

Present Time No. 192 (Vol. 50, No. 3) July 2018



**Co-Counseling offers us the opportunity to not just survive
but also be successful, happy, and pleased—even as
the things we face are more and more difficult.**

Lorenzo Garcia

Co-Counselors are thinking well about re-emergence, the RC Community, humanity, and the world—and you'll see that reflected in this *Present Time*. Thank you to all who shared their ideas and experiences!

For the October *Present Time*, the deadline for articles and poetry is Monday, August 20, and for changes to the back-pages lists it's Monday, August 27.

Lisa Kauffman, editor

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

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Pushing for Change

From a talk by Tim Jackins at the Actively Getting RC into the World Workshop, in California, USA, March 2018*

The following is my analysis of the present situation:

Our increasing and spreading rationality as RCers, even if we accelerate it, is not alone going to be sufficient to stop the destruction of the environment. The rates of change are too disparate. The destruction is happening fast, and undoing decades of accumulated distress is not a fast process. It isn't that we've failed; it's just not a fast process.

So we have to do other things. We have to figure out how to demand and ensure changes in the behavior of society, and we have to do this before there can be widespread consensus about it. It would be nice if we could do this in an un-pushy way and if that was sufficient and there was enough time for it. Sorry, it doesn't look like that's realistic.

We tend to hope we won't have to push ourselves hard and try beyond what has seemed like a reasonable point or challenge our timidities beyond a certain level. It looks like we will have to. We may have to do things we have never wanted to do, beginning with openly standing up and taking positions we will be attacked for. *(laughter)* Sound good? *(laughter)* How many people feel like they've been attacked? Most of us. And we wonder why we're a little timid. As always, we can find where the hurt happened in our early lives and discharge on it so it's not so believable in the present. But we don't have time to finish that work, to finish discharging the distress, and besides it always works best to challenge things in practice.

For things to change in an oppressive society, there must be a large enough force to cause change. The force that we have a chance at mustering is the minds of many people. But we can't sit small and quiet and say timidly, "I think it would be better if we . . ." and provide enough confidence that people will dare to think, "Okay, I'll do this." Changing things requires going into open opposition—you, personally. It requires openly opposing the irrational policies.

Most large changes in society have come out of desperation, when people have been willing to risk everything rather than go on with how bad things are. It would be nice if we could move decisively before reaching that point. I think we can.

There are groups that are moving in good directions, and joining them would be a progressive step for most of us. But that may not be enough. The progress we've made in gaining back our minds has so far enabled us to engage in old forms of struggle, old forms of protest, more effectively. Maybe that's not enough. Maybe new forms are needed. Somebody has to think of those new forms. That's one thing.

The other thing is that often when we go into opposition, we don't use what we know as RCers. For example, we are used to going against *somebody*. That's easy to do. We can easily name someone to oppose. *(laughter)* But it misstates the situation and obscures it. It makes somebody the problem. We designate someone as our opposition.

We know that what we really oppose are the patterns that the person carries; not the person. How do we put out a policy that's directly opposed to the irrational things somebody is saying while still openly caring about and respecting the person? How do we treat people as human while we try to dismantle their policies? I think we know how to do this—we just haven't had much practice.

Can we be entirely human with people whose policies are directly in the way? Can we not back down [submit], not go wishy-washy [indecisive], be solid, and also understand how they got stuck there and that it's not really them? How do we openly disagree and still treat them as fully human? What effect would that have on someone who is in direct opposition to what you think? I think it's possible to do this. And I think we can do it more and more effectively as we try it and gain experience.

We are trying to reach people, including those embedded in irrationalities. Much of the time we haven't really tried. We haven't tried to get close enough to try. We've stayed distant.

As we spread the resource of RC, as we get ourselves in better condition, as we build a foundation for long-term change, let's dare to use what we know, build on that, and play as effective a role as possible. I think we can figure out how to demand and cause changes in the behavior of society.

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

◀ Moving Everyone Forward, Including Ourselves ▶

From a talk by Tim Jackins at the Actively Getting RC into the World Workshop, in California, USA, March 2018

I think the questions to consider are as follows: (1) What is the most effective thing we can do to move us and the world forward to end the damage that is being done to people and the world? (2) How do we have a good life at the same time? And (3) Are these things in conflict? I don't think they can be in conflict. Having a good life and moving the world to where everyone has a good life are in the same direction.

The feeling that they are in conflict must come from how we were hurt. We grew up seeing our families, our people, in deep trouble and didn't have the resources or ability to do anything about it. Just about [almost] all of us grew up in these circumstances. We all have different patterns from it, but the general effect is that we would do anything to stop the damage, which can make us less thoughtful in our actions.

We have to recognize where we are in our development as humans. Tremendous damage has been done, for centuries and centuries, and it shows itself on all of us. We can't change the fact that this has happened, and it will take a large amount of work, by many minds, to keep it from continuing. There

will always be more good, interesting things we can do that would make the world better than we'll ever have time to do. We can't just do everything we possibly can and then fall down exhausted. That can't work.

We have to figure out what will move our entire situation forward and include in that our own continued existence and the improvement of our own lives. The push to make the world better isn't going to work if it doesn't make us better. We can plan to do a lot of things—including some that we find very difficult and unpleasant—but our job is to figure out how to come out of doing these things in better shape [condition] than when we went in. It is not to use ourselves up; it is to strengthen ourselves as we move the work forward. If we can't figure out how to do that, something is wrong and we need to stop, discharge, and figure out how to not just go ahead and burn ourselves out [exhaust ourselves]. There are very few circumstances in which sacrificing oneself is the best option. But it can seem like the noble option, the best option, when we accept the limitations we feel because of distress.

There are going to be losses for a time yet. We are going to lose people. We are going to lose pieces of the environment. We are going to lose species. All of that is going to continue for quite a while because of the momentum in that direction. It is sad but unavoidable. Can we discharge enough to not be restimulated by it so we can figure out the best and quickest path forward? I think that's our job—not just working ourselves to death. We never want to belittle the efforts people have made, but when these efforts are shaped by distress, they are not as effective. That we preserve ourselves and our minds, and enjoy moving things forward, is important for our continued progress.

So we get to work on what's gotten in the way of remembering ourselves. And we get to help each other discharge when we see each other forgetting. It's helpful when someone from the outside says, "No, wait; let's have a session on this before you burn yourself out."

It's possible to have very difficult good lives, very difficult enjoyable lives. In oppressive societies it feels like we have to escape to enjoy ourselves and have good lives. So we try to accumulate enough resource that we can run away to a locked community or a long vacation, believing that the only way to escape feelings of distress is to avoid the reality we live in. I think that is mistaken. I think we can enjoy the hard struggles, the difficult things, that are part of moving the world forward. We also have a lot of early distress to discharge to be able to get to and hold on to that perspective.



FES, MOROCCO • ELENA MOSES

Four Ways to Work on Racism

The following is from a Rosh Hashanah [Jewish New Year] Dvar Torah [sermon] about racism given by Cherie Brown (the International Liberation Reference Person for Jews) at her synagogue on September 21, 2017.

The growing list of issues we face today is overwhelming. White supremacists shouting racist and anti-Semitic chants. Devastating floods in Texas (USA), India, and Bangladesh; hurricanes in the Caribbean, and in Florida and Puerto Rico (USA)—not to mention [and of course] all the contributing factors from climate change. A proliferation of nuclear weapons. And that doesn't even begin to address all of the horrific policies of our forty-fifth [U.S.] president. Where do we even begin?

Several years ago I was about to give a keynote speech at the University of Texas. Right before my talk, the international director of Amnesty International addressed the group. He gave a hard-hitting speech about all the horrific human rights violations taking place [happening] worldwide. I was in the women's room right after his talk, and I overheard two young women commiserating with each other: "There are so many awful things going on [happening] in the world. After that talk, we are totally depressed. Nothing we do could possibly make a difference. Let's just go home."

And yet, Rosh Hashanah is calling us, shouting to us, to break through our numbness, to hear the sound of the shofar [a ram's horn blown during Rosh Hashanah and at the end of Yom Kippur]—to dare to let our hearts break about what is happening all around us. To not just go home.

So, this morning, I want to try to break through the feelings of helplessness that I know we all battle with and to offer four specific actions for working on racism that we can each take now.

1) The first: *Build one authentic, deeper-than-we-think-we-can-go, jumping-off-a-diving-board-into-the-deep-end relationship with a person targeted by racism who will then trust us enough to tell us the truth about what their life is like.* There is no other way we will move forward.

Many years ago I was leading a program in Birmingham, Alabama (USA), in the Sixteenth Street Baptist Church where the bombing in 1963 killed four Black girls. Every religious leader in Birmingham was in the room. At one point, a white woman who taught at the University of Birmingham raised her hand and said to me, "Cherie, help me. I feel like the Black students in my classes let me into the living room but not into the kitchen."



UPPER SKAGIT RIVER, WASHINGTON, USA • TIM JACKINS

I never forgot her statement. Living room relationships are polite. They are formal. They don't challenge us to our core. Kitchen relationships are messy. They disrupt things. They make us look at what we don't want to look at. The work on racism requires us to do one key thing: build these authentic in-the-kitchen relationships.

A friend and work partner of mine identifies herself as a dark-skinned Black African-heritage woman and a descendant of kidnapped and enslaved Africans. The Klan killed her grandfather on the front steps of their house while her mother watched. For the past thirty years she has been one of those in-the-kitchen, pushing-me-off-the-diving-board-when-I'm-screaming-I-don't-want-to-jump close friends.

There was the time a few years ago when she was late for our meeting with a client in New York City because three taxi drivers had picked up everyone around her but refused to pick her up. There was the time she cried to me about someone sitting next to her on the airplane who had leaned toward her and said, "I like your perfume. I thought you people smelled." There was the time the dean of a major law school here in Washington, D.C., where we were doing anti-racism work, called to tell me that my organization should fire her. Why? Because she had dared to encourage a participant in our training to look at their racism. And then there was last week when she called to tell me that her beloved grandson had just turned fourteen and she was terrified because she knew he had just crossed an invisible threshold. He would no longer be seen as a cute little Black child, and she was terrified about what would happen to him. Can we dare to find the courage to hear these things?

continued . . .

WIDE WORLD CHANGING

... continued



My friend Larry, an African American man born and raised in Washington, D.C., whom I've known and loved for thirty years, let me know last year that after being stopped by police here in D.C. too many times, he had started keeping his driver's license in the dashboard of his car so he'd never have to put his hand in his pocket and risk being killed.

And then there's my friend Mona, who is a devout Muslim. After Trump announced a ban on all Muslims coming into the United States from certain countries, Mona opened up to me about something she hadn't told anyone, not even her husband—that she'd been spit on getting onto the Metro [public transportation] here in D.C. She was brokenhearted, because she was considering whether she should take off her hijab before getting on the Metro to go to work. Mona, who would never take off her hijab anywhere in public, was terrified that in D.C. something would happen to her. And then what would her daughter do without a mother?

Could we each dare in this next year to take one relationship we have, or could contemplate having, with a person targeted by racism and turn it into an honest, no-holds-barred [unrestrained] personal friendship in which that person trusts us enough to tell us the truth, to tell us what racism is really like in their life day to day? Take a moment now and think who is that person for you. And if you can't think of someone now, come back to it in your quiet meditations over the next eight days before Yom Kippur [the Day of Atonement, the holiest day of the year in Judaism]. If each of us in this room could build one new relationship this year in which we become a solid ally to a person targeted by racism, it would transform us, and it would transform our community. There is just no way we can make a sustained commitment to take action against racism without having these personal relationships that propel us toward action.

This kind of one-on-one relationship building is often dismissed as not doing enough of the real work needed to end systemic racism. But actually it is the most reliable way we can each begin to do the work to confront racism—our own and everyone else's. I believe strongly that it is because of sexism that relationship work is so devalued. It gets seen as soft, touchy feely, and therefore women's work. But the truth is, we women know a whole lot about what is needed to change the world. After all, it was Sarah who had the biggest vision of what was needed for her son, Isaac, and ultimately for the Jewish people.



2) The second action: *Rosh Hashanah calls each of us to believe in the bottom of our hearts that, despite all appearances to the contrary, change is possible.* That human beings can change. That we can look deep enough inside ourselves today and throughout the Yamim Noraim, the days of awe [the days between Rosh Hashanah and Yom Kippur], find those places that need repair, and then offer *teshuvah* [returning—or repentance] and begin to change. We need to believe that human beings can change, or we will never be able to sustain the kind of activism needed to end racism.

I once did a training for a group of skinheads referred to me by the courts after they had painted swastikas on their school playground, and I saw them change. I actually asked them to leap in the air and shout, "It's great to be a white male skinhead!" And afterward I listened to each of their stories of how they'd experienced mistreatment and what the white supremacist group had meant to them. After I listened to them, slowly, one by one, without any prompting from me, they began to tell me that they hated what they had done but that they'd been afraid to back down and possibly lose friends. That honesty and *teshuvah* came only after I was first willing to offer them a space to be listened to and to be proud of their self-proclaimed identity. When we rob people of pride and dignity, they cannot change, no matter how much we want them to.

3) The third action step: *Decide to be an ally first.*

A few weeks ago, at a Friday night Shabbat [Jewish Sabbath] dinner in my neighborhood, someone asked me to talk about what we could each do after Charlottesville [the "Unite the Right" rally in Charlottesville, Virginia, USA, in August 2017, in which white supremacists and neo-Nazis promoted racism, anti-Semitism, and Islamophobia, and a man linked to white supremacist groups killed one person and injured nineteen]. I shared a story about my friend Azi, a Muslim woman who had grown up in Iran and had reached out to me and a few of her other Jewish friends after Trump announced his plan to set up a Muslim registry in the United States. We had all immediately written back to her, as I'm sure you would have, "Azi, if there is a Muslim registry in this country, be assured that we will all be first in line to sign up as Muslims." I had hardly finished my story when the woman sitting next to me at the Shabbat table blurted out, "Well, are they going to be there for us when we get targeted? I don't think so."

How many of us have secretly, in our heart of hearts, asked that same question, “But will they be there for us?” How many of us have held back from supporting Palestinian rights all the way because we’ve thought, “But what have they done to be an ally to us?”

We Jews are a terrified people. We have experienced expulsions, genocide, abandonment. I don’t care how much activism or anti-racism work any one of us does, that gnawing question can be lurking there right under the surface, “But will they be there for us?” I cannot tell you the number of times Joyce has called me on [told me about] my racism, and if I’m honest I have to say that my first thought has often been a defensive one: “Well, I’ve done so much work on racism. What have you done lately, as an ally, about anti-Semitism?”

It is totally understandable to have these what-about-me-or-my-people reactions. And yet, they will sabotage us every time. So this morning I ask each of us to consider, in every relationship we have, when someone calls us on something we’ve done wrong and our first reaction is to say, “Yeah, well, let me tell you what you’ve done wrong to me,” that we stop and think, “What if I just listened? What if I decided to be an ally first, even if I cannot tell [see] that they are prepared to be my ally?” That is what we need to do to make a dent in racism.

4) And the fourth and final action I offer this morning—and maybe it’s the most challenging for the work on racism—is to *refrain from putting people into two camps*: “there are the racists, and then there are the rest of us.” It’s too easy to get divided from each other and declare in our minds who are the good guys and who are the bad guys.

A few years ago I was at a meeting with about twenty anti-racism leaders from across the United States. Seventeen of them were people of color, and the other three were white. And all three of the white people were Jews. The meeting just happened to take place during the week that Donald Sterling, the owner of the Washington Clippers, was in the news. He had just been banned from the NBA [National Basketball Association] for life and fined 2.5 million dollars after private recordings of him making racist remarks were made public. On the second morning of our meeting, folks were schmoozing



MAURA FALLON

[chatting] about what they’d done for dinner the night before, and the other two Jews piped up [suddenly said], “Oh, we decided to un-Jew Sterling.” I froze. Un-Jew Sterling? I was terrified to speak up. I was terrified of getting attacked. But I knew I’d hate myself forever if I didn’t say anything.

So I jumped in and said, “I’ll take him. He’s still part of my people.” Donald Sterling is a raised-poor Jewish guy from Brooklyn (New York, USA). Were his comments vile? Yes. Does he need to be accountable? Yes. And yet, he was also secretly taped in a private conversation by someone who was out to get [deliberately hurt] him and humiliate him.

We want so much for there to be good guys and bad guys: “Those over there are the racists. And then there are the rest of us.” What if we could remember that every one of us is deeply good and yet every one of us growing up in this society has also been hurt by racist conditioning? What if we didn’t demonize people but instead fought hard against their bad policies?

On this Rosh Hashanah, as we start that once again joyous and heart-wrenching journey of turning ourselves around, I conclude by summarizing four actions for our work on racism:

1) Build one authentic in-the-kitchen relationship with a person targeted by racism and then make it safe enough for them to tell us the truth about how they experience racism every day.

2) Hold on with all our heart to the belief that human beings can change.

3) Put aside the defensive urge to think or say, “But what about me?” or “What about my people?” Instead, be the first one to be an ally.

4) Remember there are no bad guys. There are only hurting people who do and say painful, awful things.

On this Rosh Hashanah, I wish for all of us the courage to listen when it’s unbearable to listen, to move through our numbness and let our hearts break as we face the truth about racism. I believe, in the bottom of my heart, that we can and will end racism. And it’s the day-to-day concrete actions we take that will make the difference.

Le Shana Tova. [A good year.] I wish all of us a meaningful, healthy, working-to-end-racism New Year.

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

An Internet Class on Nuclear Weapons

When Julian Weissglass, the International Commonality Reference Person for Wide World Change, offered a three-month international Internet class on nuclear weapons, the response was electrifying. Many people eagerly signed up to participate.

The organizer, Eileen Nemzer, after input from people in various countries, offered three different times for the class so participants could choose which worked best for them.

Julian began the class by reminding us of the tremendous impact a small nuclear bomb would have and how a nuclear war could kill hundreds of millions, perhaps billions, of people. It is urgent that we eliminate nuclear weapons throughout the world. To do this, we will need to discharge and become able to think more clearly.

He said that everyone is afraid of nuclear weapons and that discharging the fears may take a while so we need to get started.

He also said that we don't always see the effect of discharge right away. Sometimes it appears a long time after a session. We need to be

patient with ourselves and with our clients.

He did a demonstration with one of the participants. Then we all did sessions and worked on the first time we'd heard about the atomic bombs that were dropped on Hiroshima and Nagasaki, how we'd felt at the time, and whether we had talked to anyone about it.

In subsequent classes we had more opportunities to discharge on nuclear weapons and the fears they evoke. It will take more than discharge to eliminate nuclear weapons, but discharge will help us think better and be able to take action.

This Internet class was not without challenges. For those of us in Nigeria, the issue was connectivity. Over sixty of us had signed up for the class, but most could not

connect to it despite downloading the Zoom App. This limited participation. It did not, however, kill the spirit. People read reports on a WhatsApp page from those who participated.

I thank Julian for teaching the class on nuclear weapons and Eileen for organizing. And I appreciate all the participants who remained hopeful even in the face of connectivity challenges.

I now have a clearer understanding of the horrendous implications of a nuclear war. I will be in a support group for a start and do sessions on the topic at least once a month and at workshops.

Onii Nwangwu-Stevenson
Lagos, Lagos State, Nigeria

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



SUSAN FREUNDLICH

Ask Everyone's Opinion

Ask everyone's opinion. There is no one whose opinion is not worth hearing. (Even if it's pure pattern, you at least know what pattern you are dealing with after that.)

It's only rarely that you won't get a worthwhile opinion. But that's only the beginning of the value, because look at what's happening to the person who is giving the opinion. They are engaging their thinker in this area. In order to give you an opinion, they have to put thought into the area where you want to have them start thinking. This is the profound result.

*Harvey Jackins**

From page 236 of "Learning to Organize," in *The Reclaiming of Power*

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

Giving It Back

When my mother died, in 1991, I inherited some money. It wasn't enough to buy a condominium or house in Boston (Massachusetts, USA), but I found a small two-bedroom cottage on Cape Cod (in Massachusetts) and bought it. I never thought I would own my own house. I never thought much about it.

My parents were working-class people trying to move into the middle class. After living in a second-floor apartment, our family moved when I was about six into a two-story house in a New Jersey (USA) working-class suburb. From when I was old enough to work, I always had lower-wage jobs—working in a garment factory, paving driveways, doing day labor, dishwashing, driving a taxi, being a peace activist, and finally spending forty-five years as a preschool teacher. A house wasn't on my agenda, but I must have had a dream of settling down with a partner and family in a house near an ocean.

The first years after I bought the cottage, I spent time there. I had summers off, without pay, from my preschool job and stayed on the Cape for weeks at a time. I found there a vibrant Wampanoag Community and attended powwows and demonstrations. I also helped develop a Wampanoag anti-bias curriculum for preschool classrooms. Increasingly, though, I didn't go to the Cape. I gave up the car for environmental and economic reasons and thus had more difficulty getting to the cottage.

During one RC class the teacher gave me a direction: "Give up the house." "What? Give up the house? That's ridiculous," I cliented. "I never owned a house. I deserve this. You give up your house!" It upset me. The teacher stayed steadfast.

For many sessions after that, I counseled on it. I was also discharging on class and getting lots of sessions on racism. I had been involved in a movement of Native people in New Mexico (USA) and was well aware of the history of oppression of Wampanoag people on the Cape. I participated in many Day of Mourning rallies in Plymouth, Massachusetts, USA, that exposed the real Thanksgiving Day. All this went on for several years. Then a few years ago I attended a powwow in Mashpee, Cape Cod, and met some people from the Native Conservancy—a Wampanoag organization that was accepting land gifts. I was excited and moved.

My sessions centered on my need for money as I got older. I am seventy-two. People would ask, "What if you get sick? What if you are scammed by someone and

they take all your money? What if the politicians take away Social Security? What if? What if?" Then I attended Marcie Rendon's Allies to Native People Workshop. (Marcie Rendon is the International Liberation Reference Person for Native Americans.) She gave us the direction, "Give up fifty percent." Another direction was "Go back to where your homeland is." I'm not ready to move to Ireland or Sweden or wherever my people came from, but why did I need land and a house? And why was I always worried about a "what if" situation? Poor people don't have a choice on "what if." It is already happening. It was clear to me that I had to give up the property and give it back.

A few weeks ago I started the process of giving my Cape property to the Native Conservancy. Everything seems right about this. It took me a long time to get here, and I got a lot of help. My Co-Counselors, RC teachers, and Marcie gently pushed me forward. Thank you all. I will need your help in the future.



NANCY LEMON

Craig Simpson
Dorchester, Massachusetts, USA

What does it matter if I've been discouraged or encouraged over the years? This thing's got to be done. It's not a question of how I feel from moment to moment.

Marjory Stoneman Douglas

This quote refers to Marjory Stoneman Douglas's eventually successful efforts to create Everglades National Park in Florida, USA, which preserved an ecosystem unique in the world. She is also the namesake for the Florida high school where the recent mass shooting took place and whose students have mobilized into a powerful voice for gun control.

Ed Rejuney

Washington, D.C., USA

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

Bringing Our Strengths as RCers to the Movement to Stop Climate Change

One of the things Harvey Jackins said that has always been important to me is that RC gives everyone the chance to have a meaningful life. All of us can use our tools to make profound changes in the lives of many individuals and, if we stretch, in our society. And now the advent of global climate change gives us an even bigger chance to make a significant impact.

Whatever humans do to address climate change in the next ten years will have ripple effects for thousands of years. We're in a little window of time when deeply and quickly reducing greenhouse gas emissions can stop the Earth from warming to very dangerous levels.* If you were hoping to live in a time that offered you the chance to have an impact that would ripple widely and last for many generations, you win! This is that time.

Climate change is already negatively impacting millions of people worldwide, especially people in the Global South. But it's not too late to limit the effects; our future is not determined. Scientists who study the situation say we still have time to avoid the worst consequences of human-caused global warming. Our actions matter. The future will be determined by us, by our actions in this decade.

The vast intelligence of human beings is always a reason for hope. People more than ever understand the importance of uniting to stop climate change and have the means

to do so. And the RC Community has the benefit of sixty years of experience, an excellent goal to focus our work, and tens of thousands of Co-Counselors worldwide who have a good understanding of our theory and practice.

Too bad we're already so busy! Our plates are already full! We are already handling so many issues, all at the same time. It's not like we can stop addressing racism and other oppressions and address climate change instead, or stop caring for our families or making a living. We have to handle all these things. And we can't just ignore climate change because our plates are already full. (Sorry.)

So what do we do?

To replace capitalism with an intentional, rational system that sustains all life; to end all oppression; and to stop climate change (while we have fun, love each other, get rest, and re-emerge) we need to be part of building a global movement that represents all people and tackles climate change along with everything

else. We get to figure out how to do that, and how to make it part of our daily lives.

Fortunately millions of people who are not RCers are out there right now doing great and important work to stop climate change. But they don't have the benefit of decades of discharge on early distresses and oppression and the good thinking that has resulted. They don't have the understandings we have gained from challenging ourselves and discharging our way to doing hard things, including working to end oppression and uniting in our efforts. There are things we can do that most people can't because they haven't had the benefit of intentional discharge. But they can do many other important things that we don't have to do.

What if what we know in RC is vital to resolving the climate crisis? If we have doubts about that, why don't we consider them early material [distress] and act like what we know is vital? From all the important changes we've been able to make so far with what we've learned in RC, we know that the knowledge we have is important.



TANZANIA • CHRIS HEIDENRICH

* If you need more factual information about the current situation regarding global warming and the immediate threats posed to all life forms, please see the recently updated article "Why We Prioritize Addressing Climate Change," at <www.rc.org/climatepriority>.

I propose we assume that our thinking and our leadership in the movement to stop climate change are vital, and act that way (even though we don't know everything and are sure to make many mistakes).

We don't have to do everything. We can focus our efforts on the things we are best qualified for—for which we have the specialized experience from our years in RC. We can engage fully in this work and use our understandings about oppression and liberation, discharging distress recordings, organizing thoughtfully, interrupting oppression, building unity, making strong relationships, handling attacks, and holding perspective against distress recordings. And we can become ever more connected as a global community of people facing a common threat.

WHAT WE CAN DO AS RCERS

Here are some of the “specialized” things we can do, using our strengths as RCers, that could make an important difference in all of our futures:

1. We can make rational decisions and act on them.

We can all make the RC Community goal on care of the environment our personal goal and climate change our issue, whether or not we can feel like we want to, have time, or can do it. (We know how to decide, and act on decision, no matter what we are feeling.) We can discharge the fears that are restimulated when we try to look at climate change. We can learn more about the subject. We can read the RC draft policy on care of the environment and the many resources on care of the environment on the RC website (regularly updated!), at <www.rc.org/coe>. We can inform ourselves enough to talk with anyone, inside or outside of RC, about the issues. We can lead on climate change, inside and outside

of RC. We can try something every week, then every day. And we can have sessions about all this and so keep re-emerging as we move the work forward.

We don't all have to join the environmental movement (though many of us have). We can start where we are, with the people around us. We can talk and listen to people about the issues, move them and ourselves forward, and see what we figure out. Then we can take the next step, staying in good communication with each other.

2. We can develop a global draft program to end climate change.

We can draft a program with clear steps to be taken to end climate change—a program that is understandable, doable, and hopeful and that represents everyone's interests. Eventually it will need to address the issues of every constituency and population in the world (we can involve every group we can reach in developing it) so that people worldwide can support it. It should be a program that people can use to stand against restimulations and keep perspective on climate change, even as times get more difficult. We can continually circulate it and revise it as we get input and discharge about it. (I've posted a draft of such a program on our website. See <www.rc.org/draftsofdrafts>. Please take a look at it and send your comments to me at <dshisk@earthlink.net>.) We don't have to wait for a final program to begin; we know enough to start.

3. We can keep the work on oppression central.

We can model working against racism, classism, the oppression

of Native peoples, sexism, and all oppressions. We can interrupt the ways that oppression obscures the impacts of climate change, limits the development of a unified movement, and lessens people's effectiveness at working for change. We can help people understand the roles that oppression and exploitation have played in causing widespread poverty and the devastation of humans and the planet.

4. We can engage people on the topic of climate change.

We can talk widely about our program, help people think about and understand it, listen to their feelings and thoughts about it, and build support for it. We can listen to their upsets (even when directed at us). We can listen to their despair and hopelessness enough that their thinking can move forward. We can give them accurate information and a better perspective and provide hope that more is possible than they know.

5. We can take our understandings and our tools to others.

We can bring what we know from RC into any organization, group, or movement we are part of by introducing listening and discharge; using mini-sessions, support groups, our discussion format, and speaking order; sharing RC theory on oppression and internalized oppression; keeping relationships strong; handling disagreements and attacks; and sharing our draft program. We can listen to and support good leadership. We can help people communicate more effectively. All this will help organizations and movements be more effective.

continued . . .



WIDE WORLD CHANGING

... continued

6. *We can model staying human in difficult situations.*

We can treat people well, use a hopeful and confident tone, care for ourselves as we engage in the work, stay rational in the face of restimulations, provide good leadership, actively oppose attacks, and more.

We can do all this, we can play this big a role, and I hope that we will. Stopping climate change is important enough for us to throw ourselves at it, not holding back at all.



With the speed at which climate change is occurring, there may not be enough time for everyone to discharge their way to a rational position—so working for that can't be our main strategy. But we can get engaged, build support around a good draft program, listen well to reach and fortify people, get RC out into the world, and model human behavior.

We will use our counseling tools all along the way and keep building our RC Community—because we want to re-emerge and we can't do something this big without our Community—but bringing people into RC cannot be at the center of our program (though as we do this work, many people will probably want to join our Community). Instead we will give more and more people access to the benefits of RC while we play bigger and bigger roles in the global movement.

WHAT WE CAN TAKE TO SESSIONS

Some distresses have interfered with our playing bigger roles in the world, and we'll need to work on them to take on [confront and do

something about] climate change. (Tim Jackins has been working with us on them for years.) Here's what I think we need to take to sessions:

1. We need to work steadily on oppression so we never lose sight of including everyone's experiences and minds, working as a united force, and acting in everyone's interests.

2. We need to reject all the ways that classism, racism, sexism, and other oppressions make us feel small and like somebody else can do it better than us. Let's not act on this anymore. It never did us any good. We are the right people in the right place at the right time.

3. As for the distresses that make us feel small, insignificant, and powerless, and leave us acting timidly or not at all—we know that they are early, but we still struggle not to live within them. Here is the perfect contradiction to them: *We are part of a group that's playing a decisive role in tackling the biggest problem humanity has ever faced.* We cannot believe that we are small and insignificant and take this on. (And I'll remind you that every time we've had a good session on these feelings, we've realized that they're a lie, that we can act and make a big difference.)

4. We must discharge on how separate we are. Building relationships and coming together across oppressions are key to every part our work, but our early lack of connection has left us functioning very alone. We need all of us connected and getting closer, and committed to fighting whatever would separate us and turn us against each other.

5. We can each assume we have a critical role to play in bringing about change, and give it everything we've got. Let this be a place where we don't hold back. Giving it everything will run us right into our discouragement,

into the feelings of defeat that made us give up fighting in the past. And we will have defeats, too—maybe many. We are up against big, rich, powerful, and entrenched oppressive forces. We will have setbacks; we will lose battles. We will need many big sessions on discouragement.

Once we decide that we are doing something, and are not going to quit no matter what, we have to use the discharge process. We can try new things and be defeated out in the world (not just in our minds) and discharge and come back stronger. We need to do this to see that we can be defeated and stay, figure things out, try again, and eventually win. That is a good thing for us. We get to see how strong and powerful we are.

6. We have to stop settling for small gains. Mostly we've used what we've learned in RC to simply do good things in the world, not work for huge transformation. We've done a lot of good things and made good changes. We can be pleased about that. But we haven't shaped ourselves into a revolutionary force. Our distresses make us scared to push that hard. Allowing that won't work for what we're trying to do. Small changes won't solve climate change. It's time to push forward for massive change, on every front.

7. We'll have to take on [undertake] bigger challenges than we have before. This will mean doing things that we don't know how to do, and again we'll run into our early distress. We have a lot of distress about not knowing what to do, because we didn't know what to do with all the challenges we faced when we were small. But now we can remember that our mind is amazing and that if we point it in the best direction we can figure out, the perceived barriers will crumble before the power of it, and we will discharge. (There were so many things I didn't know how to

do when I started working on climate change. Now I can do many of them. And now there are new things I don't know how to do, and I'm going to figure those out, too.) We can point our minds and go, even when we don't know what to do or how to do it. We can try things and learn from our efforts. And we can pull people into our efforts—we don't have to do any of this alone—and it will move people forward to be by our side.

8. We have to face that transformational change cannot happen without turmoil and that we need to be at the center of the turmoil. We have to put out positions that challenge people, knowing that we personally will be targeted by their upset. We'll be playing a large role, taking on big challenges, and we will be attacked (sometimes for our mistakes and sometimes in a pattern's attempt to crush our powerful spirit). And we can discharge, build a group of strong allies around us, and know that we are not vulnerable now like we were when we were small.

9. It would be good not to wait any longer. It would be good to move now, though our distresses are screaming

at us to wait and giving us a thousand reasons to delay. How about now?

We also need to not act on patterns of desperation—which is a bit tricky, since the situation is urgent. This is a big discharge issue for many of us, but it doesn't change the fact that now is the best time to move. Can we relaxedly move quickly?

10. We have to discharge our distresses about the environmental movement. In the United States it started with white owning-class men who didn't consider Native people, People of the Global Majority, or poor or working-class people. The groups they founded (which still exist today, some of them at the center of the work on climate change) ignored huge environmental problems affecting these populations. Classism and racism remain big issues in the predominantly white environmental organizations in the United States (and in other nations of the Global North). We have much to discharge about this. But these organizations are doing important work, are tackling race and class as fast as they know how to, and are more and

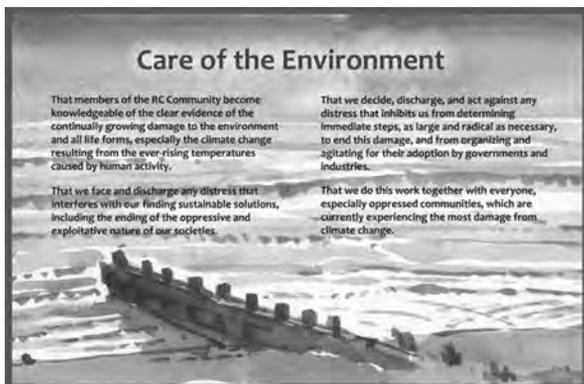
more working in coalition with the environmental justice and climate justice groups centered on Native people, People of the Global Majority, and labor.

We'll have to work together with both the mostly white environmental groups and the climate justice groups. They and we have strengths that complement each other, and we can work together. Doing this will have to include working on the history of oppression and separation and on the unawareness and oppression that still exist today. We know how to do this.

The future will be determined by all of us, by our thinking and actions, and that is a very good thing. (Who did you want the future determined by?) What we do about climate change in the next ten years will have ripple effects for at least a thousand years. We get to affect unborn generations of humans and many other species. What better time to be alive than in the most influential decade in the history of humankind?

Diane Shisk
Seattle, Washington, USA

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>

RC as the Missing Tool

On the list of effective tactics involved in the transformation of society [is] **“the systematic placing of the theory and practice of Re-evaluation Counseling in the hands of all wide world changers.”**

Here, I think, we need not be modest. The lack of the theory and techniques of getting our heads out of the “crud” has been just devastating to all past revolutionaries or wide world changers. The tension of struggle is extreme. I would have been dead many years ago if I hadn’t stumbled upon RC. Too much had happened. I’d been beaten up and shot at and threatened too much, and only discharge saved me. Discharge not only saved me and kept me alive, but I think better every year. I’m smarter this year than I was last year, and much smarter than I was a couple of years ago.

These tools are indispensable. In my opinion, the lack of them is why the Russian and Chinese revolutions have been temporarily defeated. These tools can not only keep us from being destroyed, but they can also keep us from turning traitor, from becoming revisionist, from becoming screwballs [irrational]. They can improve our thinking. They need to be in the hands of every wide world changer, whether they know it yet or not.

Now there’s nothing automatic. You don’t say, “Here is a lovely tool,” and they say, “Oh, thank you; I am now better.” (*laughter*) You will get a lot of flack. (“My God, the introspection. What’s the matter with you? The revolution needs fighting.”) Listen a lot, and don’t talk counseling. Be a counselor. As they tell you that they want none of this, and you listen and smile a while, in a minute they’re telling you about how disheartened they are, the tears are coming, and they’re apologizing. Counsel; don’t *talk* counseling.

Harvey Jackins

From page 34 of *Logical Thinking about a Future Society*
(Tactic “E” in the list of effective tactics involved in the transformation of society)

today

today . . . another day
to get to live on planet earth!
what can i do today
to appreciate her worth?
what can i do today
for her health and her protection?
and to halt the human practices
which take her in the wrong direction?

i have ideas, i have a few
and i know that you do too
give yourself a moment
and the space for some reflection
with all our thoughts, we can implement
our global course correction

i know together we can fix
you are needed in this mix!
our window of time is quite small
but how exciting to be here at all!

our action
or inaction
our movement
or our stasis
will impact
our future
our planetary oasis

now with assistance
we go the distance
though not by the path of least resistance!
finding peace in our persistence

your existence
makes a difference

Jennifer Grace
Centerport, Long Island,
New York, USA



KATIE KAUFFMAN

We Can Make a Non-Exploitative Society Work

We working-class people are the humanity of the future.

Societies divided into classes are no longer workable. They are collapsing in almost every aspect of their functioning. They are still producing billionaires at an accelerating rate, but they are . . . producing starving and homeless populations at an even greater rate. They are cooperating to keep small “wars” in progress on the basis of long out-of-date nationalisms, “religious differences,” and ridiculous claims that security lies in production of more arms.

These class societies are facing populations, however, that have shown they will no longer tolerate world wars. They are facing populations to whom the debris left by several generations of Cold War activities is now plainly visible as a long-term fraudulent manipulation of the world’s people.

. . . The oppressive class societies can at present seem to only repeat the less and less believable inanities of past propagandas.

The collapsing class societies can, perhaps, for a while longer, go on piling up larger accumulations of the valuable capital produced by the workers of the past and the present, which was looted from them and is still being looted from them at the present. The collapsing class societies have, up to now, been able to manipulate the populations during most elections. They have been able until now to see that the voters are only offered choices between . . . stark right-wing dodo [stupid] candidates and pretentious “liberals.” . . . When such “liberals” are allowed to win elections, they are never allowed by the real masters of the economy (who paid for their elections) to do more than demonstrate their own lack of courage, lack of real principles, and general ineptitude. This, of course, is intended to conveniently pave the way for the return of the right-wing dodos in the next farcical election.

Can the working class simply wait for the oppressive society to collapse of its own contradictions? I think it would be most unwise of us to do so. Enormous suffering by the finest people and the most innocent people in the world could take place while we waited.

It has taken hundreds of millions of years for the tremendous, precious variety of living things we

share the planet with to evolve, yet most of them are in danger of being wiped out [destroyed] in a few years by the . . . rapacity of the oppressive society’s system of profiteering exploitation.

The oceans, the lakes and streams, the atmosphere, the soil, the forests, all can be ruined if we allow the present society to stagger on. If we continue to operate within the patterns that have been placed upon us, we give free reign to the patterns that have been placed upon the owning class.

Our lives are demeaned and distorted by timidity, submissiveness, tolerance of alcohol and drugs, willingness to be distracted by “shopping,” sports loyalties and enthusiasms, and sensational journalism. “Religious” pronouncements and “patriotic” appeals will be used to distract us from our clear responsibility as the great majority of the population of our planet to take charge of things and see that intelligence operates in human affairs. . . .

I do not think there is any question that intelligent people can make a non-exploitative society work, and work extremely well.

Harvey Jackins

From pages 153 to 156 of “The Present Situation for Working-Class People,” in *The Kind, Friendly Universe*

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



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Speaking Out on Facebook about Anti-Jewish Oppression

The Parkland shooting [the February 2018 mass shooting at Marjory Stoneman Douglas High School in Parkland, Florida, USA] had a big impact on people here in Canada. And learning of the layers that weren't being mentioned in the media, such as the school's significant Jewish population and the anti-Jewish nature of a speech by the CEO [Chief Executive Officer] of the NRA [National Rifle Association] made me feel scared and quiet.

But after reading a recent post by Cherie Brown (the International Liberation Reference Person for Jews) insisting that we notice, discharge on, and speak out about anti-Jewish oppression, I decided to write something about it on social media. I have a large number of "friends" on Facebook. They are a diverse group, and there is a lot of discussion about oppression on my feed, though rarely about anti-Jewish oppression.

My post received a surprisingly (to me) large response. Non-Jews expressed their support and their wish to understand, learn more, and educate others. The assistant Imam of the local mosque liked my post. Many Jews commented with gratitude and relief. A lot of people shared my post on their own page. I was surprised (because of my own undischarged discouragement) that so many people wanted to publicly associate with my words

about anti-Jewish oppression. Many were Indigenous folks and People of the Global Majority with whom I have relationships. I have stood visibly with them as an ally over the years but have



KATIE KAUFFMAN

often struggled to expect them (as I have all non-Jews) to be my ally as a Jew.

I think what made this post different than ones I've written on the topic in the past is that I was able to show how anti-Semitism affects me personally and communicate that I want and expect something of others.

In the past few years, especially the last year, I have been discharging regularly about the Holocaust. I have also recently become an RC teacher and been discharging on my struggle to figure out a relationship with an assistant—a struggle that stems from distress related to trust and feeling baffled about *really* doing something *with* someone else. I think all this discharge has helped me be able to communicate about anti-Jewish oppression, and I am hopeful about taking this further, into other realms.

Thank you to Cherie, and everyone who posted on this topic, for the contradictions [to distress], information, and encouragement.

Here is what I posted on Facebook:

I find it hard to talk about anti-Semitism (more accurately described as anti-Jewish oppression). There are many reasons for this, and I won't go into all of them here, but one is that anti-Jewish oppression is often brought up and used by conservative/right-wing forces in a manner that distorts what it actually is and that leaves everyone very confused about its existence. So I realize that I need to speak up and start defining what it is myself.

Anti-Jewish oppression is an ancient oppression. Jews are the original "other," bogeyman [terrifying,

dreaded thing], group to be feared, despised, and so on.

Part of how anti-Jewish oppression manifests in 2018 is through coded language and through silence. I want to talk about how both have occurred surrounding the Parkland school shooting and the inspiring movement led by teens that has risen up in its aftermath.

Reportedly, forty percent of the population of Marjory Stoneman Douglas High School, where the shooting took place, is Jewish, and a number of the victims were Jewish. Across Parkland, many families were sitting Shiva (observing the Jewish ritual of mourning) after the shooting, and the Jewish community has been in upheaval since. Nikolas Cruz, the shooter, had spoken of hating Jews. I find it odd that none of this is mentioned except in Jewish publications. While it has not been substantiated that the attack was a hate crime, I do think that leaving out these demographic details (given that Jews make up only about two percent of the U.S. population) is weird. The invisibility of this makes me, and I suspect other Jews, feel scared.

The vibrant and hopeful youth-led #NeverAgain movement (a number of whose participants are Jewish) has been attacked by the NRA. That may not surprise you, but what you probably don't know is that the content of the speech made last week by NRA Chief Executive Wayne LaPierre is textbook "Protocols of the Elders of Zion" propaganda (which Hitler used to rationalize the Holocaust).

LaPierre blamed "European-style socialists" for a powerful plot to destroy America's freedom. Anyone who's Jewish knows immediately that "European-style socialists" is

code for Jews, and it strikes fear in our hearts because, as silly as this propaganda sounds, it has been used against us with deadly consequences, and here it's being espoused again in 2018 by the head of a powerful association with millions of members. (My family actually were/are socialists, and came from Europe, but that is another story.)

LaPierre then went on to describe a vast conspiracy of these “intellectual elites,” who “hide behind labels like ‘Democrat,’ ‘left-wing,’ and ‘progressive’ to make their socialist agenda more palatable.” He went on to say that the teens are being exploited for this agenda. His perspective is also deeply racist as he suggested that movements led by people of colour, such as Black Lives Matter, have only made gains because of the power of this secret conspiracy.

LaPierre then identified the enemies of the NRA, and many were prominent Jews—from Bernie Sanders, to Karl Marx, to Michael Bloomberg, to George Soros.

While the speech was reported on, there was no mention of its virulent anti-Jewish undertones, except in Jewish publications. And maybe some of that is because folks just don't get [understand] the mechanism that's at work here. Or they don't want to see it?

I would love it if my non-Jewish friends would seek to understand how anti-Jewish oppression works—and not just for me but for them, because its aim is to keep people divided and confused. There is so much more to say about this, but, simply put, we will not be able to end other oppressions, such as racism, without also taking this on [doing something about this].

Sarah Goodman
Toronto, Ontario, Canada
Reprinted from the e-mail discussion list for RC Community members

Discharging Sexual Distress to Help Change the World

In our Region we have worked regularly and systematically for many years on early sexual memories. My original motivation for doing this work was Community building. Big Swedish cultural patterns of isolation and distance make it difficult to build close, committed Co-Counseling Communities, and I thought that working regularly on early sexual memories, and building that into the ongoing functioning of the Community, would help us move against those distresses. So every two years the whole Region works on early sexual memories for six to eight weeks—in classes, support groups, and sessions—with workshops at the beginning and end of this period.

As I was preparing to lead the most recent workshop, I thought of another reason for doing this work. I was re-reading articles by Tim Jackins, Joan Karp, and Diane Balser about the role of the sex industries, including pornography, in the world today—how they reinforce sexism, male domination, and men's oppression and keep us separate and preoccupied with our distresses. Since these industries are so hugely profitable, sexual exploitation will probably be pushed at us even more as our societies become more unworkable. Thus as we move in the direction of a new kind of society, we will need to be able to listen to others as they work on their distresses about sex.

Our work on early sexual memories is not just for our individual re-emergence or for Community building. It is also for building the counseling resources that will help us move toward a world without sexual distresses or exploitation.

Søren Holm
Regional Reference Person
for Northeast Sweden
Vaxholm, Sweden



CHILE • DIANE SHISK

Making Change by Crying Openly

I was raised poor/working class and was told many times, “You can’t fight City Hall.” This meant that some things were too big, too powerful, or too much how things were always done to be challenged. As children we had to learn to accept that reality. Adults also said it to each other, usually with a sad smile or slow shake of the head about some injustice.

The phrase made me feel physically trapped and powerless, which was probably a recording of struggling for hours to be born. I recently watched on TV a bunch of puppies being delivered by cesarean section. As the six almost dead puppies were removed from the mother’s womb, the veterinarian’s helpers shook and rubbed them vigorously. Not until they began to cry were they judged to have a good chance of surviving.

Most of us cry only in private or reserve it for situations in which we feel we will not be judged as weak or childish or excessively emotional. Someone who cries in public may be locked away or avoided by others—unless the situation is judged appropriate, like being at a funeral or receiving bad news, and then the expectation is that the tears will be brief. I’ve choked back tears watching documentaries, the news, and other things and not let myself show how deeply I felt about the misery or injustice I was watching.

Our respect for society’s patterns of shutting down or disparaging crying is irrational. We are being set up to ignore or be unmoved by the pain, trauma, and irrationality of things like domestic violence, war, genocide, racism, sexism, and what is happening to the earth.

When children cry, (before they try to stop them) people gather around. Tears show that a hurt has happened. How would the press and public react to a demonstration at which everyone who carried a sign was having a full-out session, crying all the way?

I’m going to discharge about the possibility of crying in public about injustices or wrongs I see or am being told about. I may need to be willing for people to call me a “cry baby,” a “weeping Wilma,” a “soft touch,” or some other derogatory name for people who let their tears show how they are feeling about something horrible.

What if I could “fight City Hall” by crying openly and showing others that something is wrong and that we are hurting?



Suvan Geer
Santa Ana, California, USA
Reprinted from the e-mail discussion
list for RC Community members

An Even Clearer Way to Communicate about Anti-Semitism

I started leading wide-world work on eliminating racism and all other oppressions almost twenty-five years ago. I cannot tell you how many times over the years Jewish participants in my workshops have told me that it was the first time they had seen anti-Jewish oppression included in work on equity, diversity, and inclusion.

The new pamphlet *Anti-Semitism: Why Is It Everyone’s Concern?* by Cherie Brown and Amy Leos-Urbel, produced by Rational Island Publishers, has given me an even clearer way to understand and communicate about the essential inclusion of anti-Semitism in any social justice work on “race” and racism.

It has also encouraged me to be bolder in speaking about anti-Jewish oppression. I have recently developed a short workshop on the intersection of racism, anti-Jewish oppression, and how leaders are treated.

Given the current situation in Israel and Gaza, this work feels even more imperative.

Nanci Luna Jiménez
Portland, Oregon, USA
Reprinted from the RC e-mail
discussion list for leaders of Jews

Principles to Guide Our Work

The following is a talk given by Cherie Brown (the RC International Liberation Reference Person for Jews) at a meeting of community and faith leaders called by the mayor of Washington, D.C. (USA). There had been painful accusations between people of color and Jews following a series of local incidents, and Cherie was asked to speak about principles and practices for dealing with anti-Semitism and racism.

Our community has recently been ripped apart. Painful feelings and accusations have been flying back and forth. There has been racism, anti-Semitism, Islamophobia, and Gay oppression. What practices do we need to put in place so that these incidents don't drive a wedge between our peoples?

Tonight I'm offering four principles to guide our work:

1) *No matter how unbearable it gets, we have to stay in the room! There is no other good choice.*

After one of my many trips to Israel, I was leading a session in Boston (Massachusetts, USA) with an Arab man. We were addressing a group of five hundred people, modeling being allies to each other's peoples. At one point I said that I was proud of Israel. I never got to finish my talk. A Palestinian woman started shouting at me from the back of the room, "How dare you say you're proud of Israel!" She continued to scream out awful things about what Israel was doing to the Palestinian people. Some of her points I agreed with. Many I did not. But I did not interrupt her. And she kept screaming at me for fifteen minutes.

My insides were on fire. But I knew that if I refuted

her and we went back and forth, we would be in a losing battle. Fifteen minutes is a long time when someone is attacking your people, but at the end of her speak-out she looked up at me and said, "You're the first Jewish person who ever listened to me. Can we meet for lunch?" The room was electric.

This woman had come to the United States because her ears had been impaired by Israel's bombing in southern Lebanon. She and I met for the three months she was here. That relationship-building led to the first-ever dialogue between some members of the Israeli Knesset and the PLO [Palestinian Liberation Organization], at a time when it was still illegal for them to meet. I knew intense emotions would be flying in that session. We required one thing of all the participants—they had to agree (in writing) that no matter how much they disagreed with what the other side was saying, they would stay in the room until the end of the session.

This work is not easy. But if we abandon each other when harsh things are said, we will never move forward. And the oppressive forces want nothing more than for us to remain divided.

2) *We need to understand the specifics of each other's pain and what triggers it.*



J. EISENHEIM

Our work is not just standing shoulder to shoulder singing freedom songs. Many of our peoples have histories full of devastating experiences, and we need to be willing to learn about each other's trigger points.

A number of years ago the African American Center at an East Coast (USA) college invited a controversial speaker to campus. During his talk he allegedly said, "The only good Zionist is a dead Zionist." A Jewish student in the audience stood up and said that he was proud to be a Zionist. That student was slugged [hit]. It was the lead story on the six o'clock news that evening.

The campus administration was in a panic and invited my organization to lead a workshop for Black and Jewish students and faculty. When I arrived, camera crews from NBC, CBS, and ABC [large U.S. television stations] were setting up for the session. I told them that it was closed to the press but invited them to come back at the end to interview the students and faculty who'd attended.

At one point in the session we taught the NCBI [National Coalition Building Institute] "Controversial Issue Process," in which a group chooses a highly controversial issue and then listens to the heartfelt concerns on each side of it. This group chose "Should controversial speakers that include hate speech in their talks be welcomed on campus?" (This is one of the most contentious issues on campuses across the United States.) The group was evenly divided.

An African American student spoke first: "Do you think we're stupid? Do

continued . . .

WIDE WORLD CHANGING

... continued

you think we can't listen to someone and then discern what in their message makes sense and what doesn't? Stop insulting us and telling us whom we can and can't listen to. That's racist."

The Jewish student spoke next: "Don't tell us to just trust you. Our whole history is one of being told that we are safe and then, when it's too late to leave, being gassed and endangered with pogroms. And to make it worse, a lot of the hatred toward us now gets put into code words, so that people don't even know they're being anti-Semitic. We can't trust you without more basis for the trust and knowing that you will speak out against anti-Semitism."

Then it was time to reframe the question, taking the concerns of both sides into account. The question they came up with [thought of] was "How can the African American community on campus have full self-determination to decide who they listen to, while the Jewish community gets concrete proof that they have allies who will speak out about anti-Semitism?"

They ended up deciding to launch a Black-Jewish coalition—they would invite controversial speakers to a private meeting, away from media attention, and teach each other about hurtful messages. The students and faculty had moved forward, and the Black-Jewish coalition sustained itself for many years.

We don't need to be afraid of making mistakes. We just need a way to use them to learn about our histories and the code words that have been used against our peoples.

3) *We must hold firm as allies, not get confused, and not collude with the pull to choose sides—no matter how hard it is.*

I was at the United Nations Conference on Racism in Durban, South Africa, in 2001. It was an amazing place to be—there were ten thousand anti-racism activists from all over the world. It was also a painful place to be a Jew. Some people were wearing buttons that said that Hitler hadn't done enough of his job. Being passed around the conference was a cartoon depicting a man with a beard and a long hooked nose, and blood pouring from his hands. It was similar to cartoons used in the Middle Ages to incite violence against Jews.

When the head of the conference, Mary Robinson, the former President of Ireland and the United Nations High Commissioner for Human Rights at the time, saw these anti-Semitic pictures, she responded, "If these cartoons are being passed out here in Durban, then I'm a Jew." The next day the conference newspaper headline read, "Mary Robinson says, 'I'm a Jew.'"

On the last day of the conference, at least half of the audience hissed at and booed Mary Robinson simply because she had taken a stand against anti-Semitism. I was heartbroken. These were my people—anti-racism activists from all over the world—and they were not prepared to stand up against anti-Semitism.

I had gone to the conference with United to End Racism, a hundred-person international delegation. Black members of the delegation kept coming up to me all week saying,

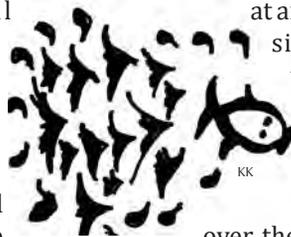
"We don't know what to do. We want to stand up for Jews, but as people of color we don't want to abandon our Palestinian brothers and sisters." And the Jews kept coming up to me saying, "We don't know what to do. We don't want people to think we hate Palestinians because we care about Israel."

I said, "I don't want you to choose. I need you to be for *both* peoples. Otherwise the oppressors win. Our peoples get pitted against each other in these divisive ways, and it is sometimes hard to be *for* both peoples. Yet that is *exactly* what we are now being called to do."

4) *We must stand against the forces that pit our peoples against each other.*

Anti-Semitism is used to divert the work of all progressive movements. For example, A Wider Bridge, a group that highlights Gay activism in Israel, was invited a few years ago to the Creating Change Conference (a U.S. national gathering on Gay liberation). Some people insisted that A Wider Bridge should be uninvited because Israel, they claimed, was so oppressive—so the group was uninvited. Then others asked, "Why are you inviting groups from all other countries, even those with horrible human rights violations, and only excluding this one group?" So they were re-invited. However, at one point a member of A Wider Bridge, someone wearing a yarmulke [a skullcap worn by some Jewish males], was beaten up and the police had to be called. Here was a conference devoted to Gay liberation—and its agenda was completely derailed by anti-Semitism.

We need to understand the specifics of this divide-and-conquer





BATANGAS, PHILIPPINES • NIK LEUNG

mechanism. My colleague, Aurora Levins Morales, a Latina Jew, says it well:

“The oppression of Jews is like a pressure valve redirecting the steaming rage of working people away from the one percent who own the wealth. For us Jews to be blamed for oppression, some of us must be seen to prosper—must be well paid and highly visible, positioned as the public faces of an inequality we might help to administer but usually do not own.

“The purpose of oppressing Jews is not to crush us day by day. It’s to have us available for crushing, to be the bone they throw. Nobody sees the owners. They hire us to be their faces. They send us to collect taxes. They appoint us as judges. Long before they let us live in their neighborhoods, they let us manage some of their inner-city buildings. Most of the people who manage the buildings are not Jews, but there are just enough Jewish names to keep everyone confused. Then they keep telling stories of how all Jews are greedy, and how we control everything. When the New York (USA) Senate recently cut five hundred million [dollars] from the budget of the City University of New York, they told the working-class people of color who studied there that the reason they now couldn’t afford to go to college wasn’t because the board overseeing City University didn’t want to continue funding public universities but because the Jews were upset by things taking place on campus.

“We can’t fight against this lie, against the ways our peoples get set up against each other, unless we see it in broad daylight—right in front of our faces. So let’s not just blame the messengers who are making the mistakes, for they are also shedding a light on the places we all need to work. Anti-Semitism, and the intersection of anti-Semitism and racism, is not new. What is new is that it’s now out there, being talked about, being written about. So now we can do something about it.”

Because so many people of color and Jews are out there in the trenches, fighting every day for social justice, our struggles show. Black and Latino/a people’s anti-Semitism and white Ashkenazi Jews’ racism often get pointed out, while white Gentiles’ anti-Semitism and racism stay hidden and unexposed. When the Klan marched around a synagogue in Charlottesville (Virginia, USA) on Shabbat, terrifying Jews and shouting out, “Jews will not

replace us!” not nearly enough mainstream press attention was given to this anti-Semitism.

So yes, we need to correct our mistakes. We need to hold each other to a high level of accountability. We need to require each other to speak out against anti-Semitism, racism, and all oppressions. But let’s not forget that powerful forces are trying to pit us against and keep us confused about each other. We cannot let that continue.

May tonight be a night we commit ourselves to stay in the room, no matter how unbearable it gets; teach each other about our pain; hold firm as allies without taking sides; and fight with all we’ve got against those forces that would pit us against each other.

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

The Permanent Gains

The permanent gains of the progressive side in any non-final struggles lie almost entirely in the . . . partially successful defense of people’s well-being against the encroachment of oppression, in improved organization, and in higher awareness and consciousness on the part of the progressive forces and their supporters.

Harvey Jackins
From page 158 of “The Tremendous Opportunities
of the Present,” in *The Reclaiming of Power*

Giving Money Directly to People We Know

Dear owning-class sisters and brothers,

Recently I have been thinking about giving money directly to people I know (rather than to organizations or taxes).

Here are some of my questions:

- If I give someone money, is it okay for it to be for a certain thing (such as medical expenses or tuition) or should the recipient really be the one to decide how to spend it?
- What should I discharge on ahead of time to have a picture of how giving the money might change my relationship with the person?
- Is the decision to give the money mine to make, or should there be a process with the person who is receiving it?
- Often it is a white person giving money to a person targeted by racism. How is that relevant?
- When does it make sense to give money to people with whom I have a strictly Co-Counseling relationship?
- What have you tried, and what have you learned?

Here is what I have tried:

A friend of mine, a refugee from Guatemala, was having trouble paying for school, and I gave her \$5,000 to cover one semester's tuition. I told her that it was a loan and said that the terms of the loan were that when she had \$5,000 in extra money, she should give it to someone who needed it. It seemed like giving her the money in that context didn't adversely affect our relationship.

Last summer I read an article in the newspaper about a young white man who had helped his friend write some vile anti-Muslim graffiti. After being arrested, the man had apologized to the mosque and its members. His family was extremely poor, and he had been targeted in school by wealthier young people. I was impressed by his

willingness to say he had been wrong. It seemed like a great example of someone facing their oppressor distress and apologizing publicly for it. I wanted to support him and help him financially, so that he could pay the jail fines and move forward with his life. I discharged on it a lot and then talked about it with my husband (a white Jew). He was absolutely appalled. The idea of giving money to help a hate criminal made him apoplectic. I decided it was so good for our relationship to be having this fight that I delayed writing the check.

Here is what I am considering:

Someone I am close to, inside and outside of Co-Counseling, does not have money to finish college. This is a huge obstacle for her. I could give her the money, but I am hesitating because I play a big role in her life in many ways. We are colleagues at work, I am her primary Co-Counseling leader, and she is close to my family. I'm afraid that if I give her the money, I'll be too important in her life or she might put me on a pedestal. This may be completely distress on my part. I have more discharging to do.

Another possible "gift" I'm considering is to my white Jewish cousin. She and her family live a middle-class life but have little room for anything "extra." Her daughter wants to have a Jewish education, and they can't afford it. Both parents are very assimilated Jews. I think their inability to figure this out has everything to do with oppression, and I would be taking a stand against the oppression if I helped their daughter have access to Jewish learning. I made the offer to my cousin, and she may take the money, but to really make a difference I will need to do a lot more than write a check.

I'd be interested in hearing any of your thoughts about or experiences with giving money to people you know.

Anonymous
USA

Reprinted from the RC e-mail discussion
list for leaders of owning-class people



JO PERRY

Although the connections are not always obvious, personal change is inseparable from social and political change.

Harriet Lerner

Revisiting My Childhood

My name is Alfred Oryem. I am a grown-up now. But serious hurts happened to me during my childhood—hurts that almost altered my destiny. They became part of my life, and consciously or not I learned to accept them as a norm in society.

After all, I wasn't the only child going through such difficulties in life. I was just a drop in an ocean, so it didn't really matter and nobody cared. I saw my brother drop out of school and later sell his soul to alcohol. We were orphans, and nobody bothered to give us attention.

Family is just a word to me—a word meant to describe a place where people are related to each other through their bloodline. I chose to forget about love and affection and focus my instincts on survival. I began selling on the streets of Gulu (Uganda) for business men and women, and with the help of my good uncle I managed to go through school.

I have never been offered an opportunity to fully revisit the scenes of my early days on earth except at a family workshop led by Chuck Esser (the International Commonality Reference Person for Family Work) in Kampala, Uganda, last year. I was there as an ally, and as I watched the children play and interact with the adults I noticed that some of them were like me and others were different. The different ones were happy, confident, and never afraid to try things or make mistakes. They related to their parents as if they were best friends. If what I had gone through was the norm, then what could this be?

The time came for us adults to do special time with the children. While people were busy picking children to play with, I held back. I didn't want to embarrass myself—I didn't know whether I would be able to give them what they needed.



As I was pondering my next move, there came B—, running. He came straight to me and hugged. My head went blank for a moment, because I knew that disaster had approached my door.

B— took me by the hand, and we ran downstairs. Imagine a child like him! Did I even have time to play with people outside my age bracket? The answer is a big *no*. But here was B—. He was rushing to the swings because he didn't want other children to get there before him.

Right from the beginning, B— was commander and I helplessly followed, wanting the session to be

done soon. How would I go through it till the end? No child is supposed to command elders. But B— would tell me the pace at which he wanted to be swung, when to take a break, and when to carry him—despite his weight. From swinging to running to dancing to drinking water (which, by the way, he specifically instructed to be served in a glass), I did it all with B—.

B— was only about five, or slightly older, and defeat rubbed him the wrong way [he didn't like defeat]. All he wanted was to win.

When we joined the rest of the children in the gardens after our "marathon," B— and I joined in a running competition. Each adult competed with someone else's special-time person. I didn't want to "hurt" the other child, so I let him win the race. But my counterpart didn't have that in mind. When B— fell down during the race, he was defeated by his brother's special-time person.

At that point, seeing B— sad, I knew that I had to somehow find a way to inspire him. "You have to run again and win, B—," I said to him. "No," he replied. "Come on, you can do it." "Okay." So we took on [undertook] another challenge. This time it was walking to and fro with several other children. He quickly forgot about the defeat and seemed to just enjoy the company of others.

Then it was time to be blindfolded and kick a ball. The facilitator didn't notice B— when he offered to take the challenge, so I kept calling for her attention. Finally, when

continued . . .

COUNSELING PRACTICE

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the others had tried their luck and failed, B— won the game. “My brother won!” yelled B—’s brother, and we all cheered.

“You must be very tired, B—,” I said. He replied, “Yes, do you think it was easy to spot the ball? I had super sense. Now I want water again.” So we took some selfies and headed back to the restaurant. B— kept asking me where I had come from, whether I had a mother, whether she had given birth, whether I had children of my own, and so many other questions. All this time I was carrying him on my back as we went for water.

At the end of the day, young B— had a story to tell: “Daddy, this man bought for me water. Daddy, I had super sense. I can sense anything.” And his father, very proud, congratulated him and wondered how I had managed to carry him, because “everybody at home calls him ‘Big B—.’”

I wasn’t worried about that. I was only thinking about all the fun

we’d had and the unusual experience. It was all about having fun, as B— later told the class. In the end, that’s what really matters at his age: playing and being happy and being a winner at all times. I don’t know what would have become of me had I had such an experience in my childhood.

Chuck Esser and Pamela Haines (Pamela Haines is an Area Reference Person in Philadelphia, Pennsylvania, USA; she and Chuck Esser are married to each other) know the kind of battle I face inside, and they wouldn’t let me return to my hometown without giving me attention. I hadn’t known how my childhood had affected my ability to choose what I wanted until Pamela asked me to make some demands of Naume, my Alternate Area Reference Person and favorite Co-Counselor.

I couldn’t do it. How could I? How dare I make demands of people? It was ridiculous. I involuntarily buried my face in my hands as I tried hard to do it. Tears

started flowing. It didn’t make sense to begin making demands at age twenty-eight when people had been doing me a huge favour by providing for me all my life. Come on! What if they perceived me as ungrateful?

But B— had made demands, and I didn’t think he was ungrateful. Shouldn’t I feel as confident and proud as B— and tell everybody who cares to listen that I have “super sense”? I just don’t know.

I don’t know why it hurts to think about all this. I don’t know why I cry. If what happened in my childhood was a normal thing, then why are my tears betraying me?

Maybe it’s because my childhood was spent in a battlefield. Maybe the crimes committed in that battlefield should be buried there and no one should hear about them. But let RC investigate these crimes. I am confident justice will be served.

Alfred Oryem
Area Reference Person for Gulu, Uganda
Gulu, Northern Uganda



TIM JACKINS

What Our Tears Do

This is what our tears do: they don’t change the past; they clear up the illusion about the present and future that sticks in our heads. They relegate the past to where it belongs.

Harvey Jackins
From page 218 of *Rough Notes from Buck Creek I*

The Preponderance of the Evidence

A number of years ago at a Regional RC workshop, we were encouraged to not let any of our Co-Counseling relationships evaporate due to challenges in the relationships but rather stay committed to moving the relationships forward. This has stayed with me, and I have thought about its implications.

With the current climate in the world and so much distress being expressed, it looks to me like it's easier to let distresses affect our relationships with our Co-Counselors. I have realized that many of the feelings I have about my Co-Counselors are framed by my restimulations, not informed by rational thought.

The Co-Counselors I have very positive feelings about are likely appearing to fill some frozen needs.

With the Co-Counselors I am struggling with, I feel that they are not thinking, and cannot think, well about me. But I've realized that most likely all of them do think well about me and do their best to counsel me well, regardless of what restimulation I may be feeling about them.

Over the years my mind, happily, has come up with [thought of] the following direction: "The preponderance of the evidence is that this person loves me, cares about me, and thinks well about me." It is unquestionably the truth about these Co-Counselors. For years they have shown me, time and again [repeatedly], their caring and good thinking. It is astounding that what I have perceived as a slight indiscretion on their part (forgetting about a session, giving me a direction that feels off the mark [inaccurate], doing something in the Region that looks to me like they are thinking poorly about me) has made me ready to give up on them, "throw them to the scrap heap," and give up on our relationship. It indicates how powerfully my early hurt of not being thought of well still affects me. The slightest indication that someone does not think well about me (especially if I have put my trust in and been vulnerable with them as a client) makes me want to give up on them forever!

When I have a session with one of these Co-Counselors whom I am ready to "give up on," and I say to them that "the preponderance of the evidence" is that they have shown me, over and over again for many years, how they care and think well about me, I am able to cry and cry remembering the reality of our relationship and connection.

I then come out the other end with a clear picture of the reality of our relationship. I see that the feelings I was harboring were nothing but another restimulation of the early hurts I am committed to keep working on—the feelings that I am alone, that no one can think well about me, that I may never get over [recover from] feeling alone. And I am more committed to looking at these "unbearable feelings."

I also find that this approach puts my mind in a place where I can fight for myself. I become outraged that my mind would allow me to forget the preponderance of evidence that clearly shows that the person in front of me is "on my side," my ally, my deeply connected and committed Co-Counselor.

Avi Gladstone
Hadley, Massachusetts, USA

No feeling is final.

Rainer Maria Rilke

Addressing Pornography and Other Addictions

The following is a question and answer that appeared on the RC e-mail discussion list for leaders of parents:

I am the father of a fifteen-year-old boy. I've been thinking and discharging about talking with him about pornography. I've not spoken with him about it yet. It terrifies me and feels like a minefield, so discharging first is necessary. I'd love to hear what other parents have done when faced with this issue.

Anonymous

I think what we say to a young person depends on the age of the young person and what they can understand. We also want to be able to be close to the young person when we talk to them.

Before doing it, it's useful to have sessions on our own addictions and pulls, even those we have been able to stand against. And discharging on early defeats (when we went away and numbed ourselves rather than being hurt more) works better when lots of us are doing it together.

The oppressive society forces us to give up the natural healing process. We are distracted, punished, and ignored when we feel things, so we numb ourselves so we don't feel (and discharge), and look for connection with people who are not there. This can become a habit whenever we feel lonely, overwhelmed, in pain, or scared.

When we are little, we are also "pacified" with numbing activities, and these become confused with things (for example, air, food, or touch) we might naturally need in normal circumstances. Being offered pacifiers, sweets, and so on, when we try to discharge can lead us to nursing without connection, biting our nails, playing with our "private parts," or sucking our thumbs. These things become a substitute for connection and can become increasingly compulsive behavior (addictions).

As we get older, many things that numb us—drugs, alcohol, cigarettes, pornography, food we don't need for health, sex without connection, items we don't need—

are pushed at and sold to us, and we agree to hurt ourselves with them because we feel like real connection isn't possible. Also, although they make us feel "better" for a time, they end up making it harder for us to have the close relationships we want.

Pornography is being pushed at us in a big way now because we have the Internet. Everyone who uses the Internet (and everyone else as well) is hurt by this.

We want to stop humans from hurting humans and other living creatures. It is possible for a group to decide to do this. (We in the RC Community have done it with many harmful practices, including pornography.) And when this happens, people's lives get better.

We can listen to each other about what is happening in our lives, let each other know what we struggle with, and decide for connection rather than numbing.

Chuck Esser
International Commonality
Reference Person for Family Work
Philadelphia, Pennsylvania, USA
Reprinted from the RC e-mail discussion list for leaders of parents



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

The Elusive Feeling of Discouragement

[This article was written before the devastating hurricane that struck Puerto Rico in September 2017. —Ed.]

President Obama assigned a Fiscal Board to handle the Puerto Rican fiscal crisis (a crisis created by hedge fund magnates). The Fiscal Board proposed stripping our budget and leaving us with a bare minimum. This threatens to cripple our economy. Two of my RC class members are key players [are playing a central role] in the fight to stop budget cuts to the University of Puerto Rico. The cuts are in the \$500 million range and could close down our renowned university.

I recently taught an RC class in which we discharged feelings of anger and powerlessness but also looked at what I am describing as the “elusive feeling of discouragement.”

In my twenty-nine years in Co-Counseling, I don’t recall ever discharging discouragement head-on [discharging directly on discouragement]. I have discharged feelings of powerlessness, loneliness, and anger left from certain events, but I have not looked at the discouragement those events left on me. This is true even though every distressing event added a layer of discouragement—to the point where I’m not moved to act.

Discouragement seems like a state of being that gradually becomes like the air I breathe. It’s there all the time, but I don’t see or feel it, because I can’t feel it acutely or pinpoint it.

I have discharged fear and anger. I have discharged feelings of not being strong enough and of being abandoned, having to figure out things by myself, and being sepa-

rated from people I love. However, discouragement has been hidden from my awareness by the seemingly stronger feelings.

For example, I have discharged sadness about a time when I was three months old and my grandmother did not acknowledge me when she walked into the room where I was lying in bed. I felt excitement when I heard her footsteps but became very sad because she picked up something from the closet, walked away, and did not even look at me. I have yet to discharge the discouragement that moment must have left on me.

When I was four years old and trying to get my grandmother’s attention, on some unaware level I made a plan: I fell and badly scraped my knee. My grandmother was on the porch gossiping with some friends and in a callous tone said, “Come here so I can pick you up.” I have counseled a lot on that memory. However, I have not yet

discharged the discouragement of not succeeding with my plan or, worse, of having to give up on my grandmother, because no matter what I did, I was never going to have her.

Discouragement can be due to the concerted efforts to discourage a daring mind. We are told, “You cannot,” or “Don’t you dare.” If we persist we may be ridiculed, lied to, or scared off. If we continue, we may be punished.

Discouragement can seem benign. We can feel “relaxed and content” because the discouragement has given us an excuse not to change things.

Here in Puerto Rico, we have decided to focus on discharging discouragement for the next twelve months. We expect results of great magnitude. Time will tell.

Nelida Ortiz Rolón
Bayamón, Puerto Rico

An Effective Tool Toward Re-emergence

Making a rational, bold decision to *act* outside of a distress pattern is an effective tool toward re-emergence.

Opportunity to discharge after the action should be provided for and allowed.

Harvey Jackins
From page 82 of *The List*

A Recent Workshop on Death and Dying

Last December I led a Death and Dying, Life and Living Workshop for my Regions. I started leading these workshops shortly after my mother died, over thirty years ago, and have led them sporadically ever since.

During the five years of my mother's illness, I discharged heavily on life and death and re-evaluated many of my assumptions. I also learned a lot from Harvey Jackins about life and death. (See the October 2004 *Present Time* for an article about what I learned.)

Now, at age sixty-seven, I'm what many people would consider an "older woman." This is a new reality. For example, elders' oppression is more intense. I've also had to discharge on fears about physical and mental issues in my later years, reluctance to prepare a living will, and how I can increase the odds that my last years, whenever they might be, are how I want them to be.

The following are some insights I have gleaned from Harvey, RC literature, my own re-evaluations, and other RCers:

- It's good to be alive and to notice that we are alive, intelligent, and aware.
- The overwhelming majority of our feelings of grief are from early hurts.
- Fear of death is completely different from death.
- The most significant thing about someone who has died is not their death but the life they lived.
- Every death is an outrage; there is never a "good time" to die. And it is also okay.
- After someone dies, we still have everything we ever had of them (up to that point) and may continue, with discharge, to deepen the relationship.
- Grieving may take longer than we or others think it "should." Also, other distresses can attach to grief, extending and distorting it.
- Fearing the future death of a loved one can have a big effect in the present.
- Most people die from distress and oppression before or rather than from other causes.



- Assuming death is inevitable can be a distress recording. It is useful to discharge while deciding to live forever.

- We should not wait for a health crisis to work on wanting to live and fighting to live. Early discouragement and oppression can make us passive and feel like we want to give up on living.

- Disability oppression can magnify our fears of growing older and confuse us about what "quality of life" is.

- We can help someone to live well in the face of a life-threatening condition and to face death and have a good death.

Below are reports from some of the topic and support groups that met at the recent workshop. (Groups not reported on were Discharging Recordings That Keep Us from Living Life Fully, Oppression-Based Dying, Death of a Sibling, Health Care Workers and Clergy Helping People Die, Young People and Young Adults Discharging on the Future, Losing Someone to Dementia, Discharging about Suicide, Discharging on Disability Related to Aging and Chronic Illness, Discharging on Addiction, Living Wills, Planning and Discharging on One's Own Death.)



Joan Karp
Cambridge, Massachusetts, USA

REPORTS FROM TOPIC AND SUPPORT GROUPS

Losing a Parent When Young

When we lost our parent, others around us had little slack. We felt like no one could help, which reinforced chronic feelings of isolation and discouragement. The people around me couldn't actually help, but their statements implied that they could. That set in a pattern of not trusting people or believing what they say.



Stan Eichner
Somerville, Massachusetts, USA

Future Death of Loved Ones

Joan's reminder that our feelings about death are rooted in early distress was helpful. I maintained a light, relaxed tone, which offered safety for people to

work at whatever level they could handle. I realized that my loved one's mental decline restimulated feelings of anger and grief from not having had the early deep connection I had longed for.



Johanna Ehrman
Auburndale, Massachusetts, USA

People can often open themselves up to loving and being loved by their animals. Grieving about the (future) death of my dog set the tone for heavy discharge. It was useful for us to remember Joan's statement that death is an outrage—and is also okay.



Elizabeth Stevens
Medford, Massachusetts, USA

Catholics

Those of us raised Catholic (at least in my generation) have spent a lot of time focused on death. Jesus was a teacher and healer, but people encouraged us to focus on his dying (on the cross) and to "unite ourselves with his suffering" when we prayed. Most of the saints were martyrs. They died in a variety of ways—by fire, freezing, torture (crucifixion). We have imagined bravely facing such deaths.

After all these years we could discharge on Jesus dying. We tried directions like "Jesus, don't go," "Jesus, you had a good life," "It's your life that was important," "You and I can live each moment fully."



Barbara Deck
Newton, Massachusetts, USA

Climate Change

We need collective action to stop climate change, but as young people we had to give up some part of being connected. That's where we worked.

Older Co-Counselors could discharge about the disappearance of certain plants and animals. Younger Co-Counselors have experienced climate change in a more general way, as an existential threat similar to the prospect of nuclear war. I grew up in the eighties and get to be scared both ways.



Andrew Hutcheson
Weston, Massachusetts, USA

War, Genocide, and Native Liberation

War and genocide harm humans, other living things, and the environment. All of us are affected, whether we are conscious of it or not. We all have a lot of grief and outrage to discharge about war and genocide.

The United States was founded on the genocide of Indigenous people and the exploitation of African-heritage people and other peoples. The white European settlers had experienced many wars and carried harsh distresses that they acted out on Indigenous people.

War is used to uphold class oppression and make profits. The owning class makes a lot of money from selling weapons.



Chau Ly
Newton, Massachusetts, USA

Abortion

We told in detail the stories of our abortions—how the pregnancy occurred, how we decided to have the abortion, the procedure, the feelings afterward.

It helped to talk to the baby and say goodbye. Some women found it helpful to imagine the baby fully supporting their decision to have the abortion.

For one woman, the pregnancy she'd aborted had been her only one, and she had wanted to be a mother. She was able to claim motherhood. We told her we mothers would welcome her in any mothers' group we were part of—to great discharge.

One of the women had had an abortion (while married) because tests had shown that the child might be disabled. This had raised "quality of life" issues similar to those at the end of life.

It's okay to not "be fine." At the time of an abortion there can be a lot of pressure to "have it be fine." Now we can tell the story in sessions. We can discharge on the "not fine" feelings, the confusion and sexism that led to becoming pregnant, the details of the procedure, and the pressure to "have it be just fine."

It can be useful to discharge on pre-birth struggles, for example, having a fetal twin who died and whose death is restimulated by the abortion.



Anonymous
USA



BIG ISLAND, HAWAII, USA • SHANI FLETCHER

Some Ways to Work on Care of the Environment

I've recently experienced some useful ways to work on care of the environment (COE) that I'd like to share.

Our Regional COE leader, Eurhi Jones, led a Regional gather-in on the new RC COE goal. After an introductory go-around (that ended up being on the trees we feel connected to), she divided us into groups to look at different sections of the goal and just try to understand them. Then we went through the goal all together, with each small group sharing their thoughts. (She had put the goal on the wall, which was very helpful.) We then did a mini-session on the reality that our lives matter regardless of what we produce. We ended with longer turns on feelings that come up as we consider the goal. I think we each left understanding what the goal means and seeing our own next step in terms of both discharge and action.

Not long after, at our open Regional workshop, our Regional Reference Person did a long and powerful demonstration with a COE activist. Then he asked us all to discharge on the early distresses that have kept us from being powerful actors in the world and to challenge their hold on our minds.

In a subsequent conference call with COE activists, I remembered how hard it is for many of us to maintain a good balance of attention in regard to climate change. It feels so scary and brings up such big feelings of hopelessness. I think that every time we connect with our love for the earth, we provide ourselves with some of that needed balance. On a larger scale, I'm finding a big contradiction [to distress] in an initiative called Drawdown that suggests that there may actually be hope to reverse global warming! You can learn more about it on their website: <www.drawdown.org>.

Pamela Haines

Philadelphia, Pennsylvania, USA

Reprinted from the RC e-mail discussion lists for RC Community members and for leaders in the care of the environment

COUNSELING PRACTICE

... continued

- Physical hurts, fear of death, and discouragement about the functioning of my body, especially as a female

- Internalized sexism related to menstruation and to my body in general

- Sexism in the world today and in the past

- Past experiences of using ibuprofen and other drugs

- Physical closeness. In most of my one-way sessions with my mom (which were on the phone) I didn't think much about physical closeness. Later, as I could do more two-way sessions, physical closeness and other kinds of physical sessions helped me to work on things like birth and sexism.

- Making loud noises and complaining. Growing up, I had learned not to complain about pain or discomfort or make loud noises or take up a lot of space. It was difficult to counsel on cramps while trying to stay quiet. Being loudly upset helped a lot.

I also found that lying down in a particular position would cause me to feel terrified and make the cramps much worse. I realized that several of my early hurts had occurred while I was in that position. As I counseled on those hurts, the fear went away and the cramps

stopped being worse while lying down.

MY EXPERIENCE

For the first year of the project, my cramps were as painful as always. They were actually more disruptive, because they would wake me in the middle of the night and last for hours. I would have to work through pain, sleep deprivation, and huge amounts of discouragement, but as long as I had enough time and attention from a counselor, I could get through the cramps without ibuprofen.

Also, though it was still hard, my experience of my period shifted radically. I finally understood that I could discharge effectively on cramps and knew that I'd eventually reach a point where they no longer felt unbearable and I had to use ibuprofen. I felt hopeful, and each time I made it through a period without ibuprofen I felt so powerful and in control of my body.

My relationship with my mom became closer. The support and attention she offered was a huge contradiction to my early distress. I also had to figure out how to use her as a counselor in new ways and trust her with distress I hadn't yet shown her. She turned out to be [as it happened, she was] a great counselor for me—even for sessions on early

sexual memories and my birth. (I never would have guessed!)

In addition to counseling, I also tried some other ways to reduce the cramps:

Two years after beginning to counsel on them, I saw a chiropractor who told me there can be many causes of menstrual cramps, including the placement of the uterus, the alignment of the pelvis, and tight muscles. The chiropractor adjusted my pelvis, uterus, back, legs, and other parts of my body. It had no effect on my cramps. This strengthened my belief that the cramps were a chronic pattern rather than a current physical problem.

Before I'd figured out how to counsel on cramps, I had tried many other home remedies (stretching, exercise, dietary changes, stress reduction). None of them had had any effect on the pain.

The primary cause of my cramps was restimulation of a pattern, and the primary "treatment" I needed was discharge. After a lot of discharging though, I found that some other things did make a difference. For example, my cramps were worse when I was sleep deprived and had not been eating well. Noticing this was a reminder to take good care of my body.

Acupuncture also significantly reduced my cramps. I am currently using it in addition to, not as a replacement for, counseling on my early distress and on sexism.

THREE YEARS LATER

Over three years have passed since I decided to counsel regularly on menstrual cramps. I have not used ibuprofen in a year and a half. Success!

I still have cramps, but they are usually much less intense and



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don't keep me awake for hours in the night. I almost always have attention for two-way sessions even when I have cramps, and I rarely skip activities because of them.

In general I am in significantly less pain. Occasionally I still feel pain after discharging, but the discharge lifts a "foggy" feeling and I feel better despite the pain. Also, sometimes physical and emotional closeness make the cramps go away even without discharge.

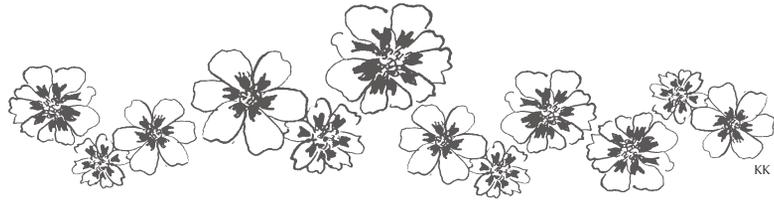
Every once in a while the cramps are more intense and keep me awake at night for hours—usually when I've been extremely restimulated before my period started. During these times I take one-way time with my mom, or discharge alone.

Currently my routine related to menstrual cramps looks like this:

- I have lots of two-way sessions on any topic related to the cramps (birth, early sexual memories, puberty, and so on), especially in the week before my period.
- I try to take good care of myself physically, including getting enough rest.
- I use acupuncture.
- I use a hot water bottle, take hot baths, and get physical and emotional closeness when I have cramps.
- Occasionally I get attention from my mom.

I would love to hear other women's and girls' experiences of counseling on menstrual cramps. Are others of you taking this on? What has worked for you?

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



Proof That This Process Works

Thank you, Marian Michaels, for writing about your experience working on menstrual cramps. [See previous article.] I, too, have worked on them, when I was about twenty-five years old. I'm now fifty.

I got my period when I was ten and had particularly bad cramps after I was twelve or thirteen. Every year they got worse. I would have to stay home from school (and eventually work) on the first day of my period because I was in so much pain and would vomit.

A few years after I got into RC, I decided to take on [do something about] my cramps as a project with one of my Co-Counselors. I knew she was committed to me, and she agreed that I could call her whatever time of day the pain began.

The first month I called her at 5:30 a.m. and sat on the bathroom floor crying and throwing up [vomiting] for about forty-five minutes. A lot of terror related to sexism came up. I felt significantly better after that.

As I recall we did this for five months, and the pain and vomiting eased up (decreased) more quickly each time. By the fifth month, I was no longer taking anything for the pain, and I haven't since.

I discharged a huge amount on sexism, and terror related to it.

I learned so many things from this project: (1) It was a clear way to see the discharge process at work. I often go back and remember it as proof that this process works. (2) I saw how connected the physical things that happen in our bodies are to our emotions (some things more than others; my cramps were purely emotional). (3) It was evidence that my mind works fine and that doctors do not know better than I. Doctors are my assistants; I'm the one who knows the most about me. (4) I understood better how deeply sexism affects me and how I want it out of me.

Ellen Tait
 Santiago, Chile
 Reprinted from the RC e-mail discussion list for leaders of women



JO PERRY

Am I Really All Right?

To have a person in the client role sincerely ask, “Am I really all right?” can bring significant discharge because to ask the question tends to put the client in touch with the reality that she or he is all right (and may also put the client in touch with how deeply she or he doesn’t feel all right).

Most of us have “gone numb” around this, acting rigidly as if we “know” we’re all right. To alternate this question with another question, “Do you (the counselor) really think I’ve always been completely all right?” can also be effective.

Harvey Jackins
From page 68 of *The List*

JAMAICA POND, BOSTON, MASSACHUSETTS, USA • MARC GOLDRING

For some time now I’ve been trying to follow Tim Jackins’ and Diane Shisk’s leads on working on early hurts and going back for the little one [our young self]. When Tim challenged us to let go of the ice axe [see “Going Forward Together,” by Tim Jackins, in the January 2018 *Present Time*], I decided to do it. I didn’t know exactly what it meant, or whether I was doing it, but I kept deciding to do it.

I think all this has made a difference. I am less often restimulated, and when I am, I am more able to notice it and pull myself back to rational thinking. Sometimes I feel like I’m pulling myself out of a deep pit, and sometimes I have to do it over and over again.

Some other changes feel unpleasant. I found myself seeing the point of view of someone I had blamed for a long time—very uncomfortable.

After a recent workshop led by Tim, I wrote the following poem about my experience immediately after birth. Tim has said that we need to recognise that we were defeated. My patterns tend to deny this, and to involve pseudo-powerful problem solving, so for me the state of mind described in the poem is important to remember. I thought it might speak to others, too, because so many of us were drugged

during birth and then found ourselves completely alone. The odd, hesitating lines are my best attempt at representing something that actually had no words.

The empty place

This place is
empty. It
has no colour. It
says nothing. It means nothing. There
is no one here.

Am
I alive? Or is
my life over? This
is not what I expected. I
think there was someone, once. But
now there is no one. Something
is wrong. There is no one here. Only me. I
am the only thing, so I
must be the wrong thing. I
keep very still. I
let the empty place
fill me.

Caroline New
Bristol, England

From Rational Island Publishers

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

Cherie R. Brown and Amy Leos-Urbel



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

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

Chapters

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

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

\$3.00, plus postage and handling

A new issue of *Recovery and Re-emergence*

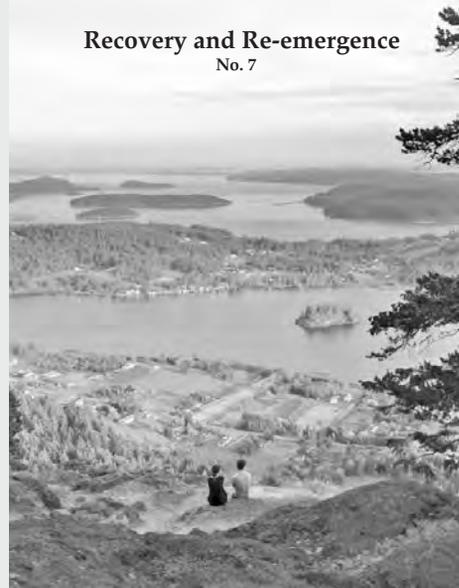
Recovery and Re-emergence No. 7 . . . documents the successful building of a movement for "mental health" liberation in Re-evaluation Counseling. (Anne Piche, Editor)

We learn

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

\$4.00, plus postage and handling

Recovery and Re-emergence No. 7



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

More from Rational Island Publishers

The 2017 *Guidelines*

The 2017 *Guidelines for the Re-evaluation Counseling Communities* are available in print, and on the RC website at <www.rc.org/guidelines_2017>.

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

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

Print version \$4.00, plus postage and handling

Introduction to the 2017 *Guidelines*

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

\$3.00, plus postage and handling



DIANE SHISK

The Digital Edition of *Present Time*

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

Subscriptions include access to two versions of digital *Present Time* content:

- 1) a downloadable PDF version and
- 2) the online (RC website) version.

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

The cost for a digital subscription is \$20 USD per year.

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

For more information, please go to

<www.rc.org/publication/present_time/contents> on the RC website.

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

For Raised-Poor People, Writing to *Present Time* Is a Powerful Act

I have only ever sent one article to be published in RC literature, and that was many years ago when Diane Shisk (the Alternate International Reference Person for the RC Communities) asked Area Reference Persons for articles about teaching. I only did it because I would go to the ends of the earth for Diane. This time I wanted to write for myself, because it would be a liberation thing for me.

I struggle because as a raised-poor person who did not get any school education and who still struggles massively with anything to do with [related to] learning, I feel that I have nothing really to say. Also I don't want to just say the things I think people want to hear. I want to write about what I think is important, the things that are important to me.

Xabi Odriozola asked us in a recent *Present Time* to think about what we are writing and why we are writing it. Well, I'm writing because I'm so scared to write, to even sit down and press the keys on this keyboard. I have had to face huge amounts of terror, and my back is right now in a lot of pain because I'm going against the terror. That is why I'm writing to *Present Time*, and now I have to think about what I should write.



I want to lead raised-poor people in the RC Community, and I need to face the things I'm scared of if I want them to do the same. I want to see more stories, thinking, and work of my people in the *Present Time* journal. We raised-poor people, unlike other liberation groups, have not yet got a journal of our own to read, and I think this is related to our difficulties in writing, and knowing what to say when we do write.

I want you to know that my people are some of the smartest people on this planet. We are so generous with the little we have, and we know about things that make the world go around in a very human way. Building a relationship with us will change your life. It will give you access to your most chronic distress and open up your world. We are people who have learnt to survive with nothing, and we will give you half of nothing. We've never really been asked for our thinking, so we're not so caught up in [preoccupied with] wanting to win arguments. We are very good at just hanging out [spending relaxed, unstructured time] with each other. We know more about being our whole selves, because no one was that invested in training us to be anything different—we were a “lost cause,” mostly in the education system.

In short, what I'm saying is that raised-poor people are worth your time and effort. If you don't have any raised-poor people in your life, go out and get some. If you do have raised-poor people in your life, invest time and resource in them. We use a little resource to go a long way.

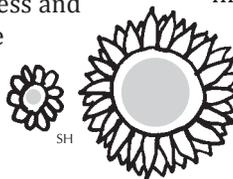
Lack of confidence is our biggest challenge, but if you commit to building a relationship with us, you will contradict that, especially if you let us lead you. We need your help with our confidence; you need our help to be more connected to real people with the best ideas and the greatest thinking. If it wasn't for my relationship with the middle-class woman who taught me RC, and her sustained efforts in the face of being battered by me (that's how hard it

is to be close to each other across the lines), I wouldn't be where I am. Building a relationship with us will not be easy, but it will change your life and change the world.

I am a powerful and well-respected leader in the wider world and within my own community. I have gained respect and a reputation amongst all oppressed groups. I am speaking nationally on issues of class and unity, and I am taking poor people with me. I have made a significant contribution to the environmental movement, and we are teaching one of its key leaders RC. We are building a movement of poor people in our community, and although they will only take one minute each to talk, it's a start. We are using the tools of RC to build unity in our city. Next week I will speak at a women's march about unity in our city, and then we will offer workshops for people wanting to learn more.

I am thinking big now and am scared and discouraged all the time. The truth is, though, that without the commitment of my middle-class ally, Sarah Dawson, who has stuck in with me for twenty-five years, I would not be able to be the big, powerful woman I am today. Her distress is different from mine, and because of that we don't get tangled up in the same spots. She also has the skills that I don't have—of thinking strategically and being organised and understanding the system. Together we are a force to be reckoned with, a real threat to the oppressive society, and a model for what unity could look like and achieve.

Julie Longden
Bradford, West Yorkshire, England



Being an Ally Has Enriched My Life

When I met Julie Longden [see previous article], I loved her bright, easy welcoming, and we became friends over child-minding and cups of tea. Early on I mentioned that I was a Co-Counsellor. I didn't make a big deal of it, but Julie kept wanting to know more. I wanted us to deepen our friendship alongside sharing RC, and we managed to do that with the help of other Co-Counsellors. Julie has always been open and generous in her friendship with me—for example, taking me with her to some of the hardest events in her family's life.

I can be seen as English, Southern [Southern English], and middle class, which I am, but I am also the child of a raised-poor Indigenous immigrant and was raised Orthodox Irish Catholic in a thriving mainly Irish Catholic community. My relationship with Julie, and other friends, has ensured that I keep these other identities alive in the face of the chronic assimilation patterns that led me into middle-class work that was oppressive to me, my family, and young people.

Over the years I've begun to wake up to how I as an English middle-class woman have been conditioned to live in a bubble of false optimism about myself, for example, "I'll be happy once I get that new sofa," and about the class system, racism, and colonisation, for example, "If only everyone would ____, then everything would be okay." I've had to struggle to see, hear, and think about what life is like for raised-poor people and to keep looking, to not turn away. Without Co-Counselling this would have been too hard. Even with it I have moved away from the raised-poor area I lived in because my husband, who is not in Co-Counselling, got so discouraged.

Continually learning how to be led by and be a good ally to Julie has enriched my life and given my retirement purpose and meaning. But it has been hard to figure out when and how to share my thinking, and to always back [support] Julie whilst doing that.



CUBA • © STAN EICHNER

She and I give each other a hand [help each other] both inside and outside of Co-Counselling. We connect nearly daily and spend seven hours together each week on our project. Julie obtained a degree in Community Development, has twenty years' experience empowering raised-poor and currently poor women, and has a rapidly growing reputation for acting consistently with courage and integrity. We are slowly and deliberately setting up an organisation to end poverty, led by Julie.

Sarah Dawson
Hebden Bridge, West Yorkshire, England

For creativity night at a recent workshop, I rewrote the words to the hymn "All Things Bright and Beautiful." I aimed to include ideas from the new RC goal for the care of the environment.

Sandy Wilder
Moruya, New South Wales, Australia

Chorus 1

All things bright and beautiful
All creatures great and small
All things wise and wonderful
We get to treasure all

Verse 1

Let's look right at what's happening
We'll need to shake and grieve
We each can make a difference
When feelings we relieve

Chorus 2

All things bright and beautiful
All peoples far and wide
Our minds are wise and wonderful
Let's care for the earth with pride

Verse 2

We'll need to claim our power
In the fight to save our earth
And when we work together
We build a mightier force

Chorus 3

All things bright and beautiful
All peoples far and wide
Together we'll be powerful
When we work side by side

A Draft Policy for Hindu Liberation

The following draft policy statement for Hindu liberation was written by Hindu-heritage Co-Counselors with support from Azi Khalili, the International Liberation Reference Person for South, Central, and West Asian-Heritage People.

WHO WE ARE

Hindus, like all other human beings, are by nature loving, cooperative, powerful, smart, creative, and peaceful.

The term “Hindu” was originally coined by visitors to the South Asian subcontinent and referred to people who lived around the Indus River. Multiple ethnic and linguistic groups in that area, who had diverse spiritual practices, called themselves Hindu or were called that by others.

Hinduism is the third largest religion globally, after Christianity and Islam. There are more than one billion Hindus; we are fifteen percent of the world’s population. Early diasporas, and migrations in the twentieth and twenty-first centuries, have resulted in nearly eight million Hindus living outside South Asia, on almost every other continent.

Our full liberation as Hindus is connected to and in support of the full liberation of Dalits, Muslims, women, and all other groups.

HINDU BELIEFS

Many Hindus believe in the oneness of all beings (humans, animals, and other life forms) and that each person has divinity within and is able to achieve spiritual liberation without intermediaries. Hindu Gods, avatars, and mythological heroes take many forms. They are

sometimes humans, sometimes animals, and of various gender and sexual identities.

Some unifying strands in Hinduism are beliefs about *karma* (a spiritual principle of action, consequence, and balance), *moksha* (liberation from the cycle of birth and rebirth), *dharma* (duty or a right way of living), *ahimsa* (nonviolence), and the connection of body, mind, and spirit.



NIGERIA • CHIOMA OKONKWO

DIVERSITY IN HINDUISM

There is no single narrative, text, governing body, way of practicing, or religious order that defines Hinduism but rather a vast diversity of practices, beliefs, and religious texts. To be Hindu, we do not need to convert to Hinduism or reject other faiths. How we practice or experience Hinduism is informed by our linguistic and ethnic heritages and our regions, migration histories, castes or clans, and personal spirituality. Hinduism is often integrated into our lives as culture rather than purely as religion.

COLLECTIVE LIBERATION AND SOCIAL TRANSFORMATION

Historically, Hindu rulers in South Asia gave refuge to people, such as Zoroastrians and Jews, who were fleeing persecution. For centuries Hindus lived side by side with other religious groups. Muslim rulers of the subcontinent, such as Akbar, respected Hindu traditions and participated in Hindu celebrations.

Revolutionaries have emerged from Hinduism, drawing on their faith to achieve social transformation. Many Hindus, past and present, see individual liberation as connected to collective liberation and social transformation.

COLONIZATION AND RACISM

Starting in the 1600s, European countries colonized South Asian countries, using violence and the threat of violence to take resources and labor. To keep accumulating power and resource, they pitted groups against each other.

When the British were forced out of India in 1947, a mostly Hindu nation of India and a mostly Muslim nation of Pakistan were created based on colonial divisions. (In 1971, after fighting for its independence, East Pakistan became Bangladesh.) This traumatic event, known as the Partition, created one of the largest mass migrations in world history. Millions were displaced, and many were killed.

During their rule, the British demonized Hindu practices as a way to justify their colonial presence and their assertions of moral and racial superiority. Hindus were seen as “uncivilized” and “savage,” and

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they internalized this oppression. A desire among Hindus to prove their worth has led to fundamentalist forms of Hinduism that are intolerant, violent, chauvinistic, and dangerous.

Also, colonialism on the South Asian subcontinent and racism in the global North have led to assimilation. Those of us raised in Christian-dominant nations have been told that we would “go to hell” for our beliefs and have been urged to convert. This has made us practice in secret or reject our religious heritage. On the other hand, in the global North, Hindu spirituality and yoga culture have been made exotic and commodified, and Hindu practices have been appropriated by non-Hindu people. This has flattened or erased our diversity and acted as an extension of colonization and racism.

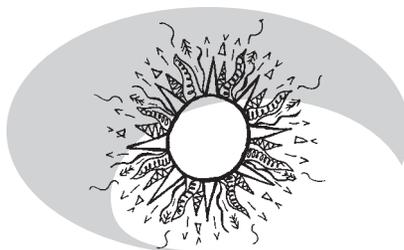
Hindus are in both oppressed and oppressor roles. We are oppressed, often by racism, in Christian-dominated nations and experience internalized oppression from colonization. And we are used as middle agents to perpetuate the oppression of other constituencies.

THE CASTE SYSTEM

The caste system is systemic. All South Asians, regardless of their location or religious heritage, have been affected by casteism and internalized caste oppression.

The caste system is a rigid centuries-old hierarchical system of oppression that includes entrenched and violent forms of inequality and domination. It has no biological basis. It is a social-class construct that begins at birth, ends at death, and has no social mobility within it.

For thousands of years, Dalits and other groups targeted for destruction by the caste system have



LEAH KOCH-MICHAEL

endured poverty, illiteracy, ostracism, and all forms of violence, including rape. Caste discrimination has included separating children in schools, believing that someone of a certain caste might “pollute” the food of others, denying access to jobs, and restricting the places someone can visit. Even though the discrimination is outlawed (at least in India), it is still rampant both institutionally and interpersonally.

Political parties have used Hinduism to justify the state-sponsored oppression of Dalits and other non-dominant-caste people and also of *Adivasis* (Indigenous people), Muslims, Sikhs, women, and others. In feudal and now capitalist economies, caste and class hierarchies have been interwoven.

Caste privilege allows dominant-caste Hindus (for example, Brahmins, Vaishyas, and Kshatriyas) to “ignore” caste and dismiss the importance of addressing it.

Discharging caste-related hurts and committing to ending the caste system are key steps toward Hindu liberation.

MALE DOMINATION AND SEXISM

Hinduism contains many manifestations of female divinity and has many female spiritual leaders. Also, Hindu women have been at the forefront of feminist movements and other powerful resistance movements in South Asia.

At the same time, Hinduism, like all other religions, contains ideas and practices that are rooted in sexism and male domination. For centuries, many Hindu rituals have only been taught to and performed by men. Women’s “purity” is a central theme in many religious Hindu texts, and if that “purity” is in question women can be banished. Menstruating girls and women are sometimes segregated and not allowed to participate in religious ceremonies. Widows are often segregated and mistreated out of a belief that they are cursed.

WORK THAT HINDUS CAN DO

As Hindus we can discharge on the following:

- Our life stories as Hindus and our earliest memories of being Hindu
- What we love about being Hindu, and what’s been hard
- The effect on our lives of war, colonization, the Partition, racism, and assimilation
- Male domination and sexism among Hindus
- Caste
- Our own caste background and the effects of casteism on our families and identities
- Concepts like “purity” and “pollution” and how they relate to our sense of self worth, humanness, and connection with others
- Feelings of inferiority and superiority in relation to other castes
- The biases we have absorbed
- Anti-Muslim oppressor patterns

- Steps we can take to eliminate caste oppression

- Recruiting and welcoming Dalits and South Asian Muslims into RC

WORK THAT ALLIES CAN DO

Humans are inherently curious about everything. Allies can take initiative in getting information about Hindus, including by talking to us about our personal relationship to Hinduism. And they can discharge on the following:

- What comes up when they hear the words Hindu and Hinduism

- What they love about Hindus

- Their own religious background

- Their country's role in colonization

- Feelings of superiority or fascination with regard to Hinduism

- Early memories of Hindus and caste

- How they have been affected by the Hindu religious and cultural practices used by non-Hindu people

- The Hindus in their RC Communities and wide-world lives and the steps they can take to support their re-emergence

Our liberation as Hindus is assured. Our numbers in Co-Counseling are increasing, and we will fight against our distresses and move toward liberation, with our allies on our side.

The Origins of and Resistance to Anti-Semitism

I have been doing research on the origins and spread of anti-Semitism, and one thing I find hopeful is how anti-Semitism is not eternal. It was specifically created at a time and place and was difficult to propagate.

Anti-Semitism as RC understands it—the pattern of seeing us Jews as different and sinister, making us visible agents of oppression, and setting us up for scapegoating—was born in Western Europe in the so-called Dark Ages and along with fear and hatred of Islam became a unifying principle of Christian Europe about the time of the First Crusade. It was used not only for economic reasons but also to help create a united “Christendom” militarized to “take back Jerusalem,” massacring Jews on the way.

It took many hundreds of years to embed anti-Semitism into the consciousness of non-Jews. Church authorities (partly motivated by the doctrinal dispute between Jews and Christians about the Messiah) pleaded with kings to enforce laws against Christians working, eating, celebrating, doing business, or intermarrying with Jews, and it's clear from the historical record that most people ignored them for a very long time.

Jews occupied all classes of Roman society. We served in the military, owned land, and were slaves, slaveholders, craftspeople, and free laborers. It took hundreds of years for legislation, and various crises used to restimulate people, to restrict Jews' rights and create a system in which we could be marked as different and be separated, ritually humiliated, and blamed. On the one hand, this is a tragic (and scary) story. On the other hand, it is a big contradiction [to distress] for me to know how long and hard the Jews' neighbors resisted the oppression. They continued to value, connect with, and love Jews—until eventually they were hurt, confused, and manipulated into anti-Semitism.

When anti-Semitism was rife in Western Europe, it was not yet as established in Eastern Europe. For hundreds of years Poland, in particular, was known as the “paradise of the Jews.” Plenty of forces were fighting to infect Poland with anti-Semitic patterns—for economic, geopolitical, and doctrinal reasons—but it took a long time and much effort to get those patterns to take hold.

Ben Rosenbaum

Basel, Switzerland

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



UGANDA • CHUCK ESSER

Light-Skinned People of the Global Majority

How do we think better about people who have a white parent and a light-skinned parent of the Global Majority and who pass as white? Telling them they are only white can collude with Latinx internalized oppression.

Tatiana Williams-Rodriguez
Malden, Massachusetts, USA

Encourage people to discharge about their identity rather than “telling” them what it is. They can talk about their earliest memories of having an identity—how they knew they had it, what it was, what happened. They can also talk about their earliest memory of being aware of the identities of people around them and of people with identities different from their own.

They can discharge the feelings that come up when others tell them what their identity is. They can also discharge any feelings of guilt, shame, pleasure, disgust, and so on, about their identity, however they describe it.

I said above not to tell someone else what their identity is. There is one exception to this: When forming caucus groups based on identity, people should go to the group that most closely matches the group in which they were raised—unless they have done significant work on the identity, and the leader of the group has agreed to their participation.

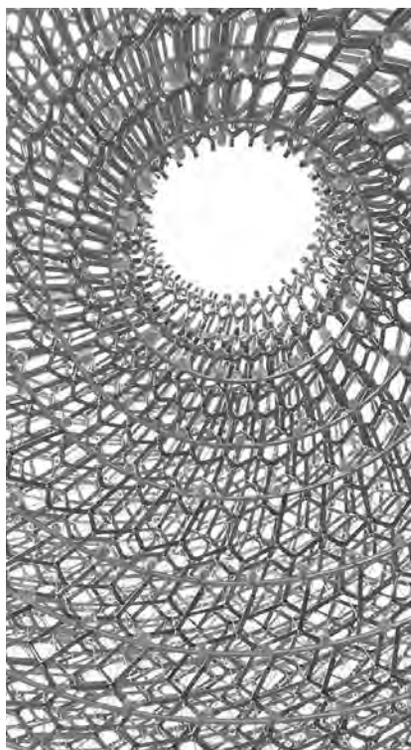
People whose lived experience is that they were raised white, and who are currently attempting to reclaim an identity as a Person of the Global Majority, are encouraged to work on reclaiming that identity with other mixed-heritage people, not in groups of People of the Global Majority.

These groups are about establishing safety so that people can discharge hard things; not so much about establishing or affirming an identity. The group safety is compromised when people attend whose lived experience is outside the identity for which the group was established.

We must provide a safe space for people raised white to do the work they need to do, while not compromising the safety of people raised as People of the Global Majority.

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

New! Black Re-emergence No. 13



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

(The Black Person's Commitment)

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LISA KAUFFMAN



People Raised Rural

In March of 2018 I led a small workshop for RCers in eastern Canada and the northeast United States who had been raised in rural communities or on farms.

We contradicted the predominant distress of people raised in rural areas, which is a feeling of insignificance. As people talked about what they treasured about their upbringing, it became clear that growing food, raising animals, caring for the environment, and sustaining small communities have great significance. However, because of the oppression of rural people, these abilities and accomplishments are often overlooked or discounted.

Not seeing our own significance can leave us quiet, feeling small, and not taking our rightful place alongside all other people in the world. If we feel insignificant, we also may not see ourselves as able to end sexism, racism, anti-Semitism, and other oppressions, which can allow distressed viewpoints to dominate.

An insight at the workshop was that we are not “isolated”—because even though many of us have been geographically isolated, we have had strong connections.



Beth Edmonds

Freeport, Maine, USA

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

“We Had a Great Workshop”

I organized the recent Raised Rural Workshop [see previous article]. The leader, Beth Edmonds, was brilliant in covering many topics related to being raised rural, in celebrating who we are as humans, and in contradicting our distresses.

The workshop began with our sharing where we had grown up and what we had loved about it. Beth noticed that many of us did not use the names of the places where we had grown up—probably because of oppression and thinking that no one would know where they were. She encouraged us to start using the names.

Beth had us counsel on the fact that many of us, because of urbanization, are leaving the rural areas. Small farms are being dissolved and the land is being used for things other than farming. Many of us are heartbroken about the loss of the land we grew up connected to. We need to discharge the heartbreak—

both for ourselves and because if we don't we may blame the people who move to that land.

Beth talked about isolation and how it can be a feeling, and a dischargeable one. We may have lived far away from lots of other people, but we went to school and got together in other ways in our communities. We weren't isolated. She talked about how urban people sometimes feel isolated even while living next door to someone or to lots of people.

Beth did a lot to contradict any patterns of insignificance. We rural and small-town people are told that we are not as smart or significant as people from bigger places. Many urban people have lost their awareness of rural contributions, even though they benefit from them (from lumber, food, and so on). She encouraged us to look at the contributions of people from rural areas. Rural people possess much unappreciated knowledge.

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LIBERATION

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She also talked a lot about alcohol, as it plays a significant role in how rural people are oppressed. The advertising of alcohol is aimed in a particular way at rural people. Rural people often work hard in jobs that are dangerous and don't have much time for pleasure or family. What is offered to them is alcohol. It numbs them enough that they don't complain. Beth created a wonderful space in which to work on alcohol

use, even if we had feelings that we were bad because of it.

On our last day, Beth talked about leading and building RC in rural areas. One thing to think about is confidentiality—which is hugely important in rural areas, where everyone knows everybody and has an idea of what is going on [happening] with others. We need to build trust with people over time, and persist.

Several people mentioned feeling particularly supported at this workshop to look at the hard things about being raised rural. They said that it felt almost like being in a small town or rural area again.

We had a great workshop and look forward to more.

Beth Bannister

Slaterville Springs, New York, USA

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



HELEN PARKIN

I'm a strong Black woman and I cannot be intimidated. . . . And I'd like to say to women out there everywhere: Don't allow these . . . people to intimidate you or scare you. Be who you are. Do what you do. And let us get on with discussing the real issues of this country.

U.S. Congresswoman Maxine Waters

The Powerful Effect of My Rural Experiences

I lived rurally in the United States for eleven of my seventy-four years: from ages one to six in Greece, New York; from ages ten to thirteen, in Hollins, Virginia; and from ages thirty-three to thirty-six in Raymond, Washington. My rural experiences had a powerful impact on me, and the first RC rural workshop [see previous two articles] let me put attention on them and identify some of their advantages.

BEING ONE WITH NATURE

Living rurally as a youngster kept me understanding that I was a part of nature and had come from nature. Living in an urban setting, in a heavily paved and built-up environment, reduces my awareness of my inherent connection to nature. If I had not had my two strong early

doses of living rurally—in the fields, along the creeks, and in other wide-open spaces—I would not as easily remember how important nature is to me and how much I need to stay connected with it.

WEAKER BOUNDARIES

Living rurally has influenced my sense of where I belong and where I can go.

As a child in my rural world, all the open spaces around me were fair game [freely available] for exploring, for moving through. I didn't ask, "Whose land is this?" or, "Do I need permission to be on it?" I assumed that any open space was available for my use—for walking on, playing on, or running through.

In my urban environments, boundaries have been clearly delineated. As a child I didn't wander onto a neighbor's porch or into their yard without a specific purpose, for example, playing with a friend who lived there or delivering a newspaper. I stayed on the sidewalks, found area parks, or played in the streets. Yet because of my rural experiences, I still have a much more flexible attitude toward "boundaries" than many of the adults around me.

NATURE AS A CONTRADICTION TO DISTRESS

In my rural environments I got to experience the joy of being immersed in nature. Nature provided a huge day-to-day contradiction to my parents' chronic distresses and the oppressive society around me. I would spend hours outdoors, coming home only for lunch or supper and then going right back out into the fields and creeks with my friends.

When I was six years old my dad moved us to a city neighborhood that was a mix of train tracks, large old buildings, and houses built a stone's throw [a very short distance] away from each other and into half a house that had no front or back yard. When he pulled the car up in front of the house, I asked him why we were stopping there and was stunned when he told us that it was where we would be living. It was an instantly painful experience.

I look forward to hearing others' experiences and remembering more of the positive impacts of my living rurally in the United States.

MacClurg Vivian

Rochester, New York, USA

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



JACK MANNO

"Who Else but Us?"

The best viewpoint is, "Of course my group will act first!" "It is obviously up to us Wygelians* [our responsibility as Wygelians] to lead everybody's liberation." "Who else but people like us should lead the whole thing?"

Harvey Jackins

From pages 241 to 242 of "Learning to Organize," in *The Reclaiming of Power*

* Harvey would use the word *Wygelian* as a general term for any constituency of people.



“We Are All in This Together”



Everyone needs to be part of making a better world—it won’t happen without everyone’s participation. And language liberation is an essential part of the platform from which we need to work. If I don’t understand you and you don’t understand me, we aren’t going to get very far.

Also, we are at our best when we are thinking and communicating in our own language, and everyone’s voice needs to be fully heard.

Language oppression is a subtle and usually subconscious way of acting out patterns of superiority and inferiority. Working on language liberation is one way to notice how these patterns play out [are acted out] in our relationships.

We need not know more than one language to participate in language liberation. Language liberation is about giving all of us a voice and the means to understand, no matter which or how many languages we know or do not know. It is about all of us being visible and taking our rightful places.

We do need to get rid of any guilt or embarrassment about speaking “only” one language. That language may get little attention, or it may be a dominant language like English. In either case, guilt and embarrassment only slow us down.

Our Communities have made great strides in regard to language liberation. We have done tremendous work—and we still have a long way to go.

We need to make interpreting a part of everything we do. We cannot assume everyone is being equally included when English is the only language being spoken. And since every language is unique, including as many languages as possible in our activities enriches our experience and broadens our thinking.

On application forms for workshops and conferences, we can ask specific questions about language inheritance and skills. For example, we can ask what language support (such as interpreting) people need to fully participate.

Asking for this information, from the start, invites each applicant to think about language liberation. It shows a clear intent to include everyone. It is a sign that we know that using English only is not enough to make our project a success. It says, “We want you with us, and we need you at your fullest, at your best.” It also makes the work of coordinating the interpreting an easier, more pleasant, and more interesting job.

We are important regardless of what language(s) we speak. Discharging on the statement “We are all in this together!” is a good place to start—or continue!

Margie Doyle Papadopoulou
Kantza, Greece

Eager to Be Close Friends

All women are inherently interested in and eager to be close friends with all men. All men are inherently interested in and eager to be close friends with all women.

Harvey Jackins
From page 162 of “Close Relationships between
Women and Men,” in *The Reclaiming of Power*

South, Central, and West Asian-Heritage Women

A South, Central, and West Asian-Heritage Women's Workshop for North America and the Caribbean was held in Boston, Massachusetts, USA, in March 2018. Azi Khalili, the International Liberation Reference Person for South, Central, and West Asian-Heritage People, led the workshop. Diane Balsler, the International Liberation Reference Person for Women, led a class on sexual exploitation.

Six years had passed since the first workshop of this kind, and I noticed how we had moved forward in our re-emergence.

Here are some things from the workshop that I want to share:

- Azi stressed the importance of caring about each other as females. She said to move in each other's direction and ask questions. That made me think how capitalist society doesn't want us to care about each other. We are supposed to put our attention on material needs. No wonder I feel a bit clumsy when asking questions and showing caring. I guess I'll have to practice more and discharge the feelings of awkwardness!

- Azi's love for and commitment to every female at the workshop helped us dare to share our personal experiences—something I don't usually do in my RC Community. After the workshop I felt I could be myself more fully and take more pride in being a female Indian Hindu.

- The noises in our heads from misinformation about our human nature have left us quiet, permissive, submissive, passive, accommodat-

ing. At the workshop I noticed how much time I spend questioning myself. Clearly I have to be ruthless with the recordings and rage against the oppression. As I write this, I can hear myself roaring in my sessions.



VANCOUVER, BRITISH COLUMBIA, CANADA • ALAN EPSTEIN

- When we were young we longed for another mind to be with us. Our minds were searching for someone else's, and they were ignored. I have to go back and use my voice and talk to little me. That will help me re-emerge more efficiently. Azi talked about strategizing our re-emergence, and I see how that is important.

- Sexism has touched every female, no matter how she identifies. Every area of our lives as females is drenched in it. At the workshop I saw how it has infested my every pore. But sexism had a start date, and it will have an end date. Azi said that people in the future will visit museums about sexism and laugh when they read about this thing.

- To have close, trusting relationships with females we'll need to work on our relationships with our mothers. Azi reminded me to discharge on my relationship with my

mother even though she is dead—the hurts of internalized sexism are still there.

- We South, Central, and West Asian-heritage women come from societies with the economic system of feudalism. Females are the property of males and are punished for wanting anything. When I was a young girl, I didn't have any dreams. My father decided my future. My sisters' and my choices for studies were limited to only three, and my father chose one for me.

- Sharing our stories of sexism and male domination at the workshop reminded me that the oppression is systemic, not personal. The other females in my family and I have always blamed ourselves for so many things. I saw how this has drained and divided us.

- Honour plays a central role in the lives of men of our constituencies, and because we are dominated by our men, this affects us in many ways. Men control what we wear and how we behave; and the more subservient we are, the better. This can make us critical of each other as females and create deep cracks in our relationships. I recall the women in my family talking, often in an extremely harsh and critical way, about the details of other women's looks. I have memories of feeling deep shame, of feeling dirty. Sometimes I would stand in the shower for hours and try to wash it off. I was surprised that it didn't work. Today I know that discharging is the only way to wash off the shame.

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LIBERATION

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- Violence and the threat of violence have kept us females preoccupied with safety. (This shows in RC when we want to be in the “right” support group.) We have to discharge on the early times we experienced or were scared of violence. I have to continue doing this. Oh my God, there was sooooo much.

- For most of us, consent to sex didn't exist. The role of females was to please men, including sexually. Sex in our families was decided by men. I have often wondered why I have struggled with sex. For generations, females in my family, including me, were raped and never spoke about it. Silence prevailed.

- As females we are seen as the second gender. There was much shame in my family because the oldest child, a son, had died. Boys are viewed as the first and right gender. My brother's death was a family secret for years. I was fifteen before I knew about it. I would fantasize

that I could have saved my brother with my life. (Sacrificing myself for others has been a constant theme for me.) Some Indians pitied my parents for only having girls. That installed in me a feeling that I as a female didn't matter as much as boys, which led to lots of discouragement and hopelessness.

- *Kismet* (“destiny” in Hindi) shapes our lives as Indian females. It connects to karma, to life being predestined. The workshop made me think about why the women in my family had been divided. All of them were married away as children. My maternal grandmother was twelve. I remember looking at her and thinking that my *kismet* was not going to be like hers. I looked down on her. But what I really wanted was to ask her what it had been like for her to marry a man more than twice her age. She died before I ever got the chance.

From the time I was fourteen, when my family attended Hindu weddings other parents would approach my parents and ask if they'd be interested in marrying off their daughters to their sons. My parents would say no. My mother had taken a stand that her daughters would

choose their partners out of love. Before she died, she shared how humiliating it had been for her when she was young to be looked at by different men and their families. The custom is that the potential husband and his parents come for tea at the girl's family's home. My mother would feel like cattle every time. It was deeply humiliating. She never wanted her daughters to go through the same. I am very grateful to her for this.

- The workshop made me realize how much I've hidden my identity as an Indian Hindu. Growing up in a secular country in the global North, I was expected to leave my Hindu identity behind. Racism directed at our family, and male domination in our household, led my father to adopt an atheist identity and expect us four women to do the same. My mother was raised with lots of Hindu practices. There was a lot of shame and secrecy when she and her mother would practice Hindu ceremonies in our house.

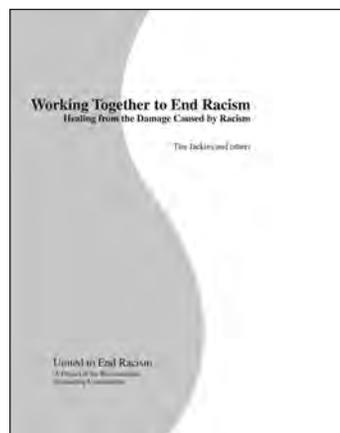
With love and sisterhood,

Anonymous

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



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The Sex Industries and RC



The sex industries have become a growing factor in all of our lives, whether we realize it or not and regardless of any current or past relationship to them. They also have a growing influence on the RC Communities.

Some basic RC understandings are useful to remember when thinking about this issue:

- Each of us is completely good. This is true regardless of whether or how we are caught in our material [distress].
- We are different from our material and can think outside of it, even when our actions reflect undischarged distress recordings.
- Being connected to other humans, through our minds and with touch, is an inherent need.
- Sex is a human instinct under the command of our intelligence. Not that long ago it was desperately important for the survival of our species, and distress recordings from that time have been passed on to us.
- Sex is not a personal “need” or “right,” but it can enhance human connections under the right conditions.
- We are all in this together—every individual, every group.

THERE IS *NOTHING* USEFUL ABOUT THE SEX INDUSTRIES

The activities of the sex industries are only harmful, and everyone who participates in them is victimized by them. Some groups—women, young people, Gay people, people of color, and poor and working-class people—are particularly targeted for harm.

It is understandable that many people justify or defend their involvement with these industries or keep it hidden. No one is to blame for being involved. This multi-billion-dollar industry heavily targets people and skillfully manipulates their early hurts for commercial gain. It may take much good counseling to free oneself of addictions and activity in this area. However, one can commit to opposing the sex industries even while working to become free from entanglement with them.

The sex industries take advantage of heavy discouragements, other early hurts, oppression, and lack of opportunity, to exploit and confuse oppressed people into “choosing” to provide sex for financial and other compensation. Of course the overwhelming majority of these people are forced into the behavior by means of threats and violence.

EVERYTHING ABOUT THE SEX INDUSTRIES IS ANTITHETICAL TO RC

RC	The Sex Industries
<ul style="list-style-type: none"> • RC is based on a commitment to act on thinking rather than feelings and encourages people to attempt to act rationally in all situations. It is about recovering the ability to use our minds fully. 	<ul style="list-style-type: none"> • The sex industries promote acting on feelings and actively encourage people to follow the pull of distress recordings. Victims of the sex industries lose control over their minds, which leads to irrational behavior.
<ul style="list-style-type: none"> • RC is about uncovering reality from pseudo-reality. It assumes that understanding reality is important and that acting on it will lead to the best results. 	<ul style="list-style-type: none"> • The sex industries promote a belief in pseudo-reality and fantasy worlds. They offer an appearance of hope, help, and even liberation from distress but in reality do not provide any of these.

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LIBERATION

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- **The purpose of RC is to free individuals from the effects of past distress experiences** by means of discharge and re-evaluation and the sharing of theory and insights achieved through this process.
- **RC is committed to ending all forms of exploitation and oppression.**
- **RC encourages people to look at any behaviors that are harmful to others** and helps them free themselves from hurts that have led to a lack of integrity.
- **RC supports people to feel and discharge, not act on, early hurts (that often feel unbearable).**
- **RC encourages caring, connected, and real relationships** of all kinds that support each person's re-emergence.
- **The purpose of the sex industries is profit, which they achieve by restimulating and installing distress recordings** and using violence and other forms of coercion and exploitation.
- **The sex industries carry out, depend on, and reinforce exploitation and oppression.** By keeping users distracted, numb, and compromised, they are extremely helpful to the oppressive forces of global capitalism.
- **The sex industries undermine people's sense of right and wrong and require that people compromise their integrity.** They manipulate distresses to get people to justify and support kidnapping, sex trafficking, violence, and other forms of exploitation—things they would otherwise never condone.
- **The sex industries prey on and profit from early hurts.** They addict people to acting out irrational behaviors that are based on these hurts.
- **The sex industries commodify sex and the appearance of connection.** They promote fantasy relationships and exploitative encounters that distort the potential good role of sex in people's lives. They especially confuse young people as they're learning about post-puberty relationships and sex.

NEWER RCERS NEED OUR THEORY ABOUT LOVE, SEX, AND AFFECTION

Many members of the RC Communities were fortunate to have been exposed to the understandings of RC before the explosion and normalization of the sex industries facilitated by the Internet and other factors. Many other Co-Counselors were subjected to systematic targeting by the sex industries, especially as young people and young adults, before they had the benefit of RC insights. It is understandable that many of these younger Co-Counselors have unwaveringly adopted perspectives promoted by the sex industries without realizing their harmful nature. It is especially important to teach people newer to the RC Communities our theory about love, sex, and affection and to give them sustained opportunities to work on their early sexual memories. This work and the exposure to our theory are key to people understanding the true nature of the sex industries.

Joan Karp
Cambridge, Massachusetts, USA



DIANE SHISK

Catholic Liberation in Mexico City

Twenty-four RCers gathered in Mexico City in October 2017 for the first Catholic Liberation Workshop in Mexico.

Co-Counselors with a wide range of experiences shared their connections to a culture, people, and history that date back five hundred years. Some had never attended church, Catholic school, or anything related to the religion. There were communists raised in a nation dominated by Catholic culture alongside those raised in the left wing, center, or right wing of the church.

Since the history of Mexico has tied Catholicism to colonization and genocide, the first demonstrations on Friday were with Indigenous people—to create the conditions for them to be visible, vocal, and central. An Indigenous Catholic female cried about the (attempted) genocide of her people and then about a Catholic bishop (targeted as a communist and “traitor”) who had stood with the Indigenous people.

There was also a demonstration with a man who feared the devil because he (the man) was “bad,” disobedient, and didn’t do what he was “supposed to do” to fit in. Fear of the devil (and hell) is widespread among Mexican people of Catholic heritage, and the entire group laughed with the client as he called forth the devil and “did battle” against the fear.

Saturday morning’s class was about the divisions that turn people against each other instead of against the class oppression that has dominated Mexico since colonization. During one demonstration, distress recordings of moral superiority were made visible and the entire workshop laughed as two clients openly insisted that each was more morally pure than the other: “No, I’m the good one; you’re the bad one,” and so on. People seemed to feel more at ease with each other after that.

On Saturday afternoon we had a class on fighting for oneself as a Catholic-heritage Mexican person. Being generous and caring is a place where Mexican culture and the essence of Catholic culture fit together in a human fashion. But these qualities can easily be exploited, and the human impulse to care (in the absence of discharging on losses and death) can be distorted into people wanting to save others without being able to fight for themselves.

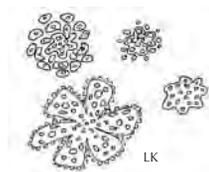
On Saturday evening we did a class on sexism and male domination with both women and men together. I talked about how men’s oppression combines with confusions and lack of information about closeness and sex, and the harsh Catholic condemnation of sexual distresses. The goodness of men can be assured, but female Catholics need space to show the effects of sexism and male domination that are linked to sex.

I asked the women, “Have you ever experienced unwanted attention as a female?” In one demonstration a female told the story of her first sexual encounters and the increasing sexual exploitation, including marital rape and enforced pregnancy, that followed. She discharged while repeating, “No.” Other women cried during the demonstration and in the mini-sessions that followed in which they said, “No.”

An ancient secondary status has left Catholic females secondary in their relationships with males. The model is of female deference and rigid obedience to males (God, savior, spouse). Women start life deferring and not being asked what they want. Asking a Catholic female what she wants can help her move toward owning her own mind and body, her own self as a full human being.

The Sunday morning class was on care of the environment as central to Catholic liberation. Given people’s genocide recordings, I talked about appreciating life as we care for the environment. We had mini-sessions on simply being alive. I also mentioned how Pope Francis is calling on everyone to challenge climate change.

A leader who had previously distanced herself from the Catholic identity cried while saying, “When it comes to leading, I am a Catholic female down to the marrow of my bones. I do not know how to lead without sacrificing myself and going it [doing things] alone.” Everyone came in close while she fought against the distress recording and tried to take in the possibility of having people with her in that important battle for human liberation.



Joanne Bray
International Liberation
Reference Person for Catholics
Stamford, Connecticut, USA
Reprinted from the RC e-mail
discussion list for leaders of Catholics

Standing with Muslims

I'm a female Arab Catholic from the United States. I have been set up to stand separate from Muslims, but I refuse to do so. I hope you will refuse, too.

Over the last two years I've led several RC groups for allies to Muslims. People often tell me that they don't know where to start on this topic and that it makes them feel inadequate. As with any other topic, we can start with a decision to discharge on it. We can commit to spending ten minutes a week on it in sessions. After a few months we can consider increasing the time to a full one-hour session. We can discharge on any feelings that come up. I've found discharging on the following topics useful:

The oppression of Muslims

We can't solve a problem if we can't admit it exists. We have to face how bad the situation is for Muslims. Islamophobia, the fear of Islam and Muslims, is thriving. But the oppression of Muslims is nothing new. It is a result of centuries of colonialism, decades of U.S. imperialism, and the perpetuation of capitalism and war that benefits the owning class. We can start with something we've noticed in the news or with people in our lives. If we can't think of anything, we can search online with the key words "hate crimes Muslims." That will give us plenty to discharge on.

That Muslim women are powerful, and Muslim men are good

The idea that Muslim women are oppressed by tyrannical Muslim men and need to be freed by U.S. intervention has been used by the U.S. government to justify war in Afghanistan, Iraq, and elsewhere. War does not free women. It lines

the pockets of [makes wealthy] the one percent [the richest one percent of the population] and disproportionately hurts women and children. We must not be confused by the myth that Muslim women are powerless. (I've seen very progressive people confused by it.) Muslim women are not more oppressed than non-Muslim women. Muslim men are not more sexist than non-Muslim men. The oppression of Muslims has been so normalized that these basic truths have to be stated and taken into sessions.

"Terrorism" and "terrorists"

We can have sessions on the words "terrorism" and "terrorists" and what we've been taught about them. The dominant society uses these words to describe violence by Arabs and Muslims. Rarely does it use them to describe violence by white individuals, the state (such as the police), or the U.S. military. Why is that?

Our own humanity

It's been considered okay to treat Muslims as if they're subhuman. Many individuals—and institutions such as the media, the military, and the courts—do so without consequence. A Muslim Co-Counseling leader has asked us to discharge on our own humanity, because to remember the humanity of others we must first remember our own. Where are we harsh with ourselves? Where do we dismiss ourselves? Where do we discount our full humanity? Discharging there will help us to value our own humanity and that of others.

What gets in the way of standing with Muslims

Azi Khalili, the International Liberation Reference Person for South, Central, and West Asian-Heritage People, has asked us to discharge on anything that gets in our way of standing with Muslims no matter what. Whatever it is, it will not move unless we decide to move it and discharge on it consistently.



KK

Next steps

I end each allies-to-Muslims support group with each of us sharing one thing we'll do in the following week as an ally to Muslims—in RC, in the wide world, or both. Nothing is too little or too big. Next steps have included interrupting Islamophobia with a colleague, reaching out to a Muslim neighbor, and launching a social media campaign. The important thing is deciding to do something and saying it aloud to at least another Co-Counselor who can hold us accountable. Taking action pushes us against any recordings of powerlessness.

We need to remember that doing ally work is for ourselves. If it benefits someone else, that's great. But really it's about getting our own minds back, breaking isolation, building bridges, and enriching our lives.

Stephanie Abraham

Los Angeles, California, USA

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

It's Great to Be Female: Key Ideas of Female Liberation

Diane Balseer

International Liberation Reference Person for Women

As our societies have ever-greater difficulty maintaining themselves, the oppressions that have helped to keep them in place are being acted out more blatantly, and also challenged more openly. One of these oppressions is sexism.

Sexism has oppressed and killed females ever since humans first formed societies and continues to do so in the current period. The fight to end sexism remains key to our attempts to form just, human societies and as such must not be obscured.

People are oppressed and mistreated on many pretexts, none of which are justified. In particular no one should be oppressed for any physical characteristic, be it skin color, height, or carrying a female or a male chromosome.

Humans developed by means of an evolution that uses sexual reproduction. Because of this we carry chromosomes related to reproduction. The vast majority of humans carry either XX (female) or XY (male) chromosomes. And because there are so many of us, and reproduction is a complicated process, a very small percentage of us have variations in these chromosomes and their expression.

All humans are superb, whatever their sex-related chromosomes and however they are expressed. Each of us is fully human and capable of all the intelligence, caring, and other attributes demonstrated by any human. In RC we have seen clearly that only distress causes people to think negatively of themselves.

ONE: BEING FEMALE IS FINE

Everyone's biology is fine in every way. All people need to appreciate and be appreciated for their complete humanness, which includes their biology. Any negative or "patterned positive" feelings about any aspect of ourselves are rooted in oppression or other mistreatment. Having negative feelings about being female does not

mean that anything is wrong with a female (person) or that her body needs to be changed. The negative feelings will disappear with discharge.

Class societies are the underlying basis of female exploitation, and the female role in reproduction has been used as the excuse for this exploitation. The exploitation of female reproductive work is one of the major exploitations of human labor.

Throughout the history of class societies there have been systematic assaults on, sexual exploitation of, and destruction of the female body. Sexist patterns have targeted women's bodies, in different cultures, religions, and nations. This continues today, throughout the world, particularly in the form of systematic sexualization and sexual objectification of women and girls. What's important to understand is that women's beings—our bodies and minds—are fine. They don't cause problems.

Female humans have body parts that are uniquely female, including fallopian tubes, ovaries, vulvas, breasts, and particular chromo-

somal structures. It is the fact that we have these body parts that makes us human females—not how we feel, act, or dress; how people regard us; or our oppression. We are human females regardless of the oppression. We will continue to be female after sexism ends.

TWO: BIOLOGY IS THE PRETEXT FOR, NOT THE CAUSE OF, THE OPPRESSION

Female biology has been the pretext, the excuse, for the systemic oppression of female humans of all ages. It is not the cause.

The inherent ability to bear children is a wonderful thing and crucial for human survival. Also, the invaluable work of bearing and raising young humans, though always hard, has not always been economically

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GOLD CREEK POND, SNOQUALMIE PASS, WASHINGTON, USA • KATIE KAUFFMAN

LIBERATION

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exploited. The same is true for the agricultural work done by women. No form of work is inherently exploitative, but in class societies, exploiting women's labor has been a primary means for the owning class to control wealth.

THREE: SEXISM AND MALE DOMINATION ARE ESSENTIAL TO CLASS OPPRESSION

Sexism is the organized, systematic, one-way mistreatment of women by men. Like other oppressions it is initiated and reinforced by the institutions of society in order to support class division and the accumulation of wealth by the owning class. Men are the agents of sexism, forced into this role by society's installation of oppressor distresses.



Male domination is the domination of women by men, and most men by other men.

Sexism and male domination have taken various forms as class societies have evolved through slavery, feudalism, and different stages of capitalism but have always been critical to each type of class society. Most men gain material advantage from them, and men of the owning class gain massive material wealth.

Women's work is fundamental to all societies, but in almost all countries and cultures it has been less valued and lower paid than men's work, or often unpaid.

In all class societies male domination and female subservience prevail. And they are usually assumed to be a natural part of human functioning rather than a result of oppression and exploitation.

FOUR: SEXISM AND MALE DOMINATION INSTALL AND ENFORCE SEXUAL EXPLOITATION

Rape, sexual assault, sexual harassment, unwanted sexual attention, the sex industries, and sexual trafficking have had a massive impact on the world's population, in particular women and children. Sexual exploitation, especially of women, has been tied to war, colonization, marriage, and family life and has played a defining role in terms of sex and sexual distresses.

In class societies sexism and male domination are fundamental to female-male relationships and install and enforce the distresses that lead to sexual exploitation. They also overlap with and affect racism, genocide, imperialism, Gay oppression, and young people's op-

pression. The domination and subservience of women serve as a vehicle for other oppressions and for the enforcement of oppression in general.

FIVE: PERCEIVED DIFFERENCES BETWEEN MEN AND WOMEN ARE USED TO JUSTIFY MALE DOMINATION

Ideologies that reinforce sexist oppression have claimed that women and men are inherently different in terms of intelligence and certain kinds of behavior—for example, that men are better leaders, more sexual, and more aggressive and that women are more emotional and better at nurturing. These perceived differences have been used to justify male domination.

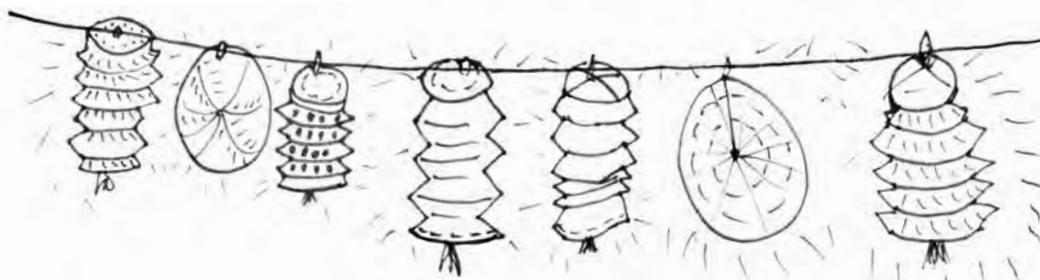
There is an almost universal assumption that it is natural for men to dominate and women to be subservient. It is like the air we breathe, and it is false. Nothing about either sex justifies domination or subordination. Without the sexism and male domination in class society, roles or attributes, for example, being homemakers or caring about others, would not be ascribed to just women or men. Biology and behavior are not linked except when distress recordings are installed by society.

SIX: FEMALE IS A FACT—NOT A SET OF FEELINGS OR AN IDENTITY

The oppression of females installs on women "internalized oppression." For example, because of how women are treated, they often feel powerless, timid, passive, and afraid of violence. These feelings have often been considered part of being female, but they are not. Internalized sexism is not the reality of women. Females are inherently powerful and courageous (as are all humans), and the feelings are to be discharged.

Identities can be defined as the way people or groups of people experience themselves as a result of how they, and people they perceive as similar to themselves, have been targeted. They contain collections of distress recordings commonly installed on members of a group. Being biologically female is not an identity; it is a fact. At the same time, we are not only our biology.

While an identity contains a collection of distress recordings (that can be discharged), the recordings do not completely suppress the intelligence and abilities of the people who claim the identity. Each identity group retains human abilities that other groups may have less access to, due to their conditioning—for example, women are often more able than men to be caring. In a rational society, both women and men would have the same ability to care.



SEVEN: IDENTITIES COME FROM AND ARE PART OF INTERNALIZED OPPRESSION

“Feminine” and “Masculine” Identities

In our societies the identities of “feminine” and “masculine” have been installed on women and men. They are rooted in sexism and male domination and reinforce the oppression and the oppressive institutions of society.

“Femininity” often implies passivity, timidity, lack of aggression, servitude, domesticity, lack of muscles, and so on. Masculinity often implies aggression, fighting, big muscles, dominance, and so on. Traditional feminine identities involve rehearsing patterns of subservience; traditional masculine identities involve adopting patterns of domination.

Some human qualities have also been associated with each of these identities. But we know that all humans have the same qualities. And with discharge and changes in institutional structures, all humans would openly show them.

Responding to Conventional Sex-Related Identities

Conventional sex-linked identities have often been seen as rigid and oppressive, and most of them have been. Identities such as “Tomboy,” “butch,” and “femme,” mostly used by previous generations, have been attempts to escape the rigidities. And today many women and girls (and men and boys) are fighting for more nonconventional ways to live their lives. This has included women becoming more athletic and running for political office and men actively parenting. The Gay liberation movement has played an important role in challenging rigid conventional identities. All these fights have been important to the fight against sexism.

At the same time, in an attempt to escape early hurts, people have sometimes rejected the conventional identities by assuming patterns ascribed to the other sex. This has included women “acting more like men” or “adopting a more male identity.”

A female who does things that have been associated with men is still fully female, as are females who do more traditionally female things.

All identities should be claimed and discharged on, and after discharge the human characteristics will remain. The freeing of all human beings from distress recordings is basic to human liberation.

It’s great to be human. It’s great to be a human female. And each female is completely unique; there are so many ways to be female.

EIGHT: HOW WE EXPERIENCE OUR SEX IS IMPORTANT

How we experience being our sex matters. In the wide world we use many “identities” to explain how we experience our sex, which includes how we experience our oppression. It’s important to be able to discharge our feelings about our identities.

Different people experience their sex very differently. A lot of women feel they are not what society has defined as feminine and often, as a result, may reject being female.

All females need to discharge about being female. (Everyone needs to discharge about their biological sex.) What do you love about the fact that you are female? What do you hate about it? What has been hard in your life about being female? What are the things about being female—human qualities that are allowed you as well as patterns that are forced on you—that you prefer over those allowed to or enforced on males? Would you have preferred to be a male? Why? What did you like better about boys? Did you ever think you were not female? Did other people ever see you as someone of the other sex? What have you liked and disliked about having a female body with female body parts?

NINE: THERE ARE MANY WAYS OF BEING FEMALE

There are many, many ways of being female. For example, women who have large muscles and are exceptionally athletic are fully female, as are women who have centered their lives around homemaking. No one should be mistreated because of the way they experience being their sex. In a liberated society, in which we are free of all distress recordings, women will look and act in many ways and all women will share human characteristics with everyone else.

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LIBERATION

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TEN: THE FIGHT AGAINST SEXISM MUST CONTINUE

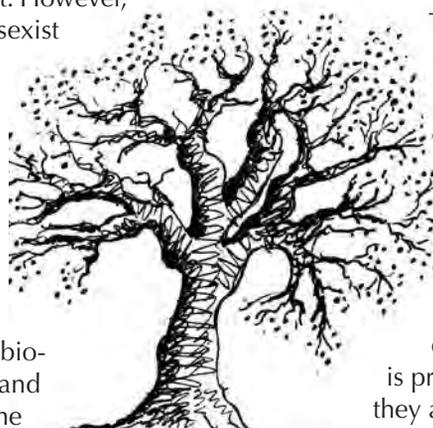
Many important fights are going on [happening] in the world, especially among young people, against the rigidities of the conventional roles connected to sex and sexism. Some of these are challenging the traditional ways one is supposed to be male or female, the conventional sexual norms. The Gay movement has played a significant role in these fights.

At the same time, there are widespread and growing confusions about the battle against sexism, male domination, and other oppressions. There is a persistent myth that sexism no longer exists or is less significant than it was. In fact, though women throughout the world have made many gains—in education and reproductive rights; politically and economically—sexism continues to damage the lives of women of all classes and races, in particular in the form of increasing global violence against women.

The massive targeting of female bodies remains a serious and critical aspect of female oppression. It includes the sexualization, objectification, and sexual exploitation of women and girls and, in parts of the world, increasing femicide. The rise of openly reactionary forces has meant more attacks on the reproductive rights of women and girls. Messages that sexism is over are spread by global industries that make billions of dollars off the oppression of women and other groups. The sex industries intentionally confuse sexual liberation with sexual exploitation. Confusions—for example, that men are entitled to use pornography and prostitution—are also spread by men who have been encouraged to defend their oppressor material [distress] and who are deeply hurt as a result.

ELEVEN: BIOLOGY IS A REALITY

In a world without oppression, biology—beyond reproduction—wouldn't be significant. However, we still live in a world shaped by sexist oppression and male domination. Women are targeted with sexism with biology as the pretext. This impacts every woman (whether she identifies as a woman or not) and everyone else. We cannot free ourselves from sexist oppression, and how it forces women into limited roles and "identities," by pretending that we can erase the biological distinction between women and men. And pretending this undercuts the



KATIE KAUFFMAN

tremendously important battle against the targeting of human bodies—in particular, female bodies.

The present-day position that biology is inconsequential denies the historical and present basis for the oppression of women. It is possible to free ourselves from oppressive sex-related roles and stereotypes without pretending to erase the reality of biological sex.

TWELVE: ENDING SEXISM IS A KEY BATTLE

The denial of the large-scale attacks on women and of the importance of the battle against sexism and male domination has made and will continue to make world change more difficult.

Our societies encourage us to find "quick fixes" to all problems, including the vicious, systematic oppression of sexism, and to blame individuals for their struggles. The belief that quick, superficial changes can solve sexism and the resulting negative feelings people have about their biological sex is perpetuated not only for profit but also so everyone will believe that we can end the damage of sexism and male domination without ending their cause: the oppressive society. We need to change society instead of pretending that the battle to end sexism and male domination is over or has been replaced by other battles.

While we can and should work for individual reforms, no simple reforms will make the substantial changes we need. We have big crises on this planet, including the sexual exploitation of massive numbers of women. Therefore major basic change is required. For example, sexual exploitation will not end by targeting individual men for acting out the sexual distresses installed on them. The only thing that will work is transforming the society from a rapidly collapsing, oppressive one—in which sexual exploitation is one of the most insidious and destructive irrationalities—into a rational society in which no one is oppressed.

The battle against sexism remains one of the key battles in our class society. Sexism is systemic, and as with all oppressions we need to face it, discharge the distresses caused by it (which may be some of our earliest and hardest), and transform the institutions of society. We need to do this to build a society in which people are treated well, oppressions are ended, and everyone is proud of and pleased with exactly who they are.



ECHTEN, THE NETHERLANDS • ROB VENDERBOS

Catholics Working on Their Oppressor Roles

I want to tell you about two Catholic groups that met at recent workshops.

The first was at the South, Central, and West Asian Women's Workshop held last March in Boston, Massachusetts, USA, led by Azi Khalili, the International Liberation Reference Person for South, Central, and West Asian-Heritage People.

Many religious heritages were represented at the workshop. I can't name them all, but some of them were Muslim, Hindu, Jain, Buddhist, Bahai, Jewish, and Christian. Azi always reminds us that many of the world's major religions began in our parts of the world. Some have been "appropriated" by Europeans; and religious leaders, like Jesus, have been depicted as white people.

We broke into groups based on religious heritage, and I led the Christians—both Catholics and Protestants. Protestants have an-

cient roots in India, and Catholics in West Asia. Our group was in the oppressor role at this workshop.

We talked about our family backgrounds and what we liked about our religions and peoples. Then we discharged on how we'd been taught that our religions were superior to others.

In Egypt, where my dad's Catholic family lived, Catholics were the agents of the French colonizers, and the French and British singled them out for better education and jobs. They spoke mostly French, even at home, and considered themselves more sophisticated than their Muslim brothers and sisters. When my family came to the United States, they told people that they were French Lebanese, not Syrian or Arab (my grandparents' heritages). Lebanese Christians (almost all Catholics) were seen as more ready to assimilate into the dominant U.S. culture. They still experienced racism, but

it wasn't as harsh as that directed at Muslim Arabs.

In April I went to an Allies to Jews Workshop, near Seattle, Washington, USA, led by Dorann van Heeswijk. At one point the Catholics met together, led by Tibor Bessko. Tibor talked about the messages about Jews we had received at church and in our homes and how the historic oppression of Jews by Catholics is vicious and we need to work on it—both for ourselves and as allies to Jews. We all had big sessions.

Thank you, Joanne [Joanne Bray, the International Liberation Reference Person for Catholics], for encouraging us Catholics over these many years to look at our oppressor distress. Thanks to everyone who is doing this important work!

Mary Toutonghi

Seattle, Washington, USA

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

For the First Time in Humanity's History

Humanity stands for the first time in its history able to take full rational charge of itself and of the planetary and solar environment in which it functions.

Harvey Jackins

From page 147 of "The Tremendous Opportunities of the Present," in *The Reclaiming of Power*

Suggestions for Allies to People with Disabilities

Allies have important roles to play in the participation and liberation of people with disabilities:

- Allies can give good counseling to contradict disability internalized oppression. To do this, they need to get close to disabled people so that they can understand their lives and how the oppression works.

- Allies can provide physical assistance at workshops. This is a good way for them to get close to disabled people, and of course it also helps the disabled people have access to the workshop.

Allies to people with disabilities need to discharge about both of these roles, just as all allies need to discharge on their relationship to any people whose liberation they want to support.

FEELINGS IN THE WAY OF PROVIDING ASSISTANCE

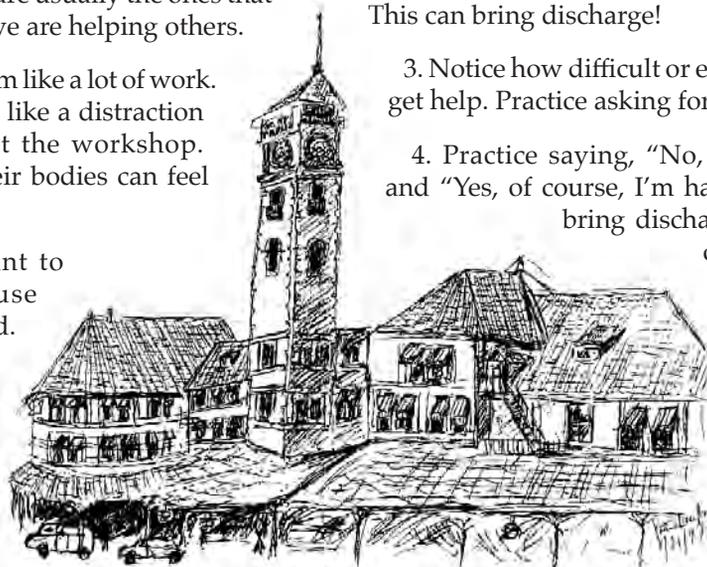
Providing physical assistance to people with disabilities at workshops is different from being an ally to most other constituencies. It can restimulate distresses different from those that come up when just trying to be a good counselor.

We can assume that giving help is a natural human role that can be fun and a good way to get close to other people, disabled or not. Humans are a gregarious species, and helping each other is natural and good.

However, sometimes helping disabled people can remind allies of ways that they needed help when they were young. All of us have feelings about our parents! And these feelings are usually the ones that get restimulated when we are helping others.

Providing help can seem like a lot of work. It can take time and feel like a distraction from other activities at the workshop. Helping others with their bodies can feel embarrassing.

Sometimes allies want to help too much, because they want to feel needed. Sometimes they feel guilty about disabled people having hard lives and try to fix the pain of disability.



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The helping role is associated with women's work, such as nursing, and working-class work, and some allies may feel oppressed in it.

All of these feelings get in the way of providing good help.

HELPING FROM A PLACE OF RELAXED ENJOYMENT

Is it okay to *require* allies to provide help for disabled people? No. Helping should be a *choice*. When allies feel obligated to help, disabled people may feel their resentment or confusion as oppression.

Allies need to have discharged enough, and have enough willingness to help, that they can offer assistance from a place of relaxed enjoyment in being close to and empowering disabled people. They also need to decide what kind of help they are ready to give.

COUNSELING SUGGESTIONS FOR ALLIES

Here are some counseling suggestions for allies:

1. Be willing to say to your counselor (a counselor who is not the disabled person you are assisting) your true feelings about helping disabled people. It is not good to pretend about or hide the feelings (which are simply from old hurts). When you share the feelings, you can discharge them. Trust the process of discharge and re-emergence. It works!

2. If you are too embarrassed to talk out loud about the feelings, you can say, "Yada yada yada" (some nonsense words), and think the actual words inside. This can bring discharge!

3. Notice how difficult or easy it might be for *you* to get help. Practice asking for help in your sessions.

4. Practice saying, "No, I don't want to help," and "Yes, of course, I'm happy to help." Both can bring discharge and give you more clarity about the choice to provide help or not.

5. Discharge on memories of being a baby and getting help with your body. That is where any difficulties with help got started.

6. Discharge about sexism, classism, and other oppressions. This will help with any resentment about helping and with setting reasonable limits.

7. Discharge about feeling guilty or upset about disability oppression.

Allies who are asked or assigned to help at a workshop should get some discharge—before, after, or during the workshop—on the above points! Ideally they would meet as a discharge group or meal table sometime early in the workshop. Workshops get very busy, but discharging will make the helping go more smoothly. Of course, the disabled people should also ideally get to discharge about “being helped.” When the helping is not going well, the main workshop topic can get pushed aside for them because the difficulties

with “getting helped” become their main focus. Discharge and better communication will enable things to go well for everyone.

8. Discharge about thinking *together* with disabled people about meeting disability access needs. There are alternatives to RC allies providing all the help—for example, having paid assistants along with allies at workshops. It will be a mark of success to be able to talk openly across the embarrassment or any other feelings that can come up between the groups.



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

The “Wallpaper” of Middle-Class Distresses

I’ve noticed some unaware middle-class distress being rehearsed unchallenged in RC. This makes it harder for others to take up space and be at the center of our project. I’ve seen people of many class backgrounds rehearse it, which makes me think that people can pick up middle-class material even if they weren’t raised (or don’t feel) middle class.

Here’s what I’ve noticed, in both myself and others:

- Looking uncomfortable around and being less able to think about someone who doesn’t assimilate easily or rehearses the “wrong” kind of distress

- Referring to RC achievements (having titles, taking leadership, and so on) with a tone that implies that they confer status

- Stating opinions as if there’s a need to defend them—as some of us have been trained to do in school—even if broad agreement has already been established; (as a counter example, I remember a working-class woman making a proposal without

any combativeness or tone implying that if we didn’t follow it, we were wrong—just stating her position and letting others do the same)

- Parents eagerly sharing stories of their children saying the “right” RC things or doing the “right” RC activities, while other parents keep quiet or leave the conversation

- People being openly pleased with parents whose children are taking leadership or progressing in RC in the “right” way, and being harsh with or judgmental about parents whose children are not doing this

I am not suggesting that we never talk about our RC leadership, state our opinions, or be openly pleased with ourselves or each other. However, when the above patterns dominate, some people, especially People of the Global Majority and raised-poor and working-class people, get pushed to the edges.

I suspect that these patterns are part of the “wallpaper” in our minds that we don’t notice and so we don’t think to work on. Or perhaps many



BALTIMORE, MARYLAND, USA • AMANDA MARTINEZ

of us don’t “feel” middle class so we don’t work on middle-class material.

Leslie Kausch
Greensboro, North Carolina, USA
Reprinted from the e-mail discussion
list for RC Community members



Owning-Class Divestment



AR

Dear owning-class Co-Counsellors,

I am facing a crux (fork in the road, challenge, mountain to climb). I want to figure out how to move us owning-class Co-Counsellors out of a stuck place.

We are people born and trained into privilege, entitlement, control, and a form of material security. Some of us have access to real wealth—millions.

In the past a few with owning-class backgrounds have seen themselves as a force for changing the status quo, as people who could use their wealth, advantage, or position to assist in the liberation of all oppressed groups. Engels, Buddha, Francis of Assisi, Emily Pankhurst, and Mandela did this. They were owning-class people who took on [undertook] political, racial, religious, or institutional challenges and made a difference.

Suppose you took seriously the possibility that you, who have been in RC and worked on owning-class issues for some time, *are a force*—a force for good that has not been mobilised hitherto.

What would you have to face to come out and be counted, be visible? Tim Jackins has asked, “What do we want to be remembered for within our families? Did we free them? Did we help them escape?”

INCREASING WEALTH

You are familiar with the introductions at my workshops. I ask people, among other things, “How rich are you?” “Where did the wealth come from?” Then we set up support groups based on what people have disclosed about their wealth, past or present.

For as long as I have led you, we have had the commitment, “No matter how frightening it feels, I will give up the control of wealth and the justifications for it.” Many of you have attempted to honour that commitment, yet at my workshops I find that the money people own or may inherit has increased. The support groups for “people with owning-class patterns but no money” and “people with mere thousands” have dwindled, and the support groups for “millionaires” and “multimillionaires” have increased. At the last workshop, the amount of wealth represented was well over a hundred million dollars.

You see why I am saying we are stuck?

ISOLATION

As I face the pernicious hold that capitalism has on us, I find myself discharging on what I felt as a little one: “Why are they so mean?” “How can the world be like this?”

I think the answer to the questions I am asking and the challenges we are facing is *to end isolation*. If capitalism is to function, people have to be divided. And for men and owning-class people in particular, the disconnection and aloneness have to be made acute.

NEXT STEPS

Here are some ideas for next steps:

Point zero: Make sure you are in an owning-class support group or at least discharging weekly with an owning-class Co-Counsellor.

1. We have a plan to reach for the owning class in the wide world. How about reaching for the owning class in RC? Call each other, read this letter and discharge about it together, laugh with each other and enjoy what we are striving for.

2. Have sessions on the following: How much money I have minus how much money I need equals the amount of money I am holding on to to satisfy my frozen needs.

3. If you have been in a millionaire or multimillionaire group, call someone in the group with whom you made a connection and ask what good the group did and what should be done next. Share your experience and thinking, without pretence or shame.

4. Notice that the number of Jews in our workshops has increased. I am delighted about this—we have done good work to make our workshops safer for Jews—but the increase is disproportionate. The Christian Gentile owning class is holding back. They are not accurately represented. Bring them in!

5. Follow the example of the person who wrote to me after leading a support group at a workshop, “Everyone was younger by decades and different from me in gender, race, religious background, and more. I felt scared of not understanding and of making a mistake. Through the fear and confusion, I decided I could love, look, and listen.”

6. Talk, talk, talk about money, to owning-class friends, family, and new acquaintances.

7. Reach for each other, over and over—when you are lonely, when you are happy, and especially when you don't want to!

8. Take yourself seriously. There is no one like you and no mind quite like yours.

9. And, as Barbara Love (the International Liberation Reference Person for African Heritage People) would say, "Discharge. Discharge. Discharge."

When you have had a session on this letter, please share your thinking.



Much love,

Jo Saunders

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

"A HAPPY AND CONNECTED LIBERATION LEADER"

Dear Jo,

My wife and I are two years into a program of giving away the money that we, and a financially dependent family member, will not be needing. These two years were preceded by another two of deciding, discharging, and doing financial planning. Finally I simply started, before I felt that I knew enough to do it well. I'm still learning and experimenting. We plan to donate the remainder of the excess over the next five or six years, learning as we go.

I've realized the value of acknowledging my position as a donor and welcoming the opportunities it brings to connect with other donors. Although I'm still somewhat uncomfortable at events at which most of the people are strangers, when I remember my direction, "I am a happy and connected liberation leader," things go much better.

I have an owning-class friend (I met her outside of RC, and she's now a Co-Counselor) who has been following me in divesting her excess money. She had been wanting to start—inspired by you—and I have been helping her make that practical.

After selling my company and retiring eleven years ago, I took formal leadership in the Jewish community

and on some local committees focused on the environment. With one exception, I have recently stepped down from formal leadership and have been joining new groups to see what role I can play in moving them beyond their narrow mission and toward liberation alliances. I have a lot to learn.

I believe that here in the United States, reversing climate change will be accelerated when USers can acknowledge the genocide of the Indigenous peoples who lived here before the white settlers. I'd like to learn how to lead such work.

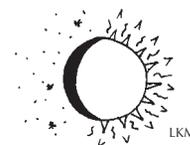
The groups I am working with are often led by owning-class white people. Making connections with these people has not been difficult. Moving the organizations toward human connection and liberation will be the big challenge.

I have been following your lead as best I can. But my actions, while forward moving, have been hindered by distress, including Jewish material, that narrows my thinking and makes me timid. I have been discharging on it and expect that it will yield, allowing me to think bigger and act accordingly. I am seeing some changes already.

*Peter J. Barrer
Newton, Massachusetts, USA*

WHERE I AM STUCK, AND WHAT I NEED TO DO

Hi Jo,



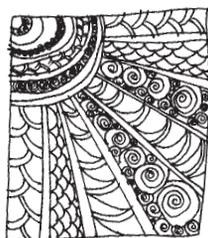
It is hard to write because, of course, my reason for not divesting more is distress. Here is where I am stuck (in other words, where I have fears that justify wealth):

- I come from a long line of people who owned small family businesses. In particular, both my parents were raised in the Great Depression in families who had small businesses. That left them with a lot of fears about financial security. There was not a week in my young life when my father didn't make some reference to the Depression and a hardship during that time. I have inherited their fears. I need to discharge more on the patterns that came to me via contagion.

- I love RC and have great RC relationships, but I struggle to believe that my wide world relationships are solid. It looks like if I come through the door with resource and attention, I will have friends. There is not a lot in return. And it looks like if I fight for something

continued . . .

... continued



LEO LAZO

better, the friends will leave. I'm sorry; I'm really stuck there. I am constantly working to have community around me, but it feels hopelessly slow. Until I can understand human capital in the wide world, I will continue to grip the money.

Here is what I need to do:

- I need to appreciate what I have done. I come from parents who, when they died, gave about .01 percent of their millions to charity—even though I continually pushed my mother to give more. In the four years that I've had control of their wealth, I have given away about \$150,000. I know it's not enough, but it is a huge change from the patterns I came from.

When I counsel with owning-class people who have given money away, they don't look like they are pleased. They look like it is never enough. I think that if I can't appreciate and celebrate my small moves, it will be hard to make bigger shifts.

It would be interesting to ask other owning-class RCers how much more they have given away than before they began discharging on divesting. I would be giving away nothing if I hadn't been doing that work.

- I need to fully claim my place as an owning-class person. (I am much more interested in my middle-class world of saving and budgeting.) I need to understand my place as a donor. It is way more uncomfortable to spend money than to do the "responsible" thing of increasing my savings.

- I need to understand that the money is mine now. It seems like internalized oppression makes most women who are working on divesting feel like the money belongs to some man, or some other person in their life. They don't fully claim their wealth. I still think of the money I inherited from my parents as theirs, even though they are not alive. I feel like I need to do what they would want me to do with it. That plays a bigger role than I usually think.

Anonymous
USA

Reprinted from the RC e-mail discussion list for leaders of owning-class people

Vacillation Is a Pattern

Even a wrong decision can be better than continuing vacillation, because the results of acting on it will quickly expose its incorrectness and allow for one to correct it. The vacillation is necessarily a pattern and wrong.

Harvey Jackins

From page 82 of *The List*

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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*.

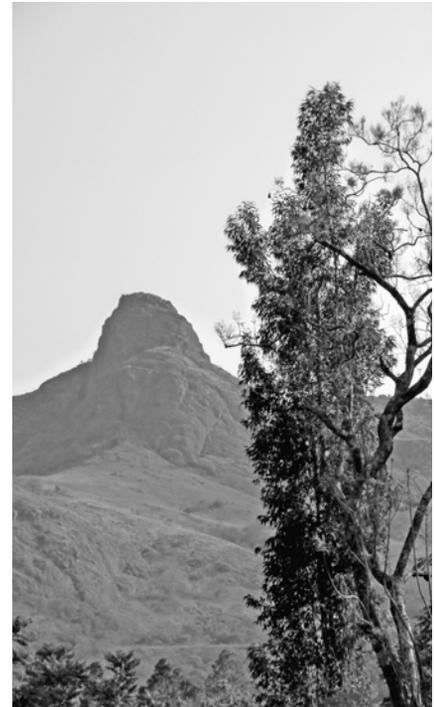
For a complete list of all the CDs produced up until now, see pages 105 and 106 of this *Present Time*.

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.



SWAZILAND • 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>

Sustaining All Life

Sustaining All Life Tank Tops and T-shirts

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



This San Francisco 2018 Global Climate Action Summit tank top is available in X-Small, Small, Medium, Large, X-Large, and XX-Large.

\$16.00, plus postage and handling
(no quantity discount)



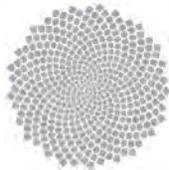
The “Morocco 2016” version of this T-shirt is available in Large and X-Large. The “Paris 2015” version is available in X-Large.

\$20.00, plus postage and handling
(no quantity discount)

A pamphlet

Sustaining All Life

Overcoming the Destructive Policies of the Past



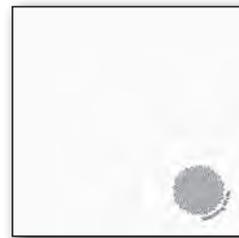
The RC Communities sent delegations to the United Nations climate conferences in Paris, France, in 2015; in Marrakech, Morocco, in 2016; and in Bonn, Germany, in 2017. A pamphlet, *Sustaining All Life*, was created for these conferences. Translated into Arabic, Chinese, Dutch, Farsi, Finnish, French, German, Hebrew, Hindi, Japanese, Norwegian, Spanish, and Swedish.

\$3.00, plus postage and handling

A Sustaining All Life Hankie

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

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



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Building RC in Guahan and the Philippines

Note: The Chamorro—the Indigenous people of Guam—call their home Guahan. In this article we are using that term.

Pacific Islander and Filipino/a liberation got a boost this year! In January six RCers with connections to the Philippines and Guahan went to these beautiful islands to introduce RC and to help build RC Communities.

BACKGROUND

At one time there was an RC Community in the Philippines. However, life is difficult in this colonized, impoverished nation impacted by global capitalism. The main RC leader had to leave the Philippines to work in West Asia (in Dubai), and the Community was unable to sustain itself. Overseas Foreign Workers (OFWs) are the mainstay of the Philippine economy. Hundreds of thousands of poor people leave their homes and families and go abroad to earn a living. In 2017, OFWs sent over \$28 billion (U.S.) home to sustain their families.

OUR TEAM

There were six of us, all RC teachers and leaders, in our delegation to Guahan and the Philippines—three Philippine born and three U.S. born; four women and two men; in our teens to our fifties.

Because two other RC leaders had moved to Guahan (one returning home), we decided that in addition to going to the Philippines, we would go to Guahan to support these leaders in building RC.

Our delegation had regular conference calls prior to the trip—at first once per month, then every two weeks, then every week. We thought about and discharged on the following questions: What are the current conditions on the Islands? How do we help build Communities that can sustain themselves? What resources do we have? Who are our contacts? How do we start?

OUR GOALS

Our goals for the trip included the following:

- Learning about the culture and conditions on Guahan, supporting the leaders there, and conduct-

ing activities that would build RC on Guahan for the long term

- Leading a Community-building workshop in the Philippines for both the Co-Counselors who were currently in class and those who had been active in the past



TANZANIA • CHRIS HEIDENRICH

- Translating RC literature into Tagalog (one of many languages in the Philippines)

- Giving RC introductory talks

- Bringing RC to people in wide-world organizations (for environmental justice, youth, women, and so on)

- Following up on people's contacts—their families, friends, and so on

WHAT WE DID IN GUAHAN

The following are a few highlights from our time in Guahan:

- In Mangilao we introduced RC to twenty-one undergraduate students.

- In Toto we shared how we had used RC in community organizing and other activism.

- In Hagatña we attended a memorial service for a family member of one of our RC leaders and got to see how leaders are remembered and thought about in Chamorro culture.

- We attended two presentations on Guahan's fight for self-determination and against the militarization of the Island.

WHAT WE DID IN THE PHILIPPINES

Here is a sample of what we did in the Philippines:

- We held a community-building workshop for experienced RCers.

- We held several introductory lectures and workshops in various places.

continued . . .

TEACHING, LEADING, COMMUNITY BUILDING

... continued

- We met one-on-one with people's contacts.
- In the mountainous region of Baguio we met with women who had been leading in the Indigenous and women's movements since the 1970s.
- In Batangas we held a gather-in, *Sustaining All Life Salo-Salo*, with forty participants between two and eighty years old, mostly farmers and workers. (At a *salosalo* people share stories and a meal.)

There have been effective social movements on many of the Islands. People have done amazing things. Together they have ousted dictators and reined in the military. But internalized oppression has often separated people and brutally destroyed their efforts. We Filipino/a RCers who have been personally involved in social struggles need to recover so that we can assist everyone to heal and come back together. We were able to bring some of the people together from the separated movements.

I was moved by the strength of our Filipino/a people in the face of harsh economic and social conditions. People have obviously been hurt, and they want to heal and think better about themselves and the people around them.

DOING THIS TOGETHER

This project was different from previous efforts in that we did it with a close group of us who were committed to each other and to our people. We grew closer and now have a much clearer picture of each other. (It is terrifying to me, in a good way, for people to see so much of me, including my struggles, and to know who I actually am.)

Children growing up in Filipino culture are usually surrounded by family and other close people. However, they aren't always seen clearly and or thought about in a personal way. Our group tried hard to be aware of and think clearly about each other. It was sweet seeing the relationships develop.

As the leader of the group, I could see that I didn't have all the answers, and didn't need to. The collective experiences, knowledge, and wisdom in our group were amazing. I did what Harvey Jackins said was a leader's job: I gathered the best thinking of the people around me, and then figured out the course forward.

We had fun! We laughed a lot, as a delegation and with the people we were meeting with and teaching.

We explored, we learned, we cried and shook, and we thoroughly enjoyed ourselves. I am proud of who we are and what we organized and pulled off [successfully accomplished].

FOLLOW-UP

We will continue to be available to the RC Communities in the Pacific Islands and the Philippines. We have a tentative plan to return in 2019 and will maintain our relationships in the meantime. We will also translate pieces of RC literature into Tagalog, Binisaya, and other Island languages.

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

FROM THE DELEGATION

I am a Filipino-Chamorro woman. Guahan is my home; I was born and raised here. I learned RC in 2002 when I lived in New York City (USA). In 2009 I moved back home to Guahan. I have returned to the United States at least once a year to attend workshops and have discharged with Co-Counselors via phone or Internet.

It wasn't until Teresa, Cecilia, and Ana Liza said they would come to Guahan that I realized I had never believed that anyone from RC would ever come to visit. As close as I felt to my Co-Counselors, I never expected them to come to my home, meet my family, swim in the ocean near where I grew up. Their coming was an incredible contradiction to my feelings of isolation, invisibility, and insignificance. They came to connect with us, to discharge, and to listen. And they got to see and feel Guahan's strength and beauty, and the impact of its colonization and militarization.

Tressa Diaz
Toto, Guahan

I have been living on Pacific Islands for the last six years—first in Oahu, Hawaii, and now on Guahan. I grew up in California, USA, and never lived in the Pacific until six years ago. But as a Filipina I always felt connected to it.

I have been trying to be an ally to the Indigenous Pacific Islanders in my life, particularly since I moved



TEXTILE PATTERN, BHUTAN • MAURA FALLON



here from the continental United States. I have used (limited) phone time and the annual Filipino/a and Pacific Islander RC workshops to work on colonization, attempted genocide, and isolation (which can feel very real on a small island). That the delegation spent time with us in our home was a big contradiction to early feelings of being on my own. It helped me remember that I have people who are eager to back [support] me, even if there are thousands of miles of ocean between us.

Jocelyn de Guia
Toto, Guahan

3ԻՎՍ ԴՎ:
Umuwi tayo

We returned home

՚ՊԸ ԿՉՑ ԵՑ ՆՑ ԵՂՆՑ ԿՅԸԸ

Hindi lang sa ating lugar

Not only to our place

ԵԴՐ Պ ԸՊ ԵՑ ՆՑՆՑ ԿԵՄՍ

Pati na din sa ating kapwa

But also to our people

ԵԴՐ ՊՎՍԵՊ ՆՑՑ ՆՑՆՑ ՉՅՉՑ ԿԵՅՅՎՊՐ

At nahawakan ang ating buong katauhan.

And to a sense of our full humanity.

ՉԿԿԿ ԴՎ ԵՑ ՉՎՐ ԿՆՆ

Bumalik tayo sa bawat isa

We returned home to each other

ԵԴՐ ԿՊԿԿ ՆՑՑ ԿԿԿԿ ՊՎՎՑ ԵՅԿԵԿՅՐՅ

At kinilala ang malalim nating pagkatao.

And deeper into ourselves.

ՊՉՅՑ ՆՑՑ ԿՎՐ ԿՑ ԿԿԿՎՊ

Nabago ang lahat ng kalakhan.

This changed everything.

ՅԴՐ ԵՄ ՆՑՑ ՉՅՉՑՉՅՉՑ ԿԿՎՐՊ

Ito ay ang buong-buong kalahatan.

This is the whole of everything.

Being part of the delegation to the Philippines and Guahan transformed the way I show up [am present] in the world. It challenged the limitations imposed by my distresses and opened up possibilities I could not have imagined. I kept thinking, deciding, acting, discharging, and keeping people (in at least four different time zones) close and connected to me throughout the entire journey.

A major highlight was organizing the Sustaining All Life gathering and the twenty-four-hour introductory workshop in Batangas (the Philippines). I was thrilled to be back home where I grew up. My mind was in motion, trying to decide which relative to introduce to Co-Counseling.

My mom agreed to host the gathering and workshop at our family’s place, and I have cried a lot about how generous she and our extended family were toward me and the delegation. They supported us in organizing the housing, food, transportation, and other logistics for fifty people. It made things go really well. Everyone got to try RC, sing, dance, play, and connect—and we even communicated in Tagalog, my first language.

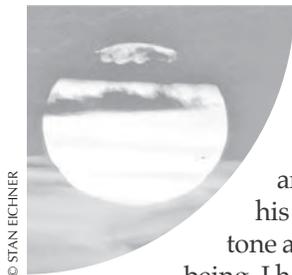
I pulled together my RC Community, contacts from wide-world organizing, and my family into one cohesive weekend extravaganza! This pushed me to consistently notice the difference between my restimulated feelings and the edge of my thinking. I figured out how to be in charge and not get completely confused by internalized oppression. Despite my chronic patterns of isolation and separation, I fought to be close and connected to Teresa, Cecilia, Tara, Avi, and Nik—people whom I love and adore. My vision of and desire for liberation were far greater than the distresses that could have paralyzed me into feeling terrified and insignificant. Would I do it again? For sure. In a heartbeat. For a lifetime.

(I translated the poem from English to Tagalog with support from Leo Lazo and Ramon Taroy. I then translated it from Tagalog to Baybayin, a pre-colonial script used by Indigenous people living in the Tagalog region of the Philippines.)

Ana Liza (AL) Caballes
Elmhurst, Queens, New York, USA

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My grandfather interrogated Teresa about RC in a way that was not always thoughtful. His remarks seemed judgmental, but Teresa was calm and delighted. She responded to his “attacks” with a firm yet kind tone and reached for him as a human being. I have never seen anyone connect with my grandfather the way Teresa did. She did not believe his patterns. It was a sweet reminder that all human beings want connection, no matter how their material [distress] looks, and that with kindness and a fresh perspective they can be reached.

As Filipinos/as we have learned to deal with difficult things with humor and laughter. Being with Filipinos/as in a Co-Counseling setting brought me the safety to laugh hard about awful things. I do not know of any other place where I would have felt comfortable doing this. In our culture there is a lack of pretense and an understanding that it’s good to laugh. Of course the Philippines is a majority-Catholic country and we sometimes feel like we’ll go to hell for laughing about these things, but I have rarely seen this stop people, and some of us even laugh about going to hell.

I feel like I will get killed for writing this next paragraph, but I am going to be open about my struggle. As someone with owning-class pulls to seek attention, during this project I decided to talk only when I knew I had something to say that would move the conversation forward, rather than just talking to be heard. Giving up the patterns felt excruciating, and in my sessions I cried hard and let my heart break. I have never felt more alive than in taking on [fighting] these patterns that have kept me away from my people, while being surrounded by their humanity. It was the perfect contradiction [to distress].

Many of us young People of the Global Majority feel extra scared to notice the oppression of young people. We feel that we need to be hopeful and compliant around adults and function so that we can survive dangerous situations caused by racism. Noticing that I was a young person contradicted the terror.

Avi Leung
San Francisco, California, USA



For these three weeks RC was front and center in my life. To the usual question of “What are you doing here?” I spoke openly, confidently, and proudly about RC and the ways that I have shared it to advance social justice movements.

I am grateful for the meaningful work, for full days of activity that demanded that we think anew and maximize the opportunities before us—opportunities to offer perspectives, practices, attention, and love; to make human connections; to push past pretense; to show our struggles openly in sessions; and to have our attention out and our flexible intelligence operating at all other times. There was a concentrated, continuous flow of visible and invisible organizing, interspersed or overlapped with other enjoyable activities—nature walks and Pacific Ocean swims, buying fresh food at the *palengke* (open-air market), eating the *lutong bahay* (homestyle peasant food).

I loved interpreting from Tagalog into English, for the first time, during a five-minute session. I felt *talagang malakas* (so powerful) after that!

Our time on Guahan expanded what I knew to be possible between Co-Counselors; we got an intimate view into each other’s lives. And I now understand better how militarization, imperialism, and colonization impact daily Pacific Island life. For example, almost all food, including fresh produce, in Guahan is imported from the United States and is quite expensive. Also, a third of the island is occupied by the U.S. military and is inaccessible to the common people.



Cecilia Lim
Jackson Heights, Queens, New York, USA

I could see the results of fifteen years of work and the power of setting big goals and continually trying things in their direction. I have taken many small steps and never been clear that what I am trying will work. But I’ve learned that if I keep applying my mind, pulling in people, and discharging, something is bound to happen. The results can take longer than I want, but sometimes things happen more quickly than I expect! Now that I’ve made progress with some big goals, things that once felt hard seem simpler. All of this has been a big contradiction to an early defeat.

Seeing that I am not the only one with big dreams for my people and the world, and the way our delegation came together and enjoyed each other, contradicted the isolation I usually work under. I have never expe-

rienced working on a team that enjoyed each other's company so much. It never felt like "work."

It was encouraging how quickly new people understood the value of RC and wanted to learn more and apply it. Perhaps people in poor countries more easily understand the need for a tool like RC.

I noticed that I can rely on my own and others' minds to figure out enough to move things forward. For example, I figured out how to be both counselor and client with my father. I got to talk and cry with him about how much I love and respect him.



Nik Leung
San Francisco, California, USA

Before I got to the Philippines, I was determined that my siblings would decide that Co-Counseling is worth checking out. However, when I actually met up with my family, all I wanted to do was connect with them. My biggest highlight was paying attention to each of them, and to a couple of friends.

Until I was part of the delegation, I believed that my only "real" relationships were those in the "real" world, the world outside of Co-Counseling. Over this last year and a half of showing myself and my family to our delegation, I have noticed the real connections we have built with one another.

Binisaya (Cebuano or Visayan) is my mother tongue. It is an Indigenous language originally from Cebu and is the most widely spoken of all the languages from the Visayas. I had assumed that there would be little need for interpretation into Binisaya, but I ended up speaking it almost the whole time. Another highlight was noticing how laser-accurate the expressions in our different languages are.

We got to think about people who had become "enemies" with each other. Doing dangerous movement work under martial law had led people on different sides to "write each other off" [see each other as useless]. We got to think about the differences without submitting to the idea that the humans on one side were right and better than those on the other.



Tara Villalba
Bellingham, Washington, USA

I Wish

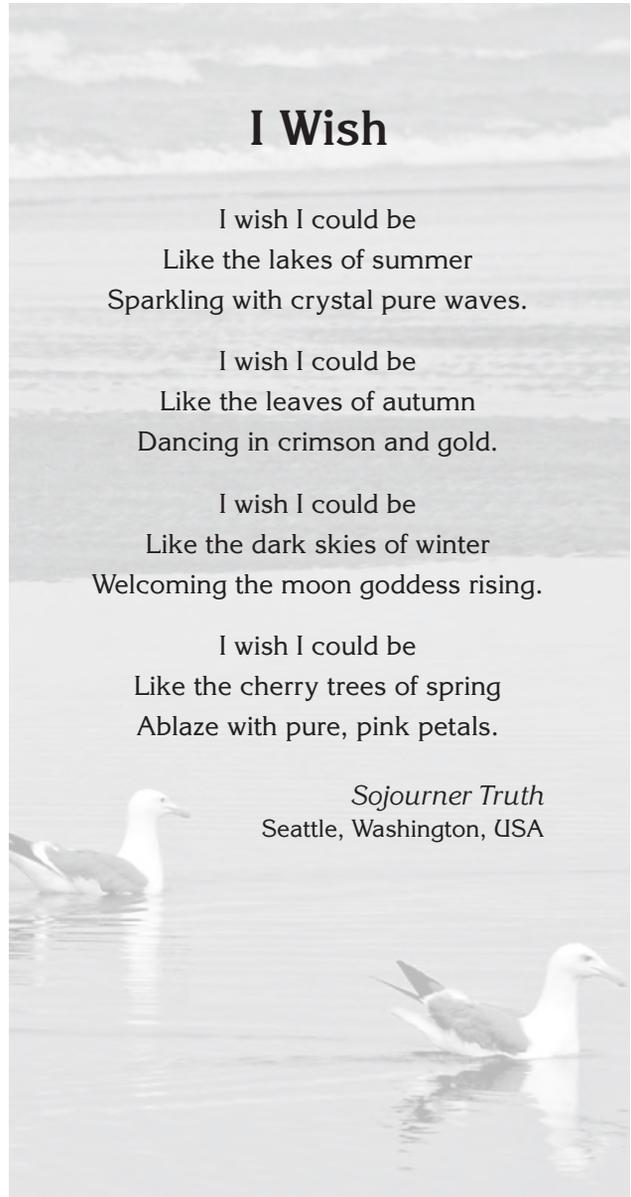
I wish I could be
Like the lakes of summer
Sparkling with crystal pure waves.

I wish I could be
Like the leaves of autumn
Dancing in crimson and gold.

I wish I could be
Like the dark skies of winter
Welcoming the moon goddess rising.

I wish I could be
Like the cherry trees of spring
Ablaze with pure, pink petals.

Sojourner Truth
Seattle, Washington, USA



TIM JACKINS

I've learned how to share what I know in little bits while mostly listening, observing people's reactions, communicating that I like people, and, most important, showing respect to everyone.

Lorenzo Garcia
Albuquerque, New Mexico, USA

The Ongoing Class in the Philippines

Here is some background to the ongoing Co-Counseling class I've been teaching in the Philippines:

It began with my wanting to teach Co-Counseling to my brother who was living in the Philippines. I would visit him every one or two years and give him pieces of RC information. He never showed much interest in learning more. However, if we spent an evening together, he would often have a long cry while I listened to him.

These short teachings and one-way counseling sessions continued for ten years, and then he decided he wanted to learn more. I spent the next two years trying to find him a class in the Philippines. Nothing worked out. Eventually he and I had a week together in the United States and I taught him a crash course [a short, intense course]. It seemed to go well. When he returned to Manila, I tried teaching him online via FaceTime. That, too, seemed to work.

Next my brother wanted to include a cousin of ours, which would give him an in-person Co-Counselor. When that cousin also found Co-Counseling useful, he wanted to invite his brother—a cousin I had grown up with during high school but had not had much contact with in the past twenty years. I contacted this cousin and described the class. To my surprise, he immediately agreed to join. Much later he explained that he hadn't been sure what he had agreed to but had remembered that I'd always tried to think about him. He trusted me.

The poor Internet connection to the Philippines was a big challenge. For example, we would sometimes spend a lot of class time trying dif-

ferent communication applications (Skype, Viber, Google Hangouts) or hold the class in a car parked in a location with better Internet access. The time difference was also challenging; I taught the class from 4:30 to 7:00 a.m., each Sunday.

I found out that one of the class members had been on psychotropic medications for the previous eight years. Under normal circumstances I don't bring students who need extra resource into a new RC Community. But this was my family, and I couldn't think of not including him. I decided to keep trying, even if it took ten years to teach him and build the Community. To my surprise, within a year he decided to get off of his medications. This brought up a lot of feelings for him and impacted many people around him. When his wife, whom I barely knew, asked me why he'd stopped his medications, I realized that I needed to teach her Co-Counseling as well, so that she could understand, support him, and also get support for herself during this challenging period. It was a scary time for all of us, and I spent a lot of time (I got up daily at 5:00 a.m.) counseling them individually and in relationship sessions.

Being the only female in a class would be hard for her, so we invited all the other partners, as well as the sister of my two cousins. This gave us four men and four women. Prior to including the women, the men had spent many classes working on male domination, sexism, and

male oppression. So we were able to start each of the mixed-gender classes with separated sessions on sexism and male domination. The women enjoyed getting to counsel together about sexism and deepened their relationships. They often said that reclaiming their relationships with their "sisters" was their class highlight.

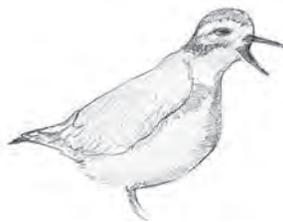
I said that as family members we may have witnessed the early hurts that our client is working on and explained that rather than assume that we know what happened, we need to focus on how the experience has affected our client—that being counselor requires seeing the experience through the client's eyes and mind.

After teaching the class for eighteen months, I wanted some in-person contact with the participants. So on a work trip, I passed by Manila and led a two-day workshop for them. The class had in it three families with children, so we spent the last hours of each workshop day in a short family workshop. I wanted people to get a bigger picture of how RC could be used in their lives. They enjoyed the workshops, learned new ideas, and discharged well. Six months later during another work trip, I led another workshop for the class.

With this base of Co-Counselors in the Philippines, Teresa Enrico and I started talking about travelling there to do workshops. Then it took a while to put together a small delegation. For seven months the delegation had regular conference calls during which we planned, discharged, and built our relationships and attention for the project. We hoped to eventually have many classes like mine.

Nik Leung

San Francisco, California, USA



CYNTHIA JOHNSTON

Supporting People of the Global Majority to Stay in RC

Below are excerpts from an e-mail conversation between Barbara Love (the International Liberation Reference Person for African-Heritage People) and Melanie Uhlmann, a Person of the Global Majority and an RC leader in Solothurn, Switzerland.

Melanie: I'm afraid that People of the Global Majority from my country won't be able to come to your workshop in the Netherlands this year.

One group can't come because my Area Reference Person and I think they are not ready to attend an International workshop. We think they should go to a Regional workshop first. We would like them to build up their counseling skills before they attend an International workshop. Some have just finished or are still taking their first fundamentals class.

Barbara: I understand and appreciate the policy of getting People of the Global Majority to a local and Regional workshop first. You might ask your Area Reference Person how this has worked in the past. Do the People of the Global Majority stay in the Community? My observation has been (and the numbers confirm) that they do not.

Despite the good intentions behind the policy, getting People of the Global Majority to a local and Regional workshop does not greatly improve the chances that they will stay in RC. This is generally true across the RC Communities. However, getting new People of the Global Majority to a workshop at which they get to be with other Co-Counselors of the Global Majority before coming into their primarily white Area and Region seems to greatly increase the chances they will want to stay in RC.

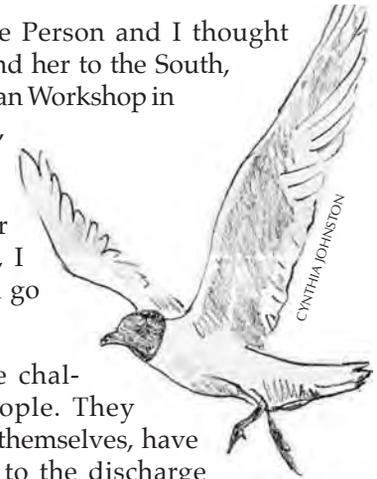
Unfortunately, despite our best intentions and ongoing good work on ending racism, the conditions do not currently exist in the Communities that routinely make People of the Global Majority feel welcomed, safe, valued, included, central, and wanted. Once they are introduced to the Communities, they often do not want to stay. Giving them the theory and tools of RC, and a Community of other People of the Global Majority who are using the theory and tools of RC, seems to increase the likelihood that they will want to stay in RC.

Melanie: What is your thinking about sending alone to an International People of the Global Majority

workshop People of the Global Majority who are fairly new to RC?

For example, a Global Majority Co-Counselor in my country completed a fundamentals class and then attended our recent Community-building workshop. The leaders' day (open to newer People of the Global Majority) seemed to be hard on her, because nobody from her RC class attended. The regular workshop went much better, because her white regular Co-Counselor was there.

My Area Reference Person and I thought that we shouldn't send her to the South, Central, and West Asian Workshop in Marrakech, Morocco, because I cannot go and she would need to go by herself. After reading your e-mail, I wonder if she should go by herself anyway.



Workshops can be challenging for new people. They sometimes go off by themselves, have a hard time getting to the discharge they need, get headaches, and so on. As a workshop organizer and leader myself, I usually don't like it when RC Communities just "drop off" new Co-Counselors without sending with them experienced Co-Counselors who can be their buddies. But now, after reading your e-mail, I'm thinking that maybe that doesn't apply to People of the Global Majority.

I would love to hear your thinking! Thank you for your time!

Barbara: I'm so glad we get to keep thinking about this together.

Clearly no one rule will apply to everyone. We have to keep thinking about each individual Co-Counselor, and what we know about them, and figure out what will work for that particular person.

You are correct—workshops can be challenging for new Co-Counselors, as well as for people who have been around RC for a while. I, too, am not in favor

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of “dropping off” new Co-Counselors at a workshop without providing support and resource for them.

You mentioned that a Co-Counselor had a hard time at a workshop but that things went better when her white regular Co-Counselor was there. I am guessing they went better because she had resource at the regular workshop that was not available to her during the leaders’ day. I assume that having a Co-Counselor she felt connected to, and from whom she anticipated getting attention, made a difference.

What we want is to figure out are the conditions that make things go better for Co-Counselors of the Global Majority at workshops. We want to figure out what will increase the probability that they will be able to use the workshop well and that they will want to stay in RC.

Some of those conditions include the following:

- Having someone they know at the workshop
- Having someone who will give attention to them at the workshop
- Having a good connection with someone at the workshop that is established prior to the workshop
- Having someone who will recognize and interrupt the racism that might get directed toward them
- Not having to spend the majority of their workshop time discharging about racism instead of the topic of the workshop
- Having someone who will be sure to Co-Counsel with them so that they aren’t left out when people select Co-Counselors

A fresh, new decision would need to be made in every person’s case. In general, I encourage getting new People of the Global Majority to a workshop at which there will be other People of the Global Majority before introducing them to a predominantly white Community. This can work best if you do the following:

- Give them sessions about it beforehand
- Connect them to at least one other Person of the Global Majority before they arrive at the workshop
- Arrange a buddy for them at the workshop—preferably a Person of the Global Majority whom they know and have a relationship with

- Have a conversation about them with the workshop leader and share any information about them that will enable the leader to think well about them

- Talk to the workshop organizer and make sure they are in a support group that will think well about them

- Talk with the workshop organizer about their job assignment (it can be restimulating for a new Person of the Global Majority to go to a workshop of predominantly white Co-Counselors and be assigned to a clean-up job)

Again, there is no one rule that will apply in every situation or with every Co-Counselor of the Global Majority.

I love it that we keep thinking about this and figuring out what works.



NANCY LEMON

Demonstrating that Discharge Is Possible

It’s not necessary that a teacher solve every single student’s problem in class or even demonstrate how to get every single student to discharge. What she *does* do is demonstrate that discharge is *possible*.

Harvey Jackins

From page 146 of “The Teacher of Re-evaluation Counseling,” in *The Human Situation*

Community Building in Northern Uganda

I wish I could turn back the clock and write this report with the same enthusiasm I felt at the workshop, but I can't. Our joyous moments were quickly turned into mourning a day after the workshop by the brutal murder of one of our members, John Brown Odongkara, the brother of Naume Atunu, the Alternate Area Reference Person for Gulu, Uganda. Even so, I must write a report on the young adults' and leaders' workshop, led by Wanjiku Kironyo, in Gulu.

The workshop, in April 2018, was geared toward Community building and brought in twenty-six participants: four each from Kitgum, Lira, and Nwoya, Uganda; two from Kampala and eight from Gulu, Uganda; three from South Sudan; and one from Nairobi, Kenya. With the exception of those from Kitgum, who were new to RC, these vibrant men and women were selected based on their leadership roles and experience in RC.

Over the three days, Wanjiku covered oppression (of women, children, and men), colonialism, language liberation, climate change and sustaining all forms of life, healing from war, family work, and reclaiming ourselves—all anchored in the one most important aspect of RC: listening.

Her teaching methods were practical and filled with demonstrations, and we had plenty of opportunities to discharge.

We discharged on the strength of our culture and on oppression as part of our culture. Women, men, and young adults listed the good and the bad of our culture and asked the group to support them in their struggles for liberation.

We discharged childhood hurts tied to the irrational system in which women's and men's oppressions hit hard on the upbringing of children.



We discharged on colonialism, and its divide-and-rule operation and exploitation of African resources, and how it led to internalised oppression, our oppressive system, internal conflicts, wars in Africa, the refugee situation, poverty, and diseases.

At every meal, Wanjiku and the leaders of the Gulu Community sat down with representatives of the other Communities, who shared what is happening in their Communities, their success stories, their challenges, and their goals moving forward. We listened and planned together with them and were able to come up with [think of] strategies to revive each Community, including scheduling a small workshop for each one. The representatives were asked to reactivate old connections and make new ones, develop active participation, and work on their own hurts before leading others to do the same.

We all agreed that a huge vacuum had been left by the death of Mama Abitimo [Abitimo Ondongkara, the former Area Reference Person for Gulu, Uganda]. Communities had

had to reorganise after a difficult spell to bring in Naume and me as Alternate Area Reference Person and Area Reference Person for Gulu. We want to move forward as a unit, but to do that we must stay connected. So we created a WhatsApp group to keep us all informed on the progress of each Community in Northern Uganda. We also created one for the young adults of Uganda.

We crowned the workshop, this special gathering of rational people, by celebrating culture. On the night of creativity each tribe and culture stood up to be counted. We sang and danced. We are Africans, and we are stronger together as brothers and sisters.

This workshop was needed in Northern Uganda to reassure people that RC in this region isn't short of leadership. I was delighted to hear the confidence the other Communities have in us. Wanjiku's approval of our leadership was a huge boost as well. People could see that the leaders they had chosen were recognised and supported.

We were able to reconnect with Communities that had been out of touch for a long time. I saw the young people's confidence and their determination to be better and transform society. People recognised that their own situations had been caused by hurts they'd experienced and were willing to work on them.

It doesn't matter at what pace we continue to grow. This workshop solved for us the one puzzle, the communication gap, and helped people see the good in themselves and appreciate who they are. Once they do that, I have no doubt about growth.

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Wanjiku stood by us as fellow Africans, and it was nice having an African perspective on African issues.

We will continue to strengthen the young adults' network in Uganda, build the women's and men's groups, continue healing from war, and work on climate change. We know the task ahead of us.

Small workshops will occur between now and September in the Communities of Kitgum, Lira, and Nwoya. We shall also offer support to the South Sudanese in refugee camps in Uganda.

Alfred Oryem
Area Reference Person for Gulu, Uganda
Gulu, Northern Uganda



JERVIS BAY, NEW SOUTH WALES, AUSTRALIA • LYNDALL KATZ

A Men's Group at the Muslim Workshop in Morocco

One of my highlights as a Lebanese Christian ally at the Muslim workshop in Morocco last September was leading a men's topic group. There were seven of us—from Morocco, Algeria, the Gambia, and the United States. Most of the men were Arab and North African Muslims.

After introductions and a mini-session, we all answered two questions: What is the general situation for men in your country? What is it like for you as a man in your country? My impression is that one of the hardest things for men in developing countries oppressed by imperialism is the economic burden they feel and the over-responsibility for their families. Men from poor and working-class backgrounds, in particular, are under a lot of pressure to help their families. A number of the men in the group were either university students or in middle-class occupations. Finding a job in their field after graduation is a great challenge. And those who do find work in their areas of study often have hard working conditions and little time for themselves.

After another mini-session and a brief talk about the good human nature of men, we went around the group

and discharged about men we had known or heard of who were clearly good. Then I talked about the role that men's oppression plays in the oppressive society and about the institutions of men's oppression. The group was interested and listened closely.

After that we looked at the need to build an alliance between women and men to end sexism, male domination, and men's oppression. The men were clearly in support of that. A key piece of information was that men are oppressed by society, not by women or young people. (Men may at times be hurt by women or young people, but this is different from the systematic male domination and sexism that exist in society.)

I woke up in the early hours of the next morning filled with thoughts about the new perspectives I was having at the workshop. Soon I heard the call to prayer, calling all Muslims to put their minds to living a good day and a good life. I felt a profound sense of understanding and belonging, and cried easily.

Amin Khoury (Victor Nicassio)
Los Angeles, California, USA

Challenging a Chronic Pattern with a Tentative Question

It is a touchy business [delicate situation] when people seem to be in the grip of a chronic pattern and are moving at its behest and you have to put your decision up against it if you want to help them.

Perhaps you could tactfully suggest, "Would you try another direction just to see if we get discharge?" or something like that. . . . Of course it needs to be the person's own decision, and the counselor is in danger of substituting his or her own chronic pattern for that of the client. . . . The tentative question, "What would happen if you went the other way?" and so on, and the response to it, will give you some indication of whether it is the client or you that is stuck in the area.

Harvey Jackins
From a letter written in 1992

To End Racism We Must End Anti-Jewish Oppression

I am a Han Chinese and Ashkenazi Jewish Co-Counselor in the United States. My RC Region (Idaho, Montana, and parts of Washington, USA) recently held two simultaneous workshops—one for People of the Global Majority and Natives raised Native and another for white people (including Natives raised white). The only time both groups were together was for Havdalah [the celebration at the end of Shabbat], which I had the joy of leading.

PRE-WORKSHOP PREPARATION

Before the workshop I asked Susan Rosen, a white Ashkenazi Jew who leads the Jews in my Area, if she would practice the Havdalah blessing song I wanted to use and prepare the white Ashkenazi Jews (and any white allies she wanted) for my plan. I asked Tara Villalba, a non-Jewish RC teacher of the Global Majority who is active in social justice movements, to tell me about the role of anti-Jewish oppression in maintaining racism.

MY TALK

At the workshop, after dinner on Saturday, the People of the Global Majority and the Natives raised Native joined the white workshop for Havdalah. I spoke about how anti-Jewish oppression holds racism in place and how getting serious about ending racism requires getting serious about ending anti-Jewish oppression too.

I talked about how Harvey Jackins, because he was a community organizer, knew that anti-Jewish oppression divides movements.

I gave a basic explanation of anti-Jewish oppression: more than two thousand years of blame, isolation, and terror and then more blame for showing the effects of the oppression.

I said that we Jews of color and Indigenous Jews generally speak up about racism in Jewish spaces but struggle to bring up anti-Jewish oppression in our communities of color and Indigenous communities. This is not because anti-Jewish oppression is less brutal or less real than racism but because of our terror and because there is so little support in the wide world for Jewish liberation. As a racial justice activist, I know of many Jewish organizations that focus primarily on ending racism but not a single organization of People of the Global Majority that focuses primarily on ending anti-Jewish oppression.

I said that many people with “alt-right,” white supremacist, and neo-Nazi patterns believe that People of the Global Majority (for example, former U.S. President Obama) are doing well only because Jews are secretly in charge and running things. So to address that form of racism, we obviously need to address anti-Jewish oppression.

I also talked about how anti-Jewish oppression looks in leftist, liberal, and social justice circles, including in the racial justice movement. The long lists of oppressions given in U.S.-based movements rarely include anti-Jewish oppression, and even when it’s blatant, anti-Jewish oppression is not mentioned. For example, when the “Unite the Right” rally [a gathering of white supremacists] became violent in Charlottesville, Virginia, USA, all my racial justice activist friends posted on social media about racism but never once mentioned anti-Jewish oppression—even when commenting on event flyers that said, “End Jewish influence in America.” I was frequently surprised when friends would write a lot about Nazis without ever mentioning the words “Jew” or “anti-Semitism.”

In the United States, usually the only groups, outside of RC, that openly talk about anti-Jewish oppression are Jewish organizations that tend to be more conservative and pro-Israeli military and Israeli settlements, and their confusions and patterns confuse everyone else. Thus we ourselves need to start defining the conversation about anti-Jewish oppression. This is especially true if we want to end racism, because of how anti-Jewish oppression is used to divide and weaken the racial justice movement.

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BURMA • MAURA FALLON

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Finally, I talked about the joy of doing this work together, of getting our minds back and addressing both racial justice and Jewish liberation as completely intertwined.

HEARING FROM A GLOBAL-MAJORITY ALLY TO JEWS

Tara spoke next. She said that when she'd first moved to the United States, her parents had told her to look to Black people and Jews as her allies if things got difficult. She said that she wanted People of the Global Majority to do better on anti-Jewish oppression and that she wanted her Jewish *compañeras* and *compañeros* [comrades] to be able to be their full selves in movement spaces. She talked about how most of the white people supporting her in her movement work were Jews and how she wanted the white Gentiles to stop leaving those Jews alone.

INTRODUCING THE SONG

After a mini-session, I invited all the Jews up to the front for Havdalah. I explained that we know that it's time for Havdalah when there are three stars visible in the sky. I said that we would sing a song honoring fruit of the vine, spices, and fire and that the braided Havdalah candle represents unity and shows that many wicks lit together create a brighter light than a single one. I added that we could think about this as all of our liberations being bound together and shining brighter than the liberation of a single people alone.

CONNECTION AND RE-EVALUATION

Susan led the song. As we started singing, the allies spontaneously began to stand up and join us, and we ended in a circle, all holding hands. We sang extra long to give everyone time to smell the spices being passed around.

The experience was so connecting that we People of the Global Majority and Natives raised Native didn't rush back to our own space but rather stayed to connect and mingle with the white people. Our workshop leader had to tell us it was time to leave. It made me realize that if anti-Semitism divides peoples from each other, then Jewish liberation is the perfect bridge to bring people together.

J. G.

Occupied Tuwaduq (Skokomish) Territory
(settler name: Hoodsport, Washington, USA)

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

A New E-mail Discussion List for Fundraising

I'm excited to let you know about a new RC e-mail discussion list for people interested in fundraising for RC. We will use it to share successes, brainstorm new ideas for fundraising, and contradict any feelings that we are doing fundraising on our own [alone].

Many of us have discovered that doing fundraising for RC—for an organization, and its projects, that we care deeply about—helps us in our re-emergence. In doing it we need to talk with friends, family, coworkers, or neighbors about RC, and projects in RC that matter to us, and ask for contributions—an activity that fully utilizes the “decide, act, discharge” framework.

I welcome you to join me on this list if you are already involved in an RC fundraising project or if you are interested in moving in the direction of fundraising for RC.

To join, please write me at <mjmarkovits@gmail.com>.

Mike Markovits
President, the Re-evaluation Foundation
Stamford, Connecticut, USA



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

Sexual Exploitation and the New Guideline

At the recent Western European Leaders' Workshop in the Netherlands, Susanne Langer, Eva Amundsdotter, Leah Thorn, and I led an early-morning topic group on sexual exploitation and the addition to the Requirements of RC Teachers (Guideline D.2.) in the 2017 *Guidelines for the Re-evaluation Counseling Communities*: "to have counseled enough on the sexual distresses that society has installed on them (as on all of us) to not engage in sexual contact for money or other forms of compensation or otherwise collude with the exploitation of anyone who is compelled or driven to offer such contact by violence, threat, force, economic conditions, or oppression."

Susanne took overall leadership of the group, and each of us shared our perspective on why the addition to the Guideline and the work on sexual exploitation are important to us. Then people discharged on the Guideline.

Here is some of what I said in the group:

For many years I have campaigned to end sexual exploitation by the sex industries. The sexual exploitation of women and girls, or of any person who is forced into these industries or ends up in them because of oppression, needs to end. What happens to people in the sex industries, mostly women and children from oppressed groups, is vicious. Also, these industries make sexual violence and male dominance seem normal, and promote sexist, racist, and classist messages that affect how all women and girls, and people from all other oppressed groups, are viewed and treated. This must end.

At this point in history, as societies are collapsing and economic survival is becoming more challenging, more of us are vulnerable to ending up in the sex industries. And as these industries expand in their pursuit of profit, more of us are manipulated into becoming consumers of them and colluding with their exploitation. This compromises our integrity. We need to unite to make big changes in the world, and the compromising of our integrity, and how this makes us feel separate, undermines our ability to do that.

Young people can't avoid having contact with the sex industries. These industries intentionally target young people, at younger and younger ages, to both get them involved in the industries and make them consumers of them. This affects young people's ability to forge close relationships with one another and leaves them feeling confused, alone, and bad about themselves. It destroys lives.

In the wide world, the sex industries are a controversial and confusing issue, and restimulation often guides policy and debate. The people who are exploited by the industries (not those profiting from them) are usually oppressed by sexism, racism, and/or classism, and when people take a stand against the industries it can look like they are targeting people in these groups. The sex industries use this to confuse people—for example, by putting women forward to defend the industries and make it look like

attempts to end the industries are attacks on these women.

It is important to me that we in the RC Communities have said that we want a world without the sex industries—that it is not okay for sexual exploitation to continue in this way and that we need to discharge on where we are vulnerable to colluding with, engaging in, or defending these industries.

It is vital that we don't abandon one another. It is never okay to blame anyone for their distresses or the circumstances they end up in because of oppression and early hurts. This is particularly true with regard to the sex industries, as we are made to feel so bad and ashamed for our struggles related to them. It is understandable why we struggle, especially given our oppressions and the intentional targeting by these industries, but it is also not okay to abandon one another to the distresses or the harmful behaviours that can stem from them.

The new requirement for RC teachers is an opportunity to compassionately stand alongside one another as we say lovingly and firmly, "This is not okay." We get to free one another from our earliest and hardest distresses and help each other live our lives with integrity. This won't always be easy, but it is our path to re-emergence and liberation.

Anna van Heeswijk
London, England

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



“The Personal Is Political”

At the Western European Leaders’ Workshop, it was wonderful to lead a topic group alongside three powerful women’s liberation activists: Susanne Langer, Anna van Heeswijk, and Eva Amundsdotter [see previous article]. Each of us gave our perspective on sexism, sexual exploitation, and the new Guideline, and mine was “The Personal Is Political.” I made three points rooted in my life experiences as a white older Jewish woman:

1. The existence of the Guideline is helping me look at my relationship to the sex industries—which has had a huge impact on my mind and my relationships with my body, my sexuality, and men.

In my late teens and early twenties I felt really bad about myself. In a mistaken attempt to feel better (and numb myself to feelings about the Holocaust and early sexual abuse), I developed a glamorous, sexualised image that drew a lot of male attention, and for a few years I worked in industries that relied on sexual objectification.

When I was twenty, a man approached me on the street about being a model for a dress manufacturer. He insisted on meeting with my mother and used the fact that he was Jewish to build her trust. I went to a photo shoot, which turned out to be [which, as it happened, was] in a private flat [apartment] with three men present. Once I realised I had been tricked, I cried non-stop and the men angrily told me to leave.

A year later I was a waitress in a high-end [expensive] wine bar in which the way I looked, how few clothes I was willing to wear, and how I engaged with unaccompanied older men were much more important than my ability to remember drink orders or add up bills. I was frequently propositioned for sex, and it was only my fear of sex that “protected” me.

After university I was aimless and lost, and I applied to an exclusive organisation that employed mostly owning-class debutantes as DJs [disk jockeys—people who play recorded music] in international hotels. I got the job, and after training, which included how to look “attractive,” I was sent to work in five-star hotels at airports. I worked in a glass cubicle and had to move provocatively, as I

had been trained. Again I was a sitting target for men’s sexual distress and propositions.

My reason for telling these stories is that at the time I felt “empowered” by what I was doing. I denied the disgust and shame I felt and told myself that what I was doing was liberating, that I was taking charge of my body, and that I had power over the men who were attracted to me. Once I found the women’s movement, in my mid-twenties, I immediately saw this lie for what it was. But I understand why some women in the sex industries (or their supporters) argue that they are the ones “in charge.”

2. When I work in women’s prisons, I see clearly how women are blamed and penalised for the impact on them of sexism (and racism, classism, and poverty). A large proportion of women in prison have experienced early sexual abuse, and a sizeable number have gone on to numb their unbearable feelings with alcohol or drugs. To pay for a growing addiction, many have turned to prostitution and after repeated police cautions have ended up being imprisoned for soliciting. I am involved with organisations that campaign for the end of women’s incarceration. These organisations recognise that the majority of women in prison are more of a danger to themselves than to society.

3. As a female Regional Reference Person with patterns of sexual inhibition, the new Guideline provides me with an opportunity to heal from sexual distress. It demands that I discharge any feelings of embarrassment, revulsion, shame, or disgust, so that I can effectively reference men, and women, on the new requirement. I have to discharge anything that would get in my way of talking with prospective RC teachers about the Guideline, asking them direct questions, and being relaxed and eager to hear their answers.

I look forward to more sessions, more discussion, and more leading on this issue, in RC and in the wide world.

Leah Thorn

Folkestone, Kent, England

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



DIANE SHISK

My Purpose in Life

What if I had discovered Co-Counseling while I was a young adult in college?

Over thirty years ago I was awarded a scholarship to attend the University of Arizona (USA). I was a young adult woman of color beginning a journey of isolation, hard work, financial stress, and cultural shock.

My parents protected me from “wild parties” by discouraging me from living in the dormitories. I lived at home with my four siblings and commuted each day to the university. The contrast of my home life with the academic world was confusing and embarrassing. The beautiful manicured landscaping, tall buildings, modern gym, and large library did not resemble anything in my barrio.

If I had discovered Co-Counseling as a young adult, I would not have my chronic patterns of guilt, shame, and anxiety. I believe that teaching Co-Counseling to young adult women of color is my purpose in life.

I invited six young adult women to my home to learn about Co-Counseling. We gathered around my kitchen table, getting to know each other. The smell of *cafecito* (small cups of coffee), warm tortillas, and breakfast filled the air. Building close relationships with other women of color is fun and meaningful. After some RC theory, we took turns having sessions. The room was full of tears and laughter. Some RC leaders came to support me. The experience was a contradiction to shame and isolation. It was also great for the young adults to notice their own distress recordings.

I am excited that I am committed to making RC more accessible to young adult women of color.

Minnie Almader
Tucson, Arizona, USA

Get Your Back Issues of *The Caring Parent Journal*

Dear parents, allies to parents, family work leaders, allies to young people, and RC teachers,

I recently ordered the six back issues of *The Caring Parent* journal, to have them to look over while I edited a new issue of the journal.

In looking through them, I realized what a gold mine they are. They include so much of the pioneering thinking and work done in RC on combating parents' oppression and giving young people counseling. (Since there isn't a separate journal for family work, articles on counseling young people appear in *The Caring Parent*.)

These issues contain liberation policy statements, commitments, and personal stories. And of course there are photos, drawings, and poems.

The folks at Rational Island Publishers have put together a limited number of packets of these six issues of *The Caring Parent*—for a special price of \$12 USD. (They'd be \$16 if purchased individually.) Ordering information is on page 111.



The content of these journals is not on the RC website. And the inventory of early issues of RC journals is being reduced at the Rational Island Publishers warehouse. Yikes! Order now to get this information.

As a parent, grandparent, and family work leader, I want us to have the ideas, contradictions [to distress], and inspiration that come with reading what others have figured out. And I want us to spread them.

The information is still fresh, and we won't have a new issue of *The Caring Parent* very soon. If you never purchased these issues, or purchased them years ago and have no idea where they are, order a set now. Be sure they are available in your Community!

Lydia Vernon-Jones
Editor of *The Caring Parent*

The National Nigerian Men’s Workshop

The first-of-its-kind national Nigerian men’s workshop, in March 2018, was a three-day meeting of twenty-four strong, great, wise men from across the RC Communities in Nigeria. Chioma Okonkwo, the Area Reference Person for Lagos (Nigeria), led the workshop, and Kingsley Ibekwe, the Area Reference Person for Enugu (Nigeria), hosted it.

We took off [began] with RC fundamentals, followed by a series of two- and three-way sessions. The support groups were great. Mine was a six-man team—“super support group,” I called it.

Later we shared our bitter, devastating experiences of how the air, land, and waters are all polluted. Our mandate was to work hard on climate change. Today and together we will think about and act to save our sick and dying environment and all the creatures and other life therein. This must be done if we want to have our tomorrow. We were called to put our efforts toward “sustaining all life.”

Then oppression! Oppression!! Oppression!!! We discussed its various forms—whether internalized, externalized, or immortalized. Colonialism, neocolonialism, and intra and intercolonialism were x-rayed. We did sessions and more sessions to discharge on the damage done over the years to our hearts and minds.

Then the highlight for me: answering the question “What is hard about being a man?” This took us the extra mile in our support groups and general discussions.

Much more of this will make the men stronger and happier together.



Chris Akubiro
Area Reference Person for the Port
Harcourt, Rivers, Nigeria, RC Community
Rumuogba, Port-Harcourt, Rivers State, Nigeria

I count myself privileged to have played a role in organizing this workshop. I had lots of help: I called up my support group for sessions; I was part of an on-line Nigerian leaders’ group led by Rudy Nickens (the Regional Reference Person for Iowa, Kansas, Missouri, and Nebraska, USA); I had online sessions with men’s leaders in Ghana and South Africa.

The workshop proper [itself] was sincerely wonderful. Chioma handled the teachings with utmost dexterity and precision.

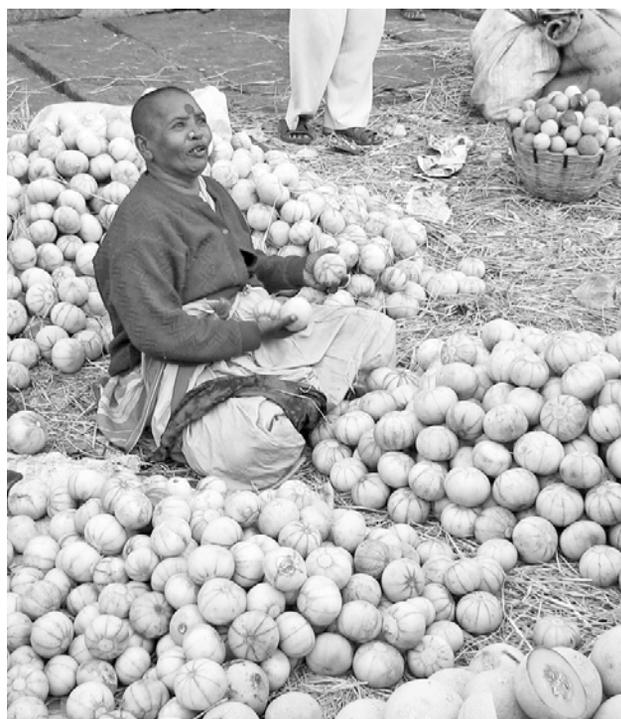
We all had the chance to connect and reconnect—when everything around us is working against connection. Within the first quarter of 2018, more than two thousand persons have been killed and many more injured across Nigeria in the farmers’ and herdsman’s crisis. At the workshop we had men from every part of the country, including men whose families are farmers and herdsman. We connected in sessions, while noticing how our government and environments are trying to pit us against each other [make us fight and compete with each other].

To all the men who came to the workshop I say, “Thanks for being real, zestful men. Keep sharing sessions and discharging always!”



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

Most (non-RC) workshops are overhyped and offer little of value. You see the same guys, over and over again, giving the same canned [standardized] speech. That is why when I receive requests from conference organizers to participate in or speak at their events, my answer is almost always no.



INDIA • DIANE SHISK



KAMUNING, QUEZON CITY, PHILIPPINES • NIK LEUNG

However, I have attended annual RC workshops for about eighteen years—first and foremost because RCers are the most down-to-earth [sensible, unpretentious], understanding, helpful, attentive, and upstanding people I know; and second because the workshops are about exchanging help and making the world a better place (unlike most conferences, which are nothing more than a parade of speakers who pitch [promote] product after product to the audience).

In addition, I believe relationships are the greatest asset one can have in life, and at RC workshops I get to meet and interact with lots of like-minded people and build meaningful relationships for a better world.

During the Nigeria Men’s Workshop, we talked about “investing in yourself” and how it is the best investment one can make. I consider going to RC workshops every year an investment in myself. I leave a better person than when I arrived. I get to know more people. I hear new ideas. I improve my teaching skills. I become more knowledgeable.

Marshall Ifeanyi
Area Reference Person for the GRA
Enugu Area in Abakpa, Enugu, Nigeria
Ugbene II, Enugu State, Nigeria

At the National Men’s Workshop we had amazing sessions with lots of discharge. I laughed and laughed, going back down memory lanes [recalling past experiences].

Men are expected to be superheroes economically and culturally and in handling their responsibilities. There’s a lot of societal pressure. It meant a lot to me to understand how to love and make time for oneself, amidst every other thing.

I also learnt about rigid patterns, which alter the naturalness in people. I began to understand why some people behave the way they do.

Mummy Chioma raised the issue of climate change and how inhabitable Africa will be in thirty years. I thought about how this is going to affect human lives. Africa is the largest dumpsite in the world, while other continents that get resources from Africa are safe. The world must come together to rescue Africa from this. I’m still discharging on it. Personally I will take up [participate in] sensitization drives that let people at the grassroots know the dangers Africa faces so that they will participate in the movement to restore our environments.

In RC we become better humans and more able to contribute positively to the society at large [as a whole]. We have the option of making the world a better place. Let’s do it.



Onuba Victor Ifeanyi
Abuja, Federal Capital
Territory, Nigeria

The Theory that Students Remember

The discussions of theory that are remembered well by students are the discussions that appear in answer to questions students ask and even more particularly in response to difficulties that the students have experienced and that they bring to the teacher for help with a solution.

Harvey Jackins
From page 142 of “The Teacher of Re-evaluation
Counseling,” in *The Human Situation*

An “Artist Intensive”

For eight years I had been leading artists in the Los Angeles, California (USA), Region, but something had stalled. We couldn't gain traction with each other, with building artists' liberation, or with working on our early hurts related to being artists.

I decided to try something different: an “Artist Intensive”—a six-week weekly class focused only on artists' liberation. I sent an e-mail about it to the artists in the Region, and all of them responded that they loved the idea and wanted to participate. Some of them hadn't been able to make [attend] the artists' support group in years. Others had never been to an artists' support group.

The following is a small sample of what we covered in the classes:

Inside each of us is the gift of our creativity. It's the heart of who we are. It's the joy of who we are. Most people don't ever open the gift, or they leave it unattended. All of us working together on art and creativity is a huge victory in a society that does its best to keep people small.

Harvey (Jackins) loved and backed [supported] artists. He believed in artists and knew we were at the forefront of moving the culture forward. He also backed artists as working-class people.

We used the Artists' Commitment, which gets to the heart of artists' liberation:

I promise to always remember my power, love, and intelligence as an artist, and the vital role that artists have played in every culture and time. I will never again invalidate any artist, including myself, or any work of art, but rather ally myself with all artists to end our economic oppres-

sion, and enthusiastically encourage the creativity of every human.

We worked on five key themes: joy, money, “mental health” oppression, building a creative family (of allies, inside and outside of RC), and our next steps and largest visions.

Joy: Everyone went to how they had loved to be creative as a young person and what it had felt like to use their minds in that way. Most also discharged on how art had been taken from them by some kind of humiliation or how they hadn't felt like they could do art because of racism, classism, sexism, or anti-Semitism.

Money: This is where so many artists get divided from each other. Artists' oppression tells us that we aren't legitimate artists unless we make money from our art. Of course this is not true. One artist in the class wasn't getting paid for her brilliant writing. She discharged on early hurts and messages about getting paid as an artist, and two weeks later she received the compensation she asked for. Another was making his living from his art, and a lot of terror came up when he considered never again making money from that work. He wanted to devote more time to a different art form—one that wouldn't produce income but instead much joy. Early terror about success and money came screaming to the surface.

“Mental health” oppression: I said, “Life is big and society is small. There are no limits on how much

fun you can have.” Artists' creations often show feelings or thoughts that many folks keep hidden. Therefore artists are often targets of the “mental health” system. Many of us have been told that we are “special,” and the flip side of “special” is “crazy.”

Building a creative family: The bigger our support system and “creative family,” the “bigger” we can go as artists. After twenty-five years of being a working artist, the best thing about my life is the relationships I have formed with other artists and with allies. I said that we have a creative family with us right here in this Community. Right now! And that it is permanent and real.

Next steps and largest visions: I asked people, “If you could do whatever you want as an artist, what would you do?” Their visions varied in wonderful ways. No two were the same. There was much discharge as they fought for their visions and voices.

We had many victories as a result of our being together in this short, intense way. Most important, we got much closer. We learned more about each other in those six weeks than ever before. We have a “gang” now and check in regularly about art. We are committed to each other in a whole new way. And our art continues—even bolder and bigger than it was before!

Jennifer Berry
East Los Angeles, California, USA



TIM JACKINS

A Community Workshop in Lagos, Nigeria

Lying on the rug in the living room on Thursday night, reflecting on how positively Re-evaluation Counseling had impacted my life and family, I hoped that tomorrow would come faster. And the feelings of anxiety and joy didn't allow me to sleep.

It was 11:00 already, and I had to set the alarm to wake me up early. I couldn't locate my phone, so the alarm wasn't set, but I jumped out of bed at 6:00 am.

Wow!! It was the 13th of April, 2018, and we were about to have our first RC workshop for the year in our Community. "Get up! It's workshop day!" I shouted, waking up my children. "It's workshop day!" they announced to each other in excitement.

We arrived at the venue by 8:30, and my husband and children and I arranged the chairs before the arrival of the other RCers. Twenty-two adults and six children attended the workshop.

We started with physical exercises, led by Mr. Franklyn Chimezie, and then formed a big circle (like our mothers' cooking pots) and introduced ourselves. We had sessions on early childhood memories, which led to lots of discharge. Then we had sessions on our experiences since we had woken up that morning. I got the much-needed opportunity to talk about my sleepless night, and the busy Lagos life and roads.

After that I talked to the workshop about us and our environment, how human existence is connected to the environment, and the damage our bad envi-

ronmental decisions and actions cause. Mr. Alex Great Akhigbe, an environmentalist and the founder of the African Cleanup Initiative, talked about recycling, re-use, and how we as individuals can work with government agencies to keep our environment clean. Then we had groups on "our environment." In my group we talked about cleanliness and the death rate from malaria among African children. The children in the group made impressive contributions to this topic.

At the workshop we also looked at sexism and the abuse of women. The surging rate of killings by spouses calls for immediate attention and needs sessions, sessions, and sessions.

During "special time" the children took the lead and we had so much fun playing, singing, and dancing—activities that took me back to childhood memories. We adults must always remember that children are humans and that they are oppressed.

Before our farewells we had sessions on our fears about going back home. My fear was of going back to the role of chef, mum, and housekeeper.

My highlight of the workshop was seeing people happy. We were happy and free.



Omodele Ibitoye Ejeh
Area Reference Person for the
Agor-Okota Lagos Community
Lagos, Lagos State, Nigeria

The Movement for Black Lives, and Israel/Palestine

At a Jewish liberation workshop in my Region, I led a topic group on the part of the Movement for Black Lives platform that addresses Israel/Palestine.

There were six of us in the group, all white Ashkenazi Jews. First I gave some information about the Movement for Black Lives platform and its language on Israel/Palestine. I focused on the accusa-

tion that the Palestinians are being targeted with genocide and had people do a mini-session on the word "genocide" and everything it brought up.

Next I said that this section of the platform and our reactions to it involve the hooking of anti-Semitism and racism. It's confusing to look at these two oppressions together, so I said that we would look at each one separately.

First I talked about anti-Semitism. I said that when an almost entirely Gentile organization condemns Jews for acting as oppressors but does not acknowledge the existence of anti-Jewish oppression, it is anti-Semitism. Then everyone had a mini-session. I asked them to discharge from the perspective that this part of the platform is anti-Semitic.

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TEACHING, LEADING, COMMUNITY BUILDING

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Next I said that our reactions to this part of the platform are no doubt affected by our racism. The feeling that “we know better” or “they are wrong” is racism. We need to discharge on feeling like lecturing the Black Lives Matter movement or telling them what they should do or say. We also need to discharge on the viciousness of the oppression directed at Palestinians. I briefly talked about the legal definition of genocide, which is more complicated than most of us realize. Then people spent their next mini-session on racism.

Lastly, I said that this is an important time for us as RCers to share our thinking and attention widely. I asked the question, “If you were going to share your perspective on this part of the platform with those around you, what would you say?” We did a short “think and listen” in which we shared our thoughts.

I was happy with what I was able to accomplish in a short time, with little time to prepare.

Terry Fletcher

Berkeley, California, USA

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



MAURA FALLON

Hearing Assistive Devices

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

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

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

CAN ALSO BE USED FOR INTERPRETING

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

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

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

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

Re-evaluation Counseling Community Resources

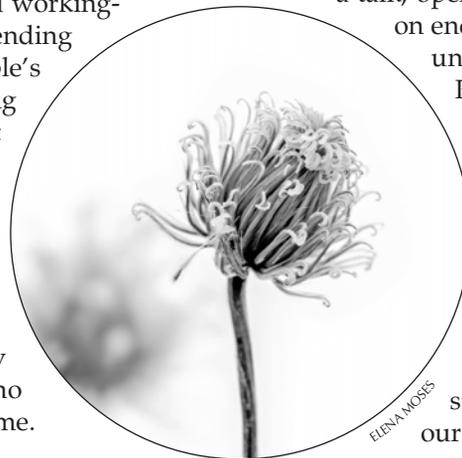
RC and Ending Racism on Campus

This is about a project to teach RC in the context of ending racism on our campus at West Chester University (WCU) in West Chester, Pennsylvania, USA.

PREPARATION AND PRACTICE

I've been teaching and leading in RC for about thirty years. In 2006, I began a tenure-track position in the Psychology Department at WCU.

Three different projects at WCU prepared me for the current one. The first was integrating the insights of RC into courses I taught, including an internship course on working with poor and working-class children through the lens of ending classism, racism, and young people's oppression. The second was leading an RC feminist faculty support group. The third was inviting colleagues and former students who expressed an interest to seek information about RC classes. Several of the people who took these classes are now RC teachers, including two colleagues, Mallory Garnett and Hannah Ashley, who have led the current project with me.



A PILOT PROJECT

In 2015, a couple of the students in my internship course were part of a student group, the Black Friday Coalition, that had begun to organize demonstrations and meetings with administrators about ending racism. They liked what they knew of RC from my course and wanted to learn more. Their efforts brought the topic of ending racism to a university-wide diversity committee I serve on and provided an opening for me to meet with two of my deans—both People of the Global Majority who are widely respected for working toward a diverse, inclusive, and just campus. I told them about RC and how we use it for ending racism and said that I thought it could fill a gap in existing diversity efforts on campus. We agreed on a tentative plan for helping more ending-racism leaders on campus learn RC.

The pilot project included me teaching two RC fundamentals classes—one for student leaders and one for faculty, staff, and administrators—and Barbara Love (the International Liberation Reference Person for African Heritage People) leading a daylong work-

shop for all the participants. Mallory assisted with the class for students, and Hannah assisted with the class for faculty, staff, and administrators, which included the two deans. We taught straight RC with a focus on using it to become more effective in ending racism on campus. The classes met every other week, and on the alternate weeks people paired up for Co-Counseling sessions.

Halfway through the academic year, Barbara led us in a daylong workshop. The university provided funding for it on the condition that Barbara also give a talk, open to the whole campus community, on ending racism—which she gladly did, under the banner of United to End Racism. The talk took place on the day of a blizzard and after the university had officially closed down due to the storm. Still, the room was overflowing with about two hundred eager participants.

After the workshop we alternated between meeting all together as faculty, administrators, staff, and students and meeting separately in our two original classes.

The project was highly successful, so we decided to try another phase.

THE CURRENT PHASE

The current phase of the project has included a leaders' class and three new fundamentals groups. This has made sense because nearly everyone from the pilot project who remained on campus wanted to help teach new people. (Most of the students graduated, and one staff member left her position. These people are still interested in RC, and some have stayed involved off campus.)

We held an open RC introduction, took applications from self-identified leaders in ending racism, and selected the applicants whom we thought could work well together. That led to two faculty fundamentals groups and a small group of students. The groups meet all together for the first half of class—sharing “new and goods,” RC theory, and mini-sessions—and then divide into the smaller groups for discharge, with experienced RCers leading and assisting. We continue to alternate between weeks with class meetings and weeks with Co-Counseling sessions.

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TEACHING, LEADING, COMMUNITY BUILDING

... continued

Barbara Love led us all in another daylong workshop and gave another United to End Racism talk for the entire campus community. We reserved a bigger ballroom for the talk this time, and still the room was overflowing, with many attendees eagerly asking for more.

Our RC classes also held a United to End Racism event, after the U.S. presidential election, which we aimed at self-identified leaders in ending racism. A faculty member of the Global Majority who attended one of our pilot classes played the key leadership role, backed [supported] by Mallory, Hannah, and me and the other pilot class members.

At the event we gave a brief introduction to RC and the work of United to End Racism. We paired people for mini-sessions and made space for grieving about the election results. A panel of RCers from our classes, all People of the Global Majority, took turns answering questions about racism and the election, discharging, and sharing thoughts about next steps toward ending racism on campus.

Toward the end of the event, the attendees got into pairs in which they set goals for their next steps in ending racism on campus and noticed any feelings that could get in their way of thinking clearly and acting effectively. We also invited them to choose a partner, exchange contact information, and meet with their partner for two additional mini-sessions on their goals. Nearly everyone chose to plan to do this, including several administrators and the director of our campus police.

MOVING FORWARD

We are thrilled about the project! People who have taken the RC classes have had a good experience and can see the value of the work. Nearly all of them want to stay involved, and many have.

Although a lot remains to be figured out, we have the beginnings of an RC Community on campus. At least a dozen Co-Counselors will remain on campus this coming year and are committed to participating in RC classes. Five are African heritage, two are Asian heritage, one is Latina, and four are white; and nine are faculty, two are students, and one is staff. Several committees and initiatives on campus that focus on diversity or ending racism now include at least one Co-Counselor. We have begun to integrate RC tools into diversity initiatives. Key administrators, including our university president, know the basic premise of our work and support it, and many have a fuller

picture from attending an RC introduction, Barbara Love's talks, or our other United to End Racism event. A lot seems possible.

Having an RC Community on campus has been a big contradiction [to distress]. We grin as we walk into the university boardroom, make eye contact with each other in meetings, and find each other for hugs before our RC classes start. We laugh when one of us happens to knock on an office door while a pair of us are Co-Counseling inside. We breathe sighs of relief as we fall into each other's arms to sob about old hurts and current challenges around ending racism. And we leave our sessions standing taller—reinvigorated to take on [undertake] the challenges ahead.

I am grateful for Barbara Love's leadership and support and for how Tim Jackins, Pam Roby, Gwen Brown, and many other RC colleagues and comrades have backed Mallory, Hannah, and me and the other RCers on our campus. It has been especially wonderful to discharge and think with other RC colleagues who are also sharing RC on their campuses. We are a powerful group. Let's keep moving forward!

Ellie Brown

*International Liberation Reference Person
for College and University Faculty
Wilmington, Delaware, USA*

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



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

What Shouts So Loudly

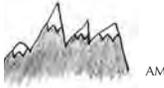
"What you do shouts so loudly to me that I can't hear what you say," might have been said about the relative importance of the teacher's own Co-Counseling and lifestyle as compared to her lectures.

Harvey Jackins

From page 149 of "The Teacher of Re-evaluation Counseling," in *The Human Situation*

Appreciating the RC Publications

I not only immensely enjoy PRESENT TIME but also derive a great deal of healing and inspiration from it.



Tala Jalili
Toronto, Ontario, Canada

I was feeling restimulated this morning because of the horrific racism being perpetrated by our United Kingdom government. I had been weeping over the newspaper but was still feeling powerless. Then I read the lead article in the April PRESENT TIME by Dorothy Marcy—a wonderful model of how to move forward by telling the truth yet not blaming. My day was transformed.



Caroline New
Redcliffe, Bristol, England

Thank you for the lovely photos in the two new 2017 *Guidelines* publications! They make a big difference. Just glancing at them changed my day.



Steve Brown
Denver, Colorado, USA

I look forward to reading the next PRESENT TIME—they just get better and better.



Simon Eide
Oslo, Norway

Thanks for PRESENT TIME. For me it always fulfills the promise of its title!



Rod Mitchell
Perth, Western Australia, Australia

Thank you for PRESENT TIME. Amongst other gems there have been two recent articles about establishing connection with people with whom you differ. They have been useful to me in working on the divisions created by the move toward the United Kingdom leaving the European Union.



John David Simnett
Whitley Bay, Tyne and Wear, England

I'm so grateful for the plethora of human and compassionate voices in PRESENT TIME.



Sojourner Truth
Seattle, Washington, USA



WYTSKE VISSER

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 2013)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- Recent Draft Liberation Policy Statements
- Care of the Environment materials and information
- Resources for Human Liberation

New Website for People New to RC

A new RC website for people new to RC can be found at <www.cocounseling.org>. It contains solid introductory information about RC that is easy to access.

Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC. Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via the Internet is much more difficult than learning it in a regular class and requires a higher level of commitment to the learning process and to regular Co-Counseling sessions. For more information, please see the RC website at <www.rc.org/onlineclass>.

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>. E-mail us at <sal@rc.org>.

Electronic Mailing Lists

The RC Community maintains a number of electronic mailing lists for particular categories of RCers. These lists are for active members of the RC Community, and most of them are for active leaders only. (If English is your first language, part of being an active member of the Community is subscribing to *Present Time*.) If you would like to subscribe to a list, first e-mail the person in charge of the list, then forward that person's approval, your request, your contact information (phone number, mailing address, city, state, postal code, country), and whether or not you have a subscription to *Present Time*, directly to the International Reference Person at <ircc@rc.org>. Read the information below for the various lists and whom you need to contact for approval to subscribe to them.

RC Community Members: <rc@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person.

RC Community Members Involved in Eliminating Racism: <uer@mail.rc.org>. Contact any Area, Regional, or Liberation Reference Person. (This list is for trading information on the theory and practice of using RC in the fight to eliminate racism, both inside and outside of the RC Community.)

Regional Reference Persons: <rrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Area Reference Persons: <arp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

International Liberation and Commonality Reference Persons: <ilrp@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

RC Teachers: <teachers@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Editors of RC or non-RC publications: <editors@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Translators of RC Literature:

<translators@mail.rc.org>. Contact Truus Jansen, Rational Island Publishers Translation Coordinator, at <ircc@rc.org>.

Leaders of **African-Heritage People:**

<black@mail.rc.org>. Contact Barbara Love, International Liberation Reference Person for African Heritage People, at <bjlove.rc@gmail.com>.

Leaders of **Artists:** <artists@mail.rc.org>.

Contact Emily Feinstein, International Liberation Reference Person for Visual Artists, at <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 Jack Manno at <jpmanno@esf.edu>.

Leaders of **Catholics:** <catholic@mail.rc.org>.

Contact Joanne Bray, International Liberation Reference Person for Catholics, at <jmbray@aol.com>.

Leaders of **College and University Faculty:**

<colleagues@mail.rc.org>. Contact Ellie Brown, International Liberation Reference Person for College and University Faculty, at <ebrown@wcupa.edu>.

Leaders on **Disability, Chronic Illness, and Health:**

<health-disability@mail.rc.org>. Contact Marsha Saxton, International Liberation Reference Person for People with Disabilities, at <marsax@wid.org>.

Leaders of **East and Southeast Asian- and Pacific Islander-Heritage People:** <asian@mail.rc.org>.

Contact Francie Chew, International Liberation Reference Person for Chinese-Heritage People, at <franciechew@gmail.com>.

Leaders of **Educational Change:**

<education@mail.rc.org>. Contact Marilyn Robb, International Commonality Reference Person for Educational Change, at <joyfulplace@yahoo.com>.

Leaders of **Elders:** <elders@mail.rc.org>.

Contact Pam Geyer, International Liberation Reference Person for Elders, at <pgeyer@medcetera.com>.

Leaders of **Family Work:** <family-work@mail.rc.org>.

Contact Chuck Esser, International Commonality Reference Person for Family Work, at <ckesser1@gmail.com>.

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RC ON THE INTERNET

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RC Community Members Interested in **Fundraising for RC:** <fundraising@mail.rc.org>.

Contact Mike Markovits, President, Re-evaluation Foundation, at <mjmarkovits@gmail.com>.

Leaders of **Irish-Heritage People:**

<irish@mail.rc.org>. Contact Sheila Fairon, Regional Reference Person for Northern Ireland, at <fairon@fastmail.fm>.

Leaders of **Jews:** <jewish@mail.rc.org>.

Contact Cherie Brown, International Liberation Reference Person for Jews, at <nbiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:**

<latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <garcialore51@gmail.com>.

Leaders of **Lawyers:** <lawyers@mail.rc.org>.

Contact Marsha Hunter, International Liberation Reference Person for Lawyers, at <m-hunter@comcast.net>.

Leaders of **Men:** <men@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Leaders of **"Mental Health" Liberation:**

<mental-health@mail.rc.org>. Contact Janet Foner, International Liberation Reference Person for "Mental Health" Liberation, at <jbfoner@verizon.net>.

Leaders of **Middle-Class People:**

<middle-class@mail.rc.org>. Contact Seán Ruth, International Liberation Reference Person for Middle-Class People, at <seangruth@gmail.com>.

Leaders of **Muslim Liberation:** <group@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Native Americans:** <natives@mail.rc.org>.

Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>.

Contact Jo Saunders, International Liberation Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

Leaders of **Parents:** <parents@mail.rc.org>.

Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>.

Contact Barbara Boring at <blboring@rc.org>.

Leaders of **Raised-Poor People:**

<raised-poor@mail.rc.org>. Contact Gwen Brown, International Liberation Reference Person for Raised-Poor People, at <gbbrown@udel.edu>.

Leaders of **South, Central, and West Asian-Heritage People:** <scw-asians@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Union Activists:** <unions@mail.rc.org>.

Contact Joanie Parker, International Liberation Reference Person for Union Activists, at <Joanieparker7@gmail.com>.

USA Political Issues: <usa-issues@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Wide World Change:** <wwc@mail.rc.org>.

Contact Julian Weissglass, International Commonality Reference Person for Wide World Change, at <julian@weissglass.net>.

Leaders of **Women:** <women@mail.rc.org>.

Contact Diane Balsler, International Liberation Reference Person for Women, at <dibalsler@comcast.net>.

Leaders of **Working-Class People:**

<working-class@mail.rc.org>. Contact Dan Nickerson, International Liberation Reference Person for Working-Class People, at <dnickerson122@comcast.net>.

Leaders of **Young Adults:** <young-adults@mail.rc.org>.

Contact Emily Bloch, International Liberation Reference Person for Young Adults, at <bloch.emily@gmail.com>.

Leaders of **Young People:** <young@mail.rc.org>.

Contact Mari Piggott, International Liberation Reference Person for Young People, at <marikathleenp@yahoo.ca>.

INFORMATION COORDINATORS

FOR RCers IN PARTICULAR TRADES OR OCCUPATIONS OR SHARING PARTICULAR INTERESTS OR BACKGROUNDS

Many large categories of RCers have an International Liberation Reference Person (ILRP) or an International Commonality Reference Person (ICRP). These ILRPs and ICRPs are listed in *Present Time*. Below is a listing of "Information Coordinators" of other particular groups of Co-Counselors. The "Information Coordinator" is an RCer who has agreed to keep an up-to-date list of RCers in her or his category, occasionally circulate an informal newsletter (compiled and distributed via e-mail—one copy to *Present Time* always, please), and help plan any special workshops, policy statements, or classes. The informal newsletter is circulated only to the people who make a written contribution to it.

If you belong in one of these categories that has an "Information Coordinator" already, please write to her or to him, giving your full name, address, e-mail address, and phone number and sharing yourself and your ideas.

If you would like to be an "Information Coordinator," please write to me and tell me why (and include your full name, address, e-mail address, and phone number). Feel free to suggest new categories. If you have someone else to suggest, I would like to hear that also.

Tim Jackins

TRADES OR OCCUPATIONS

BIRTH WORKERS (MIDWIVES, DOCTORS, NURSES, DOULAS, LACTATION CONSULTANTS, SOCIAL WORKERS, & OTHERS WHO WORK WITH FAMILIES DURING THE MONTHS BEFORE & AFTER BIRTH AS WELL AS DURING THE BIRTHS):

CATHERINE FISCHER
ANN ARBOR, MI USA
Tel. +1-734-395-5244 e-mail: catherinedfischer@gmail.com

CLERGYPERSONS:

BRIAN SMEATON
LETTERKENNY, COUNTY DONEGAL, IRELAND
Tel. +353-74-91 37917 e-mail: smeatonbrian@gmail.com

CONSTRUCTION WORKERS:

ELIZABETH SKIDMORE
ROXBURY, MA USA
Tel. +1-617-780-6792 e-mail: eskidmore2@aol.com

EDUCATIONAL ADMINISTRATORS:

DAN CORLEY
PROVIDENCE, RI USA
Tel. +1-401-467-9709 e-mail: dcorley@communityprep.org

ELECTED OFFICIALS, CURRENT AND FORMER:

RUTH ATKIN
PACIFIC TIME ZONE, USA
Tel. +1-510-653-6003, +1-510-915-0167 e-mail: ratkin1@aol.com

FUNDRAISERS:

ROEWEN WISHART
SILVERWATER, NSW AUSTRALIA
Tel. +61 449 659 769 e-mail: roewen.wishart@gmail.com

MANAGERS, ADMINISTRATORS, AND EXECUTIVES:

MIKE MARKOVITS
STAMFORD, CT USA Tel. +1-203-536-5413
e-mail: mjmrkvt@aol.com, mjmarkovits@gmail.com

OCCUPATIONAL THERAPISTS:

JAN FROELICH
FALMOUTH, ME USA
Tel. +1-207-781-5793 e-mail: jfroehlich1@me.com

PHYSICAL SCIENTISTS:

JEFFREY HINKLEY
YORKTOWN, VA USA
Tel. +1-757-867-7909 e-mail: polymers1@aol.com

PHYSICIANS:

STEVE BROMER
OAKLAND, CA USA
Tel. +1-415-309-8912 e-mail: sbromer@mac.com

BACKGROUNDS AND AVOCATIONS

ADULT CHILDREN OF ALCOHOLICS:

WENDE WOOD
SEATTLE, WA USA
Tel. +1-206-783-7253 e-mail: wendej.wood@gmail.com

ARAB-HERITAGE PEOPLE:

BETSY NAJJAR
ALBUQUERQUE, NM USA
Tel. +1-505-242-4646 e-mail: betsynejjar@gmail.com

ASIAN-HERITAGE PEOPLE IN AUSTRALIA:

RIE SHIRAISHI
ANNANDALE, NSW AUSTRALIA
Tel. +61-2-9692-9628 e-mail: deanrie@ozemail.com.au

BLACK "MENTAL HEALTH" LIBERATION ACTIVISTS

IN ENGLAND:
JENNY MARTIN
BIRMINGHAM, ENGLAND
Tel. +44 121 240 0998 e-mail: families52@hotmail.com

BLIND AND VISUALLY IMPAIRED PEOPLE:

DAN SIMPSON
LANSDOWNE, PA USA
Tel. +1-610-622-3212, +1-267-767-3689 (cell)
e-mail: dansimpson@comcast.net

BUILDERS OF RURAL/SMALL-TOWN RC:

MARGO HITTLEMAN
GROTON, NY USA
Tel. +1-607-533-7501 e-mail: mjh17@cornell.edu

CAJUNS:

ELAINE CLEMENT
SAINT MARTINVILLE, LA USA
Tel. +1-337-257-1592 e-mail: cadienne@gmail.com

CORNISH LIBERATION:

CLIVE MARTIN
CALSTOCK, CORNWALL
Tel. +44-1822 833680 e-mail: gurumayi.om@virgin.net

continued . . .

INFORMATION COORDINATORS

... continued

DIVORCED PEOPLE:

MARILYN ROBB
ST AUGUSTINE, TRINIDAD & TOBAGO
Tel. +1-868-735-6377, +1-301-202-9960
e-mail: joyfulplace@yahoo.com

ESPERANTO SPEAKERS:

GEORGE PARTLOW
DOUGLAS, AK AND YUMA, AZ USA
Tel. +1-907-364-3309, +1-928-581-8146
e-mail: pricerbumanto@hotmail.com

GENTILE ALLIES OF JEWS:

DORANN VAN HEESWIJK
LONDON, ENGLAND
Tel. +44-207-622-6493 e-mail: dorannvh@easynet.co.uk

HEALTH AND WELL BEING:

PAM GEYER
BELLAIRE, TX USA
Tel. +1-713-666-7300 e-mail: pgeyer@medcetera.com

HIV+/AIDS ACTIVISTS:

"HENRY CHURCH"
e-mail: lhenry2church@gmail.com

INTERSECTION OF SCIENCE AND RC:

ALLAN HANSEN
CYPRESS, CA USA
Tel. +1-714-875-8870 e-mail: hansen@rc.org

INTERSEX PEOPLE & PARENTS OF INTERSEX CHILDREN:

"PRSANK"
e-mail: prsank@mail.com

IRISH-HERITAGE US'ERS:

RITA DAVERN
SAINT PAUL, MN USA
Tel. +1-651-698-8498 e-mail: ritadavern@yahoo.com

MAORI:

HEMAIMA CARKEEK WIREMU
OTAKI, AOTEAROA/NEW ZEALAND
Tel. +64-6-364-6512, +64-21 100 41 20
e-mail: hcwiremu@gmail.com

"MENTAL HEALTH" LIBERATION IN AUSTRALIA:

CATHY PICONE
HOVE, SA AUSTRALIA
Tel. +61-8-8296-4357 e-mail: cpicone@westnet.com.au

MIDDLE-CLASS JEWS:

AMY LEOS-URBEL
NORTHAMPTON, MA USA
Tel. +1-413-584-2515 e-mail: aleos-urbel@comcast.net

MULTIPLE SCLEROSIS, PEOPLE WITH:

KEITH GLASSMAN
COSTA MESA, CA USA
Tel. +1-714-444-2618 e-mail: kgrc2012@gmail.com

ORPHANAGE SURVIVORS:

LEAH BLACKBURN
PORTLAND, OR USA
Tel. +1-503-320-9563 e-mail: lvblack@comcast.net

PEOPLE COUNSELING ON MALE CIRCUMCISION:

RAMI BEN-MOSHE
KFAR-SABA, ISRAEL
Tel. +972-9-7651-343 e-mail: ram_benm@netvision.net.il

PEOPLE RAISED MILITARY:

KATHLEEN HAMILTON
AUSTIN, TX USA
Tel. +1-512-659-4447 e-mail: zenhamk@aol.com

RAISED RURAL RCERS:

BETH BANNISTER
ITHACA, NY USA
Tel. +1-607-227-9532 e-mail: beth.bannister@yahoo.com

RC LITERATURE ENTHUSIASTS:

NICOLE LEIFER
JERUSALEM, ISRAEL
Tel. +972-2582-0252 e-mail: nicoleleifer@gmail.com

RCERS LIVING OUTSIDE THEIR ORIGINAL CULTURES:

MAURA FALLON
SEATTLE, WA USA
Tel. +1-206-257-5984 e-mail: maurafallon@falloninternational.net

SOUTHERN US'ERS:

ELLEN DEACON
PHILADELPHIA, PA USA
Tel. +1-215-247-0670 e-mail: ellen.deacon@gmail.com

TURKISH-HERITAGE PEOPLE:

SAIME GOKSU TIMMS
BRIGHTON, SUSSEX ENGLAND
Tel. +44-127-368-5629 e-mail: saimegoksu@gmail.com

VETERANS:

JIM DRISCOLL
BETHESDA, MD USA
Tel. +1-520-250-0509 e-mail: jimdriscoll@nipspeersupport.org

WHITE PEOPLE WORKING TO ELIMINATE RACISM:

JENNIFER WEXLER
CANTON, MA USA
Tel. +1-617-910-7848 e-mail: jenwexshayndle@gmail.com

WOMEN WHO HAVE OR HAVE HAD BREAST CANCER:

AMY KALISHER
CHAPLIN, CT USA
Tel. +1-860-455-0087 e-mail: amy@amykstudio.com

INFORMATION COORDINATORS FOR PARENTS

GAY, LESBIAN, AND BISEXUAL PARENTS:

"LAURA SECORD"
e-mail: laurasecord2@yahoo.ca

PARENTS OF CHILDREN LABELLED AS AUTISTIC:

ANNEKE GROOT
DEVENTER, OV THE NETHERLANDS
Tel. +31-570-769170 e-mail: anneke@amao.nl



THE NETHERLANDS • TIM JACKINS

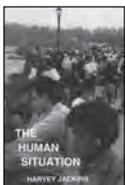
RATIONAL ISLAND PUBLISHERS

719 2ND AVENUE NORTH, SEATTLE, WASHINGTON 98109, USA

TELEPHONE: +1-206-284-0311 E-MAIL: <litsales@rc.org> WEBSITE: <www.rationalisland.com>

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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)
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A BETTER WORLD	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1989-1992	Paper: \$13 (ISBN 0-913937-64-9) Hardcover: \$16 (ISBN 0-913937-63-0)
START OVER EVERY MORNING	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1987-1989	Paper: \$13 (ISBN 0-913937-35-5) Hardcover: \$16 (ISBN 0-913937-36-3)
THE LONGER VIEW	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1985-1987	Paper: \$13 (ISBN 0-913937-18-5) Hardcover: \$16 (ISBN 0-913937-17-7)
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THE LIST	<i>By Harvey Jackins</i>	Revised edition: "Everything I know about Re-evaluation Counseling (and the world) until now"	Hardcover: \$50 (ISBN 1-885357-48-6) (no quantity discount)
FUNDAMENTALS OF CO-COUNSELING MANUAL	<i>By Harvey Jackins</i>	For beginning classes in Re-evaluation Counseling	Paper: \$8 (ISBN 1-58429-073-0)
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ROUGH NOTES FROM CALVINWOOD I	<i>By Harvey Jackins and others</i>	Second revised edition: the transcript of the first Re-evaluation Counseling Classroom Teachers' Workshop	Paper: \$7 (ISBN 0-913937-71-1)
ROUGH NOTES FROM BUCK CREEK I	<i>By Harvey Jackins and others</i>	Transcript of the first Re-evaluation Counseling Workshop	Paper: \$15 (ISBN 0-911214-52-6)
ROUGH NOTES FROM LIBERATION I & II	<i>By Harvey Jackins and others</i>	Transcript of a workshop for Co-Counselors interested in liberation movements	Paper: \$10 (ISBN 0-911214-42-9) Hardcover: \$15 (ISBN 0-911214-46-1)
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All prices are in U.S. dollars. We accept checks in most local currencies, and Visa or Mastercard.

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Translations of some materials are also available online at <www.rc.org/translations>, at no charge.

The important job of translating RC literature is done by volunteers. Truus Jansen is the Rational Island Publishers Translation Coordinator. If you are interested in volunteering your translation skills, contact Truus, c/o Re-evaluation Counseling Community Resources, 719 2nd Avenue North, Seattle, Washington 98109, USA. Tel. +1-206-284-0311, e-mail: <ircc@rc.org>.

The Translation Coordinators for each language are listed on the RC website at <www.rc.org> and on page 100 of this *Present Time*.

LITERATURE IN LANGUAGES OTHER THAN ENGLISH

(If none is noted, Harvey Jackins is the author.)

ACHOLI / LUO

Cako Kit Me Leyo Lok
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 1-58429-062-5

Kit Me Cako Le-he Ki Lok
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-063-3

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The Human Side of Human Beings
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Gulu, Uganda
+256-782742361
alfredoryem@gmail.com

Amharic:

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Addis Ababa, Ethiopia
+251-91 099 2565
mtayewg@gmail.com

Arabic:

Iman Awadh
London, England
+44 207284262
iawadh@gmail.com

Basque:

Juan Gabriel Urriategi
Antzuola, Gipuzkoa,
Basque Country
(between France & Spain)
+34-943-766020
j.g.urrio@gmail.com

Chinese:

Chen Pingjun
Beijing, P.R. China
+86-10-84648277
chenpj@hotmail.com

Danish:

Susanne Langer
København NV, Denmark
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susanne@susannelanger.dk

Farsi:

Vida Mozafarieh
Tehran, Iran
+98-21-22604145
vida5978@yahoo.com

Filipino:

Melanie Catalan Jimenez
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Finnish:

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Finland
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regis.courtin@obsppm.fr

Fries:

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The Netherlands
+31-58-2163474
adalgard.willemsma@gmail.com

Galician:

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ifdm61@gmail.com

German:

Matthias Wentzlaff-Eggebert
Mainz, Germany
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m.wentzlaffeggebert@gmail.com

Greek:

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Hausa:

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Hungarian:

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nzanesi@gmail.com

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Kiswahili:

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Norwegian:

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Polish:

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Romanian:

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Russian:

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Spanish:

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Swedish:

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Vaxholm, Sweden
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Tamil:

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Yoruba:

Chioma Okonkwo
Lagos, Nigeria
+234 802310836
chioks4@yahoo.com

Rational Island Publishers
Translation Coordinator:

Truus Jansen
c/o Re-evaluation Counseling
Community Resources,
719 2nd Ave. North,
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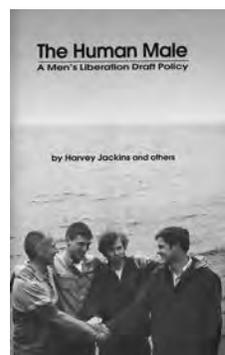
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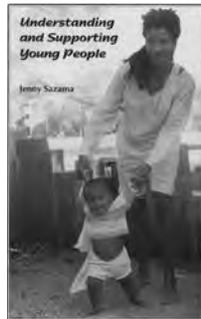
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- Deciding to Challenge Our Earliest Hurts
RCTU 23 (CD 22)
- Some Thoughts About Men
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- Engaging Our Minds
RCTU 25 (CD 24)

2011 set

- Standing Against the Effects of Distress
RCTU 26 (CD 25)
- A Crucial Accomplishment in Ending Racism—a Talk to White People
RCTU 27 (CD 26)
- Further Steps in Family Work
RCTU 28 (CD 27)
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RCTU 29 (CD 28)

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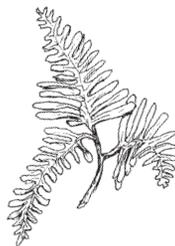
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RCTU 30 (CD 30)
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RCTU 56 (CD 56)



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DISCHARGING THE PATTERNS OF WHITE RACISM (1 hour, 20 minutes) with Harvey Jackins <i>Four demonstrations on discharging white racism.</i>	DVD 1 VHS 1
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CHALLENGING THE CHRONIC PATTERN (1 hour, 26 minutes) with Harvey Jackins <i>Lectures and demonstrations on discharging chronic patterns. (Excellent content, though visual and sound quality are uneven.)</i>	DVD 3 VHS 3
COUNSELING ON CLASSIST OPPRESSION (37 minutes) with Harvey Jackins <i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>	DVD 4 VHS 4
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COUNSELING ON SEXIST OPPRESSION (1 hour, 27 minutes) with Harvey Jackins <i>A brief lecture and five demonstrations on sexist oppression—four with women, one with a man.</i>	DVD 6 VHS 6
COUNSELING ON THE PATTERNS OF ANTI-SEMITISM (ANTI-JEWISH OPPRESSION) (2 hours) with Harvey Jackins <i>The theory for understanding and combating anti-Jewish oppression. Four demonstrations—two with Jews, two with non-Jews (one an Arab).</i>	DVD 8 VHS 8
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 9 VHS 9
THE ORIGINS OF CLASSIST OPPRESSION AND THE REMEDY (1 hour, 25 minutes) with Harvey Jackins <i>A lecture on the origins of and methods for dealing with classist oppression.</i>	DVD 10 VHS 10
COUNSELING ON THE PATTERNS OF HOMOSEXUAL OPPRESSION (25 minutes) with Harvey Jackins <i>Demonstrations with a person oppressed for being homosexual, and on homophobia.</i>	DVD 11 VHS 11
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 12 VHS 12

THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE (42 minutes) with Harvey Jackins <i>A person oppressed for having disabilities discharges internalized oppression.</i>	DVD 13 VHS 13
JEWISH LIBERATION (1 hour, 12 minutes) with Harvey Jackins <i>Demonstrations on the beginnings of liberation from anti-Jewish oppression and on a firm commitment by a Gentile ally. Anti-Jewish oppression in world affairs.</i>	DVD 14 VHS 14
COLOR VIDEOCASSETTES & DVDS	
TAKING CHARGE No. 1 (1 hour, 30 minutes) with Harvey Jackins <i>Key issues facing the RC Communities in the 1980s. Also, counseling with attention outside distress, and on ageism.</i>	DVD 101 VHS 101
TAKING CHARGE No. 2 (1 hour, 30 minutes) with Harvey Jackins <i>The structure of the RC Communities. How we relate to each other in RC. Demonstrations on fear of nuclear holocaust and on using the women's commitment.</i>	DVD 102 VHS 102
TAKING CHARGE No. 3 (1 hour, 30 minutes) with Harvey Jackins <i>Three frontier areas: ending the pattern of paying attention to distress, counseling with attention away from distress, and the Wygelian leaders' group.</i>	DVD 103 VHS 103
TAKING CHARGE No. 4 (1 hour, 44 minutes) with Harvey Jackins <i>Building one's own Community. The frontier counseling of leaders. An activists' commitment.</i>	DVD 104 VHS 104
TAKING CHARGE No. 5 (1 hour, 15 minutes) with Harvey Jackins <i>A talk on addictions. Also, two demonstrations: A black woman counsels on "white" and attention away from distress; and someone promises to see that everything works well. Questions and answers about recovering from anesthesia and surgery.</i>	DVD 105 VHS 105
A JEWISH COMMITMENT AGAINST ISOLATION (45 minutes) with Harvey Jackins <i>A universal commitment for Jews, and two demonstrations—a good example of how theory and practice continually evolve in RC.</i>	DVD 201 VHS 201
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>	DVD 202 VHS 202
COUNSELING WITH THE USE OF COMMITMENTS (2 hours) with Harvey Jackins <i>Commitments, and their use for working-class people, Chicanos/as, men, women, parents, and United Statesers.</i>	DVD 203 VHS 203

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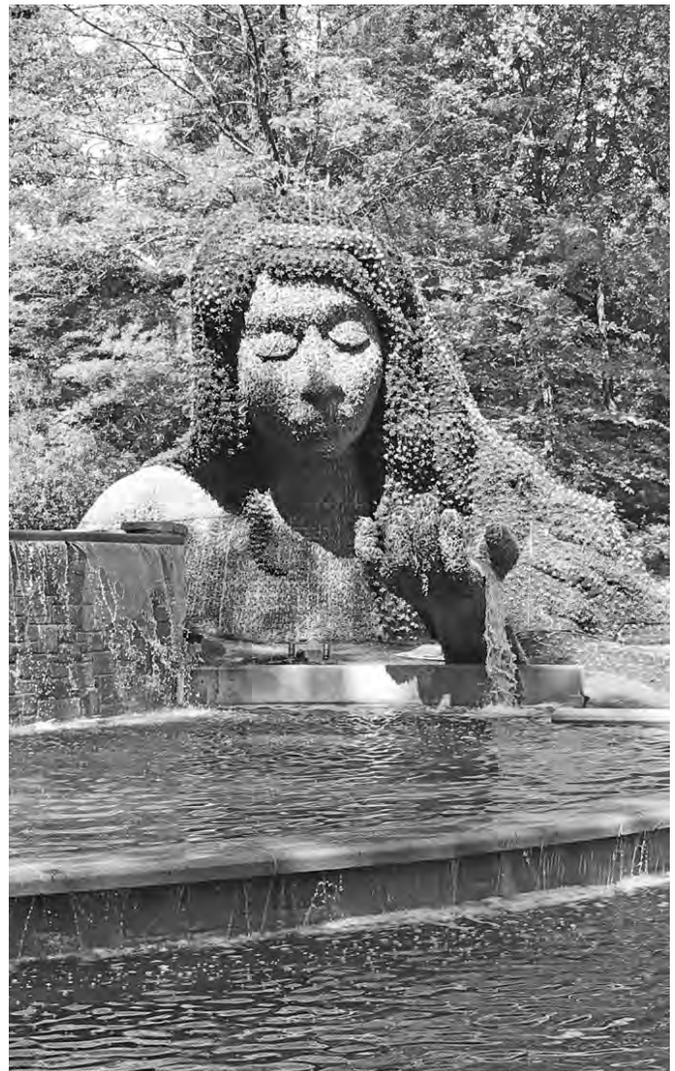
THE HUMAN SIDE OF HUMAN BEINGS: AN INTRODUCTION TO RC (1 hour, 15 minutes) with Harvey Jackins <i>An introduction to the theory and practice of RC.</i>	DVD 204 VHS 204	BREAKING FREE FROM RACISM (1 hour, 40 minutes) with Harvey Jackins <i>Methods for white people to discharge racism and reclaim their full humanity.</i>	DVD 217 VHS 217
THE WORLD OF WOMEN: THE NAIROBI WOMEN'S CONFERENCE (1 hour, 20 minutes) <i>Diane Balsler, Barbara Love, and others, on their taking RC to the United Nations Women's Conference in Nairobi, Kenya.</i>	DVD 205 VHS 205	PEOPLE OF COLOR AND BLACK PEOPLE: TWO PANELS (1 hour, 24 minutes) with Harvey Jackins <i>Twenty-one Co-Counselors targeted by racism answer questions and discharge. Black RCers answer questions about being Black and about being Black in Re-evaluation Counseling.</i>	DVD 218 VHS 218
HOW A RATIONAL ORGANIZATION CAN GROW AND FUNCTION: THE RC WORLD CONFERENCE IN MONTREAL (1 hour, 15 minutes) with Harvey Jackins <i>The worldwide RC Community deciding organizational and financial policy.</i>	DVD 206 VHS 206	SUPPORTING LEADERS AND HANDLING ATTACKS (1 hour, 20 minutes) with Tim Jackins <i>Why leaders get attacked and what to do about it. How to discharge our fears of handling such attacks.</i>	DVD 219 VHS 219
SOUND FUNDAMENTALS AND ADVANCED PROGRESS IN RC THEORY (45 minutes) with Harvey Jackins <i>Advanced concepts in RC spring directly from the clarification of the fundamental concepts.</i>	DVD 207 VHS 207	ADVANCED RE-EMERGENCE AND FRONTIER COUNSELING (1 hour, 55 minutes) with Harvey Jackins <i>Planning for steady re-emergence. How to keep thinking while counseling on chronic patterns, and how to use the frontier commitments.</i>	DVD 220 VHS 220
DECISIVE COUNSELING (40 minutes) with Harvey Jackins <i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i>	DVD 208 VHS 208	MEN AGAINST SEXISM (1 hour, 35 minutes) <i>Charlie Kreiner counsels a man and several women on sexism.</i>	DVD 221 VHS 221
THE WYGELIAN LEADERS' GROUP (40 minutes) with Harvey Jackins <i>A demonstration of the simple and effective functioning of the Wygelian type of leaders' organization.</i>	DVD 209 VHS 209	BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i>	DVD 222 VHS 222
WHY WOMEN MUST EMPHASIZE WOMEN'S ISSUES (1 hour, 50 minutes) with Diane Balsler <i>A demonstration of the necessary prioritizing of women's issues and women reclaiming their power.</i>	DVD 210 VHS 210	FOUNDATIONS OF FAMILY WORK (1 hour) with Tim Jackins and Chuck Esser <i>Talks on showing caring, common distresses that come up in family work, and moving things forward for children and their families.</i>	DVD 223 VHS 223
WOMEN'S REPRODUCTIVE RIGHTS (1 hour, 5 minutes) with Diane Balsler <i>Women's reproductive rights. A talk, demonstrations, and questions and answers.</i>	DVD 211 VHS 211	AN INTRODUCTION TO RE-EVALUATION COUNSELING AND FAMILY WORK (1 hour, 10 minutes) with Tim Jackins <i>An introduction to Co-Counseling with a focus on young children and how they heal from hurts. A description of RC family work. Questions and answers.</i>	DVD 224 VHS 224
HOW PARENTS CAN COUNSEL THEIR CHILDREN (1 hour, 50 minutes) with Tim Jackins <i>Questions and answers at a gather-in for parents and allies of parents.</i>	DVD 212 VHS 212	COUNSELING WITH ATTENTION AWAY FROM DISTRESS (2 hours) with Harvey Jackins <i>The importance of counseling with attention away from distress. The Exchange of Roles, "Why Do You Love Me, Counselor?" the Understatement.</i>	DVD 225 VHS 225
MEN'S LIVES: PANEL #1 (1 hour, 54 minutes) with Harvey Jackins <i>Five men share what it's been like growing up male, from infancy to the present, in U.S. society.</i>	DVD 213 VHS 213	ELIMINATING WHITE RACISM NOW (1 hour, 10 minutes) with Tim Jackins <i>A talk on the central importance of eliminating white racism, and a demonstration with an African-heritage woman, on racism.</i>	DVD 226 VHS 226
NO ANCESTORS, NO DESCENDANTS (53 minutes) with Harvey Jackins <i>A short talk and several demonstrations. (The notion that we "descend" from each other can be dispensed with.)</i>	DVD 214 VHS 214	"PAIRED COMMITMENTS" (1 hour, 37 minutes) with Harvey Jackins <i>Forming "paired commitments" (in which two people make a lifelong commitment to each other and take responsibility for each other's re-emergence).</i>	DVD 227 VHS 227
FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i>	DVD 215 VHS 215		
COUNSELING THE VERY YOUNG (1 hour, 14 minutes) with Tim Jackins and others <i>Tim Jackins on counseling the very young. Patty Wipfler, Lenore Kenny, and Tim respond to questions.</i>	DVD 216 VHS 216		

<p>“THE UNDERSTATEMENT” (55 minutes) with Harvey Jackins <i>A talk on Understatements and three demonstrations illustrating the use of them.</i></p>	<p>DVD 228 VHS 228</p>
<p>UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i></p>	<p>DVD 229 VHS 229</p>
<p>THE ENDING OF RACISM (1 hour, 33 minutes) <i>Video interviews with twenty Co-Counselors representing African-heritage, Asian-heritage, Chicano/a, Indigenous, Latino/a, Mizrahi, Palestinian, and mixed-heritage people, showing the effects of racism on their lives and the effectiveness of RC in ending racism. A project of United to End Racism.</i></p>	<p>DVD 230 VHS 230</p>
<p>THE ROLE OF WHITE PEOPLE IN ENDING RACISM (1 hour) with Tim Jackins <i>A talk at a United to End Racism workshop at the NGO Forum of the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 231 VHS 231</p>
<p>UNITED TO END RACISM (1 hour, 24 minutes) <i>Undertakings and experiences of United to End Racism at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 232 VHS 232</p>
<p>REACHING NEW PEOPLE WITH OUR WORK TO END RACISM (1 hour, 51 minutes) <i>Ten- to fifteen-minute segments from ten of the United to End Racism workshops at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 233 VHS 233</p>
<p>WORKING FOR MEN’S LIBERATION (1 hour, 48 minutes) with Tim Jackins <i>Men’s panels, two demonstrations, and several talks on applying RC theory to men’s liberation.</i></p>	<p>DVD 234 VHS 234</p>
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<p>RC LEADERS, ON CLASS ISSUES (19 minutes) <i>Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.</i></p>	<p>DVD 236 (RCTU 13)</p>
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<p>MOVING TOWARD LIBERATION <i>Reports from the International Liberation Reference Persons and International Commonality Reference Persons in San Jose, California, USA, in September 2011. \$15</i></p>	<p>DVD 238</p>
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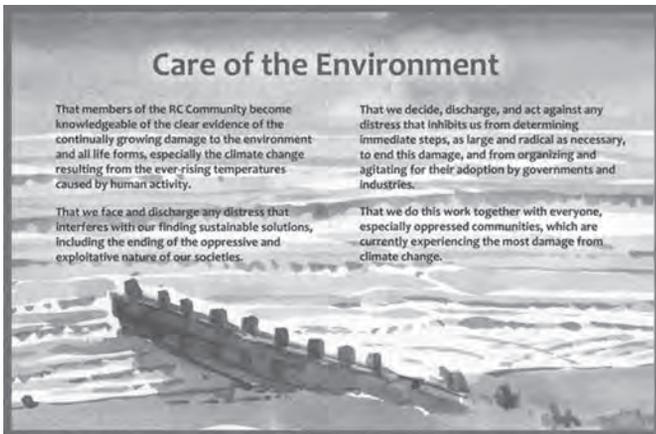
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e-mail: annephillynne@
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North & West of Adelaide
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e-mail: Cynthia.Lawson@
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e-mail: louisa@netspace.net.au



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SALMON ARM, BC
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LIVERPOOL, MERSEYSIDE
Tel. +44 151 722 2937
e-mail: linda_boyne@
hotmail.com

YORKSHIRE & THE HUMBER

North Yorkshire
(Acting ARP)
ADAM MYERS
YORK
Tel. +44-1904 636055
e-mail: adammyers31@
hotmail.com



Leeds
RUTH STEINBERG
LEEDS, YORKSHIRE
Tel. +44-11-3268-9994
e-mail: ruthsteinberg.
steinberg@gmail.com

EAST MIDLANDS

Nottingham
ANICA GAVRILOVIC
NOTTINGHAM
Tel. +44-115-922-4389
e-mail: anica.gavrilovic@
ntlworld.com

Leicester
CEE MARTIN
LEICESTER
Tel. +44-11-6259-3563
e-mail: ceemartin1@aol.com

LONDON

Islington to Barnet
(London)
OLIVIA VINCENTI
LONDON
Tel. +44 20 8883 9230
e-mail: olivia.vincenti@
btinternet.com

Camden & Holloway
(London)
TRICIA CLARKE
LONDON
Tel. +44 78 0390 9058
e-mail: tricia.clarke@
btinternet.com

Northwest London
ELIZABETH MARTINDALE
LONDON
Tel. +44-20-8960-5393
e-mail: ms.elizabeth.
martindale@gmail.com

West London
BARBARA HARWOOD
LONDON
Tel. +44 78 9038 6854
e-mail: barbaraharwood1944@
gmail.com

Southwark & South
Lewisham (London)
GALE BURNS
LONDON
Tel. +44-208-291-4108
e-mail: josgale@
jgdburns.org.uk

SOUTH EAST

Oxford City
ROMILLY GREGORY
OXFORD
Tel. +44-18 6551 0037
e-mail: romilly.gregory@
btopenworld.com

Bucks
(Acting ARP)
CHRISTINE DIAMAN-
DOPOULOS
MILTON KEYNES
Tel. +44-14 9486 8299
e-mail: sparklingmind@
hotmail.com

SOUTH WEST

Bristol
BILLY FORSYTHE
SOUTHVILLE, BRISTOL
Tel. +44-11-79393517
e-mail: wjforsythe@
hotmail.com



Wessex

PAMELA JEFFERIES
POOLE, DORSET
Tel. +44-12 0260 1395
e-mail: pamelajefferies@
googlemail.com

ETHIOPIA

Addis Ababa
MESFIN TAYE
WOLDEGIORGIS
ADDIS ABABA
Tel. +251-91 099 2565
e-mail: mtayewg@
gmail.com



FINLAND

Helsinki
ELINA MALKAMAKI
HELSINKI
Tel. +358-407-549-491
e-mail: hannaelinamalkamaki
@gmail.com

GHANA

Accra
BAMANA-YANGOU
(URBAN BAMANA)
ACCRA
Tel. +233-244-381-060
e-mail: urbanbamana@
yahoo.com

Laterbiokorshie-Accra
YVONNE NAA DEDEI
AMMAH
ACCRA-NORTH
Tel. +233-243-156880
e-mail: royanaa@yahoo.com

GREECE

Athens
MARGIE DOYLE
PAPADOPOULOU
KANTZA
Tel. +30-210-665-8985
e-mail: margiedp@otenet.gr



INDIA

MAHARASHTRA

Mumbai
HOMI BILIMORIA
MUMBAI
Tel. +91-22-2517-2581
e-mail: hominbilimoria@
gmail.com

Pune
SUJATA RAJARSHI
PUNE
MAHARASHTRA
Tel. +91-20-65224887
e-mail: sujata_rajarshi@
hotmail.com

IRELAND

Dublin
CAROLINE CONROY
KEELEY
DUBLIN
Tel. +353-86-811 7553
e-mail: cconroylatouche
training@gmail.com

ISRAEL

Jerusalem
NAOMI RAZ
JERUSALEM
Tel. +972-2-6439696
e-mail: naomi@
razei-habriut.com



Ha Sharon
NAOMI BARELI
HOD HASHOARON
Tel. +972-9-742-7073
e-mail: barelin55@gmail.com

Misgav-Maalot
(Acting ARP)
MERCHI SHUKRUN-LIOR
TUVAL
Tel. +972-4-9907995
e-mail: merchisl@walla.co.il

Tel Aviv
ISHAI SHLAIN
TEL AVIV
Tel. +972-3-516-7389,
+972-54-8165354
e-mail: ishai.shlain@
gmail.com

JAPAN

HOKKAIDO
Hokkaido East Side
KYONJA HWANG
SAPPORO-CITY
HOKKAIDO
Tel. +81-70-5012-2453
e-mail: green810kyon@
yahoo.co.jp



Hokkaido West Side
KAZUKO MATSUHASHI
SAPPORO-CITY
HOKKAIDO
Tel. +81-11-695-2477
e-mail: kazuko1524@
yahoo.co.jp

HONSHU

Tohoku
HIROSHI (HIROPY) SATO
YAMAGATA-CITY
YAMAGATA-PREF
Tel. +81-50-2012-7534
e-mail: hiro_peacefull@
yahoo.co.jp

REFERENCE PERSONS FOR ORGANIZED AREAS

Kitakanto (North Side)

Tokyo
MAKO HIRAHARA
TOKYO
Tel. +81-80-5441-7584
e-mail: ameame634@
yahoo.co.jp

Kanto Tamatama (South)

Side Tokyo
ULALA SAKAYA
KUNITACHI-SHI, TOKYO
Tel. +81-42-573-8363

Kanagawa & Machida

JUNKO HASHIMOTO
KAWASAKI-SHI
Tel. +81-44-945-8108
e-mail: shuji010_0911@
yahoo.co.jp

Kansai

YOKO (HIRO) HOSHIBA
OSAKA
Tel. +81-6-6180-4484
e-mail: hirohigashiosaka@
yahoo.co.jp

KYUSHU

Kyushu
YUKKO MIYASAKI
FUKUOKA
Tel. +81-942-75-0483
e-mail: yukkotakaaki@
yahoo.co.jp

KENYA

Nairobi
JANET WAMBUI KABUE
THIKA
Tel. +254-722-842-095
e-mail: janet2ke@yahoo.com

MEXICO

Mexico City
ILIRIA HERNANDEZ
UNZUETA
DISTRITO FEDERAL
Tel. +52-55-5850-6092
e-mail: i_unzueta@
hotmail.com

THE NETHERLANDS

Groningen
MARIJKE WILMANS
GRONINGEN
Tel. +31-50-3122338
e-mail: marijkewilmans@
hetnet.nl

Amsterdam

GITKA HAMBURGER
AMSTERDAM
Tel. +31-20-6261003
e-mail: neeltje_ams@
hotmail.com

Utrecht

FRANK VAN DEN HEUVEL
NIEUWEGEIN
Tel. +31-30-602-2441
e-mail: frank@heuveltop.nl

Zuid-Nederland

ERNA RAIJMAKERS
VUGHT, NOORD BRABANT
Tel. +31 6 525 60 600,
+31 411 78 50 38
e-mail: erna@raij.nl



OVERIJSSSEL

Zwolle
WENDY WESSELINK-TEN
THIJE
ZWOLLE, OVERIJSSSEL
Tel. +31 38 4525393
e-mail: wendy.wesselink@
zonnet.nl

NIGERIA

ABIA
Umuahia-Abia
PAMELA EZINWA UKAKU
UMUAHIA
ABIA-STATE
Tel. +234-8033063814
e-mail: pamukaku@
yahoo.com

ANAMBRA

Onitsha
JOY OGECHUKWU
IKEBAKU
IDEMILI NORTH LGA
ANAMBRA STATE
Tel. +234-8033703421
e-mail: joyikebaku@
yahoo.com

University Awka

ANAYO NKAMNEBE
AWKA
ANAMBRA STATE
Tel. +234-8036675771
e-mail: ad.nkamnebe@
unizik.edu.ng

Awka

NWANKWO CHINEDU
ODIDIKA
AWKA
ANAMBRA STATE
Tel. +234 8037670446
e-mail: eduodidika@
gmail.com

ENUGU

Enugu Main
KINGSLEY CHIMEDU
IBEKWE
NEW HAVEN, ENUGU
Tel. +234-803-781-9293
e-mail: kibekwe@
hotmail.com

GRA Enugu

MARSHALL IFEANYI
ABAKPA, ENUGU
Tel. +234-8034359625
e-mail: ifeanymarshallc@
yahoo.com

FEDERAL CAPITOL TERRITORY

Abuja
(MRS.) UGO OGWU
ABUJA-FCT
Tel. +234 8033435373
e-mail: ugomerc@yahoo.com

LAGOS

Lagos
CHIOMA OKONKWO
LAGOS
Tel. +234-8023-108-536
e-mail: chioks4@yahoo.com

North Central Lagos

ONII NWANGWU-
STEVENSON
MASHA-SURULERE, LAGOS
Tel. +234-805-6009068
e-mail: oniinwangwu@
yahoo.com

Agor-Okota Lagos

OMODELE IBITOYE EJEH
AGOR OKOTA, LAGOS
Tel. +234-8020750826
e-mail: talk2modele@
yahoo.com

RIVERS

Port Harcourt
CHRIS AKUBUIRO
RUMUOGBA-PORT HAR-
COURT, RIVERS
Tel. +234-7066988252
e-mail: Chris1akubuiro@
gmail.com

PALESTINE

Palestinian Territories
NOHA HIJAB
KFAR MAKER
Tel. +972-52-8337311
e-mail: wow963@bezeqint.net

RUSSIAN FEDERATION

Ufa
YAMIDANOVA VENERA
UFA
BASHKORTOSTAN
Tel. +7-9874886177
e-mail: ven_yamid@mail.ru

St. Petersburg I

SKOVRONSKAYA LIDIA
ST. PETERSBURG
RUSSIA
Tel. +7-812-351-5781
e-mail: li-skovronskaya@
yandex.ru

St. Petersburg III

SKVORTSOVA ANNA
ST. PETERSBURG
Tel. +7-812-2737698
e-mail: anna.skvortsova@
icloud.com

Cherepovets

ALEXANDER VIKULOV
CHEREPOVETS
Tel. +7-8202-24-80-86

RWANDA

Kigali
JEAN CLAUDE (JUNIOR)
SHEMA
KIGALI
Tel. +250 781072868
e-mail: juniorschema@
yahoo.com

SWAZILAND

Madonsa Township
BAFANA MATSEBULA
MBABANE
Tel. +268-7-602-5295 (c),
+268-2347-2029 (h)
e-mail: mngani7@gmail.com

Manzini Central

NTOMBENKULU MARITHA
MHLANGA
MBABANE
Tel. +268-7-612-6442 (c),
+268-505-2172
e-mail: ntekati@gmail.com

SWEDEN

Göteborg Väist
(Acting ARP)
HELEN JANSSON
GÖTEBORG
Tel. +46-739-314366
e-mail: helenjansson@
hotmail.se

Göteborg Centrum

CHRISTINA (TINA)
TENGBERG
GÖTEBORG
Tel. +46-737148640
e-mail: christina.tengberg@
gmail.com

Skåne

FREDRIK EKLÖF
MALMO
Tel. +46-708859171
e-mail: pamsantal@
fredrikeklorf.se

Stockholm Nord (North)

BRITT ARBELIUS
SOLNA
Tel. +46 72-933 82 03
e-mail: barbelius@gmail.com

Stockholm Sydöst (South- west)

(Acting ARP)
SÖREN HOLM
VAXHOLM
Tel. +46 708-94 24 06
e-mail: soeren@soerenholm.se

Parsamtal Stockholm

Sydöstra (Southeast)
JOSEFIN HASSELBERG
SKARPNÄCK
Tel. +46 -707-25-91-70
e-mail: superdolphin@
hotmail.com

SWITZERLAND

AARGAU
Switzerland & Fribourg i.
Greigau
GWEN POLLACK
ZOFINGEN / AG
Tel. +41-62-752-3511
e-mail: gwen_pollack@
yahoo.de

TAIWAN

HUALIEN
Hualien Taiwan
YIH-SHEUE LIN
SHOUFEnormaNG, HUAL-
IEN
Tel. +886-934288728 (cell)
e-mail: ysl@gms.ndhu.edu.tw

TRINIDAD & TOBAGO

(WEST INDIES)

Trinidad & Tobago
CHANTAL ESDËLLE
PORT OF SPAIN
Tel. +1-868-620-4616
e-mail: chantal.esdelle@
gmail.com

UGANDA

Kampala
MR. APOLLO SSEMWOGER-
ERE VVUBYA
KAMPALA
Tel. +256-753-421-092
e-mail: vubix@yahoo.com

Gulu

ALFRED ORYEM
GULU
Tel. +256-785-541-398
e-mail: alfredoryem@
gmail.com

UNITED KINGDOM

*See Cornwall, England,
Scotland, and Wales*

UNITED STATES OF AMERICA

ALASKA

Anchorage
PATTI SAUNDERS
ANCHORAGE, AK
Tel. +1-907-278-2802
e-mail: saunders.patti@
gmail.com

ARIZONA

Phoenix
JUNE-YVONNE MARTINEZ
COLERIDGE
PHOENIX, AZ
Tel. +1-602-861-8008
e-mail: jycoleridge@
gmail.com

ARKANSAS

Fayetteville
DOROTHY MARCY
FAYETTEVILLE, AR
Tel. +1-479-601-1321
e-mail: dorothymarcy@
gmail.com

CALIFORNIA

Mendocino-Redwood Coast
WADE GRAY
FORT BRAGG, CA
Tel. +1-707-357-4369
e-mail: wahday@mcn.org

Sonoma County

(Acting ARP)
LAUREL GREEN
WINDSOR, CA
Tel. +1-707-318-8914
e-mail: wondergreen44@
gmail.com

Marin County

JANET HUGHES
FOREST KNOLLS, CA
Tel. +1-415-488-9113
e-mail: janethughrc@
gmail.com

Northeast Berkeley

BOB GOMEZ
BERKELEY, CA
Tel. +1-510-644-0354
e-mail: zorro@sbcglobal.net

West Berkeley

GAIL MANDELLA
BERKELEY, CA
Tel. +1-510-843-0139
e-mail: gmandella@
comcast.net
For more information contact:
Paula Buel
Tel. +1-510-847-7652
e-mail: paulabuel@gmail.com

East Bay North

SUE YOSHIWARA
ALBANY, CA
Tel. +1-510-684-8789
e-mail: sueoda617@gmail.com
For more information contact:
Rachel McMullin
Tel. +1-650-763-6047
e-mail: ramcmullin@
gmail.com

East Oakland/South County

(Acting ARP)
MICHAELA MORSE
OAKLAND, CA
Tel. +1-917-518-4983
e-mail: micelamorse@
mindspring.com
For more information contact:
Steve Morse
Tel. +1-510-482-0859
e-mail: steve_morse@mac.com

Sacramento Valley &

Foothills
GAYLE CRIBB
DIXON, CA
Tel. +1-707-678-2601
e-mail: gcribb@cal.net

San Francisco 1

BRIAN FOX
SAN FRANCISCO, CA
Tel. +1-415-370-6266
e-mail: bfoxae@gmail.com

San Francisco 2

CHRIS SELIG
SAN FRANCISCO, CA
Tel. +1-415-648-2018
e-mail: cseligrc@gmail.com

Mid-Peninsula

JUDY SEREBRIN
REDWOOD CITY, CA
Tel. +1-415-215-2066
e-mail: serebrin@sbcglobal.net

Peninsula South

SHARON VEACH
MOUNTAIN VIEW, CA
Tel. +1-650-968-4354
e-mail: srveach.rc@gmail.com

San Jose

LEYLA MODIRZADEH
SAN JOSE, CA
Tel. +1-718-768-3412
e-mail: leylamod1@gmail.com
For more information contact:
Kathy McHale
Tel. +1-408-891-9812
e-mail: kathymchale@
earthlink.net

Santa Cruz

MICHAEL LEVY
SANTA CRUZ, CA
Tel. +1-831-427-9916
e-mail: levysantacruz@
gmail.com

For more information contact:

Roland Saher
Tel. +1-831-295-6106
e-mail: rolandsaher@
gmail.com

Orange County/Long Beach

ALLAN HANSEN
CYPRESS, CA
Tel. +1-714-875-8870
e-mail: hansen@rc.org

Inland Valleys

SARA SCHOONMAKER
REDLANDS, CA
Tel. +1-909-793-0213
e-mail: sara_schoonmaker@
redlands.edu
For more information contact:
Keith Osajima
Tel. +1-909-793-0213
e-mail: keithosajima@
gmail.com

Central & West Los Angeles

MYRNA FRIEDMAN
LOS ANGELES, CA
Tel. +1-323-938-9783
e-mail: mrfried2510@ca.rr.com

REFERENCE PERSONS FOR ORGANIZED AREAS

Eastside (Los Angeles)
VICTOR NICASSIO
PASADENA, CA
Tel. +1-323-254-0309
e-mail: vnicassio55@gmail.com



San Fernando Valley
LUCY SOLOMON
WEST HILLS, CA
Tel. +1-818-340-8539
e-mail: lucysolo@rocketmail.com

San Diego
INGE TAYLOR
SAN DIEGO, CA
Tel. +1-619-575-4206
e-mail: profmdwfe@gmail.com

COLORADO
Boulder
ANNA SCHOETTLE
BOULDER, CO
Tel. +1-303-444-5348
e-mail: annabeing9@gmail.com

Denver
CHRISTIE MILLER GOSCH
DENVER, CO
Tel. +1-303-320-0348
e-mail: christiemg@yaho.com

CONNECTICUT
New Haven
HANNAH LARKIN-WELLS
GUILFORD, CT
Tel. +1-203-457-0654
e-mail: larkin-wells@juno.com

Lower Eastern
ROBERTA PARO
NORWICH, CT
Tel. +1-860-889-2948
e-mail: raparo@snet.net

Quinebaug Valley
GERRY PECHIE
EASTFORD, CT
Tel. +1-860-974-1043
e-mail: leedspechie@charter.net

Hartford
MARCIA MCGEE
GLASTONBURY, CT
Tel. +1-860-633-7537
e-mail: m.mcgee1@cox.net

DELAWARE
Concord
MIKE REICHERT
WILMINGTON, DE
Tel. +1-610-667-9503
e-mail: michreich@comcast.net

Wilmington I
ELLIE BROWN
WILMINGTON, DE
Tel. +1-302-983-2902 (cell)
e-mail: ebrown@wcupa.edu

Wilmington II
LINDA WHITEHEAD
WILMINGTON, DE
Tel. +1-302-652-2704
e-mail: lindaw302@verizon.net



DISTRICT OF COLUMBIA, WASHINGTON
See Washington, D.C.

GEORGIA
Atlanta
CORNELIA CHO
MARIETTA, GA
Tel. +1-770-933-9523
e-mail: opt2hope@yahoo.com
For more information contact:
Sam Landes
Tel. +1-678-777-5863
e-mail: samland2@earthlink.net

ILLINOIS
Chicago & Suburbs
NJOKI KAMAU
EVANSTON, IL
Tel. +1-773-508-5708
e-mail: ngk@northwestern.edu

MAINE
Freeport/Brunswick
JERRY ANN YODER
YARMOUTH, ME
Tel. +1-207-846-5194
e-mail: jerryoder@mac.com

Portland
KATE WEBB
PORTLAND, ME
Tel. +1-207-774-3403
e-mail: katew62@hotmail.com

MARYLAND
Silver Spring-Bethesda
SALLY OESTERLING
SILVER SPRING, MD
Tel. +1-301-434-3237
e-mail: sallyoes@verizon.net

MASSACHUSETTS
Amherst
LYDIA VERNON-JONES
AMHERST, MA
Tel. +1-413-256-8885
e-mail: lvernonjones@gmail.com

New Area in Western Massachusetts
EUNICE TORRES
BELCHERTOWN, MA
Tel. +1-413-256-1186
e-mail: eunicejw@torres@gmail.com

Northampton-East
JONATHAN KOHRMAN
WHATELY, MA
Tel. +1-413-665-9689
e-mail: jonathankohrman@yahoo.com

Northampton-West
MICHAEL JACOBSON-HARDY
FLORENCE, MA
Tel. +1-413-584-5898
e-mail: mjacobsonhardy@gmail.com

Worcester
SUSAN SEIBEL
OXFORD, MA
Tel. +1-508-987-8933
e-mail: seibelsusan1@gmail.com



Jamaica Plain/Boston
BETSY ABRAMS
JAMAICA PLAIN, MA
Tel. +1-617-515-4364
e-mail: betsyabrams@hotmail.com

Dorchester-Roxbury
JENENE COOK
DORCHESTER, MA
Tel. +1-617-686-4230
e-mail: jenenecook@gmail.com

South End
JENNY SAZAMA
JAMAICA PLAIN, MA
Tel. +1-617-308-5384
e-mail: jenny.yob@gmail.com

Cambridgeport
SARAH SPADEMAN
CAMBRIDGE, MA
Tel. +1-617-447-7784
e-mail: spademan@animgus.net

North Cambridge
JOEL NOGIC
CAMBRIDGE, MA
Tel. +1-617-547-6463
e-mail: jnogic@comcast.net

Central Somerville
CHRISTOPHER AUSTILL
SOMERVILLE, MA
Tel. +1-617-625-8081
e-mail: caustill@pobox.com
For more information contact:
Marya Axner
Tel. +1-617-776-7411
e-mail: maryaaxner@gmail.com

Somerville
MARSHA HUNTER
CAMBRIDGE, MA
Tel. +1-617-803-3449
e-mail: m-hunter@comcast.net

Mystic River
GLADYS MAGED
SOMERVILLE, MA
Tel. +1-617-628-3986
e-mail: gladysmaged@gmail.com

North Boston
RANDI FREUNDLICH
SOMERVILLE, MA
Tel. +1-617-628-4208
e-mail: randifreundlich@gmail.com

Muddy River
ANNE GREENWALD
BROOKLINE, MA
Tel. +1-617-277-6068
e-mail: agreenwald814@gmail.com

Newton & Environs
BARBARA DECK
NEWTON, MA
Tel. +1-617-312-6515
e-mail: badeck1@gmail.com

MINNESOTA
Between Two Rivers
DOROTHEA HROSSOWYC
NORTHFIELD, MN
Tel. +1-507-645-6962
e-mail: hrossowyc@gmail.com



Hay River to St. Paul
JUDY TILSEN
ST. PAUL, MN
Tel. +1-651-776-3130
e-mail: judymtilsen@gmail.com

Minneapolis Gitchi Zibi & Southwest
SHARON HILBERER
MINNEAPOLIS, MN
Tel. +1-612-874-1170
e-mail: sharonerer@gmail.com

MISSOURI
Saint Louis
RUSSELL VANECEK
ST. LOUIS, MO
Tel. +1-314-249-5089
e-mail: redvan71@gmail.com

MONTANA
Missoula
JOE KIPPHUT
MISSOULA, MT
Tel. +1-406-370-1259
e-mail: joejb2008@gmail.com

NEW HAMPSHIRE
Monadnock
JEANIE LINDQUIST
ASHBY, MA
Tel. +1-978-386-5591
e-mail: jeaniequilts@gmail.com

NEW JERSEY
Flemington/Princeton
PATRICIA HENNESSY
RINGOES, NJ
Tel. +1-908-963-7327
e-mail: path42@embarqmail.com

Jersey City/Union City & Surrounding Areas
EUGENIO ESPINOSA
JERSEY CITY, NJ
Tel. +1-201-709-5490
e-mail: ejes12850@yahoo.com

NEW MEXICO
Albuquerque I (Acting ARP)
LORENZO GARCIA
ALBUQUERQUE, NM
Tel. +1-505-831-4757
e-mail: garcialore51@gmail.com

Albuquerque II
BETSY NAJJAR
ALBUQUERQUE, NM
Tel. +1-505-242-4646
e-mail: betsynajjar@gmail.com

Santa Fe
SPARKY (ROSEMARIE)
GRIEGO
SANTA FE, NM
Tel. +1-505-577-5325
e-mail: sgriego@rocketmail.com



NEW YORK
Albany
DOROTHY TRISTMAN
ALBANY, NY
Tel. +1-518-462-6005
e-mail: dorothytristman@gmail.com

Syracuse
PHILIP ROSE
CAZENOVIA, NY
Tel. +1-315-395-7399
e-mail: prosemeister@gmail.com

Rochester
JIM BERGER
ROCHESTER, NY
Tel. +1-585-743-5584
e-mail: mijregreb@gmail.com

Ithaca
MARGO HITTLEMAN
GROTON, NY
Tel. +1-607-533-7501
e-mail: mjh17@cornell.edu

Brooklyn Bridge, NYC
NELSON SIMON
BROOKLYN, NY
Tel. +1-718-554-0853
e-mail: nsimon100@earthlink.net

Crown Heights-Lefferts Gardens
TOKUMBO BODUNDE
BROOKLYN, NY
Tel. +1-347-833-7955
e-mail: toksieb@gmail.com

People in Park Slope
KATHLEEN MULLIGAN
ORTIZ
BROOKLYN, NY
Tel. +1-718-514-4851
e-mail: kmulliganortiz@gmail.com

Brooklyn Ocean Parkside
TAMARA DAMON
BROOKLYN, NY
Tel. +1-718-349-1836
e-mail: tkdamon@gmail.com

Brooklyn West (Acting ARP)
ADLEY GARTENSTEIN
BROOKLYN, NY
Tel. +1-347-464-9040
e-mail: adleyrc@gmail.com

Brooklyn Sunset
MARITZA ARRASTIA
BROOKLYN, NY
Tel. +1-347-682-7219
e-mail: maritza@thewritingroom.org

Brooklyn Queens Connect
IRENE HONGPING SHEN
BROOKLYN, NY
Tel. +1-917-251-6949
e-mail: rcihps@gmail.com

South Central Brooklyn & Long Island
KATHY MARTINO
BROOKLYN, NY
Tel. +1-718-627-6071
e-mail: kathy Martino522@gmail.com

New York City North of GWB Plus Westchester
SARA SCHWABACHER
NEW YORK, NY
Tel. +1-347-831-0502
e-mail: saraschwab@aol.com

West Harlem/Washington Heights
BERTA RAMOS-AMIREZ
NEW YORK, NY
Tel. +1-917-325-8484
e-mail: ramsrmrz@aol.com

Central & East Harlem/ Central & East Bronx (Acting ARP)
NEREIDA MORALES
BRONX, NY
Tel. +1-917-208-3552
e-mail: nerimora@aol.com

Western Queens
GREGG WAGNER
SUNNYSIDE, NY
Tel. +1-718-786-8982
e-mail: greggwag@earthlink.net

Queens Central
ROSE FICHTENHOLTZ
JACKSON HEIGHTS, NY
Tel. +1-917-523-9567
e-mail: rtficht@gmail.com

Hell's Kitchen & West of Central Park
ELA THIER
NEW YORK, NY
Tel. +1-212-665-7295
e-mail: ela.thier@gmail.com

Manhattan South of 110th Street
ED FRIEDMAN
NEW YORK, NY
Tel. +1-212-673-9067
e-mail: edisacommie@gmail.com

NORTH CAROLINA
Asheville
JOAN MACKENZIE
ASHEVILLE, NC
Tel. +1-828-606-8470
e-mail: joanmackrc@gmail.com
For more information contact:
Diana Lieb
e-mail: djlieb@gmail.com

Chapel Hill
RACHEL WINTERS
CHAPEL HILL, NC
Tel. +1-919-960-5117
e-mail: rwintersnc@gmail.com

Raleigh
BEVERLY A. BRANAMAN
APEX, NC
Tel. +1-919-773-8330
e-mail: bbrnc@nc.rr.com

OHIO
Athens (Acting ARP)
JOHN SCHMIEDING
ATHENS, OH
Tel. +1-740-517-1978
e-mail: john_45701@yahoo.com

OREGON
Portland North
JUDI SOLOWAY
PORTLAND, OR
e-mail: jchazanow@yahoo.com
For more information contact:
Eldon Potter
Tel. +1-503-867-5305
e-mail: eldon@bryanpotterdesign.com



REFERENCE PERSONS FOR ORGANIZED AREAS

Portland South
JEANETTE ARMENTANO
PORTLAND, OR
Tel. +1-503-577-3328
e-mail: jarmentano@icloud.com

For more information contact:
Mary Daniels
Tel. +1-503-839-3304
e-mail: groundbear@gmail.com

North Eugene & Outlying Areas
CAMERON HUBBE
EUGENE, OR
Tel. +1-541-342-1691
e-mail: human@nu-world.com

South Eugene/Springfield
LOIS YOSHISHIGE
EUGENE, OR
Tel. +1-541-343-7795
e-mail: lkyoshishige@comcast.net

PENNSYLVANIA

Chester County
ELINOR THOMFORDE
KENNETT SQUARE, PA
Tel. +1-610-388-2064
e-mail: ebthomforde@aol.com



Spruce (Acting ARP)
MARCY MORGAN
PHILADELPHIA, PA
Tel. +1-215-724-1571
e-mail: marcymorgan48@gmail.com

Philadelphia Northwest (Germantown, Mount Airy, Main Line, & Montgomery County)
BILLY YALOWITZ
PHILADELPHIA, PA
Tel. +1-215-432-6366
e-mail: byalowitz@gmail.com

Wissahickon (Germantown, Mount Airy, Main Line)
HAO-LI TAI LOH
MERION STATION, PA
Tel. +1-610-667-4561
e-mail: tai_loh@msn.com

Schuylkill I
PAMELA HAINES
PHILADELPHIA, PA
Tel. +1-215-349-9428
e-mail: pamelahaines1@gmail.com

Broad Street
ERIC BRAXTON
PHILADELPHIA, PA
Tel. +1-267-278-2772
e-mail: ebrax12@gmail.com



RHODE ISLAND

Rhode Island
BETSY BEACH
PROVIDENCE, RI
Tel. +1-401-467-9709
e-mail: betsybeach@verizon.net



TEXAS

Dallas Sherman
JUDITH HAUBRICH
WHEELOCK
DALLAS, TX
Tel. +1-214-320-1914
e-mail: braxuss@sbcglobal.net

North, Central, & East

Austin
SELWYN POLIT
AUSTIN, TX
Tel. +1-512-696-0410
e-mail: selwynpolit@gmail.com

South Austin
BEVERLY BAJEMA
AUSTIN, TX
Tel. +1-512-809-0730
e-mail: bev@bajema.me

West Houston
BOB ROMERO
HOUSTON, TX
Tel. +1-713-995-8392
e-mail: bobromero@gmail.com

East Houston
SAM GUTIERRES
HOUSTON, TX
Tel. +1-713-524-2642
e-mail: samg36@hotmail.com

VIRGINIA

Northern Virginia
DREAMA FRISK
ARLINGTON, VA
Tel. +1-703-524-1459
e-mail: dreamawf@gmail.com

Charlottesville
KAREN BYRD
AFTON, VA
Tel. +1-434-361-1359
e-mail: kbyrdva@gmail.com

Richmond
MARCIA DICKINSON
RICHMOND, VA
Tel. +1-804-355-0936
e-mail: marciadickinson@hotmail.com

WASHINGTON

Bellingham
ALBERT FIELDS
BELLINGHAM, WA
Tel. +1-360-734-9056
e-mail: albertfields@mac.com



North Seattle/Northwest King County
SANDRA MCDONALD
EDMONDS, WA
Tel. +1-425-772-2417
e-mail: mcdonaldmcgregor@hotmail.com

Meridian (Seattle)
DEBBIE BELL
SEATTLE, WA
Tel. +1-206-498-7403
e-mail: deborahbell@comcast.net



Madison (Seattle)
STEVE THOMPSON
SEATTLE, WA
Tel. +1-206-799-7288
e-mail: stevedt@comcast.net

Duwamish (West Seattle)
YUKO HIBINO
SEATTLE, WA 98136
Tel. +1-206-947-6313
e-mail: hibiyuko@gmail.com

Rainier (Seattle)
KAREN LASOTA
SEATTLE, WA
Tel. +1-206-818-6801
e-mail: lasotak@hotmail.com



Olympia
JAN YOSHIWARA
OLYMPIA, WA
Tel. +1-360-951-5852
e-mail: jyoshiwara@gmail.com

WASHINGTON, D.C. (DISTRICT OF COLUMBIA)

Washington, D.C.
JEVERA TEMSKY
WASHINGTON, DC
e-mail: jrtemsky@gmail.com

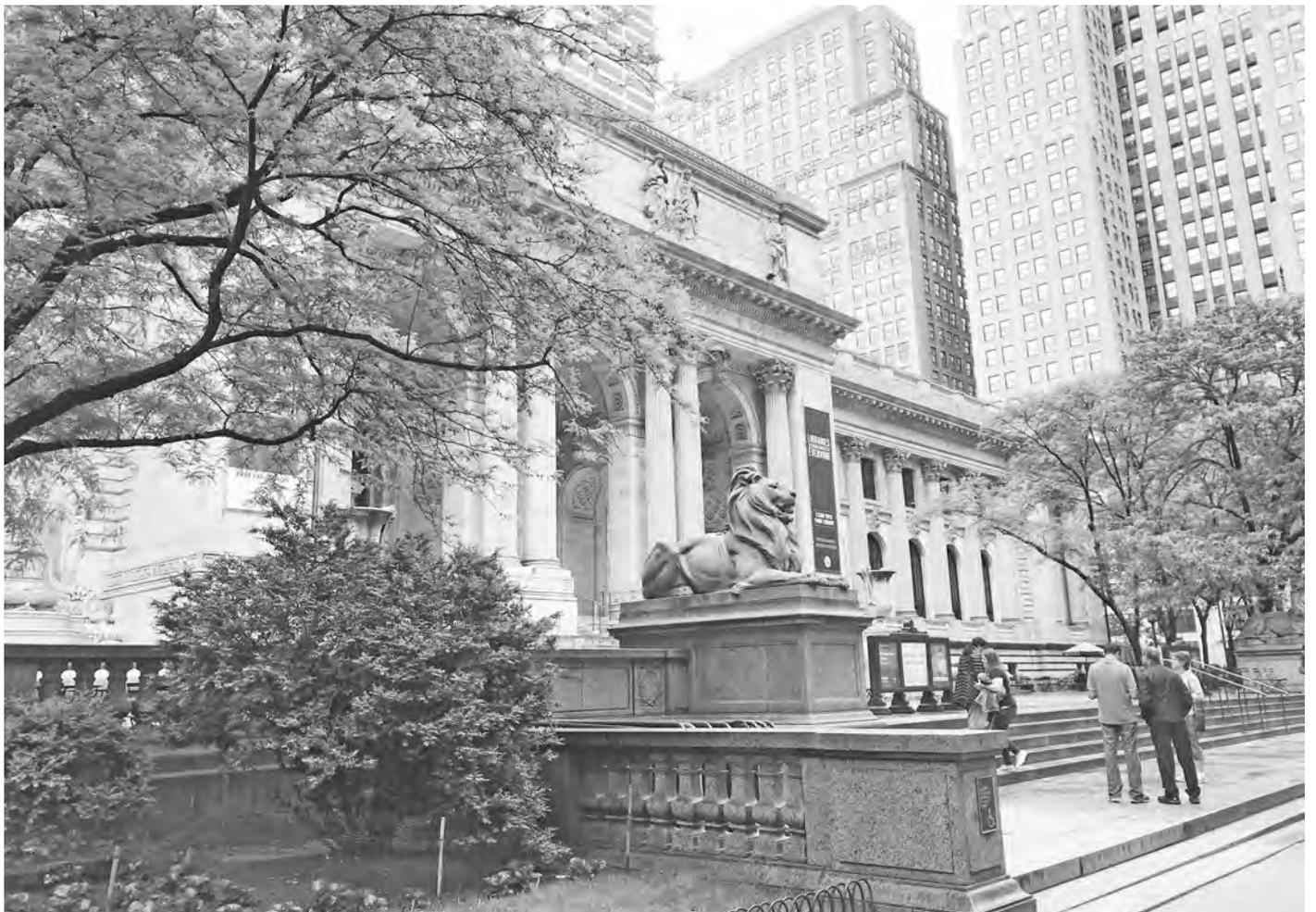
WISCONSIN

Madison
HOLLY JORGENSON
MADISON, WI
Tel. +1-608-233-5699
e-mail: hollydjorgenson@gmail.com

Milwaukee
MARTHA BARRY
MILWAUKEE, WI
Tel. +1-414-350-4761
e-mail: barrymle@aol.com

WALES

De Cymru/Cardiff
PAT GREGORY
CARDIFF
Tel. +44-2920 226990
e-mail: patj.gregory@gmail.com



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INTERNATIONAL REFERENCE PERSONS AND THE FOUNDATION

INTERNATIONAL REFERENCE PERSONS, INTERNATIONAL LIBERATION REFERENCE PERSONS, INTERNATIONAL COMMONALITY REFERENCE PERSONS, AND THE RE-EVALUATION FOUNDATION

International Reference Persons

International Reference

Person:
TIM JACKINS
C/O RE-EVALUATION
COUNSELING COMMUNITY RESOURCES
719 SECOND AVE. NORTH
SEATTLE, WA 98109
USA
Tel. +1-206-284-0311
e-mail: ircc@rc.org

Alternate International Reference Person:

DIANE SHISK
C/O RE-EVALUATION
COUNSELING COMMUNITY RESOURCES
719 SECOND AVE. NORTH
SEATTLE, WA 98109
USA
Tel. +1-206-284-0311
e-mail: ircc@rc.org

International Liberation Reference Persons

For African-Heritage

People:
BARBARA LOVE
AMHERST, MA
USA
Tel. & Fax +1-413-253-3814
e-mail: bjlove.rc@gmail.com

For Allies to Young People:

JENNY SAZAMA
JAMAICA PLAIN, MA
USA
Tel. +1-617-308-5384
e-mail: jenny.yob@gmail.com

For Catholics:

JOANNE BRAY
STAMFORD, CT
USA
Tel. +1-203-273-3058
e-mail: jnbray@aol.com

For Chicanos/as:

LORENZO GARCIA
ALBUQUERQUE, NM
USA
Tel. +1-505-831-4757,
+1-505-228-3063 (cell)
e-mail: garcialore51@gmail.com

For Chinese-Heritage

People:
FRANCIE CHEW
SOMERVILLE, MA
USA
Tel. +1-617-628-4998 (home),
+1-617-293-4058 (cell)
e-mail: franciechew@gmail.com

For College & University

Faculty:
ELLIE BROWN
WILMINGTON, DE
USA
Tel. +1-302-983-2902
e-mail: ebrown@wcupa.edu

For Elders:

PAM GEYER
BELLAIRE, TX
USA
Tel. +1-713-666-7300
e-mail: pgeyer@medcetera.com

For Japanese-Heritage

People:
JAN YOSHIWARA
OLYMPIA, WA
USA
Tel. +1-360-951-5852
e-mail: jyoshiwara@gmail.com

For Jews:

CHERIE BROWN
SILVER SPRING, MD
USA
Tel. +1-240-638-2813
e-mail: ncbiinc@aol.com

For Lawyers:

MARSHA HUNTER
CAMBRIDGE, MA
USA
Tel. +1-617-803-3449
e-mail: m-hunter@comcast.net

For Lesbian, Gay, Bisexual, Queer, & Transgender

People:
"JEANNE D'ARC"
SEATTLE, WA
USA
e-mail: ircc@rc.org

Asst. Liberation Reference

Person for Lesbian, Gay, Bisexual, Queer, & Transgender People:
"DAVID NIJINSKY"
USA
e-mail: dnijinsky@gmail.com

For "Mental Health"

Liberation:
JANET FONER
NEW CUMBERLAND, PA
USA
Tel. +1-717-774-6465
e-mail: jbfoner@verizon.net

For "Mental Health"

Workers:
JEAN HAMILTON
PALO ALTO, CA
USA
Tel. +1-650-493-6668,
+1-650-387-3837
e-mail: rcjean1@gmail.com

For Middle-Class People:

SEÁN RUTH
ARDSBEG, GORTAHO RT
LETTERKENNY
COUNTY DONEGAL
IRELAND
Tel. +353-1-2833975
e-mail: seangruth@gmail.com

For Musicians:

HEATHER HAY
VANCOUVER, BC
CANADA
Tel. +1-604-876-7148,
+1-604-340-6027 (cell)
e-mail: hlhay3@gmail.com

For Native Americans:

MARCIÉ RENDON
MINNEAPOLIS, MN
USA
Tel. +1-612-722-9579
e-mail: MRendon70362@gmail.com

For Owning-Class People:

JO SAUNDERS
WINCHESTER
HANTS
ENGLAND
Tel. +44 1962 877465
e-mail: jo.saunders@btinternet.com

For Pacific Islander & Filipino/la-Heritage

People:
TERESA ENRICO
SEATTLE, WA
USA
Tel. +1-503-735-5419
e-mail: teresaenrico@gmail.com

For Parents:

MARYA AXNER
SOMERVILLE, MA
USA
Tel. +1-617-776-7411
e-mail: maryaaxner@gmail.com

For People with Disabilities:

MARSHA SAXTON
EL CERRITO, CA
USA
Tel. +1-510-234-2656
e-mail: marsax@wid.org

For Puerto Rican-Heritage

People:
MARIA JUDITH COLON
SAN JUAN
PUERTO RICO
Tel. +1-646-319-9403
e-mail: majuco4150@msn.com

For Raised-Poor People:

GWEN BROWN
WILMINGTON, DE
USA
Tel. +1-302-656-2630
e-mail: gbbrown@udel.edu

For South, Central, & West

Asian-Heritage People:
AZADEH KHALILI
BROOKLYN, NY
USA
Tel. +1-917-645-2538
e-mail: azikhaili@gmail.com

For Union Activists:

JOANIE PARKER
JAMAICA PLAIN, MA
USA
Tel. +1-617-522-4086
e-mail: Joanieparker7@gmail.com

For Visual Artists:

EMILY FEINSTEIN
BROOKLYN, NY
USA
Tel. +1-718-625-6696
e-mail: emfein@verizon.net

For Women:

DIANE BALSER
JAMAICA PLAIN, MA
USA
Tel. +1-617-390-5660
e-mail: dibals@comcast.net

For Working-Class People:

DAN NICKERSON
FREEPORT, ME
USA
Tel. +1-207-865-3869
e-mail: dnickerson12@comcast.net

For Young Adults

(ages 21-30):
EMILY BLOCH
BROOKLINE, MA
USA
Tel. +1-617-763-8085 (cell)
e-mail: bloch.emily@gmail.com

For Young People

(under 21):
MARI PIGGOTT
VANCOUVER, BC
CANADA
Tel. +1-604-876-7148,
+1-778-227-4104 (cell)
e-mail: mariathlemp@yahoo.ca

International Commonality Reference Persons

For Educational Change

(Classroom Teachers):
MARILYN ROBB
ST AUGUSTINE
TRINIDAD & TOBAGO
Tel. +1-868-735-6377
e-mail: joyfulplace@yahoo.com

For Family Work:

CHUCK ESSER
PHILADELPHIA, PA
USA
Tel. +1-215-349-9428
e-mail: ckesser1@gmail.com

For Languages & Interpreting:

PATXI XABIER ODRIOZOLA
EZEITZA
ERRIBERA GOTIA, ARABA
BASQUE COUNTRY
Tel. +34-630-828554
e-mail: nuxilabi@gmail.com

For Wide World Change:

JULIAN WEISSGLASS
SANTA BARBARA, CA
USA
Tel. +1-805-637-8895
e-mail: julian@weissglass.net

The Re-evaluation Foundation

President:

MIKE MARKOVITS
STAMFORD, CT
USA
Tel. +1-203-536-5413
e-mail: mjmrkvt@aol.com,
mjmarkovits@gmail.com

Send contributions to:

THE RE-EVALUATION
FOUNDATION
P.O. BOX 9292
QUEEN ANNE STATION
SEATTLE, WA 98109
USA



WARSAW, POLAND • TIM JACKINS

AUTHORIZED TEACHERS OF RE-EVALUATION COUNSELING IN DEVELOPING COMMUNITIES

ALGERIA

BADIS FATEH KHIREDDINE
TIPAZA
Tel. +213 0662675379
e-mail: khiredinebadis@gmail.com

AMEL BOUCETTA
DRAA BEN KHEDDA
Tel. +213 559-221309,
+213 5592270
e-mail: boucettamel@gmail.com

ARGENTINA

ELSA LEONIDA MONZON
CAPITAL FEDERAL, BS AS
Tel. +54-15-5217604

MARIA GUADALUPE
FLEITAS MOLINI
SAN ISIDRO, BS AS
Tel. +54-47465350
e-mail: guadafleitas@gmail.com

SELVA DEL CARMEN
LAZARTE
CASTELAR, BS AS
Tel. +54-4692-0163
e-mail: seguireadelante2009@hotmail.com

SILVINA SPAGNUOLO
CASTELAR, BS AS
Tel. +54-4692-2733
e-mail: silvispag@hotmail.com

AUSTRALIA

NEW SOUTH WALES

LAZULI KUBENK
DORROUGHBY, NSW
Tel. +61 421-317-034
e-mail: lazulikubenk@gmail.com

SANDY WILDER
MORUYA, NSW
Tel. +61-407-402-021
e-mail: southernandpiper@gmail.com

LAUREL WADDELL
BEGA, NSW
Tel. +61-3-62233716
e-mail: waddelllaurel@hotmail.com

NORTHERN TERRITORY

KATHY BANNISTER
MILLNER (DARWIN), NT
Tel. +61-408-895-621
e-mail: kathrynbannister1@gmail.com

BARBARA MOLANUS
ALICE SPRINGS, NT
Tel. +61-439 827 160
e-mail: barbstar.m@gmail.com

QUEENSLAND

MARIAN BOMAN
BRISBANE, QLD
Tel. +61-402 396 547
e-mail: bomanm2@gmail.com

MARGARET PESTORIUS
CAIRNS, QLD
Tel. +61-7-4052-1563
e-mail: margaret@cairnspacebypeace.org

STUART DOWNS
CAIRNS, QLD
Tel. +61-7-4055-0301
e-mail: stu.downs@fnq.net.au

BETH SHORTER
CAIRNS, QLD
Tel. +61-7-4055-0301
e-mail: beth@fnq.net.au

TASMANIA

PAMELA MEARS
KINGSTON, TAS
Tel. +34-666-76-79-66
e-mail: pamelamears@gmail.com

BASQUE COUNTRY

(between France & Spain)
FERMIN PORRAS
BOCANEGRA
GORLIZ, BIZKAIA
Tel. +34-666-76-79-16
e-mail: fermin.porras2@gmail.com

BENIN, REPUBLIC OF

ERIC AMOUSSOU-GUENOU
COTONOU
Tel. +229-9420-8255,
+229-9747 5843,
+229-98765126
e-mail: guenoueric2@yahoo.fr

ANGELO AMOUSSOU-GUENOU
COTONOU
Tel. +229-93577813,
+229-6454 2284
e-mail: angelo Franz@yahoo.fr

ALAIN SAKITI
COTONOU
Tel. +229-9623-2162
e-mail: freshsak@yahoo.fr

BOLIVIA

PATRICIA IBARRA
BAJO ACHUMANI-ZONA SUR
LA PAZ
Tel. +591-2-279-7970
e-mail: pibarrasi@gmail.com

CAMEROON

FELIX NKAM
DOUALA
Tel. +237 699 633 549
e-mail: nkamfelix@yahoo.fr

CANADA

ALBERTA
AMBER FORNELLI
CALGARY, AB
Tel. +1-403-999-2899
e-mail: afornelli@alumni.sfu.ca

BRITISH COLUMBIA

KERRI WALL
FERNIE, BC
Tel. +1-250-423-6986
e-mail: kerriwall@hotmail.com

BILL HORNE
WELLS, BC
Tel. +1-250-994-2332
e-mail: bhorne@netbistro.com

CLAIRE KUJUNDZIC
WELLS, BC
Tel. +1-250-994-2332
e-mail: claire@claireart.ca

ELIZABETH SHEFRIN
GABRIOLA ISLAND, BC
Tel. +1-250-247-7476
e-mail: simaelizabeth@gmail.com

SAMANTHA SANDERSON
SALT SPRING ISLAND, BC
Tel. +1-250-537-9296
e-mail: swsanderson22@gmail.com

BETH CRUISE
VICTORIA, BC
Tel. +1-250-727-9163
e-mail: rc.bethcruise@gmail.com

NEW BRUNSWICK

MARY ANN COLEMAN
WATERFORD, NB
Tel. +1-506-433-5232
e-mail: macoleman.nb@gmail.com

ONTARIO
JEAN HANSON
OTTAWA, ON
Tel. +1-613-321-2765
e-mail: jeanh@magma.ca

QUÉBEC
MANUEL MEUNE
MONTREAL, QC
Tel. +1-514-522-3273
e-mail: manuelmeune@hotmail.com

ANNIE POTTER
NORTH HATLEY, QC
Tel. +1-819-919-4658
e-mail: anniewrite@gmail.com

CHILE

REGION METROPOLITANA DE SANTIAGO

ELLEN TAIT
LA REINA, SANTIAGO, RM
Tel. +56 9-9-873-1199
e-mail: ellentait@hotmail.com

CARMEN RODRIGUEZ
SANCHEZ
PROVIDENCIA, RM
e-mail: carmenrodriguezsanchez@gmail.com

EMMA EDITH MORALES
LAFATA
PUENTE ALTO, RM
Tel. +56-2-265-3962
e-mail: e.edithm@hotmail.com

CECILIA VIDAL
GONZALEZ
PUENTE ALTO, RM
Tel. +56-29808362
e-mail: ceysabel2008@gmail.com

ROSA MATILDE PONCE
DIAZ
PUENTE ALTO, RM
Tel. +56-2-265-1892
e-mail: rosaponce2004@hotmail.com

ANA CRISTINA FRANCA
MATURANA
PUENTE ALTO, RM
Tel. +56-2-874-1083
e-mail: cristinafranc@hotmail.com

CHINESE MAINLAND

See Hong Kong and Taiwan under separate listings

ZHEJIANG PROVINCE

WU RONGRONG
HANGZHOU, ZHEJIANG
Tel. +86-18698558680
e-mail: wurongrong85@hotmail.com

FUJIAN PROVINCE

DOU JUN
XIAMEN, FUJIAN
Tel. +86-135 8186 2375
e-mail: candy.dou@foxmail.com

JIANGXI PROVINCE

CHEN MINGRUI
JINGDESHEN
JIANGXI PROVINCE
Tel. +86-13517989423
e-mail: 583918555@qq.com

GUANGDONG PROVINCE

LIYA DONG
GUANGZHOU
Tel. +86-13928853317
e-mail: liya.banks@gmail.com

HA YINGMIN
GUANGZHOU
GUANGDONG
Tel. +86-20-13660042174
e-mail: ha3721@gmail.com

WANG AILI
GUANGZHOU
GUANGDONG
Tel. +86-13527017427
e-mail: aili_w98@hotmail.com

LI GUODONG
SHENZHEN
Tel. +86-755-13652302896
e-mail: 61076038@qq.com

GUIZHOU PROVINCE

ZHOU HUAQIONG
DUYUN, GUIZHOU
Tel. +86-18685060717 (work)
e-mail: emily_zhq@sina.com

COLOMBIA

DISTRITO CAPITAL
DALBA NATALIA LINARES
VALDERRAMA
BOGOTA, DC
Tel. +57-316 232 5181
e-mail: dalbanatalialinares@gmail.com

SANTANDER

MARIA STELLA GOMEZ
DE VELASCO
BUCARAMANGA
SANTANDER
Tel. +57 6459900,
+57-314 4442076
e-mail: mastela7@hotmail.com

CONGO, DEMOCRATIC REPUBLIC OF

WILLY LUKANGA
LUBUMBASHI, KATANGA
Tel. +243-992873604
e-mail: kin_eub@hotmail.com

CORNWALL

CLIVE MARTIN
CALSTOCK
Tel. +44-1822 833680
e-mail: gurumayi.org@virgin.net

DENMARK

SJAE LLAND
KARI CATHARINA SOFIA
RASMUSSEN
HILLEROD
Tel. +45 61 654 70 71
e-mail: kari.catharina@gmail.com

EL SALVADOR

MARÍA LORENA CUÉLLAR
BARANDIARÁN
SAN SALVADOR
Tel. +503-2260 6568 (h),
+503-7761-0123 (cell)
e-mail: marialorenaacuellar@hotmail.com

ENGLAND

NORTH EAST
JEAN TURNER
DARLINGTON
Tel. +44 1833 660172
e-mail: jeanturner22@hotmail.co.uk

NORTH WEST

FIONA FRANK
HALTON, LANCASTER
Tel. +44-7778-737681
e-mail: fionafrank@googlemail.com

TYRA TILL
MACCLESFIELD
CHESHIRE
Tel. +44-1625 260260
e-mail: tyra@tyratill.com

YORKSHIRE & THE HUMBER

JULIE LONGDEN
ALLTERTON
Tel. +44-1274-481067
e-mail: julielongden123@yahoo.com

ALISON NORRIS
SHEFFIELD
Tel. +44-114-2435732
e-mail: alison@cleanbuild.co.uk

EAST MIDLANDS

PAULINE HAMMOND BALL
WELLINGBOROUGH
Tel. +44 1933 403746
e-mail: Pauline.ball@uwclub.net

WEST MIDLANDS

JENNY MARTIN
BIRMINGHAM
Tel. +44-121-240-0998
e-mail: families52@hotmail.com

MARK HINTON
COVENTRY
WEST MIDLANDS
Tel. +44-24 76 714 417
e-mail: mark.hinton@gmail.com

NETTA CARTWRIGHT
STAFFORD
STAFFSHIRE
Tel. +44-1785-613585

JUDE HAWES
NEWCASTLE UNDER LYME
Tel. +44-793-246-4478
e-mail: jude.hawes@snsclub.org.uk

MARGUERITE PALMER
NEWCASTLE-UNDER-LYME
Tel. +44-01782 630751
e-mail: margueritepalmer@aol.com

EAST OF ENGLAND

KARL LAM
CAMBRIDGE
Tel. +44-1638-604101
e-mail: karl@parsonage1.plus.com

NICKY XANDORA
BLOXHAM, OXON
Tel. +44 1295 722639
e-mail: nickyxandora@gmail.com

STELLA DARKE
SOUTH NEWINGTON
BANBURY
Tel. +44 1295 720096
e-mail: darkestella@gmail.com

LONDON

ANTHONY LEE TE
LONDON
Tel. +44-207-613-0535
e-mail: anthony.lee@live.co.uk

ALEX SAUNDERS
LONDON
Tel. +44-208-470-9756
e-mail: alex.saunders22@gmail.com

TERRY DAY
WALTHAMSTOW
LONDON
Tel. +44-20-8520-5337
e-mail: terryday1@talktalk.net

CATHERINE GOLDSTEIN
LONDON
Tel. +44-208-809-3010
e-mail: catherinegoldstein@hotmail.co.uk



MARY THOMPSON
LONDON
Tel. +44-208-340-7552
e-mail: marythompson68@gmail.com

ANNA MOORHOUSE
LONDON
Tel. +44-171-20 8771-1160
e-mail: anna.moorhouse123@btinternet.com

ANNA VAN HEESWIJK
LONDON
Tel. +44-7732-075-835
e-mail: annavanheeswijk@hotmail.com

PAMELA CARNEGIE
LONDON
Tel. +44-7944411441
e-mail: pamelacarnegie@googlemail.com

ALI BOURNE
LONDON
Tel. +44 20 7733 7253
e-mail: alibourne@hotmail.com

BESS HERBERT
LONDON
Tel. +44-208-6712820
e-mail: bess_herbert@yahoo.com

DORANN VAN HEESWIJK
LONDON
Tel. +44-207-622-6493
e-mail: dorannvh@easy.net.co.uk

FIONA GILVRAY ADAMSON
LONDON
Tel. +44 208 677 8260
e-mail: fio.adamson@btinternet.com

SOUTH EAST

RACHEL BECK
HOVE
Tel. +44-1273-945856
e-mail: rachelbeckyes@yahoo.co.uk

LEAH THORN
FOLKESTONE, KENT
Tel. +44-1303 488 711
e-mail: leathorn@hotmail.com

ARIKE
FOLKESTONE, KENT
Tel. +44-20-8488-6786
e-mail: mrarike@yahoo.com

JO SAUNDERS
WINCHESTER, HANTS
Tel. +44-1962-877465
e-mail: jo.saunders@btinternet.com

AGATHA COFFEY
ST. LEONARDS-ON-SEA
E. SUSSEX
Tel. +44-1424-428-641
e-mail: agathacoffey@yahoo.com

JAN WOODLING
NEWHAVEN, E. SUSSEX
Tel. +44-7747-784613
e-mail: janwoodling@aol.com

SOUTH WEST

SHANNON COGGINS
SHEPTON MALLET
SOMERSET
Tel. +44-1749-860767
e-mail: shannoncoggins23@gmail.com

JAINIE RAINE
GLASTONBURY
SOMERSET
Tel. +44-1458 834787
e-mail: jaineyraine@gmail.com

RUTH GOODFELLOW
STROUD
GLOUCESTERSHIRE
Tel. +44-7794054623
e-mail: rgoodf@hotmail.com

AL HEAD
TAVISTOCK, DEVON
Tel. +44-1822-616083
e-mail: seaalbatross@btinternet.com

JOHN STUART
TAVISTOCK, DEVON
Tel. +44-1822-618960
e-mail: rjohnstuart@gmail.com

HEATHER NICHOLSON
TOTNES, DEVON
Tel. +44-1803 863717
e-mail: m.heather.nicholson@gmail.com

RICHARD MITCHELL
TOTNES, DEVON
Tel. +44 1803 863717
e-mail: nichmittch@supanet.com

HELEN BOURNE
NEWTON ABBOT, DEVON
Tel. +44 1803 812836
e-mail: helen.bourne52@btinternet.com

NICOLA VINCENT
BURNHAM-ON-SEA
SOMERSET
Tel. +44-1278-782274
e-mail: nk.vincent@btinternet.com

FINLAND

KARJALOHJA
PER VIKTOR HJALMARSSON
KARJALOHJA
Tel. +358 400 284 012
e-mail: viktor.hjalmarsson@gmail.com

VILMA MAATTANEN
KARJALOHJA
Tel. +358 402431758
e-mail: vilmaelina@gmail.com

KESKI-UUSIMAA

KAISLI SYRJANEN
Tel. +358 400 711206
e-mail: kaisli@hotmail.com

TURKU

Eeva HAMALAINEN
TURKU
Tel. +358 40 557 9046
e-mail: eeva.hnen@gmail.com

FRANCE

CLAIRE PARAVISINI-ERNOUF
NICE
Tel. +33-4-93-98-29-60
e-mail: claire.paravisini-ernouf@niccotedazur.org

MARINA DEL CAMPO
VENICE
Tel. +33 4 93 59 87 29
e-mail: marina.loubet@wanadoo.fr

HELENE FARNELLI
NICE
Tel. +33-60-99-36-90

BRIGITTE GUIMBAL
VALBONNE
Tel. +33-4-93-12-93-49
e-mail: bguimbal@free.fr

CATHERINE ALBERTINI
CHATEAUNEUF
Tel. +33-4-97-01-03-12
e-mail: catherine.1@libertysurf.fr

NADINE GARDERES
DIE
Tel. +33 4 7-521-1585
e-mail: naga@poivron.org

VIRGINIE PHILIPPE
STE ANNE SUR VILAINE
Tel. +33-9 80 65 42 45
e-mail: virginiephilippe@free.fr

CECILE FLOURY-BUCHALIN
MONTS
Tel. +33-4-72-87-07-81
e-mail: flouirybuchalin@gmail.com

FANETTE BILLARD
SAINT SEVER
Tel. +33 5 58 44 13 17
e-mail: billard.fanette@orange.fr

FARID SI MOUSSA
NANTES
Tel. +33-2-40-89-57-07
e-mail: farid_sim@hotmail.com

FLORE SI MOUSSA-LOUIS
NANTES
Tel. +33-2-40-89-58-73
e-mail: florelouis@yahoo.fr

CAROLINE WALLACE
LARRE
Tel. +33-2-90-79-07-72
e-mail: cwarott@gmail.com

JOS SJOLLEMA
NONETTE
Tel. +33-4-73-89-04-95
e-mail: j.sjollema@wanadoo.fr

FRÉDÉRIQUE BRAGUIER
PAU
Tel. +33 5 59-62-26-48
e-mail: frederique.braguier@kiwi-fibre.fr

DELPHINE BARBEROT
PURGEROT
Tel. +33 3 84 91 77 71
e-mail: delnew@gmail.com

DANA POWERS
VILLIERS-ST. FRED.
Tel. +33-1-34-89-81-25
e-mail: danapowers26@hotmail.com

JOHN MULLEN
MONTREUIL
Tel. +33-1-48-97-84-52
e-mail: john.mullen@wanadoo.fr

GAMBIA, THE

SAIBA SUSO
SERREKUNDA
Tel. +220 765 3642
e-mail: shybetsuso@gmail.com

GERMANY

ANGELINA HAUG
ESSLINGEN
Tel. +49 0711-5764-8369
e-mail: info@angelinahaug.de

JULIANE CIESLAK
DIETRICH
GOHRISCH
Tel. +49-331-27328040
e-mail: julianecieslak@gmx.de

CLAUDIA BERGER
NAUMBURG SAALE
e-mail: der@stressrat.de

CARSTEN FILOR
BERLIN
Tel. +49-30-61659091
e-mail: c.filor@schoenberlin.de

VERA KOPPEN
BERLIN
Tel. +49-30 231 85 895
e-mail: verakoppen@gmail.com

JOACHIM KREMERS
BAD BELZIG
Tel. +49-1572056532
e-mail: jojoachim@posteo.de

JULIA SIEBERT
KREFELD
NORDRHEIN-WESTFALEN
Tel. +49-2151-395946
e-mail: julia.siebert@ymail.com

KARIN GEORGII
STUTTGART
Tel. +49-711-742562
e-mail: karin.georgii@gmx.de

CORDULA HERCHET-HOFRICHTER
NEULER
Tel. +49-6221-860159
e-mail: veit-hofrichter@gmx.de

EVE ABRAHAM
KIRCHSEEON
BEI MÜNCHEN
Tel. +49-8091-518258
e-mail: evejesko@yahoo.de

GHANA

REGINALD KPAKPO
ACQUAYE
ACCRA
Tel. +233-244-818-805
e-mail: reginald_k84@yahoo.com

GODWIN AZALETEY
HO
Tel. +233 242 030 044
e-mail: azalety66@yahoo.com

GMABI A. PHILIP
TAMALE
Tel. +233-243711960,
+233-209158060
e-mail: alaikaphilip@gmail.com

RAFIATU LAWAL
TAMALE
Tel. +233 543 325 509
e-mail: rafiabnlawal@gmail.com

GREECE

LOUKIA PIKI
ZAKYNTHOS
Tel. +30-26950-24562
e-mail: yogainzakynthos@gmail.com

PERIKLIS XONDROS
XANTHI
Tel. +30-25410 67250
e-mail: periklisxondros@hotmail.com

KATERINA STAVROPOULOU-VLACHOU
XANTHI
Tel. +30-25410-77308

GUINEA

MAMADOU SARKOZY
DIALLO
CONAKRY
Tel. +224-622-05-22-10
e-mail: diallomamadou316@gmail.com

HONDURAS

ALICIA
e-mail: alyfunes30@gmail.com

HUNGARY

VAJDA VIOLETA
BUDAPEST
Tel. +36 30 953 0822
e-mail: vajdavioleta@yahoo.com

MOLNAR GABRIELLA
BUDAPEST PF 453/354

INDIA

ANDHRA PRADESH
VANDANA DEGAONKAR
HYDERABAD
ANDHRA PRADESH
Tel. +91-40-27562681
e-mail: Degaonkarvandana@gmail.com

J.B.V. LAKSHMI
HYDERABAD
Tel. +91-40-27017040
e-mail: jvsbruhmanyam@yahoo.co.in

KARNATAKA

JAGANNATH SHASHIKALA
BANGALORE
KARNATAKA
Tel. +91-9902584557
e-mail: sjshashikala@gmail.com

TAMIL NADU

SR. BENEDICTA
THENI, TAMIL NADU
Tel. +91-4546-253907,
+91 944 360 7921
e-mail: pushpamfdo@gmail.com

WEST BENGAL

KAJAL SEN
KOLKATA, WEST BENGAL
Tel. +33 246 06646
e-mail: sen76kajal@gmail.com

SUMITA ROY
KOLKATA, WEST BENGAL
Tel. +33-245-58043
e-mail: sumita444@gmail.com

IRAN

VIDA MOZAFARIEH
TEHRAN
Tel. +98-21-22604145
e-mail: vida5978@yahoo.com

IRELAND

MAURICE HEARNE
LUCAN, CO. DUBLIN
Tel. +353-87-6784764

IRELAND, NORTHERN

SHEILA FAIRON
PORTRUSH, CO. ANTRIM
Tel. +44-28-70-823193
e-mail: fairon@fastmail.fm

LINDA O'DONOVAN
BANGOR, CO. DOWN
Tel. +44-28-9147-8655
e-mail: linda.odonovan@btinternet.com

ISRAEL

MICHAL NOY MALKA
MOSHAV HAYOGEV
Tel. +972-775501523
e-mail: noy.rc.il@gmail.com

ORNA SHUMAN
BEIT SHEARIM
Tel. +972-4-9531528
e-mail: ornashuman1@gmail.com

TAMI SHAMIR
SHEFAYIM
Tel. +972-9-9584447
e-mail: tamisb@netvision.net.il

ITALY

JUNE MACKAY
CAREZZANO
ALESSANDRIA
Tel. +390-131-839-381

GIANNA BELTRAME
VICENZA
Tel. +39 349 724 2247
e-mail: gjabeltrame@gmail.com

IVORY COAST

ZOUNON KOFFI URBAIN
CYRILLE
COCODY
Tel. +225 46 05 96 18
e-mail: zounoncyrille@gmail.com

JAPAN

HONSHU
MIYUKI TERADAIRA
MATSUMOTO-SHI
NAGANO PREF
Tel. +81-90-7019-6082
e-mail: miyuki.tag1115@gmail.com

MICHIKO (JO) IWAKI
OBU-CITY, AICHI-KEN
Tel. +81-70-5032-3359
e-mail: ilovejo3700@yahoo.co.jp

REIKO SHIMIZU
FUKUI-CITY,
FUKUI-KEN
Tel. +81-776-25-6053
e-mail: kuro0153@softbank.ne.jp

OKINAWA

TOMOMI SUZUKI
OKINAWA-CITY
OKINAWA
Tel. +81-70-5480-0189
e-mail: tomomyjpo@yahoo.co.jp

TEACHERS IN DEVELOPING COMMUNITIES

SHIKOKU

KAORI YOSHIOKA
TAKAMATSU-SHI
KAGAWA-KEN
Tel. +81-80-3164-2288
e-mail: sorano_iroiro@
yahoo.co.jp

AKARI TAKECHI
NARUTO CITY
TOKUSHIMA
Tel. +81-080-3928-4900
e-mail: akanotake@
yahoo.co.jp

KENYA

ADELAIDE CHEMUTAI
KARIUKI
THIKA
Tel. +254-722 782 878
e-mail: achemkakari@
yahoo.com

ANNAH MUMBUA
KAMUGYISHA
MASII
Tel. +254-44-63032

JOSEPH MBALU
MACHAKOS
Tel. +254-720-845365
e-mail: joembalu@yahoo.com

KOREA

SANGWOO KWON
SEOUL
Tel. +82-10-7306-4746
e-mail: sangwkwon@
yahoo.com

MEXICO

OAXACA
JUDITH BAUTISTA PEREZ
SAN FRANCISCO
LACHIGOLO
OAXACA
Tel. +52-951-165-6869
e-mail: judithb57@
yahoo.com.mx

QUERETARO

CONCEPCIÓN MÁRTINEZ
GASCA
QUERETARO, QUERETARO
Tel. +52-49-74 09 89

MOROCCO

NUMIDIA (NAAIMA) BOUT-
GAJOUFTE
AGADIR
Tel. +212-645830313
e-mail: talattumert@
gmail.com

HASSAN HARGOUNE
MARRAKECH
Tel. +212-661-299866
e-mail: asso_chams@
hotmail.com

ANAS RAGHIB
MARRAKECH
Tel. +212-634512514
e-mail: an.raghib@gmail.com

ABDERRAHIM AMALOUZ
MARRAKECH
Tel. +212-604127919
e-mail: amalouz.abdo@
gmail.com

SARRA EL GUERRARI
MARRAKECH
Tel. +212 624671253
e-mail: mouna.book@
hotmail.fr

AMINA BENBRAHIM
MARRAKECH
Tel. +212 0642022632
e-mail: aminabenbrahim49@
gmail.com

NOURJHANE MAHMANI
MARRAKECH
Tel. +212 707033435
e-mail: jhanemahmani@
gmail.com

ESSALHA OUAFA
Tel. +212 0662676200

ASMA OUBRIK
SIDI IFNI
Tel. +212 88186845
e-mail: oubrik.asma@
gmail.com

NETHERLANDS

FRYSLAN
INGRID DOLLEE
LEEUWARDEN, FR
Tel. +31-58-8446918
e-mail: i.dollee@gmail.com

HENNIE JONGSMA
LEEUWARDEN, FR
Tel. +31-58-2137991
e-mail: jongsma1@chello.nl

WYTSKE VISSER
LJOUWERT, FR
Tel. +31-58-2672084,
+31 (0)6 38455620
e-mail: wytskevisser.coe@
gmail.com

ANNIE HOEKSTRA
LJOUWERT, FR
Tel. +31-58-2800853
e-mail: annie.hoekstra@
planet.nl

JAN VENDERBOS
WERGEA, FR
Tel. +31-58-2673543
e-mail: j.venderbos7@
upcmail.nl

ADALGARD WILLEMSMA
BITGUM, FR
Tel. +31-58-2163474
e-mail: adalgard.willemsma@
gmail.com

HANNIE SCHURMAN
WIRDUM, FR
Tel. +31-58-2552659
e-mail: hannie.schuurman@
gmail.com

GELDERLAND
NIRUPA SHANTIPREKASH
ARNHEM
Tel. +31 268486183
e-mail: nirupa@antenna.nl

ALBIEN HENDRIKS
ARNHEM
Tel. +31-26-4434168
e-mail: albienhendriks@
gmail.com

MARLENE MELFOR
ARNHEM
Tel. +31-26-3819221
e-mail: m.melfor@chello.nl

BRIGITTE THEEUWEN
NIJMEGEN
Tel. +31-24-323-7663
e-mail: b.theuwen@
antenna.nl

NICOLE KIENHUIS
NIJMEGEN
Tel. +31-24-3239769
e-mail: nkienhuis@
hotmail.com

JULIA KOSTELIJK
NIJMEGEN
Tel. +31-24-3568317
e-mail: jmkostelijck@
upcmail.nl

KEES JANSEN
NIJMEGEN
Tel. +31-24-3505405
e-mail: bjoeteices@upcmail.nl

MONNIE PAASHUIS
DOETINCHEM, GE
Tel. +31 314 344453
e-mail: monniepaashuis@
gmail.com

OVERIJSSSEL

ANNEKE GROOT
DEVENTER, OV
Tel. +31-570-769170
e-mail: anneke@amao.nl

TANJA KIENHUIS
OLDENZAAL, OV
Tel. +31 541 511990
e-mail: tkienhuis@yahoo.com

UTRECHT

NICOLET GROOT
HUIS TER HEIDE (UT), UT
Tel. +31-30-2210977
e-mail: burostrafwerk@
gmail.com

ROSEMARIE MELENHORST-
MULDERS
EEMNES, UT
Tel. +31-35-5387098
e-mail: rosemarie.
melenhorst@planet.nl

ZUID-HOLLAND

JULIA TELTING
VOORBURG
Tel. +31-487-522304
e-mail: juliatelting@
hotmail.com

ROEL BOSCH
ROTTERDAM, ZH
Tel. +31 6 521 999 83
e-mail: roelbosch@
ms-panta-rhei.nl

NEW ZEALAND

HEMAIMA CARKEEK
WIREMU
OTAKI
Tel. +64-6-364-6512,
+64-21-100 4120
e-mail: hcwiremu@gmail.com

CARMEN CARKEEK
OTAKI
Tel. +64 6 364 0166
e-mail: carkeema@gmail.com

ALISON KENNEDY
NELSON
Tel. +64-3-548-8467
e-mail: ali.kennedy@xtra.co.nz

AMI KENNEDY
NELSON
Tel. +64-3-386-1025
e-mail: amikgrowingfood@
gmail.com

FRANCA MORANI
TAKAKA
GOLDEN BAY
Tel. +64-3-525-6202
e-mail: francamorani@
hotmail.it

GIULIANA MORANI
TAKAKA
GOLDEN BAY
Tel. +64-3-525-8389
e-mail: giulimorani@
hotmail.com

DIANE SHANNON
CHRISTCHURCH
Tel. +64 3 332 2360
e-mail: diane.shannon@
cdhb.health.nz

NIKKI BERRY
CHRISTCHURCH
CANTERBURY
Tel. +64-3-981-8729
e-mail: nikki@sing.co.nz

UMI ASAKA
NORTH DUNEDIN
Tel. +64 0211 093218
e-mail: a.rose.dream.0929@
gmail.com

LANCE CABLK
DEVONPORT, AUCKLAND
Tel. +64-9-446-6546
e-mail: lcablk01010@
gmail.com

NICARAGUA

IVANIA LOVO LOPEZ
MANAGUA
Tel. +505-2279-9951
e-mail: ivalov060@gmail.com

GUSNARA DEL CARMEN
BUSTOS HURTADO
SAN MARCOS
Tel. +505-88640035

NIGERIA

FEDERAL CAPITAL TERRITORY

AKUDOLU IFEYINWA
ABUJA, FCT
Tel. +234-806-2095171
e-mail: ifyeyarolakudoku@
gmail.com

MUSA ZAINAB
MAITAMA DISTRICT
ABUJA
Tel. +234 8065449386
e-mail: yaanatumusa@
gmail.com

KADUNA

HANNATU BORORO MUSA
KADUNA
Tel. +234-62-210976
e-mail: hannyororo@
gmail.com

JOHN KAZACHIANG
GARBA
KADUNA
Tel. +234-81642-05595 (work)
e-mail: johnkazachiang@
gmail.com

HAUWA B. MUSA
KADUNA SOUTH
Tel. +234 070 304 71355
e-mail: hauwabmusa_385@
yahoo.com

LAGOS

TEMITOPE FAKUNLE
ATEGUNLE, LAGOS
Tel. +234-8051214135
e-mail: tope_last@yahoo.com

ONDO

ADEKUNLE AKINOLA
AKUNGBA AKOKO, ONDO
Tel. +234-803-656-5310
e-mail: adekunleakinola99@
gmail.com

NORWAY

ANNE HELGEDAGSRUD
OSLO
Tel. +47-55-13-28-60
e-mail: helgedagsrud@
gmail.com

SIMON JAMES-EIDE
OSLO
Tel. +47 906 333 50
e-mail: sj-eide@hotmail.com

BRITA HELLEBORG
PORSGRUNN
TELEMARK
Tel. +47-35-51-31-50
e-mail: hhellebo@online.no

STEIN HELLEBORG
PORSGRUNN
TELEMARK
Tel. +47-91153073
e-mail: steinh_5@hotmail.com

PERU

MARISOL CALLANAUPA
MESCCO
SANTA ANA, CUSCO
Tel. +51-084-777294
e-mail: marisol_cm_@
hotmail.com

NANCY CALLANAUPA
MESCCO
SANTA ANA, CUSCO
Tel. +51-084-777294
e-mail: nancy9andes9@
hotmail.com

ROSIO DE JESUS RAMOS
FERNANDEZ
CUSCO
Tel. +51 984351440
e-mail: rosiodejesus14@
gmail.com

PHILIPPINES

NIK LEUNG
SAN FRANCISCO, CA, USA
*Class taught on the Internet for
the Philippines*
Tel. +1-703-346-8351
e-mail: nikleung@gmail.com

POLAND

JACEK STRZEMIECZNY
WARSZAWA
Tel. +48 601 21 80 32
e-mail: jacek.strzemieczny@
ceo.org.pl

YVONNE ODROWAZ-
PIENIAZEK
JONKOWO
Tel. +48-502-594-833,
+48-89-512-9356
e-mail: yvooodr@gmail.com

ZOFIA OLEJNIK-HASIUŁ
LODZ
Tel. +48-519088375
e-mail: mahas@go2.pl

PUERTO RICO

MARIA JUDITH COLON
SAN JUAN, PR
Tel. +1-646-319-9403
e-mail: majuco4150@msn.com

LEYKAMARIE ALMA-
BONILLA
SAN JUAN, PR
Tel. +1-787-758-7747
e-mail: leykalma@yahoo.com

YARA ALMA-BONILLA
SAN JUAN, PR
Tel. +40-56-1675795
e-mail: yaraaisady@yahoo.com

NELIDA ORTIZ ROLON
BAYAMON, PR
Tel. +1-787-222-8929
e-mail: nelly51648@
gmail.com

ROMANIA

MIHAELA BERINDEANU
TIMISOARA
Tel. +40-56-167589
e-mail: mikiberindeanu@
yahoo.com

LAZAR IULIA
MAGDALENA
ARAD
Tel. +40-357-402283
e-mail: iuliam@yahoo.com

SCOTLAND

MARGARET GAULT
FRASERBURGH
ABERDEENSHIRE
Tel. +44-134-653-2487
e-mail: margaret.gault@
virgin.net

MICHAEL SPRING
EDINBURGH
Tel. +44 131 337 4990
e-mail: mikespring@
hotmail.com

FIONNTAN (JOHN)
HURLEY
MUSSELBURGH
Tel. +44-7931-355-348
e-mail: jf1hurley@aol.com

BARBARA K. SCHMIDT
DUNOON, ARGYLL
Tel. +44 1369-704-707
e-mail: barbaraschmidt@
btinternet.com

SOUTH AFRICA, REPUBLIC OF

GAUTENG

ROSLYN CASSIDY
JOHANNESBURG
Tel. +27 11 615 3572
e-mail: rcassidy423@
gmail.com

WESTERN CAPE

HEIN KLEINBOOI
BRACKENFELL
Tel. +27-21-4479438
e-mail: hein.kleinbooi@
gmail.com

MARGARET GREEN
CAPE TOWN,
WESTERN CAPE
Tel. +27-21-761-3027
e-mail: mgreen@mweb.co.za

ZAAHIDA HARTLEY
CAPE TOWN,
WESTERN CAPE
Tel. +27 083-383-0193
e-mail: ZaaHida.Hartley@
westerncape.gov.za

SOUTH SUDAN

VICTOR BATALI SILAS
YEI
Tel. +211-955203537
e-mail: victorsillas06@
yahoo.com

SPAIN

MARI CARMEN GARCIA
FERNANDEZ
LAS PALMAS DE GRAN
CANARIA
Tel. +34-605-854-8586
e-mail: rimacar@gmail.com

ANDREA AJA MARURI
SANTANDER, CANTABRIA
Tel. +34-605-875597
e-mail: milpanesypeces@
gmail.com

OSCAR ARGUMOSA SAINZ
PENAGOS, SANTANDER
CANTABRIA
Tel. +34-942-554338,
+34-660798485
e-mail: oscarargumosa@
gmail.com

SWEDEN

KRISTIAN LUND
FALUN
Tel. +46-247 10483
e-mail: kristian@norsbro.se

ANNIKA FEHLING
VISBY
Tel. +46-708467203
e-mail: annika@
annikafehling.com

TANZANIA

MARY MWITA
ARUSHA
Tel. +255 754520109
e-mail: marymwita2011@
gmail.com

THAILAND

PERMSUK AMP-
ORNCHARAT
BANGKOK
Tel. +66-87-688-9692
e-mail: permsuk.a@gmail.com

TED MAYER
BANGPAKOK
RATBURANA
Tel. +66-86-599-4802
e-mail: morethanmeetshe@
gmail.com

TOGO

MISSIGBE HOKAMETO
LOME
Tel. +228-9002-3446,
+228-9915-7585
e-mail: sigbepierre@yahoo.fr

AMEDAVI EDOH
LOME
Tel. +228 9253 5816
e-mail: edohbarnabe@
gmail.com

EKUE HETTAH EDMOND
LOME
Tel. +228 9236 6243
e-mail: ekuegan2004@
gmail.com

KOKOUVI ABOBOYAYA
KAME
Tel.+228-9198-2465
e-mail: cooleo2009@gmail.com

JENNIFER GBEKOU
Tel. +228 93 62 05 16/
99 99 77 17
e-mail: jennifergbekou96@
gmail.com

UNITED KINGDOM

See Cornwall, England,
Scotland, and Wales

UNITED STATES OF AMERICA

(Within States by Zip Code)

ALASKA

BRIDGET HITCHCOCK
SITKA, AK
Tel. +1-907-747-3102
e-mail: bridgethitchcock@
hotmail.com

ARIZONA

CATHERINE LAND
EVILSIZOR
TUCSON, AZ
Tel. +1-520-261-1628
e-mail: azcland@gmail.com

BRENDA CASEY

TUCSON, AZ
Tel. +1-520-981-7356
e-mail: brencasey@yahoo.com

LOUISE GOOD

TUCSON, AZ
Tel. +1-808-381-2939
e-mail: hanellingood@
aim.com

CAROL ROSE

TUCSON, AZ
Tel. +1-312-933-8986
e-mail: carolarose77@
gmail.com

GENE GALAZAN

PRESCOTT, AZ
Tel. +1-928-443-9100
e-mail: insidertartist@
gmail.com

ARKANSAS

CHARLOTTE DOWNEY
EUREKA SPRINGS, AR
Tel. +1-479-253-6721
e-mail: cdowney@ipa.net

CALIFORNIA

JULIAN WEISSGLASS
SANTA BARBARA, CA
Tel. +1-805-637-8895
e-mail: julian@weissglass.net

MARSHA SAXTON

EL CERRITO, CA
Tel. +1-510-234-2656
e-mail: marsax@wid.org

EMILY GALPERN

BERKELEY, CA
Tel. +1-510-529-6345
e-mail: emilygalpern@
gmail.com

JESSICA LOGIN

BERKELEY, CA
Tel. +1-510-910-5509
e-mail: jesslog64@
sbcglobal.net

MARILYN GOLDEN
BERKELEY, CA
Tel. +1-510-549-9339
e-mail: mgolden@dredf.org

DAVORA TETENS

SEBASTOPOL, CA
Tel. +1-917-518-7456
e-mail: davoratetens@
gmail.com

EMILY SIEGEL

EUREKA, CA
Tel. +1-707-845-2401
e-mail: emily5@sonic.net

COLORADO

JULIE FOX-RUBIN
BASALT, CO
Tel. +1-970-927-9667
e-mail: julie@foxrubin.com

CONNECTICUT

JOANNE BRAY
STAMFORD, CT
Tel. +1-203-273-3058
e-mail: jmbray@aol.com

MIKE MARKOVITS

STAMFORD, CT
Tel. +1-203-536-5413
e-mail: mjmrkvts@aol.com,
mkmarkovits@gmail.com

TREY VAN NORSTRAND

STAMFORD, CT
Tel. +1-203-325-0940
e-mail: chiahog@yahoo.com

FLORIDA

HENRY HALL
TALLAHASSEE, FL
Tel. +1-850-656-2207
e-mail: henryhall6@gmail.com

LISA TRIPP

TALLAHASSEE, FL
e-mail: Lisatripp1@gmail.com

DENNIS LEFILS

TALLAHASSEE, FL
Tel. +1-850-421-1930
e-mail: Dennis.lefils@fldoe.org

DEBO POWERS

TALLAHASSEE, FL
Tel. +1-406-407-0787
e-mail: debopowers@
gmail.com

ALYSSA ZUCKER

GAINESVILLE, FL
Tel. +1-352-505-9119
e-mail: alyssa.zucker@
gmail.com

ELENA MURATORI

KEY LARGO, FL
Tel. +1-305-453-1835
e-mail: seamaid55@
yahoo.com

CHARLOTTE DOWNEY

GULFPORT, FL
Tel. +1-479-253-6721
e-mail: cdowney@ipa.net

GLENDA FINDLAY

GULFPORT, FL
Tel. +1-917-767-5515
e-mail: glendafindlay@
gmail.com

MYRNA CHARRY

PORT CHARLOTTE, FL
Tel. +1-212-365-4695
e-mail: myrnabcharry@
gmail.com

LAUREN SPIRO
VENICE, FL
Tel. +1-703-862-6512
e-mail: laurenspirol@
gmail.com

HAWAII

XIAN LAI
HONOLULU, HI
Tel. +1-808-391-9426
e-mail: xian.lai@gmail.com

IDAHO

KATHY SCABBYROBE
LAPWAI, ID
Tel. +1-208-791-8711
e-mail: kscabbyrobe@
yahoo.com

PAM PIPER-RUTH

BOISE, ID
Tel. +1-208-344-5951
e-mail: piperruth@msn.com

PETTRA POLLACK

BOISE, ID
Tel. +1-208-362-5587
e-mail: pettra.pollack@
gmail.com

CAROL WILBURN

SANDPOINT, ID
Tel. +1-919-969-6553
e-mail: wilburncs@
phoenixesrising.com

ILLINOIS

ALYSIA TATE
CHICAGO, IL
Tel. +1-773-680-9767
e-mail: alytate@gmail.com

KATE INSOLIA

URBANA, IL
Tel. +1-773-216-8650
e-mail: kjinsolia@gmail.com

EDNA VIRUELL FUENTES

URBANA, IL
Tel. +1-313-550-8022
e-mail: eviruell@gmail.com

INDIANA

PATRICIA TURNER
FORT WAYNE, IN
Tel. +1-260-744-7511
e-mail: medina_46803@
yahoo.com

IOWA

JANET COOK
AMES, IA 50010
Tel. +1-515-388-3824
e-mail: jancooks@gmail.com

MAGGIE LA WARE

AMES, IA
Tel. +1-518-268-1732
e-mail: mlaware@iastate.edu

LOUISIANA

AMA ROGAN
NEW ORLEANS, LA
Tel. +1-504-650-1295
e-mail: arogan@tulane.edu

JULIE LAUSÉ

NEW ORLEANS, LA
Tel. +1-504-202-2011
e-mail: julie.lause@gmail.com

TANYA M. JONES

NEW ORLEANS, LA
Tel. +1-917-686-3022
e-mail: tmjones.822@
gmail.com

ELAINE CLÉMENT
SAINT MARTINVILLE, LA
Tel. +1-337-257-1592
e-mail: cadienne@gmail.com

MAINE

CYNTHIA PHINNEY
LIVERMORE FALLS, ME
Tel. +1-207-491-9928
e-mail: cynth@gwi.net

ANNA SHAPLEY-QUINN

MONROE, ME
Tel. +1-207-525-3323
e-mail: anna.shapleyquinn@
gmail.com

BONNIE TOMASH

SKOWHEGAN, ME
Tel. +1-207-474-0903
e-mail: btomash@msad54.org

MARYLAND

HELENE KASS
COLUMBIA, MD
Tel. +1-410-992-9505
e-mail: helenekass@gmail.com

MARY VIGLIANI

OWINGS MILLS, MD
Tel. +1-410-356-4069
e-mail: mgvig@hotmail.com

PETER DWYER

BALTIMORE, MD
Tel. +1-410-464-1827
e-mail: p.c.dwyer44@
gmail.com

JOY KROEGER-MAPPES

FROSTBURG, MD
Tel. +1-301-689-3745
e-mail: jkroeger@
frostburg.edu

MASSACHUSETTS

BETSY FEICK
FLORENCE, MA
Tel. +1-413-584-1090
e-mail: bf@betsyfeick.com

SUSANNE (SUE) WALKER

NORTH ADAMS, MA
Tel. +1-413-663-7396
e-mail: greenwalker@
verizon.net

GLENN JOHNSON

GREENFIELD, MA
Tel. +1-413-773-7712
e-mail: glenn@
glennvjohanson.com

ROBERT (BOB) WALD

TEWKSBURY, MA
Tel. +1-978-640-1239
e-mail: rwald@alum.bu.edu

CAROL CATALANO

SOUTH HAMILTON, MA
Tel. +1-978-468-4963
e-mail: ccat@catalanoinc.com

JENNIFER WEXLER

CANTON, MA
Tel. +1-617-910-7848
e-mail: jenwexshayndle@
gmail.com

CHENG IMM TAN

BOSTON, MA
Tel. +1-617-635-2980
e-mail: cit2288@yahoo.com

DIANE BALSER

JAMAICA PLAIN, MA
Tel. +1-617-390-5660
e-mail: dibals@comcast.net

BECKY SHUSTER
HYDE PARK, MA
Tel. +1-617-276-3165
e-mail: beckyshuster@
comcast.net

SARAH ALMER

CAMBRIDGE, MA
Tel. +1-617-913-3475
e-mail: sarahalmer@
gmail.com

JOAN KARP

CAMBRIDGE, MA
Tel. +1-508-364-1867
e-mail: j-karp@comcast.net

PHIL LYNES

NEEDHAM HTS., MA
Tel. +1-617-558-1862
e-mail: PTLynes@gmail.com

AMY RICHARDSON

LARKIN
EAST FALMOUTH, MA
Tel. +1-508-563-6934
e-mail: amylarkin@gmail.com

MICHELLE GERHARD

JASNY
VINEYARD HAVEN, MA
Tel. +1-508-693-7823
e-mail: mvyvet@aol.com

MICHIGAN

CATHERINE FISCHER
ANN ARBOR, MI
Tel. +1-734-395-5244
e-mail: catherinedfischer@
gmail.com

M'LIS BARTLETT

DEXTER, MI
Tel. +1-734-474-2723
e-mail: mlis@umich.edu

PAM OATIS

DUNDEE, MI
Tel. +1-734-279-1800
e-mail: pam.oatis@gmail.com

JOHN KIELY

DUNDEE, MI
Tel. +1-734-279-1800
e-mail: jkiely@vmc.org

CINDY TOBIAS

DETROIT, MI
Tel. +1-313-842-1245
e-mail: wowcst120@
gmail.com

CHRISTINA KELLY

EAST LANSING, MI
Tel. +1-517-574-5543
e-mail: ckelly@umich.edu

MINNESOTA

CLAUDIA MURPHY
MOORHEAD, MN
Tel. +1-518-466-6904
e-mail: cmm214@aol.com

MISSOURI

BADGER JOHNSON
COLUMBIA, MO
Tel. +1-859-801-3137
e-mail: bbjcd@
mail.missouri.edu

MONTANA

DEBO POWERS
POLEBRIDGE, MT
Tel. +1-406-407-0787
e-mail: debopowers@
gmail.com

TEACHERS IN DEVELOPING COMMUNITIES

NEW JERSEY

CARL HEATH
MAPLEWOOD, NJ
Tel. +1-973-327-2740
e-mail: ceheath@verizon.net

MOIRA WILKINSON
MONTCLAIR, NJ
Tel. +1-646-265-2069
e-mail: moiranwilkinson@gmail.com

ODELIA SHARGIAN
TENAFLY, NJ
Tel. +1-201-560-7872
e-mail: oshargian@gmail.com

RICKIE KASHDAN
LONG BRANCH, NJ
Tel. +1-732-222-1685
e-mail: kashdan@comcast.net

CAROLYN SMITH
GILLETTE, NJ
Tel. +1-908-578-2235
e-mail: vterinnj@gmail.com

MATTHEW FRIERSON
RIVERTON, NJ
Tel. +1-856-520-1318
e-mail: mfry85@gmail.com

DIANA COOPER CRONE
PENNSAUKEN, NJ
Tel. +1-609-665-5647
e-mail: dc.write@comcast.net

LUIS GARCIA
MAYS LANDING, NJ
Tel. +1-202-329-6389
e-mail: luisg@gwmail.gwu.edu

JUDY GAMBLE
SOMERSET, NJ
Tel. +1-732-873-5231
e-mail: judygamble@comcast.net

NEW MEXICO

BETH ENSON
ARROYO SECO, NM
e-mail: wildmushroomsoup@gmail.com

NEW YORK

DYAMI NASON-REGAN
HIGH FALLS, NY
Tel. +1-845-594-4518
e-mail: 4dyami@gmail.com

ELLIE KRAMER
WEST HURLEY, NY
Tel. +1-845-750-2922
e-mail: elliek2@hvc.rr.com

JOHN BUCKLEY
BUFFALO, NY
Tel. +1-716-886-0544
e-mail: love2healnow@gmail.com

MARK KILMARTIN
CORNING, NY
Tel. +1-607-962-5582
e-mail: mkilmartin@earthlink.net

NORTH CAROLINA

ANNE MACKIE
THOMASVILLE, NC
Tel. +1-336-313-5125
e-mail: avmackie@gmail.com

GEORGE DIMOCK
GREENSBORO, NC
Tel. +1-336-210-8122
e-mail: g_dimock@uncg.edu

SUSAN LINDSAY
GREENSBORO, NC
Tel. +1-336-272-4690
e-mail: sclindsay22@gmail.com

LESLIE KAUSCH
GREENSBORO, NC
Tel. +1-336-852-4063
e-mail: singonki@gmail.com

MARIA RUATTO
DURHAM, NC
Tel. +1-828-989-7055
e-mail: mariaruatto@gmail.com

DALE EVARTS
DURHAM, NC
Tel. +1-919-402-6275
e-mail: dale.evarts@gmail.com

ANNE CLAIRE
BROUGHTON
DURHAM, NC
Tel. +1-919-286-9391
e-mail: acbroughton37@yahoo.com

JOURDI BOSLEY
DURHAM, NC
Tel. +1-513-231-4395
e-mail: jourdi.bosley@gmail.com

ANNA GRANT
DURHAM, NC
Tel. +1-484-326-4399
e-mail: annathegrant@gmail.com

ANGELIA STRADFORD
JAMES
CHARLOTTE, NC
Tel. +1-704-399-5955
e-mail: adstratford2@yahoo.com

JEANNETTE HICKMAN
CHARLOTTE, NC
Tel. +1-704-726-0300
e-mail: revjeannette@hotmail.com

OHIO

HEATHER DEAN
COLUMBUS, OH
Tel. +1-614-572-6344
e-mail: copalaa2003@yahoo.com

JOE SPARKS
PERRYSBURG, OH
Tel. +1-419-345-0885
e-mail: joe.sparks@toast.net

SONDRA D. MCCURRY
EUCLID, OH
Tel. +1-216-407-7823
e-mail: smccurry@ameritech.net

JOAN DANES
BROOK PARK, OH
Tel. +1-216-961-9444
e-mail: kjdanes@nowonline.net

SARALYNNE THORESEN
CINCINNATI, OH
Tel. +1-513-542-6085
e-mail: olive@e-burwinkel.net

BOMANI MOYENDA
YELLOW SPRINGS, OH
Tel. +1-937-450-3483

OKLAHOMA

SUSAN MULLINS
GUTHRIE, OK
Tel. +1-405-821-9613
e-mail: susan.mullins1906@gmail.com

OREGON

RUTH MCNEILL
CORVALLIS, OR
Tel. +1-541-738-6950
e-mail: ruthmcn49@yahoo.com

KENNETH DEVENEY
ASHLAND, OR
Tel. +1-541-488-5506
e-mail: kenndev@yahoo.com

PENNSYLVANIA

DEWAINE BEARD
PITTSBURGH, PA
Tel. +1-412-719-9904
e-mail: dewaineb@gmail.com

NINA FELLIN
STATE COLLEGE, PA
Tel. +1-814-234-0489,
+1-814-237-6429
e-mail: ncf2@psu.edu

KELLY JOHNSON
PORT MATILDA, PA
Tel. +1-814-280-3127
e-mail: kellyacjohnson@gmail.com

CLAIRE FOREMAN
MANSFIELD, PA
Tel. +1-570-662-3218
e-mail: claireforeman@gmail.com

KIM BANISTER
BOILING SPRINGS, PA
Tel. +1-717-574-5458
e-mail: kim@banister-heishman.com

CHUCK BARONE
CARLISLE, PA
Tel. +1-717-776-4950
e-mail: csbarone@pa.net

JANET FONER
(Harrisburg area)
NEW CUMBERLAND, PA
Tel. +1-717-774-6465
e-mail: jbfoner@verizon.net

KATHY TUNNEY
PHILADELPHIA, PA
Tel. +1-215-637-3072
e-mail: ktreds2@aol.com

PATIENCE RAGE
PHILADELPHIA, PA
Tel. +1-215-817-5667
e-mail: paciencerage@gmail.com

ANN WILKEN
JULIAN, PA
Tel. +1-814-321-4144
e-mail: abwilken@verizon.net

GINNY BOOTH
KEMPTON, PA
Tel. +1-610-858-5559
e-mail: gbooth@ptd.net

SOUTH CAROLINA

JODY USHER
ANDERSON, SC
Tel. +1-404-668-0466
e-mail: jusher@emory.edu

MARION FARINA
MCCORMICK, SC
Tel. +1-201-207-0590
e-mail: farina39@verizon.net

TENNESSEE

KALAI MUGILAN
BRENTWOOD, TN
Tel. +1-205-243-7747
e-mail: Kalai_Mugilan@yahoo.com

CLARE BRATTEN
NASHVILLE, TN
Tel. +1-615-383-5675
e-mail: clarebratten@gmail.com

ANNE THOMAS-ABBOTT
KNOXVILLE, TN
Tel. +1-865-719-4911
e-mail: anne.of.knoxville@gmail.com

BETSY HOBKIRK
KNOXVILLE, TN
Tel. +1-865-682-6207
e-mail: betsyhobkirk@bellsouth.net

TEXAS

LINDA XIMENES
SAN ANTONIO, TX
Tel. +1-210-492-9401
e-mail: lindax1944@gmail.com

VERMONT

BILL KEEGAN
POST MILLS, VT
Tel. +1-802-333-9372
e-mail: bill.b.keegan@gmail.com

DIDI PERSHOUSE
THETFORD CENTER, VT
Tel. +1-802-785-2503
e-mail: didi.pershouse@gmail.com

MARISA HEBB
VERSHERE, VT
Tel. +1-802-685-1222
e-mail: marisa_hebb@yahoo.com

A. LAUREL GREEN
CHESTER, VT
Tel. +1-802-275-4646
e-mail: Laurel@SingingRiverFarm.net

STEVE CROFTER
CHESTER, VT
Tel. +1-802-275-4646
e-mail: steve.crofter@gmail.com

ANNE KOPLINKA-LOEHR
BRATTLEBORO, VT
Tel. +1-802-258-7612
e-mail: anne.koplinka@gmail.com

GUY WOOD
PUTNEY, VT
Tel. +1-802-387-5676
e-mail: guynvt@gmail.com

GAIL HAINES
PUTNEY, VT
Tel. +1-802-387-5676
e-mail: gail.haines.48@gmail.com

KEN FIELD
PUTNEY, VT
Tel. +1-802-387-5288
e-mail: kenfield@gmail.com

GARTH ALLEN
BURLINGTON, VT
Tel. +1-802-660-8890
e-mail: garthallen@hotmail.com

SUSAN MUNKRES
BURLINGTON, VT
Tel. +1-802-540-0736
e-mail: susan.munkres@gmail.com

LISA BEDINGER
SOUTH BURLINGTON, VT
Tel. +1-802-865-0211
e-mail: lisa.bedinger@comcast.net

KATHY MANNS
DANVILLE, VT
Tel. +1-802-684-3698
e-mail: kmmmcen@myfairpoint.net

MARILYN MCENERY
DANVILLE, VT
Tel. +1-802-684-3698
e-mail: kmmmcen@myfairpoint.net

PAMELA PARKER
E. SAINT JOHNSBURY, VT
Tel. +1-802-748-5124
e-mail: plparkervt@gmail.com

BARBARA DELZIO
GLOVER, VT
Tel. +1-802-525-3460
e-mail: barbdelzio@gmail.com

VIRGINIA

JEFFREY HINKLEY
YORKTOWN, VA
Tel. +1-757-867-7909
e-mail: polymers1@aol.com

LAURA NEWELL-FURNISS
LYNCHBURG, VA
Tel. +1-434-665-7657
e-mail: Lauranewell.furniss@gmail.com

WASHINGTON

PETER SCHOONMAKER
ISSAQUAH, WA
Tel. +1-425-392-9236
e-mail: pschoonmaker@comcast.net

LINDA BAKAN
RENTON, WA
Tel. +1-425-271-1097
e-mail: lbakan@comcast.net

BETSY CARROLL
ANACORTES, WA
Tel. +1-360-299-0818
e-mail: cbetsyjo@gmail.com

GARY BRANDT
BELLINGHAM, WA
Tel. +1-360-734-0383
e-mail: gary@macy-brandt.com

HEIDI MORFORD
CLINTON, WA
Tel. +1-360-321-5206
e-mail: heidim@whidbey.com

CAROLINE WILDFLOWER
PORT TOWNSEND, WA
Tel. +1-360-379-5376
e-mail: ckwildflower@gmail.com

JUDITH-KATE FRIEDMAN
PORT TOWNSEND, WA
Tel. +1-360-385-1160
e-mail: director@songwritingworks.org

JUDITH KAY
TACOMA, WA
Tel. +1-253-759-5844
e-mail: judithkay@harbornet.com

BARBARA MENNE
TACOMA, WA
Tel. +1-253-444-1395
e-mail: mnenb@harbornet.com

MIKE GRAHAM
TACOMA, WA
Tel. +1-253-759-4544
e-mail: grafoss@icloud.com

WALES

PIP WALLER
LLANGOLLEN
DENBIGHSHIRE
Tel. +44 1978 861750
e-mail: pipsie108@gmail.com

MARIANNE JONES
MENAI BRIDGE
ANGLESEY
Tel. +44-1248-712962
e-mail: swynymor@googlemail.com

PATRICIA HUGHES
NEWTOWN, POWYS
Tel. +44-1686-625980
e-mail: patricia.hughes2010@hotmail.co.uk

STEPHEN HUGHES
NEWTOWN, POWYS
Tel. +44-1686-625980
e-mail: stebblits2010@hotmail.co.uk

KERAN SIMMONDS
LLANIDLOES, POWYS
Tel. +44-1686-411016
e-mail: keran@hotmail.com

ZAMBIA

PRECIOUS MONDE MWIYA
LUSAKA
Tel. +260-977-144977

BARBARA MALUMO
LUSAKA
Tel. +260 979478358
e-mail: bmalumo@gmail.com

ZIMBABWE

RUDO TRACY PHIRI
HARARE
Tel. +263 772 855452
e-mail: rudop9@gmail.com

PETRONELLA MUZA
CHICAGO, KWEKWE
MIDLANDS
Tel. +263-552-4283,
+263-772-755-802



CHUCK ESSER

RE-EVALUATION COUNSELING CONTACTS *These are persons outside the organized Areas who have expressed an interest in meeting others who might join them in getting Co-Counseling started.*

AUSTRALIA

NORTHERN TERRITORY

HENRY HARPER
RAPID CREEK, NT
Tel. +61-8-8948-2220
e-mail: brownandharper@bigpond.com

WESTERN AUSTRALIA

PAM RUMBLE
DENMARK, WA
Tel. +61-8-9848-2015

BAHRAIN, KINGDOM OF

RAMAKRISHNA IYER
MANAMA
Tel. +973-1729-1583 (h),
+973-1725-5209 (w),
+973-3947-0153 (mobile)
e-mail: uramiyer@hotmail.com

BELGIUM

KRIS VAN DAELE
ANTWERPEN (BORGERHOUT)
Tel. +32-496-10 73 91
e-mail: krisvandaele1971@gmail.com

BRAZIL

BAHIA
ALISA CLEMENTS
AREMBEPE (near Salvador)
BAHIA
Tel. +71-9348-3513,
+71-3624-2154
e-mail: alisaslide@gmail.com

CANADA

MANITOBA

CATHY-JANE GREEN
BRANDON, MB
Tel. +1-204-727-8343
e-mail: cathyjane@yahoo.com

COSTA RICA

GUANACASTE

KEITH LEHRER
PLAYA SAMARA
GUANACASTE
Tel. +506-301-3867
e-mail: keithkiddo@yahoo.com

DENMARK

SJAE LLAND

LEIF SINIUS NIELSEN
RØDVIK
Tel. +45-4158-3335
e-mail: leif.sinius@leneogleif.dk

LINE SVENDSEN

4760 VORDINGBORD
Tel. +45-3810-7280
e-mail: dumildchimmel@gmail.com

CAMILLA SANDFELD

NIVA
Tel. +45-30702034
e-mail: sandfeld@webspeed.dk

KARL NESSE

HILLERØD
Tel. +45 61 65 7071
e-mail: karl.ness@gmail.com

ARNE STENTOF

KIRKE HYLLINGE
Tel. +45-3672-6616
e-mail: arnestentoft@gmail.com

HELENA HAVBYN

NYKOBING SJAELLAND
Tel. +45-2671-6626
e-mail: helena@havbyn.dk

HELLE EYDE LAURSEN

TAPPERNØJE
Tel. +45-30 29 07 29
e-mail: helle.eyede@skolekom.dk

ENGLAND

YORKSHIRE & THE HUMBER

HELEN LOWE
SHEFFIELD
Tel. +44-114-2838702
e-mail: helenlowe935@btinternet.com

EAST OF ENGLAND

JEREMY THORNTON
NORWICH, NORFOLK
Tel. +44-1603-484924
e-mail: rejemy63@hotmail.com

GERMANY

MARA WOLDT
COPPENBRUGGE
Tel. +49-5156-785252
e-mail: post@mara-woldt.de

ICELAND

DOROTHEA LORENZ-DOTTIR
REYKJAVIK
Tel. +354-5510334
e-mail: lorenzdottir@gmail.com

INDIA

TAMILNADU

K. SOUNDAR RAJAN
Tel. +91-4542-225202
e-mail: soundar_pmk@yahoo.co.in

UTTARAKHAND

SAVITRI NARAYANAN
DEHRADUN
UTTARAKHAND
Tel. +91-9897053073
e-mail: savitrinn@gmail.com

WEST BENGAL

DIPAK BASU
TAKI, WEST BENGAL
Tel. +91-3217-247584

IRELAND, NORTHERN

PASCAL MCCULLA
BELFAST
Tel. +44-28-90813444
e-mail: pascalmcculla@gmail.com

LATVIA

KRISTINE MAKA
SALDUS RAJ.,
SALDUS RAJ.
Tel. +371-26471-919
e-mail: kristine.maka@gmail.com

MADAGASCAR

MME RAZANASETA
JOSEPHINE
ANTANANARIVO
e-mail: razanaset@yahoo.fr

MALAYSIA

YEAP EIT KUENG
PETALING JAYA
Tel. +60-16-332-0857
e-mail: ekyeap@gmail.com

MAURITIUS

(INDIAN OCEAN)
GISÈLE LUXIMAN-VARDIN
VACOAS
Tel. +230-696-4074
e-mail: rengarani@yahoo.co.uk

MONGOLIA

CH. SOSORMAA
CHINGELTEI DISTRICT
ULAANBAATAR
Tel. +976-1-310991
e-mail: mongolcav@magjcnct.mn

NEPAL

BIJAYA SAINJU
KATMANDU
Tel. +977-1-277033
e-mail: bijaya.sainju@gmail.com

PHILIPPINES

VINCENT LEUNG
QUEZON CITY
Tel. +63-920-954-3424
e-mail: vpleung70@yahoo.com

MELANIE CATALAN

JIMENEZ
LAS PINAS CITY
Tel. +971-562598809,
+971-508724726
e-mail: melanie010700@gmail.com

RUSSIAN FEDERATION

UDMURTIA

GUZEL GILMANOVA
LDZEYSK, UDMURTIA
Tel. +3412-52-12-18

SAUDI ARABIA, KINGDOM OF

GERALDINE GORMAN
DHARHAN
e-mail: ggorman@hotmail.com

SPAIN

GALICIA

MARIA ISABEL FLORES
SEIJAS
MOANA, PONTEVEDRA
Tel. +34-986-313996
e-mail: ifdm61@gmail.com

DAVID MIDDLETON

MOANA, PONTEVEDRA
Tel. +34-986-313996

SWEDEN

CAROLYN JOHANSON
JÖNKÖPING
Tel. +46-36-176590

THAILAND

GEOFFREY H. WHEELER
UDON THANI
Tel. +66 81 2611715
e-mail: geoffrey@cvbt-web.org

BENGT METTINGER

CHIANG MAI, CHIANG MAI
Tel. +66-86-188-1280
e-mail: bamswed@hotmail.com

TURKEY

BILGE SELUK
USKUDAR , ISTANBUL
Tel. +90-216-343 94 42
e-mail: blgsel@hotmail.com

UNITED STATES OF AMERICA

ALASKA

SARAH TRAINOR
FAIRBANKS, AK
Tel. +1-907-978-2237
e-mail: sarah.fleisher@gmail.com

LEONA SANTIAGO

JUNEAU, AK
Tel. +1-907-364-2682
e-mail: lsantiago@cfco.org

GEORGE PARTLOW

DOUGLAS, AK
Tel. +1-907-364-3309,
+1-928-581-8146
e-mail: pricerbumanto@hotmail.com

MERLE NANCY HAWKINS

KETCHIKAN, AK
Tel. +1-907-225-2538

ARKANSAS

ALMA BURT
DUMAS, AR
Tel. +1-870-382-6585
e-mail: almaburt@gmail.com

CALIFORNIA

NANCY WALTMAN
VENTURA, CA
Tel. +1-805-644-2233
e-mail: newworld333@hotmail.com

MYCHAEL DE LA TORRE

SIMI VALLEY, CA
Tel. +1-805-526-5502

SUSAN HEDGPETH

PLEASANT HILL, CA
Tel. +1-925-363-5779
e-mail: hedgpeth@berkeley.edu

COLORADO

BOB LENK
FORT COLLINS, CO
Tel. +1-970-430-5365
e-mail: boblenk@frii.com

ANNA ROYER

SALIDA, CO
Tel. +1-970-903-4174

FLORIDA

IRA HOROWITZ
MIAMI, FL
Tel. +1-305-757-8838
e-mail: ira04@comcast.net

MELBA BAEZ-OFFICER

POINCIANA, FL
Tel. +1-941-258-5419
e-mail: baezmo@hotmail.com

ILLINOIS

FRED LAMB
URBANA, IL
Tel. +1-217-840-3909
e-mail: fklamb@gmail.com

INDIANA

NANCY MARIE
ROBERTSON
INDIANAPOLIS, IN
Tel. +1-317-354-9059
e-mail: HerstorianGrrl@gmail.com

IOWA

CLAIRE WOFFORD
IOWA CITY, IA
Tel. +1-641-233-7633
e-mail: M.claire.wofford@gmail.com

IRVING TREADWAY

WEST BRANCH, IA
Tel. +1-319-643-7623

KENTUCKY

CAROL LAMM
BEREA, KY
Tel. +1-859-986-9256
e-mail: carol@klingbeils.us

MAINE

BOBBIE GOLDMAN
MOUNT DESERT, ME
Tel. +1-978-604-4953
e-mail: bobbieg082@gmail.com

MICHIGAN

MARY MYERS
HUNTINGTON WOODS, MI
Tel. +1-248-545-9080
e-mail: marymy@aol.com

MONTANA

SHARON SILVAS WAGNER
EAST GLACIER PARK, MT
Tel. +1-406-459-2182
e-mail: silvas.sharon@gmail.com

NEVADA

POLLY PEACOCK
RENO, NV
Tel. +1-775-329-0128

NEW HAMPSHIRE

LOTUS LIEN
MANCHESTER, NH
Tel. +1-603-275-9988
e-mail: lienl@hotmail.com

CHRISTINE GARR-MAY

LUKE
LACONIA, NH
Tel. +1-401-742-5361
e-mail: christinegluke@gmail.com

WENDY BYRN

SULLIVAN, NH
Tel. +1-603-847-9621
e-mail: dervish@myfairpoint.net

NEW YORK

PHUNG PHAM
PLATTSBURGH, NY
Tel. +1-617-383-4080
e-mail: phungis@gmail.com

NORTH CAROLINA

ELIZABETH MACDONALD
ORIENTAL, NC
Tel. +1-252-249-3520
e-mail: elizm65@gmail.com

COLLEEN HARGREAVES

HICKORY, NC
Tel. +1-828-294-6939
e-mail: colleen_hargreaves1@hotmail.com

SADIE KNEIDEL

BURNSVILLE, NC
Tel. +1-336-392-0122
e-mail: sadie.kneidel@gmail.com

ELAINE LONG

PISGAH FOREST, NC
Tel. +1-828-862-8932
e-mail: elaineblong@yahoo.com

OHIO

JOHN EDGERTON
AKRON, OH
Tel. +1-330-696-0734
e-mail: jwc@uakron.edu

ANNIE GERIG

WOOSTER, OH
Tel. +1-330-262-1466
e-mail: bstyer@sssnnet.com

VELMA BARBER

DAYTON, OH
Tel. +1-937-258-8126
e-mail: vlb137@aol.com

OREGON

KERRY JOYCE
COOS BAY, OR
Tel. +1-541-297-6938
e-mail: kerryjoyce@gmail.com

KATHLEEN HARRINGTON

BEND, OR
Tel. +1-541-815-8522
e-mail: kmharrington@hotmail.com

PENNSYLVANIA

BETH GRAYBILL
LANCASTER, PA
Tel. +1-717-945-7575
e-mail: bethgraybill@gmail.com

RE-EVALUATION COUNSELING CONTACTS

TENNESSEE

REGINA MORTON
MEMPHIS, TN
Tel. +1-901-604-8006
e-mail: corin2518@msn.com

REBECCA KILMER
SPARTA, TN
Tel. +1-501-372-6633
e-mail: rebkilmer@gmail.com

TEXAS

NORI-LYNN TRUSCOTT
BULVERDE, TX
Tel. +1-830-438-3193

UTAH

STEFFANI RAFF
PLEASANT GROVE, UT
Tel. +1-801-796-6110
e-mail: steffaniraff@gmail.com

CATHY HASKINS
SALT LAKE CITY, UT
Tel. +1-801-583-3515
e-mail: cathy.haskins@gmail.com

VIRGINIA

POLLY HIESER
CHECK, VA
Tel. +1-540-651-3226

WASHINGTON

KRISTA THIE
WHITE SALMON, WA
Tel. +1-509-493-2626
e-mail: krista@gorge.net

JOANN ZUGEL
SPOKANE, WA
Tel. +1-509-670-5102
e-mail: joannzugel@msn.com

HARVEY CAINE
SPOKANE, WA
Tel. +1-509-270-1234
e-mail: spiritwalk@comcast.net

WYOMING

CHRIS ANDERSON-
SPRECHER
LARAMIE, WY
Tel. +1-307-745-8536
e-mail: chrisa1@hotmail.com

LISA HILLMER
LANDER, WY
Tel. +1-307-332-5976
e-mail: netofgems@rocketmail.com

WALES

JANET EDWARDS
OSWESTRY
Tel. +44-1691-780829
e-mail: j_edwards_eagle@yahoo.co.uk

ZAMBIA

CHILIMBA HAMAVHWA
LUSAKA
Tel. +260-283-483,
+260-1-283-977,
+260-96-758-193 (cell)



SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

WORKSHOPS

- wheelchair accessible ✕ not wheelchair accessible ◇ no information supplied by organizer

This list of weekend workshops includes only some of the Regional and International RC workshops being held all over the world. We list all announcements we receive from workshop organizers, workshop leaders, and local RC newsletters, to the extent we have space and are sent sufficient information. Because we do not have enough staff to solicit this information, we ask that workshop organizers e-mail workshop information (dates, place, accessibility, leader, organizer and how to contact organizer, title of workshop, and who the workshop is for) to ircc@rc.org.

Attendance at any of these workshops requires the written approval of your Area or Regional Reference Person or the International Reference Person. For more information, contact the workshop organizer.

A REMINDER TO ALL WORKSHOP ORGANIZERS AND LEADERS: (1) attempt to find workshop sites that are wheelchair accessible (note: "partially accessible" means not accessible), and (2) send information about accessibility to *Present Time*, along with other workshop information.

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
July 12-15/18	Kenya	◇ Diane Balsler assisted by Janet Kabue & Manon Ouphouet	Wanjiku Kironyo, wanjiku@sedsmmc.org	Women
July 13-15/18	Albuquerque, New Mexico, USA	◇ Lorenzo Garcia	Bob Lenk, Tel. +1-970-430-5365, boblenk@fri.com	Men's Liberation for Southwest USA (Leaders Day 7/12-13)
July 13-16/18	The Netherlands	◇ Mari Piggott	Rob Venderbos, robvenderbos@gmail.com	Young People, for Europe & Israel
July 17-19/18	Northampton, Massachusetts, USA	◇ Barbara Love & Tim Jackins		Wygellian Leaders, BLCD (Black Liberation & Community Development)
July 19-22/18	Northampton, Massachusetts, USA	◇ Barbara Love		International BLCD
July 27-29/18	near Minneapolis/Saint Paul, Minnesota, USA	◇ Barbara Boring	Judy Tilsen, Tel. +1-651-491-3681, judytilsen@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 for Northeastern North America
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
August 24-26/18	Kenmore, Washington, USA	● Julian Weissglass	Tara Villaiba, Tel. +1-805-637-6602, taradlv@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, bunie@ziggo.nl	European Men Leaders
September 14-16/18	Austin, Texas, USA	◇ "Jeanne D'Arc"	Kate Wenzel, Tel. +1-512-791-7645, kate.wenzel@gmail.com	Allies to LGBTQ
September 14-16/18	Clarkston, Michigan, USA	● Barbara Love & Diane Shusk	M'Lis Bartlett, milis@umich.edu	Race & the Environment, for the Midwest/South USA
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
September 28-October 1/18	Port Hacking, New South Wales, Australia (near Sydney)	◇ Wyt'ske Visser	Sandy Wilder, southernsandpiper@gmail.com	Care of the Environment
October 4-7/18	near Philadelphia, Pennsylvania, USA	◇ Fela Barclift, Teresa Ennco, & Chuck Esser	Alix Webb, Tel. +1-267-235-8141, alixmw@gmail.com	People of the Global Majority Family Workers, for East Coast North America
October 19-21/18	near Austin, Texas, USA	◇ Rudy Nickens	Selwyn Polit, Tel. +1-512-696-0410, selwynpolit@gmail.com	Men
October 19-21/18	Warwick, New York, USA	◇ Marcie Rendon	Jack Manno, jpmanno@esf.edu	Allies to Native Peoples, for Canada/USA East Coast
October 25-28/18	near Boston, Massachusetts, USA	◇ Alysia Tate	Nelson Simon, nsimon100@earthlink.net	Area Reference Persons of the Global Majority, for Midwest, South, & East Coast USA
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, jmrdiscoll@nipspeersupport.org	Vets & Allies
November 15-18/18	Rødving Feriecenter, Denmark (south of Copenhagen)	◇ Dan Nickerson, Gwen Brown, Sean Ruth, & Jo Saunders	Susanne Langer, Tel. +45 24647311, susannelanger44@gmail.com	Ending Classism, for Europe
November 15-18/18	Harvard, Massachusetts, USA	◇ Rudy Nickens	Amir Femi, Tel. +1-617-312-3679, AmirFemi@hotmail.com	International Black Men
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

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WORKSHOPS

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DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
January 4-6/19	Warwick, New York, USA	● "David Nijinsky" assisted by "Jeanne D'Arc"	"JS Chardin" Tel. +1-314-249-5089, gmorandi7614@gmail.com	GBQT Men
January 10-13/19	Honesdale, Pennsylvania, USA	◇ "Jeanne D'Arc" assisted by "David Nijinsky"	"Aya Ansar" and "Jane Addams" aya.ansar.tc@gmail.com and janeaddams2005@aol.com	LBTQ etc. Raised Female
January 16-21/19	northern California, USA	◇ Tim Jackins	Dvora Slavin, Tel. +1-206-399-8944, dvoraslavin@gmail.com	Reference Persons, for West Coast USA & Canada
January 25-27/19	near Houston, Texas, USA	◇ Cherie Brown assisted by Maria Limon	Andrea Blum, andreablum22@gmail.com	Jewish Liberation & Allies, for Southwest USA
February 1-3/19	Newton, Massachusetts, USA (suburb of Boston)	◇ Marcie Rendon	Kara Nye, Tel. +1-802-522-5579, Kara.nye7@gmail.com	Native Liberation
February 15-17/19	Washington, D.C., USA	◇ Barbara Love & Diane Balser	Eunice Torres, Tel. +1-413-695-8667, eunicejtorres@gmail.com	Black Women
February 15-17/19	Becket, Massachusetts, USA	◇ Joan Karp	Russ Vernon-Jones, russvj@gmail.com	Death & Dying, Life & Living, Eastern Provinces of Canada, rural New England Regions, & eastern Upstate New York
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	East Coast USA, location to be announced	◇ Gwen Brown & Rudy Nickens	Gary Hollander, Tel. +1-414-350-7263, garyhollander@wi.rr.com	Raised-Poor Men, 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
April 5-7/19	New Jersey or Pennsylvania, USA	◇ Diane Balser	Pat Hennessy, Tel. +1-908-963-7327, hennessypat42@gmail.com	Women's Liberation, for New Jersey & Pennsylvania (not Philadelphia), USA
April 12-14/19	Newton, Massachusetts, USA	◇ Jo Saunders	Nazish Riaz, Tel. +1-781-888-8171, nazishr@gmail.com	War, Genocide, & the Owning Class
April 26-28/19	East Coast, North America	◇ Beth Edmonds	Kathryn Gardner, Tel. +1-207-890-7823, kathryngardner13@gmail.com	White Protestant Women
May 2-5/19	Location to be announced	◇ Barbara Love & Tim Jackins		Wygellian Leaders, BLCD
May 17-19/19	Netherlands	◇ Jenny Szama	Marijke Wilmans, marijkewilmans@hetnet.nl	Allies to Young People
May 31-June 1/19	Rindge, New Hampshire, USA	● Pam Geyer	Virginia Fulton, Tel. +1-860-428-2470, vmfulton@earthlink.net	Elders' Liberation, for Eastern Provinces of Canada & New England & Eastern New York State, USA
May 31-June 2/19	San Francisco Bay Area, California, USA	◇ "Jeanne D'Arc"	"Emma Goldman", emmagoldmanrc@gmail.com	LGBTQ Liberation, for West Coast USA & Canada
June 7-9/19	Santa Cruz, California, USA	◇ Wytse Visser	Nancy Faulstich, nancyf367@gmail.com	Care of the Environment, for West Coast USA & Canada
July 11-14/19	East Coast North America	◇ Cliff Jones		BLCD, for East Coast North America
July 11-14/19	Melbourne, Victoria, Australia	◇ Diane Balser	Louisa Flander, louisa@netSPACE.net.au	Contemporary Women's Issues, for Australia, New Zealand, East Asia, & South Asia
July 18-21/19	West Coast North America	◇ Fela Barcliff		BLCD, for West Coast North America
July 18-21/19	Midwest/South North America	◇ Olivia Vincenti	LG Shanklin-Flowers, Tel. +1-414-933-0465, lginreachrc@aol.com	BLCD, for Midwest/South North America
July 26-28/19	Minneapolis, Minnesota, USA	◇ Janet Foner	Amy Zier, zieramy@yahoo.com	"Mental Health" Liberation for Everyone
August 9-11/19	Holte, Denmark (near Copenhagen)	✱ Marya Axner	Trine Maribo Carstensen, Tel. +45 61 60 79 86, trinemc@msn.com	Parents
August 9-11/19	Los Angeles, California, USA	● Victor Nicassio	Pamela Shepard Garcia, Tel. +1-562-308-8588, pluusa@mac.com	Working-Class Liberation
August 23-25/19	Basque Country	◇ Marcie Rendon	Kontxi Zezeaga, k.zezeaga@gmail.com	Indigenous Europeans
September 6-8/19	near St. Louis, Missouri, USA	● Alysia Tate	Russell Vanecek, Tel. +1-314-249-0589, redvan71@gmail.com	ARPs, for Midwest & South, USA
September 13-15/19	in or near Washington, DC, USA	◇ Cherie Brown	Jim Driscoll, jimwdriscoll@yahoo.com	International Taking RC Out into the Wide World & Wide-World Organizations
September 20-22/19	Seattle, Washington, USA	◇ Ellie Putnam	Rachel Noble, Tel. +1-971-212-5768, rocnoable@msn.com	Older Women, for West Coast USA/Canada
September 20-22/19	Louisiana, USA	◇ Emily Feinstein	Dawn Graham, dgardcm@sbcglobal.net	Reclaiming Creativity & Artist Liberation for South Central USA
September 20-22/19	near Washington, DC, USA	◇ Mahon Ouphouet	Nikki Stewart, misnikki@mac.com	Large Women
September 20-22/19	near Washington, DC, USA	◇ Teresa Enrico	Sparky Griego, sgriego@rocketmail.com	Female Allies to Large Women
October 3-6/19	Caribbean	◇ Barbara Love	Chantal Esdelle, Tel. +1-868-620-4616, chantal.esdelle@gmail.com	BLCD, for the Caribbean
October 18-21/19	Location to be announced	◇ Alysia Tate	Jenny Martin, families52@hotmail.com	BLCD, for Europe
October 23-28/19	near Philadelphia, Pennsylvania, USA	◇ Janet Foner & Tim Jackins	Anne Piche, Tel. +1-603-209-2615, annepiche@gmail.com	"Mental Health" Liberation Leaders' Conference (invited leaders' pre-conference 10/22-23)

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Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his or her interaction with other human beings and his or her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness but that these qualities have become blocked and obscured as the result of accumulated distress experiences (fear, loss, pain, anger, embarrassment, and so on), which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, yawning, talking). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," and so on) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others and more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out, and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

For more information, you can go to the website <www.cocounseling.org>.



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