema opresor con el fin de reducir las opciones humanas de liberación. Sí sería un problema, a día de hoy, pensar que el monolingüismo es una solución.

Las estructuras liberadoras que en su día creamos en las comunidades de RC ya no nos resultan liberadoras si no incluyen a la diversidad lingüística que habita en ellas. Debemos pasar de ser comunidades monolingüísticas a ser comunidades bi-tri-multilingüísticas y abrir nuestros límites culturales y lingüísticos a todas las personas que están entrando en nuestras comunidades, si es que queremos seguir creciendo y dejar de tener estructuras que hoy en día resulten opresivas.

Para ello tenemos bien definida (ver <www.rc.org/publication/translations/contents> en nuestras guías de RC de la web) la herramienta sobre cómo establecer estructuras de traducción en los talleres. Estas se pueden aplicar perfectamente a las clases y otros eventos, y tienen la garantía de que funcionan pues las hemos estado utilizando durante años en nuestras pequeñas comunidades multilingües y en gran cantidad de eventos internacionales. Están continuamente implementándose y evolucionando, como verás más adelante en este artículo. Estaré encantado de ayudarte a ponerlas en marcha en tu comunidad, si es que me necesitas para ello.

3. La estructura de los eventos internacionales no debería estar diseñada solamente por la gente de habla inglesa. Debemos incluir el pensamiento de las personas de habla no inglesa en la organización para que el producto final abarque también las

necesidades y los ritmos de la gente de habla no inglesa.

El ritmo de la organización de los eventos internacionales (desconozco bastante de las realidades regionales) sigue siendo el de las personas que no utilizan traducción alguna. Es un ritmo excluyente y perjudicial para las personas que no funcionamos en inglés, a la vez que no atiende las necesidades intelectuales ni emocionales de las personas que no funcionamos en esa lengua. Esto demanda repensar en todos los “tiempos” y “ritmos” de las diversas actividades dentro de un evento internacional.

En esta última conferencia mundial del 2017 la estructura de traducción ha sido muy buena: hemos trabajado unas tres decenas de personas en ello. Ha habido un grupo de personas revisando diariamente la estructura de liberación lingüística y vinculando a las personas de los diferentes equipos de traducción.

Lo hemos hecho mejor que las anteriores ocasiones. Aún así el ritmo de las actividades ha excluido a las personas de habla no inglesa. No hemos podido estar involucradas en el proceso de pensamiento sobre las guías, objetivos, etc. porque hemos estado involucradas en el esfuerzo de intentar seguir el proceso de las personas de habla inglesa. Esto ha acarreado el que no haya podido haber toda la cantidad que deseáramos y necesitamos de producción de pensamiento de gente de habla no inglesa, pues hemos estado muy ocupadas en traducir lo que la gente de habla inglesa iba produciendo, comentando, haciendo público, etc. Es algo que necesitamos cambiar sí o sí, de ahora en adelante.

4. Las personas que pertenecemos a lenguas mayoritarias vais a tener que moveros de vuestra posición de dominio lingüístico. La presencia de lenguas mayoritarias y su falta de conciencia sobre la dominación lin-

güística que ejercen no favorece que creamos espacios de presencia de lenguas minoritarias. Esto debe cambiar pues supone una gran pérdida de pensamiento, presencia y atención fresco y nuevo procedente de los grupos de hablantes de lenguas no dominantes; todas perdemos en esta situación de dominación lingüística.

Y no va a cambiar por sí sola. Tampoco va a cambiar porque las personas que pertenecemos a culturas de lenguas minoritarias reclamemos y ocupemos el espacio compartido que nos corresponde. Ya no es suficiente con que organicemos estructuras de liberación lingüística para nuestros eventos de RC: *si las personas de lenguas mayoritarias no organizáis vuestro plan de emerger sobre vuestra cultura de dominación no vamos a poder avanzar juntas.*

Las lenguas mayoritarias coexisten en estructuras sociales de opresión y dominación e impiden que otras organizaciones culturales no dominantes (como las que crean las lenguas minoritarias a su alrededor) puedan permanecer en ese entorno.

El cambio ya no solo va a venir porque las personas en estadios oprimidos lingüísticos hagamos el trabajo de ayudar a tomar conciencia de la opresión a quien no la tiene—normalmente la gente atrapada en roles opresores. Esto tampoco es ya suficiente (lo podemos aplicar a cualquier situación de opresión). Las personas que os ha tocado vivir en las culturas dominantes sois hoy en día la clave para el cambio que necesitamos.

En esto podemos trabajar juntas y podemos indicaros el camino de vuelta desde la dominación—en nuestro caso lingüística (exclusión)—a la cooperación equitativa lingüística (inclusión), donde el ritmo de los eventos y de todo lo que vamos a hacer juntas va a ser el ritmo que marque las necesidades principalmente de las personas de habla no inglesa.

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LIBERATION

... continuación

La situación será más sencilla, manejable, sólida e igualitaria para todas las personas cuando cada cual vaya recuperando su propio idioma, cuestión de la que he hablado en otros artículos y que menciono muy por encima a continuación:

5. Tenemos que ser conscientes que cada vez que hablamos de un idioma perdido, olvidado o no utilizado estamos hablando de Opresión Lingüística, sufrida por dicha persona, grupo lingüístico o civilización.

La gran mayoría de las personas de única habla inglesa o mayoritaria que han pasado por mis clases, talleres, mesas, reuniones, etc. sobre este asunto han acabado dándose cuenta que tienen un origen cultural y lingüístico oculto, sin tratar, sin revisar, sin desahogar y sin cerrar, que ha sido apartado de su conciencia para no tener que enfrentar la profunda lastima y frustración que genera el hecho de haber tenido que perder, olvidar, suprimir, enterrar. . . partes de su herencia lingüístico-cultural, es decir, de sí mismas. *Sin estas partes nunca seremos completamente libres ni nosotras mismas.*

Esto es una realidad a enfrentar, sobre todo si solo posees una sola lengua y si ésta es mayoritaria o dominante. Esto, junto con la idea de que tu identidad como persona blanca es única, es una pieza clave en el mantenimiento de estas estructuras mayoritarias opresivas a las que nos referimos y a la vez es parte vital en tu reemerger.

Creo que el sistema opresivo nos hace creer que la identidad de persona blanca es la única que muchas personas tienen, con el fin de que no se animen a indagar en su pasado y no se den cuenta que todas las personas tenemos una rica variedad de identidades culturales que provienen de nuestras líneas ancestrales.

Como antropólogo, me resulta muy difícil creer que tal concepto de "única identidad" geográfica o cultural sea

correcto; yo diría que es otra estrategia opresiva más del capitalismo para mantenerte engañada y ocupada en mirar sólo hacia adelante y no tomes conciencia de tu rico y variado pasado cultural y lingüístico.

Si tomaras conciencia de ello es probable que necesites comenzar a reclamarlo como tuyo y encuentres las conexiones con muchos grupos culturales diferentes a los de tu país. Es más fácil para un estado que su gente acepte normas y conductas opresivas hacia otros estados si su gente no se siente conectada con ellos.

Todo esto está vinculado a la opresión lingüística (facilitada por otro tipo de opresiones como clasismo, racismo, sexismo, etc.) y producen angustias y patrones de conducta irracionales—que necesitan ser enfrentados, identificados y desahogados—por los cuales una persona ha llegado a aceptar dicha situación. Sin esta parte del trabajo nuestras comunidades están destinadas a no florecer.

Es aquí donde te recuerdo que no estás sola, que voy a estar allí donde me necesiteis, que somos muchas haciendo esto y que tenemos a favor tu esencia primaria intacta: eres una persona totalmente buena, inteligente, adecuada y capaz.

MIRANDO HACIA ADELANTE

Vamos a hacer todo esto sin perder de vista ni un solo minuto el irrefutable hecho de que la Realidad es Benigna. La Realidad y tu realidad son benignas en su esencia, en su contenido, en sus expresiones y en su ritmo. Todo está bien y responde a un conjunto de fuerzas inteligentes ordenadas, racionales, lógicas que guían nuestro universo y que a veces se sitúan fuera del alcance de nuestra comprensión. Tú, como yo, eres hija de este Universo: estás completamente bien. Si olvidamos esto probablemente caeremos en angustias de aflicción, urgencia y/o desesperación. Nada de esto debe guiarnos.

Estoy dispuesto a trabajar durante los siguientes cuatro años codo a codo con quien haga falta para que tengamos la Conferencia Mundial más liberadora que hayamos conocido en RC. La Persona de Referencia Internacional de nuestras Comunidades está de acuerdo en trabajar en esta dirección.

Dentro de cuatro años quiero tener una Conferencia Mundial donde las personas de habla no inglesa y las traductoras tengamos el tiempo suficiente para pensar con profundidad y calma y—por poner un simple ejemplo—poder saber qué queremos decir a nuestras personas de referencia internacional en el ejercicio de su auto-evaluación. Hasta ahora nunca he podido aportar mi pensamiento en ese ejercicio pues siempre he estado ocupado intentando traducir todo lo que se está diciendo en esos momentos. Esto no ha permitido que nuestras personas de referencia Internacional hayan tenido feed-back procedente del pensamiento de las personas de habla no inglesa, lo cual es una pérdida para ellas pues no pensamos bajo la misma influencia de los mismos patrones culturales.

La próxima Conferencia Mundial será un reflejo de lo que vamos a conseguir en nuestras comunidades internacionales trabajando juntas todas en esto, sin dejarlo más solamente en manos de quienes "sufren la opresión".

Tenemos un hermoso pasado, presente y futuro como seres humanos, que está presente en nuestras inteligentes mentes y corazones, repleto de posibilidades nuevas. Vamos a disfrutarlo.

*Xabi Odriozola
Persona de Referencia Internacional de
Rasgo Común para las Lenguas
y las Traducciones Orales
Artatza, Euskal Herria (País Vasco)
Traducido al castellano por
Marcy Morgan y Zhenia Chislenko*

English translation of the preceding article:

Thirty Years of Liberation

A Little Historical Perspective on Our Language Evolution

We have completed the 2017 World Conference of the Re-evaluation Counseling Communities, and it is a good time to evaluate our progress in language liberation.

It was certainly the best World Conference I have ever attended. We have come a long way. Each time we are learning more about the different oppressions and how we must restructure our thinking and our organization. We have changed; we are not the same people I knew thirty years ago. And together we have changed our Communities.

When I went to my first World Conference, there was no structure for language liberation or interpreting. Some people received whispered interpreting, but it was not very organized or structured. The white, English environment was dominant, and there was no way to keep up with [move at the same speed of] the conference unless you spoke English. It was suffocating for an Indigenous and non-English-speaking person like me.

I remember all the opportunities for thinking and discharging in the groups at the World and Pre-World Conferences and how I used them to grieve because of the great lack of awareness about different cultures and languages. I never had the chance to think, or even to understand the thoughts of the people who were in the groups with me. I could not follow what Harvey Jackins was saying or the process for approving the *Guidelines* and goals. I also could not understand the process of self-estimation for the International Reference Person and Alternate International Reference Person. It was totally frustrating and oppressive.

Thanks to the fact that I was continually discharging about being among so many English speakers from the United States, I did not give up. I continued to attend all the Pre-World and World Conferences I could, along with other conferences for International Reference Persons. Finally, in one of them, I said that I could not continue like this and that I was leaving. I was trying to participate in a table that Harvey was leading for International leaders, and I shouted at them, saying that I was tired of trying to understand their language, that they had not made a single

effort to understand a word of mine, that it was not fair, and that I was leaving. The silence was total.

At following International conferences there was more movement toward interpreting, but still the language environment was inhospitable for non-English speakers. The worldview on language liberation could be summed up like this: "Well, you are the one who doesn't speak English, so it's your problem."

WHAT WE HAVE UNDERSTOOD, AND WHAT WE NEED TO UNDERSTAND

After my appointment as International Commonality Reference Person for Languages and Interpreting, I racked my brain [tried very hard to think] about how to change the oppressive language situation and create a structure that would allow for the inclusion of all members of the Communities. Since then many people have been working side by side with me to change the monolingualism of RC International events.

These are some of the concepts we have come to understand and that I want to promote in a new way:

1. We will not achieve the complete liberation of the human being if we do not include complete language liberation in each and every one of our Communities. If we do not take care of the real language needs of people who are members of our Communities, we will always be missing a piece of the liberation puzzle. *It is absolutely necessary that each person recover, claim, and be able to use RC in her own language.*

2. Monolingualism in our Communities is a condition that belongs in the past. The reality of the world has changed. The movement of humans during the last decades makes it almost impossible to find a Community that is monolingual. We must adapt our Communities to this new reality.

It's okay if you are a monolingual person. You are not the problem. Monolingualism is the situation in which you live. And from where you live you can play a good role in language liberation. You will need to understand that

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LIGURIA, ITALY • HOLLY JORGENSON



COSTA RICA • SHIRA ROSEN

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monolingualism has been supported and maintained by the oppressive system, with the goal of reducing the options for human liberation. Thinking that monolingualism is a solution nowadays is a mistake.

The liberating structures we've created in RC are no longer liberating if they do not include the language diversity of all the members of the Community. We must move from being monolingual Communities to being bilingual, trilingual, or multilingual Communities. We must open our cultural and linguistic borders to all who are entering, if we want to continue growing and stop having structures that are oppressive.

For doing this, we have well-defined RC guidelines (see <www.rc.org/publication/translations/contents> on the RC website) for how to organize interpreting at workshops. They can also be applied to classes and other events. They are guaranteed to work. We have been using them successfully for years in our small multilingual Communities and at many International RC events. They are also continually evolving. I would be happy to help you launch them in your Community.

3. The structure of International events should not be designed solely by English speakers. We must include the thinking of non-English-speaking people, so that the final result embraces their needs and rhythms.

The rhythm of International events is still designed for the people who do not use interpreting. It is an exclusionary and detrimental rhythm for those of us who do not function in English. It does not attend to our intellectual or emotional needs. We need to rethink the "tempo" and "rhythms" of the various activities at International events.

At the 2017 World Conference the organization of interpreting was very good. About three dozen people worked

on it. Every day a group of them reviewed the organization of language liberation and connected people from different interpreting teams.

It was better than on previous occasions, yet the pace of activities still excluded us non-English speakers. We could not be involved in the thinking about the *Guidelines*, goals, and so on, because we were so involved in trying to follow the process of the English-speaking people and interpreting what they were coming up with [having ideas about] and commenting on. Thus the conference lacked the thinking our Community wants and needs from non-English speakers. This is something we need to change, whatever it takes, from now on.

4. The speakers of majority languages will have to give up their position of language dominance. Their lack of awareness of language domination does not favor the creation of spaces for minority languages and results in a great loss of thinking, presence, and fresh new attention from the speakers of non-dominant languages.

This will not change by itself. Nor will it change because we speakers of minority languages claim and occupy the shared space in which we belong. It is no longer enough that we alone organize language-liberation structures for RC events. If the people who speak majority languages do not organize to re-emerge from their culture of domination, we will not be able to move forward together.

The majority languages exist in structures of oppression and domination that prevent non-dominant cultural organizations, such as those of the minority languages, from surviving.

Change is not going to come because people who experience language oppression do the work of raising awareness in those who do not have it—usually people trapped in oppressor roles. This is no longer enough. (The same is true for any oppression.) The people who live in the dominant cultures are the key to the change we need.

In this we can work together. We who are oppressed because of language can point the way back for you from linguistic domination (exclusion) to equitable linguistic cooperation (inclusion) in which the rhythm of everything we do together takes into account primarily the needs of non-English-speaking people.

The situation will be more simple, manageable, solid, and egalitarian for all people when each of us is recovering our own language (see below).

5. Every time we talk about a lost, forgotten, or unused language, we are talking about language oppression suffered by a person, linguistic group, or civilization.

The vast majority of English-speaking or majority-speaking people who have come to my classes, workshops, topic tables, and meetings on this subject have ended up realizing that they have a hidden cultural and linguistic origin. It had left their consciousness, so they wouldn't have to face the grief and frustration of suppressing and burying parts of their language-cultural heritage—that is to say, of themselves.

This is a reality to face, especially if you have only one language and it is a majority or dominant language. Together with the idea that (if you are white) your identity as a white person is the only identity you have, it maintains the oppressive majority structures we are talking about. Facing it is also a vital part of your re-emergence.

The oppressive system makes us think that the white identity is the only identity many white people have. Thus many white people are not eager to inquire into their past and do not realize that all humans have a rich variety of cultural identities originating from their ancestral lines.

As an anthropologist, it is hard for me to believe that the concept of a “single identity,” geographical or cultural, is correct. I would say that it is yet another oppressive strategy used by capitalism to deceive people, and keep them occupied with looking forward and not noticing their rich and varied cultural and linguistic past.

If you do notice it, it's important that you start to reclaim it as yours and find your connections with many cultural groups different from those of your country. It is easier for a country to get its people to accept norms and conduct that are oppressive toward other countries if its people do not feel connected to the other people.

Loss of language and cultural heritage is linked to language oppression (facilitated by other oppressions, such as classism, racism, and sexism) and creates distresses that make a person accept the loss. Thus it needs to be confronted, identified, and discharged on. If we don't do this part of the work, our Communities are destined not to flourish.

This is where I remind you that you are not alone, that I will be there when you need me, that many of us are doing this work, and that we are keeping in mind your intact basic essence: you are a totally good, intelligent, adequate, and capable person.

LOOKING FORWARD

We are going to do all this without losing sight, for even a minute, of the irrefutable fact that reality is benign. Reality and the reality of you are benign in their essence, their content, their expressions, and their rhythm. All is

well and responds to a set of intelligent, rational, logical forces that guide our universe and are sometimes beyond the reach of our comprehension. You, like me, are a child of this universe; you are completely fine. If we forget this, we will probably fall into the distresses of misery, urgency, or despair. None of these should guide us.

I am willing to work for the next four years, side by side with whomever it takes, to have the most liberating World Conference we have ever held in RC. The International Reference Person has agreed to work in this direction.

In four years I want to have a World Conference in which we non-English speakers and interpreters will have time to think calmly and in depth. To give a simple example, we will have time to think about what we can offer to our International Reference Person and Alternate International Reference Person during their self-estimations. I, along with many and other non-English speakers, have never been able to contribute my thoughts in that exercise because I have always been busy interpreting everything else that is being said. This has kept the International and Alternate International Reference Persons from having feedback from us non-English speakers, which is a loss for them, since we do not think under the influence of the same cultural patterns.

The next World Conference will reflect what we can achieve in our International Communities working all together on this.

As human beings we have a beautiful past, present, and future. They are in our intelligent minds and hearts and are full of new possibilities. Let's enjoy it.

Xabi Odriozola

*International Commonality Reference
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*Translated from Basque and Spanish by
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ATHENS, GREECE • ROB VENDERBOS



Liberación Católica en México

Participé en un fabuloso taller de Liberación Católica que Joanne Bray (Persona Internacional de Referencia para la Liberación de las Personas de Herencia Católica) lideró en la Ciudad de México, México.

Fue el primer taller de liberación para católicas/católicos en México, y estuvieron presentes en este taller personas con experiencias muy distintas con respecto a la identidad católica: desde personas que crecieron en familias católicas conservadoras hasta personas que crecieron en familias comunistas y/o ateas.

Tuvimos la oportunidad de trabajar en las divisiones entre mexicanos/mexicanas y tener cercanía a pesar de esas divisiones. Pudimos ver que el ser mexicana/mexicano esta intrínsecamente ligado al catolicismo. También fue el primer taller en el que, a pesar de mis muchos años en RC, pude trabajar sobre los mensajes sobre “el demonio”.

Como mujer católica que nació y creció en México y que ahora vive en los Estados Unidos, fue un gran regalo poder haber participado en este taller. Algo importante para mí fue notar cuanta contradicción es necesaria para poder trabajar de lleno en mi bondad y reusar sentirme mal de mí misma. Fue necesario el haber estado en el lugar donde nací y crecí y días de desahogo y perspectiva, antes y durante el taller, para finalmente poder hacerlo.

Ya estando de regreso a los Estados Unidos he seguido pensando en que cualquier trabajo de liberación que yo haga necesita ser desde una perspectiva que incluya mis identidades como mujer, indígena, mexicana, y católica. Dejar fuera cualquiera de estas identidades deja la opresión internalizada intacta y la opresión externa sin desafiar.

También fue importante para mí el recordatorio que nos hizo Joanne: el hacernos invisibles y quedarnos calladas es coludirse con el intento de genocidio de nuestra gente. Así que esta reseña, corta como lo es, es un esfuerzo en contra de la invisibilidad y la opresión.

Anónimo
Estados Unidos
Reimpreso de la lista de discusión vía correo electrónico de RC para líderes católicas y católicos

English translation of the preceding article:

Catholic Liberation in Mexico

I attended a fabulous Catholic liberation workshop that Joanne Bray (the International Liberation Reference Person for Catholics) led in Mexico City, Mexico.

It was the first RC Catholic liberation workshop in Mexico, and a wide range of Catholics—from people raised in conservative Catholic families to people raised in Communist or atheist families—were represented.

We got to work on divisions among Mexicans and have each other despite those divisions. We saw how being Mexican is intrinsically connected to Catholicism. It was also the first Catholic workshop I had been to, in my many years in RC, in which we got to work on messages about “the devil.”

As a Catholic female born and raised in Mexico and living in the United States, it was a gift to be part of this workshop. I noticed how much contradiction [to distress] it took for me to finally have a full-blown session [a session without restraint] on my goodness and refusing to feel bad about myself. It took [required] being in the country where I was born and raised, and days of discharge and perspective before and during the workshop.

Since returning to the United States, I’ve kept thinking about how any liberation work I do needs to be from a perspective that includes being female, Indigenous, Mexican, and Catholic. To leave out any of my identities leaves the internalized oppression in place and the externalized oppression unchallenged.

Another highlight was Joanne’s reminder that going invisible and silent is colluding with the attempted genocide of our people. This note, brief as it is, is an attempt to stand up against the invisibility, and the oppression.

Anonymous
USA
Translated by the author
Reprinted from the RC e-mail discussion list for leaders of Catholics





NORWAY • ALYSIA TATE

“I Fight These Fights Every Day”

I have been married for thirty years to a man whom I respect and love. We met in our twenties in a Jewish feminist discussion group. He still considers himself a feminist and is a strong advocate for women in the university where he teaches. But in our personal dynamics, sexism and internalized sexism play a large role.

They show up when we are visiting with friends. I often have to force myself to speak about myself; otherwise the conversation will revolve around my spouse and his work. I have had my own career, since my twenties, as a dance and movement therapist. I work hard at figuring out how to talk about it. It often feels “small and insignificant,” because it’s about daily challenges and successes in reaching other human beings and not about “big worldly ideas.” It’s often hard to remember that what I do and think is important and to push against my feelings of insignificance.

Sometimes I share a thought or a feeling with my husband and then have to listen to his “final opinions.” I am often not heard and frequently told what to think.

The more I discharge on these things, the more I feel empowered to speak up. At times this makes for a not-pleasant time with my husband. He often accuses me of “starting a fight,” instead of listening to me and acknowledging my attempts to help him be my ally.

I fight these fights every day, and I will continue to do so—with discharge, and support from my Co-Counselors and women’s leaders.

Anonymous
USA

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

“I Do Not Need to Wait for Him”

I am fifty-four years old, white, straight, and a mother and wife. I was raised working class and middle class and am now living an upper-middle-class lifestyle. I work in my home and also in my husband’s business (for pay). My husband is sixteen years older than I am.

My husband is wealthy, and I am not. He gives me some money and has legally promised to leave me quite a lot if we are still married when he dies. However, when he feels his control of a situation is threatened, he turns to the court system to regain control.

His outlook on life leaves him isolated. He largely refuses to participate in or take responsibility for connections with others and regularly demeans the effort it takes to make relationships. I have complained, expressed anger, and demanded from him more time, attention, affection, and listening. He now pays a therapist to listen to me. Somehow his failures to relate are now my “mental health” problems.

Slowly I am rebuilding affection with my husband. I am working for the connection, love, and rootedness I want. This is hard to do in

the face of what looks like rejection. However, I have found that I do not need to wait for him to improve our relationship; I can take the initiative. That’s hopeful.

I am working on a career change. Instead of working for my husband in his business, I hope to write and organize as an activist. And when I can face it, I discharge the grating heavy despair from early defeats that has so far prevented me from realizing my full potential.

Anonymous
USA

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

No Longer Afraid of Facing These Feelings

I have been married and divorced twice and have had a series of relationships, from age fifteen to fifty, in which one would end and the next would begin.

Eight years ago I realized that I needed to not be in a relationship and to work on the early trauma and abuses that had set me up for believing that I was nothing if I was not in one. I counsel regularly on a whole host of feelings about not being in a relationship, such as, "What am I if I am not trying to live up to someone else's expectation?" I am determined to reclaim feelings of joy for myself, from myself.

I have just begun to skim the surface of the pain and suffering I endured as a little girl and am noticing the

distress recordings: I almost never eat without thinking of how it will affect my appearance. I am almost never "not looking" for a relationship. I think about how the active lifestyle I lead is "attractive" rather than choosing it because it brings me pleasure. I struggle with not knowing what to do with my life if I am not trying to gain someone's approval, love, or acceptance.

The good part is that I am no longer afraid of facing these feelings.

Mary (Pearson) Klausen
North Vancouver, British
Columbia, Canada

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

"Liberal" and "Conservative"

Question: Quite a few articles in *Present Time* mention "liberalism" as problematical, but I haven't seen any that mention "conservatism" in a positive light, or as a contradiction to liberal distress. . . . Any thoughts on the topic would be very much appreciated.

Harvey: I would suggest that you are choosing the wrong issues as points and counterpoints. I don't think it's going to be very productive for you to debate between two identities when they're both almost certainly attached to and sustained by patterns.

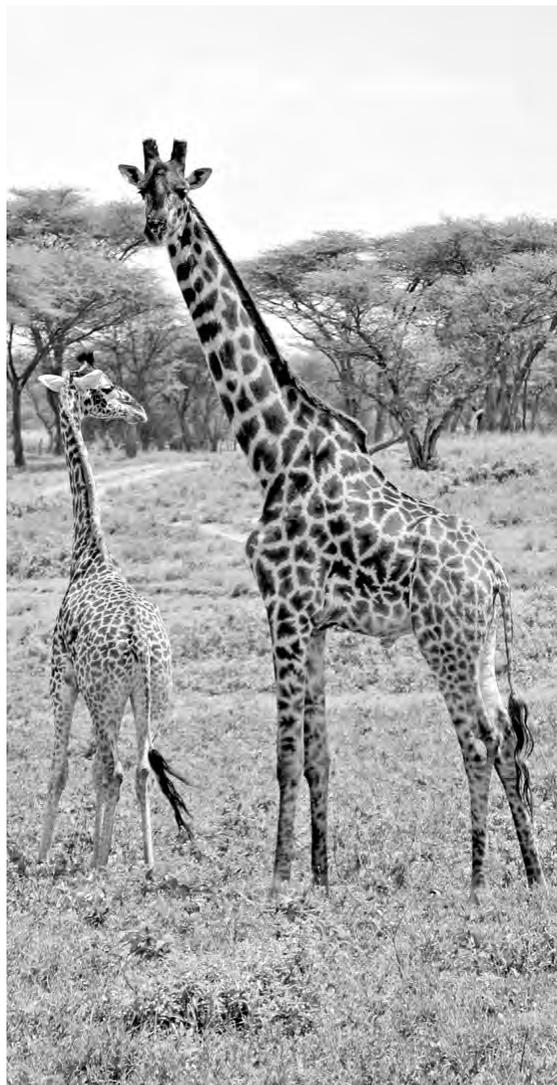
The "liberal" and "conservative" positions are just two versions of supporting the status quo. They both act for the persistence of the oppression. The viewpoint that is really different from both of them is the revolutionary point of view, which calls for the replacement of the oppressive society, which would mean public ownership of any significant chunk of the means of production. . . .

If you need to have a point and a counterpoint, I would suggest you choose "intelligent" and "patterned" and look at all your attitudes in terms of: Are they based on intelligent evaluation and do they continue to be questioned and improved? Or are they "comfortable" and you don't seem to get fresh viewpoints regularly?

What do you think?

Harvey Jackins

From a letter to Harvey, on pages 126
and 127 of *An Unbounded Future*



MAURA FALLON

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 each, plus postage and handling.

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

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

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



BASQUE COUNTRY • TIM JACKINS

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

* 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.

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

The Community RC Website

There is a website for the Re-evaluation Counseling (RC) Community at <www.rc.org>. At this site you will have easy access to a large amount of information about RC, including the following:

- RC theory (basic theory, including an introduction to RC, a glossary, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (*How to Begin RC*, including what to do in a session and how to lead support groups), counseling techniques and commitments, and a description of RC classes and the Community
- *The Guidelines for the Re-evaluation Counseling Communities*, 2017 edition, RC Goals, and forms
- Translations of articles into many languages, and language liberation information
- Articles from recent journals, including *Present Time*, and online publications
- Resources for workshop organizers
- Articles about teaching RC and outlines for teaching fundamentals classes, in Spanish
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 2012)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- Recent Draft Liberation Policy Statements
- Care of the Environment materials and information
- Resources for Human Liberation

New Website for People New to RC

A new RC website for people new to RC can be found at <www.cocounseling.org>. It contains solid introductory information about RC that is easy to access.

Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC. Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via 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. For more information, please see the RC website at <www.rc.org/onlineclass>.

How to Contact Us Online

- The International RC Community: ircc@rc.org
- United to End Racism: uer@rc.org
- Rational Island Publishers: litsales@rc.org, for orders and billing questions (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

We now have websites for three of our ongoing projects for taking the work of RC into the broader society: United to End Racism, No Limits for Women, and Sustaining All Life. You can refer people interested in these projects to the following websites. They have information geared to people who are not yet a part of RC.

United to End Racism

United to End Racism (UER) is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling. You can find valuable resources and a description of UER's projects at <www.united-toendracism.org>. The e-mail address for UER is <uer@rc.org>.

No Limits for Women

No Limits for Women (No Limits) is an international organization of women (and men who are allies to women) dedicated to eliminating sexism and male domination throughout the world. No Limits is on the web at <www.nolimitsforwomen.net>. The website features the No Limits Draft Liberation Policy Statement for Women and a video of a No Limits workshop, Women and Men in Partnership to End Sexism.

Sustaining All Life

Sustaining All Life (SAL) has been attending the United Nations Climate Change Conferences of the Parties (COPs) and presenting workshops, public forums, caucuses, support groups, fundamentals classes, and listening projects as part of the work of taking the tools of RC to climate change activists. For reports on our activities and for more information, go to <www.sustainingalllife.org>.

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>.

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Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>.

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eration Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

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Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>.

Contact Barbara Boring at <blboring@rc.org>.

Leaders of **Raised-Poor People:**

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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>.

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USA Political Issues: <usa-issues@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

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Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

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Leaders of **Working-Class People:**

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Contact Emily Bloch, International Liberation Reference Person for Young Adults, at <bloch.emily@gmail.com>.

Leaders of **Young People:** <young@mail.rc.org>.

Contact Mari Piggott, International Liberation Reference Person for Young People, at <marikathleenp@yahoo.ca>.

INFORMATION COORDINATORS

FOR RCers IN PARTICULAR TRADES OR OCCUPATIONS OR SHARING PARTICULAR INTERESTS OR BACKGROUNDS

Many large categories of RCers have an International Liberation Reference Person (ILRP) or an International Commonality Reference Person (ICRP). These ILRPs and ICRPs are listed in *Present Time*. Below is a listing of "Information Coordinators" of other particular groups of Co-Counselors. The "Information Coordinator" is an RCer who has agreed to keep an up-to-date list of RCers in her or his category, occasionally circulate an informal newsletter (compiled and distributed via e-mail—one copy to *Present Time* always, please), and help plan any special workshops, policy statements, or classes. The informal newsletter is circulated only to the people who make a written contribution to it.

If you belong in one of these categories that has an "Information Coordinator" already, please write to her or to him, giving your full name, address, e-mail address, and phone number and sharing yourself and your ideas.

If you would like to be an "Information Coordinator," please write to me and tell me why (and include your full name, address, e-mail address, and phone number). Feel free to suggest new categories. If you have someone else to suggest, I would like to hear that also.

Tim Jackins

TRADES OR OCCUPATIONS

BIRTH WORKERS (MIDWIVES, DOCTORS, NURSES, DOULAS, LACTATION CONSULTANTS, SOCIAL WORKERS, & OTHERS WHO WORK WITH FAMILIES DURING THE MONTHS BEFORE & AFTER BIRTH AS WELL AS DURING THE BIRTHS):

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continued . . .

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... continued

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GAY, LESBIAN, AND BISEXUAL PARENTS:

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PARENTS OF CHILDREN LABELLED AS AUTISTIC:

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(ORDER FORM ON PAGE 111)

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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)
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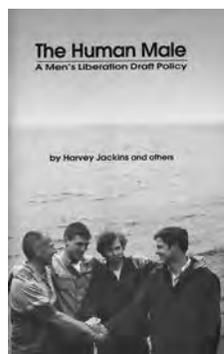
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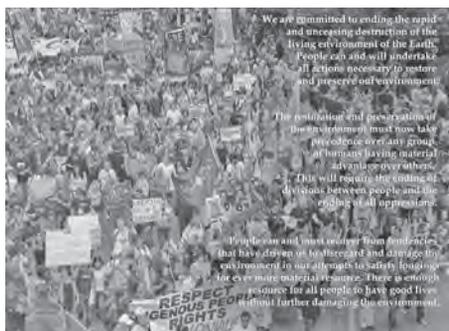
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How to Find RC in a Particular Geographical Location

If you are looking for information about Re-evaluation Counseling in a particular geographical location, we suggest that you first look in the section "Reference Persons for Organized Areas" to see if there is an Area Reference Person for that location. If there isn't, check to see if there is an RC teacher, by looking under the section "Authorized Teachers of Re-evaluation Counseling in Developing Communities." If there is no Area Reference Person and no teacher, check the following section, "Re-evaluation Counseling Contacts," to learn whether there is someone (who is not an RC teacher) who has expressed an interest in meeting others who might join with him or her in getting Co-Counseling started. If there are none of the above, you can contact Re-evaluation Counseling Community Resources at 719 Second Avenue North, Seattle, Washington 98109, USA, Tel. +1-206-284-0311, e-mail: <irc@rc.org>, for information on how to get RC started.

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CLIMATE MARCH, BARCELONA, SPAIN • LYNDALL KATZ

WORKSHOPS

- wheelchair accessible ✕ not wheelchair accessible ✧ no information supplied by organizer

This list of weekend workshops includes only some of the Regional and International RC workshops being held all over the world. We list all announcements we receive from workshop organizers, workshop leaders, and local RC newsletters, to the extent we have space and are sent sufficient information. Because we do not have enough staff to solicit this information, we ask that workshop organizers e-mail workshop information (dates, place, accessibility, leader, organizer and how to contact organizer, title of workshop, and who the workshop is for) to irc@rc.org.

Attendance at any of these workshops requires the written approval of your Area or Regional Reference Person or the International Reference Person. For more information, contact the workshop organizer.

A REMINDER TO ALL WORKSHOP ORGANIZERS AND LEADERS: (1) attempt to find workshop sites that are wheelchair accessible (note: "partially accessible" means not accessible), and (2) send information about accessibility to *Present Time*, along with other workshop information.

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
January 19-21/18	Adelaide, South Australia, 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, 56honey@gmail.com	Teens Family Workshop
January 26-28/18	Jefferson, Maine, USA	✧ Diane Balsler	Bonnie Tomash, Tel. +1-207-474-0903, blomash@msad54.org	Women's Liberation, for Maine, Vermont, New Hampshire, USA & Quebec, Canada
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 16-18/18	near Atlanta, Georgia, USA	✧ Seán Ruth	Leslie Kausch, Tel. +1-336-509-3680, singonki@gmail.com	Middle-Class Liberation, for Central & Eastern North America
February 22-25/18	Los Angeles, California, USA	✧ Diane Balsler assisted by Micaela Morse	Mary Ruth Gross, Tel. +1-510-243-5834, maryruthgross@gmail.com	Contemporary Women's Issues, for West Coast North America & the U.S. Southwest
March 6-9/18	Portland, Oregon, USA	✧ Janet Foner	Lois Yoshishige, Tel. +1-541-517-3436, loisy.rc@gmail.com	Ex-Inmate & Other "Mental Health" Liberation Leaders
March 9-11/18	near Milwaukee, Wisconsin, USA	✧ Cherie Brown & Dorann Van Heeswijk	Judy Tilsen, Tel. +1-651-491-3881, judytilsen@gmail.com	Jewish Liberation & Allies, for Midwest USA
March 9-11/18	Portland, Oregon, USA	✧ Janet Foner	Lois Yoshishige, Tel. +1-541-517-3436, loisy.rc@gmail.com	"Mental Health" Liberation for Everyone
March 9-12/18	Sydney, New South Wales, Australia	✧ Diane Shisk	Helen Lamont, Tel. (+61-2) 0403 454 004, helenlamont7@gmail.com	Teachers & Leaders, for Australia & New Zealand
March 15-18/18	Livermore, California, USA (near Oakland)	✧ Tim Jackins	Vivian Pacheco, Tel. +1-526-485-0595, vivian_saritanapacheco@gmail.com	Actively Getting RC into the World, for North America
March 16-18/18	Becket, Massachusetts, USA	✧ Beth Edmonds	Beth Bannister, Tel. +1-607-227-9532, beth.bannister@yahoo.com	Raised Rural (for people raised rural & in small towns)
March 21-25/18	The Netherlands	✧ Barbara Love	Marlene Melfor, marlenemelfor@gmail.com	Ending Racism, for Continental Europe
April 6-8/18	East Coast USA	✧ "Jeanne D'Arc"	"Lula Mays," lulamaysrc@gmail.com	People of the Global Majority LGBTQ
April 6-8/18	Warwick, New York, USA	✧ Marcie Fendon	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, 4tcocook@gmail.com	Jewish Liberation & Allies, for Northwest USA & British Columbia, Canada
April 19-22/18	Australia	✧ Emily Bloch	Brooke Greenwood, brookegreenwood24@gmail.com	Young Adults & People Ages 30 to 35 in Australia & New Zealand
April 19-22/18	Groesbeek, the Netherlands	✧ Tim Jackins	Brigitte Theeuwen, btheeuwen@antenna.nl	European Leaders
April 20-22/18	Atlanta, Georgia, USA	✧ Barbara Love	Cornelia Cho, opt2hope@gmail.com	U.S. Southern Liberation for those who currently live, have lived, or have ancestry based in the U.S. Southern states (Leaders 4/19/18)
April 26-28/18	East Coast, North America	✧ Beth Edmonds	Kathryn Gardner, Tel. +1-207-890-7823, kathryngardner13@gmail.com	White Protestant Women
April 26-29/18	near Philadelphia, Pennsylvania, USA	✧ Janet Foner	Joan MacKenzie, Tel. +1-828-606-8470, joanmack@bellsouth.net	Relatives of "Mental Health" System Survivors, for North America
April 28-30/18	Taiwan	✧ Emily Bloch	Hsiao-ni Lin, efferan@gmail.com	Young Adults & People Ages 30 to 35 in Asia
May 4-7/18	New York City area, New York, USA	✧ Jo Saunders	Nelson Simon, Tel. +1-718-554-0853, nsimon100@earthlink.net	Owning-Class People of the Global Majority
May 10-13/18	near Philadelphia, Pennsylvania, USA	✧ Tim Jackins	Mike Sheadel, mshthead@gmail.com	Teachers & Leaders, for Pennsylvania & New Jersey, USA
May 18-20/18	Auburndale, Massachusetts, USA	● Cherie Brown & Pam Geyer	Diana Ralph, Tel. +1-613-321-2765, dianar@magma.ca	Elder Jews, for U.S. & Canada
May 18-20/18	Albuquerque, New Mexico, USA	✧ Diane Balsler	Justina Trott, Tel. +1-505-988-7078, djt505@gmail.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	Denmark	✧ Jo Saunders	Matilde Maribo Köhler, matildemk92@gmail.com	Owning Class, for Europe, Israel, & South Africa
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	near Seattle, Washington, USA	✧ Marion Ouphouet	Barbara Boring, Tel. +1-206-465-2430, bboring@aol.com	Large Women

continued . . .

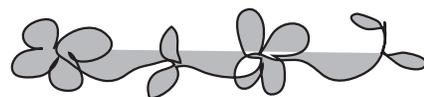
WORKSHOPS

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June 1-3/18	near Seattle, Washington, USA	◇ Teresa Enrico	Cherie Furtado. Tel. +1-206-802-8722. cheriefurtado@gmail.com	Female Allies to Large Women
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 Balser	Arna 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
June 21-24/18	East Coast USA	◇ Emily Bloch & Tim Jackins	Shelley Friedmann. shelley.friedmann@gmail.com	Young Adult Leaders
June 22-25/18	Philadelphia, Pennsylvania, USA	◇ Ellie Brown & Barbara Love	Jan Froehlich. Tel. +1-207-807-3078. jfroehlich1@me.com	College & University Faculty
July 5-8/18	Nigeria	◇ Diane Balser assisted by Janet Kabue & Olivia Vincenti	Chioma Okwonko. chioks4@yahoo.com	Women
July 12-15/18	Kenya	◇ Diane Balser assisted by Janet Kabue & Marion Ouphouet	Wanjiku Kironyo. wanjiku@sedsmmc.org	Women
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
July 19-22/18	Swaziland	◇ Diane Balser assisted by Janet Kabue & Marion Ouphouet	Ntombenkulu Mhlanga. ntekati@gmail.com	Women
July 27-29/18	near Minneapolis/Saint Paul, Minnesota, USA	◇ Barbara Boring	Judy Tilsen. Tel. +1-651-491-3881. judymtilsen@gmail.com	Natives Raised White for North America
July 27-31/18	Amherst, Massachusetts, USA	● Russ Vernon-Jones	Marcy Morgan. Tel. +1-215-724-1571. marcymorgan48@gmail.com	Educational Change
August 9-13/18	Location to be announced	◇ Tim Jackins	Jan Yoshiwara. jyoshiwara@gmail.com	Asian Leaders
August 16-19/18	near Philadelphia, Pennsylvania, USA	◇ Janet Foner	Anne Piche. Tel. +1-603-209-2615. annepiche@gmail.com	U.S. "Mental Health" Liberation Leaders
August 24-26/18	Tennessee, North Carolina, or Georgia, USA	◇ Emily Feinstein	Betsy Hobkirk. betsyhobkirk@bellsouth.net	Artist Liberation Leaders for Southeast USA (small workshop)
August 24-26/18	Kenmore, Washington, USA	● Julian Weissglass	Tara Villalba. Tel. +1-805-637-6602. taradicv@gmail.com	Wide World Change by Sustaining All Life for Pacific Northwest USA & British Columbia & Alberta, Canada
September 12-16/18	Oisterwijk, the Netherlands	● Tim Jackins	Goof Buijs. bunic@ziggo.nl	European Men Leaders
September 21-23/18	near Seattle, Washington, USA	◇ Joan Karp	Dave Cook. Tel. +206-725-6886. 41cdcook@gmail.com	Death & Dying/Life & Living for Washington, Oregon, Idaho, Montana, USA & British Columbia, Canada
October 4-7/18	near Philadelphia, Pennsylvania, USA	◇ Fela Barclift, Teresa Enrico, & Chuck Esser	Alix Webb. Tel. +1-267-235-8141. alixmw@gmail.com	People of the Global Majority Family Workers for East Coast North America
October 26-28/18	San Francisco Bay Area, California, USA	◇ "Jeanne D'Arc"	"Emma Goldman." emmagoldmanrc@gmail.com	LGBTQ Leaders for West Coast USA & Canada
November 9-11/18	Newton, Massachusetts, USA (near Boston)	◇ Barbara Love	Shani Fletcher. Tel. +1-617-251-6052. shanifletcher@gmail.com	People of the Global Majority for East Coast Canada & USA, & the Caribbean
November 9-12/18	Washington, DC, USA	◇ Julian Weissglass	Jim Driscoll. Tel. +1-520-250-0509. jimdriscoll@nlpspeersupport.org	Vets & Allies
November 15-18/18	Europe	◇ Dan Nickerson, Gwen Brown, Seán Ruth, & Jo Saunders	Seán Ruth for interm. seangruth@gmail.com	Ending Classism for Europe
November 16-18/18	near Boston, Massachusetts, USA	● Jenny Sazama	Andy Vernon-Jones. Tel. +1-413-335-9909. avernonjones@gmail.com	Allies to Young People for East Coast North America & Caribbean
November 16-18/18	Northern California, USA	◇ Joan Karp	Steve Bromer. sbromer@me.com	Death & Dying, Life & Living for California, USA
November 30-December 2/18	Hampton, Georgia, USA	◇ "Jeanne D'Arc"	Nike Samothrace. Tel. +1-919-773-8330. bbrnc@nc.rr.com	LGBTQ Liberation for Southeast USA
January 25-27/19	near Houston, Texas, USA	◇ Cherie Brown assisted by Maria Limon	Andrea Blum. andreablum22@gmail.com	Jewish Liberation & Allies for Southwest USA
February 22-24/19	Bay Area, California, USA	◇ Dvora Slavin	Dave Cook. Tel. +206-725-6886. 41cdcook@gmail.com	Working-Class Jews for West Coast & Southwest USA & British Columbia, Canada
March 1-3/19	Warwick, New York, USA	◇ Gwen Brown	Kathy Martino. katheem@aol.com	Raised Poor Leaders for East Coast North America
March 14-17/19	Warsaw, Poland	◇ Diane Balser	Susanne Langer. Tel. +45 24647311. susannelanger44@gmail.com	Contemporary Women's Issues for non-native English speaking Europe & Israel
March 15-17/19	Chicago, Illinois, USA	◇ Emily Feinstein	Ginger Krebs. krebsginger@gmail.com	Artists for Midwest USA
March 29-31/19	Auburn, Massachusetts, USA	◇ Ellie Putnam	Jerry Yoder. jerryoder@mac.com	Older Women for East Coast North America

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Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

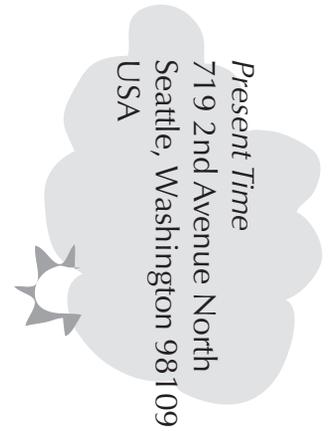
Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his or her interaction with other human beings and his or her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness but that these qualities have become blocked and obscured as the result of accumulated distress experiences (fear, loss, pain, anger, embarrassment, and so on), which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, yawning, talking). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," and so on) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others and more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out, and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

For more information, you can go to the website <www.rc.org>.



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