

The upward trend is real. Over and over the high points in human existence are when one has struggled to the limits of one's ability and still not won, and then the upward trend appears with the additional support that turns imminent defeat into victory. I think this happens over and over. I think it's the nature of the upward trend in the universe.

Harvey Jackins



Present Time No. 196 (Vol. 51, No. 3) **July 2019**

In this *Present Time*, read how Co-Counselors are tackling the climate emergency in their counseling and RC teaching, as well as in the wide world. Enjoy reports on direct production workers; advances in Jewish, women's, men's, and Muslim liberation; and more. For the October issue, please send us your articles and poems by August 19, and changes to the back-pages lists by August 26.

Lisa Kauffman and Katie Kauffman, editors

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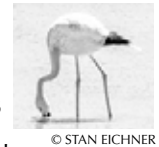
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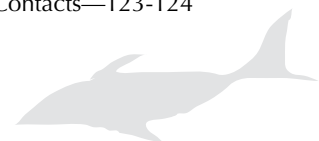
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SUE EDWARDS



Completing an Early Triumph

From a talk by Tim Jackins at the Wygelian Leaders' Black Liberation and Community Development Workshop, in Massachusetts, USA, May 2019*

We've been doing Re-evaluation Counseling since the early 1950s, and we've made great progress on all sorts of fronts. We've figured out many things. We've expanded our practice to where we can look at oppressions. We've looked more and more deeply at things. We've done well.

However, until recently we haven't quite understood how deeply hurt we all were early in life and what a big effect it had on everything we did ever after, including our counseling. We haven't had the awareness, the slack, to see this and counsel each other on it. It's taken all our work and discharge up to this point to get to where we can begin to take apart that level of hurt.

My picture of it is that just about every child—and this means you—arrived thinking there would be somebody to meet. They'd been inside hearing about life through the wall, and they thought they were coming out to people, to creatures like them, who would be just as interested in life as they were and would look right at them. They expected to look out and see somebody look back with the same interest, the same intensity, the same curiosity, and the same willingness to try to connect.

But none of us arrived to that. Nobody around us understood that babies are born with fully functioning minds and want to be met by someone who is fully alive. And nobody had gotten

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

the chance to discharge enough to stay that alive. For most of us, our folks, the people around us, would sometimes pop out of their distress and we would see life. Not even that happened for everyone,



BESS HERBERT

but for most of us it showed up occasionally. And that kept us from giving up entirely, immediately.

Because there wasn't the possibility for what I think every child expects, all of us were eventually worn down to where we gave up on being connected with someone. We tried, and there wasn't anything out there. We tried again and again, and there wasn't anything out there.

I've talked about being in airports and seeing little ones being pushed along in strollers. They look at faces, hunting for some flicker of the thing they thought would be there. And if you show any of it, they notice. They notice quickly. You know they are looking for something. There's an in-

attention there. It's not idle interest. And you can also see how they can't count on it [rely on it] from you because they'll look, and then they'll look away and pretend indifference. They'll act like it didn't matter. Then they'll come back, because it did matter. They are just afraid to let it count [matter], because every other time their hopes were so quickly disappointed.

That happened to every one of us. And at some point it wore us down. We couldn't go out and look again. I think a good common description of it is, "I can't bear to show my heart one more time and be crushed. For me to continue and hang on to this bit of who I am, I have to stop risking everything. I have to go it alone [go on with life alone]." We were left with recordings of "I'm the only one who cares, who understands the way the world is, who wants to make it better. Clearly, none of these people understand." (*laughs*) Is that close to how it was?

We got pushed off by ourselves. It happened because the conditions were that bad but also because we could never discharge on the hurt. I think if we'd had the chance to discharge, even if the rest of the conditions were difficult, we wouldn't have given up. We would have kept trying. Maybe we would have figured out how to make something work. I don't know. But we never got the chance. We weren't able to keep our minds clear long enough—until we had the power to run our own lives. We got flattened before we had the power.

continued . . .

COUNSELING PRACTICE

... continued

It sounds miserable. (*laughter*) And it was. And we all survived it. We all figured out what we were going to do, how we were going to make things work, which way we were going to go. You are here! So you made it work.

And though it was sad, I think your pulling back was also a triumph. You decided to preserve yourself in a way that clearly worked. I think that not every human can do that, unfortunately. Not every human is able to make that decision. Some get too crushed, and life goes downhill rapidly from there.

But you did it. You made the decision, and I'm very glad you did. You should consider it a triumph, though it was a very costly one. And now you can begin to recover what you had to lose.

RECOVERING WHAT WE LOST

To recover, we have to understand how different our life is now. We are not small and helpless, and probably not in danger or alone. We have all this resource. We have all this knowledge.

Little ones discharge spontaneously because it's instinctual. But they don't understand it, and that lessens their ability to fight for it. Now we understand discharge. It's something important in our life that we can fight for. No matter what someone says or how we feel, we know something and have an

important and powerful tool. We can use our minds in spite of the feelings the old distresses push up.

We can go back and pick up the battle where the defeat happened. We don't have to relive all the things that happened, but we do have to look at them.

All the feelings that got frozen there are waiting for us. That is true with any distress, but these feelings are horrible. They are horrible. They are the feelings we've never wanted to go back to and look at. We didn't have the resource at the time to discharge them, so all we could do was suffer them. Now we have the necessary resource. Now we can do something different.

The feelings are still the same, so first we have to decide. We have to decide that we want all our life back—all of it. We want all the freshness of life. You know how life can get stale as you drag your baggage of distress on and on? It wasn't stale when we were small. It was fresh every day. There was something to be alive for. Wouldn't you like to experience that tomorrow morning—instead of however it is when you wake up? Wouldn't you like to wake up that fresh?

We need to decide first. We need to decide before we run into all the things that have held us in confusion for so long. Once the feelings come up, they're very confusing. We feel like our life is just as bad as it was at the point when it closed down on us. We can't remember there is anybody else. We can't remember there is a point to being here. It's really quite interesting. The feelings include many things—like not knowing what to do, feeling trapped and alone, the

belief that it will always feel the way it always has, and so on.

When things got hard early in our lives, we were desperate to find something that worked. We were desperate to find a way out of the trap. That's exactly what we'll run into when we're working on this material. We'll feel like we have to somehow make it different now: "Tell me what to do." And there is nothing to be done now except to discharge on it. There is no other answer, no other solution. Our work is to discharge there. That's the only thing we need to do at this point.

We have to go to where we desperately want a solution and there isn't one, and we have to stay there and discharge. That's close to the worst thing we will ever have to do in our life—be in a situation in which there is no answer, and no way out, and stay there. It's worth doing now because we can discharge. It's a struggle to figure out how to do it—but it's worth doing.

The feelings don't change quickly. However, our understanding changes. We are not quickly freed from the *feelings*, but we begin to understand the battle once we are engaged in it. We can see that it's not in the present, that it's in the past and simply something to work on.

Working on it in a group in which we know people well has seemed to offer the most contradiction [to distress]. We can take it on [work on it] when we have enough resource around us, and it's possible to keep our mind away from it outside of sessions.

We have this struggle in common. And we now understand it well enough to begin regaining those pieces of life that were lost in our first days, weeks, and years.



SKY YARBROUGH

Using RC Before and After a Traumatic Birth

The moment I made up my mind [decided] to write about my birth experience, my distresses went into overdrive [I got very restimulated]. I didn't think that anyone would want to hear what I have to say. With the good thinking and support of a Co-Counselor, I discharged about writing this article on my experience entering parenthood.

PREPARING FOR MY DAUGHTER'S BIRTH

Before my daughter was born, I was in an RC beginners' class. There I discharged a lot about my own parents and on the type of parent I wanted to be. I worked a lot on early hurts, and feelings of disappointment about my partner, who was not interested in doing RC or any sort of emotional work in preparation for becoming a parent.

I was very concerned about the oppression of this new person who would be joining our family. I wanted to make sure that I could be thinking clearly while waiting for her to arrive. I was scared. The pregnancy outcomes for African-heritage women like me in the United States are worse than for almost any other group. I felt very disconnected from my pregnancy. My mom had had several miscarriages and a stillbirth [the birth of an infant who had died in the womb]. I was concerned about getting too attached to a pregnancy.

I used mini-sessions and sessions to contradict my feeling of being disconnected. My Co-Counselor had me put my hands on my belly and talk to my daughter. That made me giggle a lot. I told the baby how much we were looking forward to meeting her. I also discharged on my mom's fertility issues. I got in a lot of sessions in preparation for the birth.

I also thought about the best ways to surround myself with support. As a result of some discharge and clear thinking, I was able to find a doula and be vocal about my vision for the birth.

DISRESPECTFUL CARE

Unfortunately, during my daughter's birth I received disrespectful care from two of the hospital staff. The calm support of my family and friends was undermined by fear created by a rigid medical establishment. I felt unheard and invisible, and my husband and mother felt terrified and powerless.

FINDING HELP

After I left the hospital, the birth experience had affected me so much that I started to feel very anxious. My chest tightened just thinking about the hospital building. I would get short of breath if I had to walk in front of it. I knew something was wrong. I reached out to my doula to see what post-partum resources she knew of, and she put me in touch with a woman outside the RC Community who specialized in birth trauma. Next I set up a series of Co-Counseling sessions.

GOOD THINKING ABOUT ME AS A NEW PARENT

My Co-Counselors understood how hard it was for me to move around after the birth and were willing to come to my house for the sessions. I worked on my feelings of fear, powerlessness, and disappointment and on physical ailments and pain.

I was scared. The pregnancy outcomes for African-heritage women like me in the United States are worse than for almost any other group.

My Co-Counselors also helped me discharge on how I had been treated by medical staff. They helped me think clearly about drafting a letter about my experience to the CEO [chief executive officer] of the hospital, so that no one else would have to experience the same thing.

I did a lot of shaking and crying because I was very scared. I was scared to write about my experience. I was afraid that the hospital wouldn't believe me. I was afraid that nothing would change.

After I sent the letter, the CEO wrote me back twice. She outlined a plan for how the hospital was going to do better for birthing moms.

I don't think I would have been able to think clearly about and take action on this without my Co-Counselors' helping me discharge.

In the months after my daughter's birth, I tried to participate in the RC class but found it difficult because of time and being sleep deprived. I had little attention for a formal class. The teacher did some helpful things: she gave me an article from an old *Present Time* about thinking well about new parents, and she allowed me to use my mini-session in class to sleep. That was restorative and helpful.

Temitayo Ifafore-Calfee
Arlington, Virginia, USA

Discharging on Climate Change Is Affecting How I Think about My Whole Life

At a recent workshop we worked on the topic of climate change. Discharging about it, I noticed it was odd that, while I think climate change is real, I have done little about it. I decided to have at least one session a week, for twelve weeks, on the subject.

In the second week I found myself talking about a Japanese comic series. In it a vast spaceship parks itself over Tokyo. Mostly it does nothing, but occasionally smaller craft emerge from it and are shot down by Japanese forces. The culture is increasingly militarized, and there is an atmosphere of rising anxiety and paranoia. With all this literally hanging over them, and surrounded by adult irrationality, a group of young women try to live ordinary lives. Two things struck me about the story: (1) it was a metaphor for young people facing climate change, and (2) it reminded me of when I was in Belfast (Northern Ireland) from 1970 to 1977.

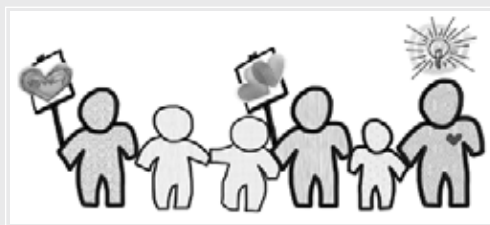
When I started discharging about it, it occurred to me that my experience of Belfast and how I got through it were affecting my response to climate change. I'm surprised at the grief and fear that have surfaced about those years, and even more surprised at how resistant I feel to accepting how much this undischarged hurt has limited me and distorted my life. I don't remember ever having to fight such a strong feeling of denial that I've been hurt.

I don't know where this is taking me, but I wanted to pass on how discharging on climate change is affecting how I think about my whole life.



David Morris
Bristol, England

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



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Paying Attention

There is a great deal to be learned about being a counselor. We are constantly learning more. . . . Yet perhaps ninety percent of good counseling is simply *paying attention to the client*. This is where we begin, and this remains our most powerful counseling tool, the basis to which all other techniques are added.

Paying attention is more than just listening, though we must surely listen, and listen awfully. Our eyes, our glance must be available for the client to contact when his or her eyes seek it. We need to be thinking about the client, about what the client is doing and the client is feeling, *from the client's point of view*, with her or his goals in mind—not from our own viewpoint or our own restimulation. If we are in physical contact with the client, we note and respond to changes in muscle tone, in posture, in temperature.

We need to pay attention *with expectancy*. If we *expect* the client to have a flash answer, to begin to discharge, to take or hold a direction, it makes it much more possible for her or him to do so. Our *confident expectance* that the client will be able to make the necessary response will be of enormous assistance to him or her in doing so.

Pay attention with delight. The client is usually beset by negative feelings. Our delight in him or her, conveyed by facial expression and tone of voice, will contradict the distress and support the human. This is even more important when the client is exhibiting hostile or abusive patterns that appear to be directed at the counselor. (This is also crucial with distressed people in situations that are not overtly counseling situations.) The counselor's delight, undimmed by the hostile behavior, will throw the pattern into complete confusion.

Our delight is, of course, completely justified. Our delight is not in the pattern but in the pattern's victim, the human being—the most complex and elegant entity, within our knowledge, that the universe has evolved. We should correctly attribute any superficial offensiveness to a distress pattern and maintain our delight in the person, thus multiplying many times our effectiveness as counselors.

We furnish the *insistence* from outside that topples the tense resistance of the pattern over into dissolution—the quick, eager, insistent “Again” when the client's voice signals the imminence of discharge.

We furnish the *persistence* that enables the distress to be discharged exhaustively, to be cleaned up completely. “Let's go over it one more time,” after the fifty-seventh recounting, is necessary or the client would be driven by the remaining distress to leave the scene before the battle was finally won.

With insistence and persistence, with expectancy and delight, with patience and confidence, we pay warm interested attention to that remarkable human being, our client, and see the healing, restoring processes of discharge and re-evaluation sweep her or him to that future of complete re-emergence that waits for us also.

Harvey Jackins*

From pages 177 to 179 of “Keep in Touch with the Basics of Counseling,” in *The Upward Trend*

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

My Story of Healing from Concussions

A couple of years ago, I healed completely from a series of concussions, or mild traumatic brain injuries (TBIs). The following is the story of what happened, and what I learned.

INJURY

Fifteen years ago, a few months after I had begun working as an apprentice electrician, I fell off an eight-foot ladder. I woke up to hear an electrician yelling, "Oh sh_t, there's blood." At the hospital I was given attention for skin wounds—was sewn, stapled, and glued—and then sent home. No bones were broken, but I had badly injured a hand and wrist. No mention was made of concussion.

In the days and weeks afterward, as I discharged about how scary the fall had been and worked on the pain and rehabilitation of my hand, I did not notice any symptoms of brain injury and did not think about that aspect of my fall. I did gain important awareness about the danger of working on ladders and have not fallen since.

In 2014, I was rear-ended [hit from behind in a car] at high speed on the highway. I thought I was uninjured until later that evening when I started to have intense headaches and fatigue while teaching my RC class. The next day I left work after a few hours and went to the doctor, where they diagnosed "whiplash" and did a CT scan of my brain. [A CT (computerized tomography) scan combines a series of X-ray images taken from different angles around the body and uses computer processing to create cross-sectional images (slices) of the bones, blood vessels, and soft tissues.]

A CT scan, as well as the conventional MRI [an MRI uses a magnetic field and radio waves to create detailed images of the organs and tissues within the body], is only useful in showing bleeding in the brain, which occurs in a moderate to severe traumatic brain injury. It does not reveal anything in the more common mild TBI.

For about two weeks I slept much more than usual; was unable to work, read, or concentrate; and had headaches and sensitivity to light and sound. Then these symptoms cleared up.

In the summer of 2016, I was again rear-ended on the highway, this time at low speed. I felt my body snap forward, but when I saw there was no damage to the vehicles, I proceeded to work. I couldn't tell [notice] that I was hurt until evening, when I began having headaches and feeling unusually tired. The next morning I went back to work but felt too weak to get up and down the ladder. So I left, went to the doctor, and then went home.

I assumed, since I had healed in two weeks from a bigger impact,

that it would take only days to feel better and was dismayed when that wasn't the case. How could such a little accident take so long to recover from? (It didn't help that the insurance system in the United States assigns credibility for compensating auto accident injuries according to the damage done to the vehicles.) Were the symptoms coming from some piece of early distress? Was I giving in [succumbing] to my feelings, being a victim, and so on?

For the next seven months I continued having headaches that increased through the day, and limited stamina for mental work. Most difficult was that sensory input, especially light and sound, became painful and overwhelming as the day went on so that by evening I had to hide out in a dark room, resting or discharging. That limited my life quite a bit. I couldn't manage the sounds of groups of people in which more than one conversation was happening at a time, so I withdrew from most social events, my daughter's school, and RC workshops, to name a few things.



MAURA FALLON

DISCHARGE

I did a lot of sessions throughout the whole period—one or more a day, of thirty to forty-five minutes each, whenever I could manage it—and lots and lots of mini-sessions. At the beginning, when I was confident of a quick recovery, I worked mostly on a memory of struggling to breathe soon after birth—that seemed like the earliest event that a problem with a key area of my body would bring up. However, as the difficulties from my injury stretched out, I had to work on fear, disability oppression, and discouragement. It became clear that my early life had scared me deeply about brains. (A Co-Counselor, Jenny Sazama, who had faced several concussions, called it my “scary brain childhood.”) I have an older sister who has a progressive brain disease, and I witnessed lots of epileptic seizures and mental disability from the beginning of my life. And my family are Ashkenazi Jews, a people who have survived terrifying things on their wits [by using their minds].

My concussion forced me to face and work on this material [distress] as never before. It seems that after being terrified by what happened to my sister’s brain, I resolved to not let my mind and brain ever falter. Now every day I was faced with things happening in my brain that I could not control or understand. Eventually I got myself to RCCR [Re-evaluation Counseling Community Resources, in Seattle, Washington, USA] and did an Intensive [twenty hours of one-way Re-evaluation Counseling, for a fee] on this material—which was hard, but useful, to face.

I also had to keep working on confusion and fighting for perspective. Brain injuries are

I did a lot of sessions throughout the whole period—one or more a day, of thirty to forty-five minutes each, whenever I could manage it—and lots and lots of mini-sessions.

confusing. The symptoms and what triggers them change, and there’s no formula for how or why. Both the physical struggle and what it restimulates happen in your brain, and it’s hard to tell [distinguish] one from the other in a given moment. And perspectives from medical professionals vary widely as to what’s happening and why, and how to approach it.

MEDICAL SEARCH

Although concussion has been getting a lot of attention in the medical world recently, it is not well understood, and there is no standard method for assessing or measuring it empirically. A neurologist who specializes in the area told me, “We don’t understand what’s happening here.” It is accepted that the majority—I heard eighty percent—of concussions resolve within a couple of weeks. The other twenty percent are called “post-concussion syndrome.” The word “syndrome” is always a flag that something is not well understood.

I went to lots of doctors and alternative medical providers, listened to what they had to say, discharged, and kept trying things. I changed my diet and took various supplements. For a long time, the perspective I’d heard from an osteopath was the one that made the most sense to me: that rest was the key.

Resting the brain is a huge challenge, given the requirements

of life, and for months I took it as my key challenge. I reduced, as much as possible, the amount of reading, e-mail, and computer work I did. I asked for help for myself and my family. Friends brought us meals. The osteopath taught me that being in nature activates the parasympathetic nervous system, which is also key for healing. I developed a regimen of taking long hikes in the nearby woods most days of the week.

Resting as much as possible made the most sense because I was experiencing fatigue in my brain and needing to sleep more, and it seemed logical that my brain needed to rest to devote resource to healing. However, as the months went by and I couldn’t tell that all the resting was making any difference, I kept wondering if it was the right approach. I kept discharging discouragement and trying things.

My breakthrough came when I found a book on a Co-Counselor’s bed stand called *The Brain’s Way of Healing*. It was written by Norman Doidge. Doidge has become a key spokesperson for “neuroplasticity,” the current model in neuroscience for brain healing.

For more than a century doctors assumed that the brain couldn’t heal because it does not, for the most part, grow new neurons to replace ones that die. In the last generation, scientists have understood that the brain has a vast

continued . . .

COUNSELING PRACTICE

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capacity to heal through rewiring—building new neural pathways to replace lost or damaged ones. But much of the medical world is stuck in the old paradigm. The book documents instances of people healing their brains, with the help of practitioners, using touch, sound, electricity, and thinking. I recommend this book to everyone: it offers a hopeful perspective that much is possible for such things as Parkinson's disease, Alzheimer's, multiple sclerosis, and more. I started to use it as my guide and to search for help along the lines that the book described.

A CLINIC IN UTAH

It described a clinic in Utah [USA] that had developed a unique approach to helping people with the long-term effects of concussion. Eventually I contacted the clinic and initiated getting treated there. In the week of treatment, I was able to completely heal my brain!



JO PERRY

This clinic applies a particular kind of imaging technology called “functional” MRI, otherwise mostly used for research. It makes images of the brain over time, while the brain is working, and shows how much blood each part is drawing. Using it, they map how the injury has affected the brain. Some areas are under activated—not doing their share of the work—while others are doing extra work to compensate. They think this reflects the functioning that was necessary in the brief period of the injury, when some parts of the brain were inflamed or otherwise physically damaged and other parts needed to take over their function. The brain can get caught in an “inefficient” way of functioning after the physical challenge is gone.

Once they have pinpointed the under-activated areas, they spend the rest of the week giving the patient cognitive challenges, to push his or her brain in exactly these spots. They call it “boot camp”—five hours a day of various brain challenges, such as doing memory puzzles, playing computer games, taking quizzes while riding a bike, or hitting lighted buttons on a board. I had no idea I could work that hard with my brain!

I found the process very restimulating. I spent hours discharging before and after my hours at the clinic. It felt scary and unbearable to keep pushing my brain like that and to spend so much time at the places where I couldn't make it do what was asked of it.

DISCHARGE AFTER HEALING

By the end of the week, the symptoms of concussion I had lived with for months were completely gone. It seemed too good to

believe—I had never experienced such a dramatic “cure.” No one I knew had healed a concussion so completely and quickly. My sessions in the days and weeks that followed were to catch up to this dramatic change. I found it, once again, scary. I apparently have a key [distress] recording about brains. There were difficult feelings to face.

Within a week or so I had returned to full activity. I actually feel that my brain is working more sharply than it did before—at least since the fifteen years following the original ladder fall.

TWO YEARS LATER

In the last two years, I have continued to have full functioning of my brain. I even had a couple of accidents in which I hit my head, followed by a day or two of concussion symptoms, and I recovered fully each time! A number of RCers I know, and some I don't, have been to the clinic since I went—and as far as I know they have all have had significant recoveries.

A number of Co-Counselors have asked why discharge itself shouldn't be enough to heal a concussion. The way I think about this is that it's like a muscle that's been injured enough to atrophy. If you don't do a program of rehabilitation that focuses on regenerating the lost muscle, no end of sessions by themselves will make the muscle grow back.

This experience has left me much more hopeful about what is possible in healing our bodies—given sufficient discharge, resource, and persistence.

Dan Alter
Berkeley, California, USA

We Keep Trying

We do not ever really give up trying to get our hurts out of our system, not even as weary adults. The more we observe people with these [RC] insights in mind, the more it is clear that each person, every day of his/her life, reaches out to someone in some way or other. He/She makes an intuitive attempt to set up with this other person the relationship he/she should have had with his/her parents when he/she was small and the need of which he/she has carried with him/her ever since.

Harvey Jackins

From page 87 of *The Human Side of Human Beings*



GUATEMALA • CARYN DAVIS

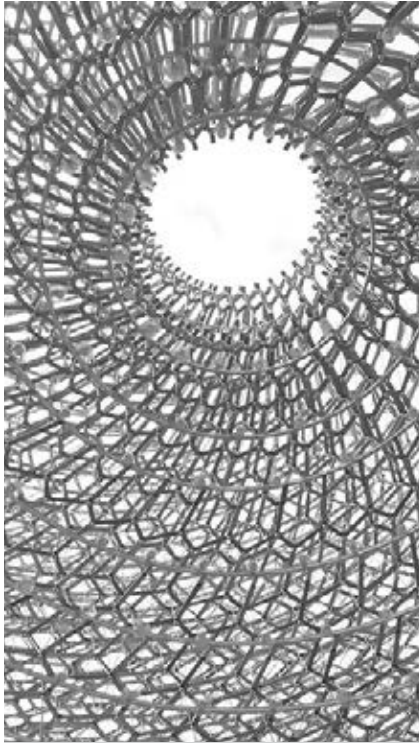
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From Rational Island Publishers



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)

Black Re-emergence No. 13

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

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Working Together to End Racism

A pamphlet introducing RC from the perspective of ending racism

by Tim Jackins and others

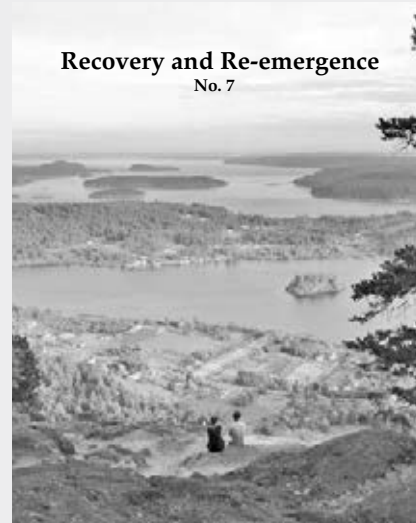
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***Recovery and Re-emergence* No. 7**

Recovery and Re-emergence No. 7 documents the successful building of a movement for “mental health” liberation in Re-evaluation Counseling. We learn

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

\$4.00, plus postage and handling



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

The First Workshop for Direct Production Workers

In March 2019 we held the first RC workshop for direct production workers.

A primary point of the new Goal for Ending Classism—in the 2017 *Guidelines for the Re-evaluation Counseling Communities*—is to get the theory and practice of RC into the hands of direct production workers and poor people—both underrepresented groups in the RC Community.

We are using the new term “direct production workers” to describe the group of people who are *currently doing working-class jobs*. This group is distinct from what RC has until now referred to as the working class. For this workshop, we mostly did not invite people who were raised middle or owning class and were now doing working-class jobs, or people who had done these jobs in the past.

The workshop was a first step in organizing direct production workers across the RC Communities. It was held at my house. We limited the number of participants to eighteen, the number that can fit in the largest room in my house, sitting shoulder to shoulder. (We had to remove most of the furniture.)

We intended to have just a few people participating remotely with the Zoom app. But news of the possibility traveled, and we ended up with ten U.S. remote participants and eighteen from six other countries. Nine People of the Global Majority and Native people participated.

Eight time zones were represented, so people were joining the workshop at different times.

Some of them would have usually been sleeping at the time of the workshop. All of this presented challenges, but mostly it worked out okay.

The biggest contradiction [to distress] for the group was that people from around the world were participating and that for the first time we had our own workshop.

Direct production workers are generally isolated in the RC Communities. Prior to the new goal, little had been done to organize this group and get them in touch with each other. The way we’d defined “working class” had been confusing and caused us to not notice that this, the largest segment of the working class, was greatly underrepresented in RC.

We spent much of the time at the workshop doing introductions, using these questions: Name? Where are you from? What do you do for work? What do you love about your job? What do you hate about it? How will RC be different when direct production workers dominate RC leadership? Sexism, racism, and anti-Jewish oppression were clearly described in the introductions, and on the panels.

Since the workshop I’ve done panels with a total of eighteen direct production workers at two ending-classism workshops—one in Manchester, England, and one

in Vancouver, British Columbia, Canada—using the questions above. A combined total of sixty-four direct production workers attended those workshops and the workshop for direct production workers. They included twelve workers in the building and construction trades; two retail workers in building and construction supply; three heavy-equipment or truck operators; six childcare workers; six workers who provide personal care to elders or people with disabilities; eight administrative assistants, typists, or data-entry or customer-service workers; three house cleaners; two food-service workers; two hairstylists; two postal workers; two automobile-service workers and mechanics; two retail-sales workers; three workers at food markets; two nurses; and one bicycle delivery worker.

At the workshop for direct production workers I talked about the powerful role our group plays in the capitalist economic system. We create the wealth that other classes live on. We in the basic industries can shut down the means of production. Should we ever unite against the patterns of racism, sexism, anti-Jewish oppression, Gay oppression, or nationalism, for example, we could demand any change we want simply by withdrawing our labor. Here are some examples that were shared:

- Demonstrating airport workers got their demands recognized in one day. (Think of the millions of dollars generated at a major airport during any hour of the day.)
- Thousands of mostly Global Majority hotel and hospitality workers around the world

continued . . .



LIBERATION

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simultaneously won improved work contracts by stopping work and filling the streets of major cities.

- A dock workers' union refused to unload an arms shipment at a major port—and fellow union members, in solidarity, refused to unload it at any other port in the country. (You could feel the change in attitude at the workshop when this story was told. It was like we all stood a little taller.)

- The same union refused to unload a ship until fifty crew members from an Asian country were paid. It was not clear whether these crew members were being “trafficked” as enslaved labor or it was simply bad practice. But in any case the action was a good example of unionized workers standing up for the vulnerable and unorganized workers of the world.

Jeannine Giguere-Gagnon, of Woonsocket, Rhode Island, USA—formerly a carpenter and currently a retail representative at a building supply store—did a great job of organizing the workshop. She is also putting together a database of direct production workers in RC.

Rachel Winters, of North Carolina, USA, made good use of the one hour of training on Zoom she'd received at her job as an administrative assistant. She set up practice sessions with Zoom before the workshop and managed our complicated schedule, and sometimes limited technical experience, so that everyone who wished to participate could.

I encourage other RC working-class leaders, in particular, to lead panels of direct production workers in classes and at workshops. Leaders from other class back-

grounds can do this as well, as long as they've discharged to where they can clearly see and appreciate “the intelligence, strength, endurance, and goodness of working-class people everywhere.” (The quote is from the RC Commitment for Working-Class People.) It often does take some work to create enough safety that these qualities can be in full view.

Please contact me if you are a direct production worker. Also, please help us make contact with other direct production workers in the RC Community.

Thanks to all of you for the work you are doing to eliminate classism.

Dan Nickerson

*International Liberation Reference
Person for Working-Class People*

Freeport, Maine, USA

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

Direct Production Workers in Japan

A workshop in Tokyo, Japan, ended with a panel of twenty Japanese and Taiwanese direct production workers. Occupations included food service worker, retail check-out clerk, hairdresser, carpenter, custodian, caregiver for young and disabled people, street traffic guard, and nurse.

We asked the panel the following questions:

What do you love about your work? The most frequent answer was “the many people I get to know and work with.”

What do you hate about your work? Answers included demands for increased production—from clerks and nurses; low pay—from several workers; lack of respect on a daily basis—from retail and food service workers; risk of injury—from caregivers, nurses, retail clerks, and a carpenter who that week had broken a finger at work. The carpenter was so happy he could come to a workshop where he could get respect, understanding, and support and not feel isolated or just ignore the injury.

How will the RC Community be different when direct production workers dominate the leadership? The overwhelmingly common answer was that workshops would have a working-class tone so that direct production workers (and other people) could be themselves and speak in front of the group without feeling self-conscious, stupid, or ashamed—could just be ordinary people.

Part of changing the tone at this workshop included translating the RC Community “Goal for Ending Classism” from academic English (and academic Japanese and Mandarin) to working-class dialect.

It is becoming clearer how important it is to “set the tone” of a workshop so that direct production workers can best make use of the theory and practice of RC.

Dan Nickerson

*International Liberation Reference
Person for Working-Class People*

Freeport, Maine, USA

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



« تو و ترجمه هایت مانند نور هستید » “You and Your Translations Are Like a Light”

موژان عزیز، تشکر از نامه قشنگت، آگه میشه این نامه را به انگلیسی ترجمه کن یا من ترجمه کنم و برای تیم بفرستم چون از همه خواسته که برایش بنویسیم که نوشته های آرسی چقدر تا ثیر گذار است و آلبته من کپی آنرا برایت میفرستم، بخوان و به دوستت هم بده بخواند لطفاً قریانت

ویدا مظفریه تهران ایران

Over the last twenty-seven years I have been translating RC literature into Farsi, and teaching RC either in Iran or to Iranians abroad mostly on the Internet. Here is an appreciation from someone writing in Farsi, with a translation by her into English.

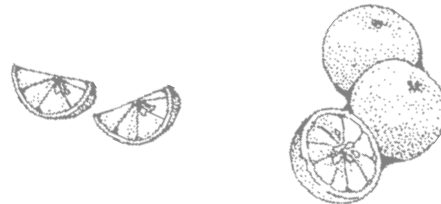
Vida Mozafarieh
Tehran, Iran

ویدای عزیزم سلام. مقاله را خواندم و از آن لذت بردم. چقدر خوشحال میشوم که مرا با ترجمه هایت به انسانهای آگاه شده و رها شده وصل میکنی. میگذاری امیدواری در من زنده بماند. در شرایطی که اطراف م پر از رسیسم و سکسیسم و رفتارهای غیر اومانیتیستی است.

تو و ترجمه هایت برای من مثل نوری است که از دریچه ی تاریک زندانی که در آن قرار دارم به درون میتابد و مرا نوید روشنایی و روز میدهد. مثل پرندۀ ای که برای لحظاتی از دریچه برای من آواز میخواند و میگوید که تسلیم نشو. در این بیرون هنوز کسانی هستند که برای آزادی و برابری میجنگند.

تو نور زندگی من هستی
در قلب و در فکر دوستت دارم
مطمئن هستم که این ارمان آرسی هم هست
که انسانها این عشق بزرگ را در یکدیگر پیدا کنند

موژان طاهر، دانشجوی انسانیت و آزادی



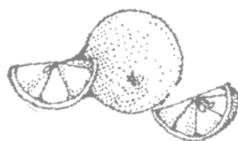
Hello my Vida,

I read the article and enjoyed it. How happy I am that you are connecting me with the emancipated human beings. You let my hope stay alive, in conditions in which I am surrounded by racism and sexism and other non-human behaviours.

You and your translations are like a light for me, a small window in the prison I am in. They go inside and give me hope of sunshine and light. They are like a bird that sings to me for a moment from the small window and says, “Don’t give up. There are still those who fight for freedom and equality.”

You are the light of my life. I love you in my heart and mind. I am sure that this is RC’s goal, too—that humans find this great love in each other.

Moujan Taher
A student of humanity and freedom
Germany



تجدید چاپ از لیست ایمیل آرسی، برای رهبران ج،م،غ، مردم آسیا

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



The Jewish Leaders' Conference in Israel



The Jewish Leaders' Conference—held in Israel this April and led by Tim Jackins and me—was a leap forward in forging unity and closeness, combatting internalized oppression, and building bridges amongst Jews from seven countries (Israel, Australia, South Africa, Switzerland, England, Canada, and the United States). We had thirty-five Israelis, a strong group of Global Majority Jews, and a strong group of young and young adult Jews.

I heard fewer complaints and less rehearsing of disappointment than at any other conference I can remember. We were happy to be together, and to be in Israel, and it showed! Every time I looked around, I saw people from diverse places having mini-sessions with each other. It was symbolic that the conference began in cold weather, with thunder and pouring rain, and ended in beautiful close-to-eighty-degree weather.

Tim led the first half of the conference and demonstrated his deep understanding of RC and how to discharge our earliest hurts. He gave us a strong foundation for the work later in the week on the specific issues of Jewish liberation.

Our organizers, led by Noa Rosenfelder, and the whole Israeli delegation welcomed us thoughtfully and lovingly. And Noa and her team did an outstanding job of organizing a very complex conference.

Before I share more in this report, I want to acknowledge the latest synagogue shooting. At Passover, when we repeat the ten plagues, we dip our finger into the juice to spill out a little, reminding ourselves

that our joy of liberation is lessened by the loss of Egyptian life. As we come home to report on the joy and victories of this conference, I want to acknowledge the heartbreak,



DIANE SHISK

once again, of the spilling of Jewish life at yet another synagogue in the United States. May all that we did at the conference, and will continue to do, strengthen us to continue to fight the anti-Semitism that is showing up on both the right and the left.

Here are a few highlights from the conference:

- We had excellent topic groups and meal tables on some of the key issues for Jewish liberation: sexism and male domination, Jews and climate work, Jewish work on class, Jews and “mental health” liberation, LGBTQ Jews.

- I set out four goals for us to work on:

- 1) *Breaking through the divisions that keep us separate and divided.* I wanted us to reach for unity and fight against what keeps us divided. I said, “We Jews internalize the distress recording that says there is something so bad about us, we shouldn't exist—and then we turn

around and treat certain groups of Jews like they don't exist.” The four groups I chose to demonstrate this with were Global Majority Jews, raised-poor and working-class Jews, young Jews, and disabled Jews.

- 2) *Reaching for understanding and honest heart-to-heart communication between Israeli and U.S. Jews.* I wanted to bust through the patterned ways that Israeli and U.S. Jews can stay apart from and be misunderstood by each other. I set up a “fish-bowl”—with four Israeli Jews and four U.S. Jews in a small circle in the center of the room and the rest of the hundred and thirty of us around that center of eight, listening in to their

conversation. Each of the eight spoke to what they loved and cherished about the four from the other country, and then to where they felt misunderstood and yearned for the others to know about their experience as an Israeli Jew or a U.S. Jew. They spoke personally and from their hearts. The U.S. Jews spoke about the impact of the McCarthy period, feeling obliterated, and having to work every day in an all-Gentile world and then come home and try to create a Jewish home. The Israelis spoke about hearing the cries of one's mother after an older brother has been killed in combat and knowing that Netanyahu's [the current Israeli prime minister's] mother lost a son and made those same cries, and wishing U.S. Jews would not think about Israel only in terms of the Occupation but realize that there are so many other life issues they struggle with.

- 3) *Combatting anti-Semitism.* We had a moving panel in which a person from each of the seven

countries represented at the conference shared a personal story of experiencing anti-Semitism. We also heard brief reports from the Jewish leaders of the Jews and Allies United to End Anti-Semitism projects.

4) *Being for both peoples in the Israeli-Palestinian conflict.* Everyone participated in a topic group on the Israeli-Palestinian conflict. We had eighteen groups, each led by an Israeli Jew assisted by a Diaspora Jewish leader. People discharged and then reached for fresh thinking on next steps to move forward the work between Israeli Jews and Palestinians, and the role of RC in that work. (I was surprised at how much everyone seemed to love being in these groups.) On the last morning of the workshop I put out a direction that in this next period we all need to discharge on what gets in our way of being fully for both peoples. In my experience, most of us feel a stronger alignment with one side or the other, and

we're going to need to model that a key to ending the conflict is being for both peoples.

We did important work on racism throughout the conference. One early morning session was on discharging on the racism aimed at Global Majority Jews. Another was on discharging on the racism targeting Palestinians (with Diaspora Ashkenazim, Israeli Ashkenazim, Diaspora Global Majority Jews, and Israeli Mizrachim working on it in separate groups). At one point, all of the Global Majority Jews were together in front of the workshop sharing something about their specific heritage as a Jew, and we got a bigger picture of the fullness of who we are as a people.

I was beautifully thought about and backed [supported] by so many, and I faced a level of terror I don't always get to—particularly in a “counsel the leader” session in front of the workshop, with Tim as my counselor. I noticed in

a new way that I am not alone—I am loved, thought about, and cherished.

My heart is full from all the work we did. I especially want to acknowledge the strength of the Israeli RC Community, led by Merchi Shukroon Lior, the Regional Reference Person for Israel. Merchi partnered with me to insure solid thinking about the Israelis, and it was a joy to be with all the Israelis at the conference. I also want to honor the courage of so many of us in taking seriously Tim's challenge to face our heaviest early distress.

Mazel Tov! [Congratulations!] *Yeshar Koach.* [From strength to strength.] RC Jewish liberation is alive and moving forward.

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

● ● ● ● An Effective and Wonderful Conference ● ● ● ●

Sometimes old fears and issues—things we thought we were done with—resurface. This morning, listening to the radio about the difficult situation in the health system here in Israel, I found myself thinking, “This is bad,” and wondering, “How will I know when it is time to get out?” So *mazal tov* [congratulations] to me! The Jewish Leaders' Conference [see previous article] was effective. Old fears have resurfaced to be discharged.

This past week we heard the horrifying news of the attack and murder in the Poway [California, USA] synagogue. Old fears can easily get compounded with new events. This demands of us deliberate differentiation. In Israel this week, we observe Yom HaShoah (Holocaust Remembrance Day). And next week, right before Independence Day, we will observe Yom HaZikaron, commemorating fallen Israeli soldiers and the victims of terrorism. Intense times.

The conference was a complex and wonderful achievement, whose results will keep unfolding

with time. Renewed connections were my highlight. Generosity and genuineness were present in abundance.

Reaching for each other, leaping over huge gaps, sometimes paves the way for new heights in attaining our goals.

Sara Rani Kallai
Neveh Ilan, Israel
Reprinted from the RC e-mail
discussion list for leaders of Jews



KENYA • TIM JACKINS



MARC GOLDRING

A New Information Coordinator for Veterans

Hello, my name is Vince Dijanich. I have recently become the RC Information Coordinator for Veterans.

Who are veterans? We are men and women who are or were part of a military or paramilitary organization or national liberation force. We have participated both willingly and unwillingly. We have had varying experiences with combat. Some of us have faced each other across a battlefield.

We have been called patriots, defenders of our country, liberation fighters, and heroes. We may also have referred to ourselves in those ways—and/or as people who have been misused and treated as expendable.

Most of us don't talk or discharge much about what we have experienced. This is primarily because others, and we ourselves, have little attention for our distress. This is a huge part of veterans' oppression.

I want to be in contact with all of you. Please send me an e-mail introducing yourself if we haven't met, or reconnect with me if we know each other. I look forward to hearing from you all.

Vince Dijanich
Oakland, California, USA
vince.dijanich.rc@gmail.com

● Distress Recordings and Oppression ●

Oppression and exploitation take many forms in our society. A powerful, technically advanced nation oppresses and exploits weaker nations. One economic class oppresses and exploits another. An ethnic majority oppresses and exploits the ethnic minorities. Men oppress and exploit women. Adults oppress and sometimes exploit children.

These conditioned social processes impose many hurts upon the victims of oppression. Deep distress recordings are installed and repeatedly restimulated and reinforced in the oppressed people—recordings that tend in the direction of submission, self-invalidation, hopelessness, or, occasionally, resentment and ineffective resistance. The oppressors, too, are hurt by acting

so contrary to their human natures and become full of recorded guilt and shame and fear of those whom they oppress.

In fact, the persistence of oppression is dependent on the installation and continual reinforcement of these distress recordings. Economic and power considerations are obvious motivations for exploitation, but we have had enough clear glimpses of what humans are really like to know that no human could continue to play the role of oppressor or exploiter unless distress recordings were making her/him numb and unaware.

Harvey Jackins
From page 85 of "Human Liberation,"
in *The Human Situation*

The Contemporary Women's Issues Workshop in Poland

The Contemporary Women's Issues Workshop in Poland—led by Diane Balsler, the International Liberation Reference Person for Women, in March 2019—was my first contact with the wider RC Community. I had been learning and practicing RC for three years, but my teacher and I were quite isolated. In reading the RC literature and listening to stories of my teacher, I was always thinking that if I could have an RC Community around me, there would be nothing I couldn't do. I dreamed of it.

The workshop was like coming home. The first thing that made a huge impression on me was the ever-present closeness and affection. Everyone was smiling and looking straight into each other's eyes, enjoying each other's presence. When women were standing, sitting, or lying down next to each other, they were embracing, holding hands, or touching in any way they could. Being close was a default, and it was the most casual and at the same time cherished thing to do. I spend a lot of my time craving that kind of connection in my life and not achieving it. Liberation is a lot about being connected to each other—finding the connection and deepening and cultivating it. It is already there; it just needs to be rediscovered so that we can feel loved and safe and remember what the reality is.

The workshop also felt like home because I could finally speak my mind exactly in the way in which I think, using RC terms. I talked about the roots of the oppressions and discussed with people our individual experiences with them and our practice of eliminating them. I finally had more than one person to talk to in a way that was inspiring, exciting, and stimulating, as well as comfortable and relaxing.

The workshop gave me hope, as I could see how many women were actively opposing the oppressions and supporting other women to do that. The amount of attention, appreciation, and confidence in me I received helped me feel like an important part of a great revolutionary movement rather than an individual who is just hoping to feel better. That side of RC, its potential to change the world (and the actual changing it already does), is what brings me into it.

I met a group of young women who were kind to me. Just that is incredible—considering my experience of competitive relationships with women. Not only were they kind to me but they also really wanted to be with me; they were not giving up on me. And in hearing about their struggles, I realized that I am not alone. (I hear that phrase a lot—it's kind of worn out—but with truisms, it's only after you experience their truth that you understand why they are

repeated so often.) I met young women who have embraced leadership, and that gave me faith that I can do it, too, and that the future is in good hands.

I loved the directions we were given to work on during the sessions. I think the biggest revelation for me was that while working on racism as a white person, it is very useful to work on early defeats. That is true also for sexism. From those early defeats come hopelessness, powerlessness, and quite often (if not always) loneliness. Wouldn't it be great to get rid of all of them at once? I always knew there must be some huge underlying issue that most of our patterns sprout from and feed on. I wanted to find it and commit to working on it, to speed up the whole process. Now I am committed to working on early defeats.

I appreciate greatly the opportunity I had to watch others in the role of client and counsellor. I learned some techniques. I also admired the commitment and determination of many women. Despite being very tired from short nights and tough distress, they were going straight into the painful darkness, using the directions and attention of their counsellors. The same darkness that often has me paralyzed and backing off into my isolation and hopelessness, they were facing straight on, with fierce strength.

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JAMAICA POND, BOSTON, MASSACHUSETTS, USA • MARC GOLDRING

LIBERATION

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When I was a child and was falling into isolation, I used to run away; it seemed soothing to be away from people. At the workshop when I wanted to do that, and I was sure that I would, Matilde and Mare, young adults from Denmark, didn't let me. They didn't leave me, which, even though infuriating at the time, was the greatest contradiction to the early defeat. I am forever

grateful for that simple yet difficult act of love.

The deep love and connection that the women at the workshop were sharing, their fierce celebration of every bit of love they could find in each other, was the most beautiful thing for me. For the first day, I was discharging just because of that.

Of course, we still have a long way to go, but look at how far we have already gotten. We are turning into reality our dreams of building a new culture, and we are proud of ourselves.

Maja Borkowska
Warsaw, Poland

Polish version of this article, which follows,
translated from English by Maja Borkowska

Polskie tłumaczenie poprzedniego artykułu:
Polish translation of the preceding article:



Warsztat na temat spraw współczesnych kobiet w Polsce

Ta Konferencja była moim pierwszym kontaktem z szerszą społecznością RC. Uczyłam się i praktykowałam RC przez 3 lata, ale ja i moja nauczycielka byłyśmy dosyć odizolowane od reszty społeczności. Czytając literaturę RC i słuchając historii mojej nauczycielki, zawsze myślałam, że jeśli miałabym wokół siebie społeczność RC, nie byłoby niczego z czym nie mogłabym sobie poradzić. Marzyłam o tym.

Konferencja była jak powrót do domu. Pierwszą rzeczą, która wywarła na mnie niesamowite wrażenie była wszechobecna bliskość i umiłowanie. Nie tylko wszystkie kobiety uśmiechały się i patrzyły sobie prosto w oczy napawając się wzajemną obecnością, ale kiedy stały, siedziały lub leżały obok siebie, zawsze trzymały się za ręce, obejmowały i dotykały czule.

Bycie blisko było sytuacją domyślną, była to najzwyczajniejsza a zarazem wyjątkowa i doceniana rzecz pomiędzy nami. Większą część mojego życia spędziłam tęskniąc za tego typu bliskością, podobnie do wielu innych ludzi.

Znaczną część wyzwolenia stanowi połączenie z innymi. Odnajdywanie go, pogłębianie i dbanie o nie. Już jesteśmy kompletnie połączone, musimy tylko odnaleźć to na nowo abyśmy mogły znowu poczuć się kochane i bezpieczne, aby przypomnieć sobie jaka jest rzeczywistość.



Czułam się jak w domu, bo wreszcie mogłam mówić dokładnie tak jak myślę - używając terminologii RC, rozmawiając o źródłach opresji, wymieniając indywidualne doświadczenia związane z nimi i z praktyką ich eliminacji. Wreszcie miałam więcej niż jedną osobę, z którymi mogłam rozmawiać w sposób, który jest dla mnie inspirujący, ekscytujący i stymulujący a zarazem wygodny i relaksujący.

Przy pierwszych przedstawieniach każdej z nas i potem podczas indywidualnych rozmów zobaczyłam ile jest kobiet, które aktywnie przeciwstawiają się opresjom i wspierają w tym inne kobiety (a jest ich jeszcze więcej niż na tej konferencji!) i to napełniło mnie nadzieją. Ilość uwagi, wdzięczności i pewności we mnie, którymi zostałam obdarzona sprawiły, że poczułam się ważną częścią wielkiego ruchu rewolucyjnego a nie tylko jednostką, która ma nadzieję lepiej się czuć. Ta strona RC, jego potencjał do zmiany świata (I zmiany które już wprowadza) jest tym, co mnie do niego ciągnie.

Spotkałam grupę młodych kobiet, które były mi życzliwe. Już tylko to jest niesamowite biorąc pod uwagę moje doświadczenie w relacjach z kobietami w moim wieku, które były przepełnione zazdrością i goryczą. Nie tylko były mi życzliwe, ale naprawdę chciały abym była z nimi, nie opuszczały mnie, nasze podobieństwa łączyły nas a nie dzieliły. Słuchając ich personalnych

bitew zrozumiałam, że nie jestem sama. Często słyszę to zdanie, już jest dosyć znoszone. Ale tak to jest z truizmami, że dopiero po doświadczeniu ich prawdy można zrozumieć dlaczego tak często są powtarzane. Poznałam młode kobiety, które wstąpiły na pozycję liderów i to nie tylko dało mi wiarę, że ja też mogę to zrobić ale że przyszłość jest w dobrych rękach.

Bardzo spodobały mi się wskazówki, które dostałyśmy na sesje. Myślę, że największym odkryciem była dla mnie myśl, że pracując nad rasizmem, jako biała osoba, bardzo jest użyteczne skupić się na wczesnych porażkach. I to samo w przypadku seksizmu. Z tych wczesnych porażek rodzą się bezsilność, beznadzieja i bardzo często (jeśli nie zawsze) samotność. Czyż nie byłoby świetnie pozbyć się tego wszystkiego za jednym razem? Zawsze wiedziałam, że musi istnieć jakiś wielki bazowy uraz, z którego wywodzi się większość naszych wzorców i na którym się one karmią. Chciałam go znaleźć i zobowiązać się do pracy nad nim, aby przyspieszyć cały proces. Teraz mogę się zobowiązać do pracy nad wczesnymi porażkami.

Bardzo doceniam możliwość oglądania innych w roli słuchających i słuchanych. Nauczyłam się pewnych technik, zobaczyłam na ile różnych sposobów można osiągnąć ten sam cel i podziwiałam determinację wielu kobiet. Pomimo znacznego zmęczenia od krótkich nocy i ciężkiego materiału, za każdym razem nurkowałam prosto w bolesną ciemność, świetnie używając wskazówek i

uwagi osoby słuchającej. Z tą samą ciemnością, która często wprawia mnie w paraliż i wycofanie do moich starych wzorców izolacji i beznadziei, one mierzyły się wprost, z ognistą siłą.

Kiedy byłam mała i wpadałam w tego typu izolację, zwykłam uciekać. Bycie z dala od ludzi było dla mnie ulgą. Tutaj, kiedy chciałam uciec i byłam przekonana, że to zrobię, Matilde i Mare nie pozwoliły mi na to. Nie zostawiły mnie, co pomimo że było bardzo denerwujące w tamtym momencie, w istocie było najlepszym podważeniem dla moich wczesnych porażek. Jestem na zawsze wdzięczna za ten prosty i zarazem trudny akt miłości.

Głęboka miłość, którą kobiety na konferencji dzieliły ze sobą, ich żywiołowa celebrowanie każdego skrawka tej miłości, którego znajdowały w sobie nawzajem była najpiękniejszą rzeczą dla mnie. Pierwszego dnia odreagowywałam bardzo silnie tylko z tego powodu.

Oczywiście że przed nami jeszcze daleka droga ale spojrzcie jak daleko już zaszliśmy. Sprawiamy, że nasze marzenia o nowej kulturze stają się rzeczywistością i mamy rację będąc z siebie dumnymi.

Maja Borkowska
Warszawa, Polska
Przetłumaczone z angielskiego
przez Maję Borkowską



☾ ☾ ☾ ☾ A Powerful Organizing Team ☾ ☾ ☾ ☾

A group of primarily Central and Eastern European women formed an organizing team for the Contemporary Women's Issues Workshop in Warsaw, Poland. [See previous article.] Our goals included making sure that the workshop happened; supporting Susanne Langer, the main workshop organizer; ensuring that a workshop in Central Europe would have a team of organizers primarily from that region; and building our group of Central and Eastern European sisters.

At a workshop in Denmark we decided we would work together to

make this Contemporary Women's Issues Workshop happen. For several of us it was not an easy decision—we had some helpful "fights." In the end we all agreed that being together and building our group was the most important reason to join the team. We also made a commitment to discharge on anti-Semitism as part of our organizing efforts, so we could better welcome our Jewish sisters—including Diane Balsler, the leader of the workshop—to Central Europe.

Then we met several times over the next few months on Zoom calls, shared out [distributed] the work,

and got closer to each other. This allowed us to do all the administrative tasks as well as ensure that up to twenty women from Central and Eastern Europe would attend the workshop. For some of us it was a relief to be part of this organizing group. But it wasn't all easy—we had to make and remake the commitment to the work and to being with each other.

I was particularly pleased by the following results of our organizing:

- We were able to welcome women from constituencies that had never

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been represented at Contemporary Women's Issues Workshops—for example, Romani women, some women from Russia who led many other women, and younger women from Central and Eastern European countries who were new to RC.

- Our work may have been a factor in allowing our Jewish sisters to show themselves fully during a wonderful Shabbat [Jewish Sabbath] service, and in general to take up the space that is rightfully theirs in Central Europe.

- The women of the Global Majority were particularly prominent and did a lot of leading. Their increasing leadership in our Communities shined through. Perhaps they had more space than usual to “show” because our organizing had made it possible for them to concentrate on their unity and togetherness.

- The workshop was well-thought-about and did well in terms of finances. Susanne reminded the women from Western Europe that their financial position was better than that of their sisters from

Central and Eastern Europe and that they could afford to pay more than they had originally promised—and a majority of them did. For me this was an indication that we can do what I've always thought we could—transfer some of the wealth from the economic North and West to the East and South.

- We had a number of support groups that focused on the most important issues for women from Central and Eastern Europe rather than (as is often the case) on issues more important for Western European women. One such issue was health, which is a much bigger challenge in our region.

- I was delighted to see the Russian women take their rightful place in this group of powerful RC leaders.

The following are some changes in myself as a result of the workshop:

- I'm noticing the details of sexism a lot more in my life, and most of my sessions since the workshop have been about sexism.

- I've had some big discussions with wide world feminist friends about how to address sexism.

- I have worked more closely with some powerful women friends (some of whom know about RC) to take on [confront and work on] big issues such as the fight against antigypsyism (anti-Roma racism).

- I am teaching a fundamentals class of only men and am thinking strategically—I want to make sure that by the end of the class they will understand men's oppression, sexism, and male domination as mechanisms that make their own lives difficult.

Our group of organizers will continue to meet via Zoom under the leadership of Anna Skvortsova (the Regional Reference Person for Russia). We will continue to support each other as we take on sexism and male domination.

Violeta Vajda

Budapest, Hungary

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



THE MORLEY NELSON SNAKE RIVER BIRDS OF PREY NATIONAL CONSERVATION AREA, IDAHO, USA • BARBARA BORING

An Especially Important Meeting

I organized the Contemporary Women's Issues Workshop in Warsaw, Poland, in close cooperation with a team of women from Central and Eastern Europe. [See previous two articles.]

It was the second Contemporary Women's Issues Workshop in Poland, and the larger number of women from Central and Eastern Europe made it an especially impressive and important meeting—one that built stronger bridges between Eastern and Western women.

We were seventy-one women from thirteen countries, including eleven young and young adult women, thirteen women targeted by racism (Roma, African heritage, and Asian heritage), and twenty women from Eastern and Central Europe. We noticed that we experienced sexism and male domination differently but also how connected we were as females.

These were a few of the highlights:

- A constant sense of everyone cooperating, taking charge, and working hard and intelligently
- Complicated, demanding interpreting and language liberation work done flexibly and thoughtfully
- Being reminded by Diane Balser, the leader of the workshop, that "female" is above all divisions and not an "identity"—that the oppression is what is difficult (being female is a fact and cannot be a problem)
- Looking at the depth of sexism and how our lives as females are shaped by it in every way
- Learning about the impact of war on women
- Being reminded that women are key to changing the whole system as we work on ending climate change
- Seeing how older and younger women are targeted differently by the sex industries
- A new sense of sisterhood across all of the divisions

We seven women from Denmark will continue to meet in a women's support group. And those of us on the organizing team (from Romania, Hungary, Poland, East Germany, Russia, and Denmark) will keep meeting regularly on Zoom. It feels like the workshop was a new beginning.

Susanne Langer
Regional Reference Person for Denmark
Copenhagen, Denmark
Reprinted from the RC e-mail
discussion list for leaders of women

**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)

We have made important improvements to this pamphlet, and you should use only the revised version.

Also, a downloadable PDF of the pamphlet is now available, for the same price as the paper version. It can be ordered at the Rational Island Publishers website (see below).

\$3.00, plus postage and handling
Ordering information on page 111
and at <www.rationalisland.com>



GOLD COAST, AUSTRALIA • NICOLA OSSHER

To Intersex People in the RC Communities

Dear intersex people (if you are an ally, please keep reading),

I write this because I know only a few of you and would like to know more of you and find out what you think and hear your story. One of the best things that has happened to me has been finding others with similar experiences, sharing my story, and discharging on the shame, secrecy, and isolation.

According to statistics, we intersex people are many. We are not a marginal group. We are more than one percent of the population. That means that we are many in the RC Communities as well—maybe a thousand or more.

Most of us don't know that we are intersex. We may know some bits of our physiological differences. We may be aware of a diagnosis given to us (AIS, CAH, 5-ARD, Klinefelter, Turner, and so on). People may have talked about DSD [disorders of sexual development] or a malfunction of reproductive glands. But we may not know that these things mean intersex.

We may be fortunate and have grown up without medical interference, or we may have needed some medical assistance, or we may have been operated on because of confusion about how one's genitalia should look. We may have been on hormonal treatments and had confusing doctor's appointments. We may have been told that we never needed to talk about it, that no one needed to know. Many of us were told that we were weak or sensitive or "mentally ill" when we had feelings connected to all that we were supposed to forget.

We need to talk about our experiences and get some space. Let's do this together. Let's find each other. If you are intersex or think you might be, please write to me.

"Prsank"

*Information Coordinator for Intersex
People and Parents of Intersex Children
prsank@mail.com*

P.S. If you want to know more, I suggest visiting the United Nations website "Free and Equal" at <https://www.unfe.org/intersex-awareness/>.

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

Men Facing and Discharging Perpetrator Distress

From a talk by Tim Jackins at a men's workshop on the exploitation of women, in Warwick, New York, USA, March 2019

The purpose of our day together is to figure out how to work on the distresses installed on us that lead to the sexual exploitation of women. It would be nice to have a long time to build a good foundation for this work—and we don't have it. We're going to run roughshod over you [go forcefully ahead], because it's important that we do this work now.

Without enough context, it's confusing to look at the unaware, oppressive, and harmful role we men have been forced into. We need a chance to look at the context—how hard we tried and how we were defeated by society in our efforts to resist the oppressor role. If we just jump to our current condition, we get a very inaccurate picture. We need to be reminded again and again that our confusions were installed on us. We tried hard. Every human mind tries hard against distress for as long as it can. No human mind gives up easily, ever. And we are in a situation of having been defeated in our efforts.

Part of what we have to face is the defeat itself. That's a big part of the early work—facing the fact that we got defeated. We gave up

on a lot of things—in particular, on getting to use our minds to make things go the way *we* thought they should. Part of that is looking at the relationships we tried to have with women before the corrosion got in.

We feel like it is worse to have perpetrator material [distress] than victim material. We seem to be guilty. However, we are just as much trapped by perpetrator material. In a real sense nobody is to blame for any of it. We all had no way to avoid it. None of us invited it. None of us chose it. And here we are. It's ours now. Nobody can undo it except us.

It's not useful to try to figure out which role in the pattern is the "better one," the "more honorable one," or whatever piece is safer to talk about because it will restimulate people less. That doesn't matter. What matters is that we get a chance to look at and discharge whatever piece we carry. And we eventually need to get rid of all the pieces.

I want you to let your mind go to the hard places. I want you to know that in a sense it's all right that you acted out perpetrator material. You are not to be condemned. You are

not lost and damaged forever. You are not untouchable. In whatever form the shame and sadness and disappointment play in your mind, they are all recordings. You get to recover from them.

Until we do this work, it can be hard to be proud of ourselves. We are vulnerable to being restimulated about the mistakes we've made. We blame ourselves for them: "*I should have been able to . . .*" Well, it's a mathematical argument. There is always the possibility of not acting out our material. There was a good possibility—once. Five challenges later, it was still possible that we could hold out [resist] all five times. Ten thousand challenges later? Whoops. (*laughter*) The odds that we would slip are pretty [quite] good.

We can always take on [undertake] a challenge, and we always have a chance to win. That doesn't mean we always win—but we need to know that we always have a chance. It's also important that we not condemn ourselves because we haven't always been able to do it perfectly. Whatever happened, happened. It's over. It's done. There's

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ELLIE PUTNAM

LIBERATION

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no way to change it. And it doesn't need to be changed. One thing that does need to be changed is the effect it had on our minds. Changing that is our job with each other.

Our job is to get all of life back. We lose a little aliveness each time we can't hold our ground [prevail] against our distresses. Whatever happened to you, whatever effect

it had on you, whatever got played out [acted out] by you or by those around you—I don't care about those things. I just want you free of the distresses.

We can't cover up the oppressor material; it shows. So as we work through this, we get to forgive ourselves for where we haven't yet been perfect against it. Forgiving

ourselves will make a big difference—in our own minds, with each other, and for women who have contact with us.

We are doing this work to get everybody back together. We simply have a particular piece of distress because of the way society aims things at guys.



ATHENS, GREECE • ROB VENDERBOS

Parenting, and Parents' Oppression

We are a new RC Region in New York City (USA). For the last year we have been building family work. I lead our Region's parents, who make up about half the people in the Region. Recently Marya Axner, the International Liberation Reference Person for Parents, came to lead a workshop. It was great having her here.

Marya reminded us of our goodness, our preciousness, and the huge difference we make in our children's lives. She spoke of the job of parenting in this society—a very important job, with 24/7 unpaid work [unpaid work twenty-four hours a day, seven days a week], no benefits, no overtime pay, no vacations, no promotions, no training, no supervisor, no technical support, no team. And anyone (family, friends, strangers) can feel free to judge our parenting. Oh, and it's a forever job! That's parents' oppression.

She said that parenting partners need to make time for each other. We need to discharge on getting childcare, or relatives (even though imperfect) to be with our children, so that we can have time together. She also talked about the importance of connecting with other parents and supporting each other.

She reminded us that we, and our children, are not going to look good. That got a big laugh from us. She said that it's good not to look good. No pretense. We get to discharge on our children's showing things and not looking good.

She said that our children will have crises—perhaps more than other children, because they show more and are not going to move on until they discharge. When our children are going through struggles and need us to give them a hand [help them], that's an opportunity to work through our own chronic patterns. Crisis is an opportunity.

Rob Vichnis

Brooklyn, New York, USA

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

Ramadan for Allies to Muslims

Nearly two billion Muslims around the globe recently observed Ramadan. Ramadan ends at Eid, which is celebrated on June 3, 4, or 5, depending on the country and who you ask.

Ramadan is a time for Muslims to rejuvenate their spirituality and to connect with community. Traditionally Muslims fast, consuming no food or drink from just before dawn to sunset, and break the day-long fast with *iftar*, a meal after sunset with family and friends.

Of course, how people observe Ramadan varies, because two billion people are diverse. Some people observe it traditionally; others may skip a meal or go without food but not liquids; others attend a nightly *iftar*. Some Muslims I know complain about gaining weight during Ramadan because of the nightly feasting with loved ones.

THOUGHTS FOR ALLIES

It is important for us as allies to discharge about Ramadan. What would it be like for us to go all day without food or water? What would it take for us to set up our lives so that we could wake up before the first ray of light, typically around 4:30 a.m., to have breakfast? What would it be like to have a nightly feast with our community? We can take any fascination or worry into sessions rather than acting it out at Muslims.

It's not helpful to ask Muslims questions about how they manage to go all day without food or water, or what is hardest for them about Ramadan. Because of Islamophobia, we have a tendency to see Muslims as victims rather than as empowered and delighted people who are just as dynamic and irreverent as we are.

If we have the attention to listen, we might ask what they love most about Ramadan, or Eid. What are their favorite memories of celebrating Eid as a child?

Small acts can be helpful. For example, if we have Muslims in our class or support group who are fasting, we might consider moving the meeting to their house or somewhere else closer to them, so that they can conserve energy.

We could consider not drinking or eating in front of Muslims, as a way of being thoughtful. This could mean going into a different room to have a drink of water or eating our lunch in a different place. If we have a coworker who is fasting, perhaps we could join them during their lunch hour without eating, maybe sit outside under a tree to chat, and find another time to have our lunch.

Stephanie Abraham

Los Angeles, California, USA

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

Fundamentally, the battle against racism, for everyone, is a battle for integrity and for our humanity.

Diane Balsler

People of the Global Majority with White Skin

I want to appreciate Barbara Love's article, "Light-Skinned People of the Global Majority," in the July 2018 *Present Time*, and share some of my journey.

I am of mixed heritage on both sides of my family. The people on my mother's paternal side were Spanish and Italian Jews who, as a result of the Inquisition, ended up living in the Caribbean. On her mother's side were Eastern European Jews from Belarus who came to the United States. My mother had olive skin, dark hair, and big, dark eyes.

On my father's paternal side were Spanish Catholics who settled in Peru in the 1500s, and were involved in colonizing the Indigenous people. The people on his mother's side were Scottish. I'm not sure when they came to the United States. They were poor farmers who were likely part of the U.S. expansion into the Midwest,

and I surmise they played a role in oppressing the Native peoples.

I was part of the early work in RC on ending racism, and I worked on racism as a white person for many years. After doing a lot of that, I started having access to distress that makes me put myself last and keeps me small. In groups of the Global Majority, most specifically Jews of the Global Majority and Latino/a groups, I have been able to work on that internalized oppression.

I go to Global Majority Jewish groups or Latino/a groups, but I don't go to general Global Majority groups unless I am specifically invited or it's a group for working on racism targeting Black people. I wait to be invited because I don't want my racism to be hard on anyone, and if I'm invited people must think I have something useful to bring to the group. Also, without an invitation I'd be so

worried about what I was doing in the group that my need for reassurance would leak out all over the place and function as racism. Following this guideline has made sense to me for my own discharge, re-emergence, and relationships.

It's worth noting that the more I have met in groups of the Global Majority, the more I've had room to learn about the oppressive roles my family has played. It has also allowed me to get closer to my family.

I am actually writing this from Peru, where I've spent a week with my father and his extended family. I ended up talking to my father about being of mixed heritage. He talked about how at different points in his life he had tried to be "white" or "Peruvian" and that neither had really worked. He has come to find a place in the middle, with all that entails. (My father is extremely fair skinned, with dark hair and dark eyes.)

The opportunity to work in both white and People of the Global Majority groups is what made it possible to discharge enough to take this trip and to have this conversation with my father.

As more people all over the world mix, I think it becomes more important to understand and make room for white-skinned People of the Global Majority. The way people associate how we look with where we are from is part of racism. (There are fair-skinned, blue-eyed Indigenous groups in Peru.)

Tresa Elguera

Brooklyn, New York, USA

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



BHUTAN • MAURA FALLON

War, Genocide, and the Owing Class

With the encouragement of Nazish Riaz, a South Asian Co-Counseling leader, Jo Saunders (the International Liberation Reference Person for Owing-Class People) and I (the International Liberation Reference Person for South, Central, and West Asian-Heritage People) co-led this past April a War, Genocide, and the Owing Class Workshop, for U.S. RCers. I loved co-leading it with Jo, staying close to her, and discharging and thinking with her.

RECENT WARS

The frequency and destructiveness of war have increased dramatically since the end of World War II—there have been over a hundred and sixty wars, which have killed twenty-five million people.

Contrary to popular belief among USers, the United States is not a peaceful nation. It has been involved in wars and genocide for a long time. Its history began with wars against Indigenous people, and today it has the most powerful military in human history. No country comes close to it in military power.

Since World War II, the United States has spent over fifteen trillion dollars on war—money that could have supported meaningful well-paying jobs, affordable housing, health care, education, a transition to a humane and green economy, workshops on recovering from distress, and so on.

There are no good wars. World War II was a disastrous war. The United States destroyed Hiroshima and Nagasaki (Japan) with nuclear bombs, killing countless civilians, and was complicit in the bombing of civilians in Dresden (Germany). The imperialist fascist regimes of Germany, Italy, and Japan were defeated—but racism, imperialism, classism, and anti-Semitism were not eliminated. After World War II the two superpowers, the United States and Russia—both armed with nuclear weapons—began fighting for control of the world.

Since World War II, the United States has been directly involved in sixteen wars that have killed more than six million people, more than half of them civilians. It has been indirectly involved in a hundred and fifteen wars—carrying out capture-or-kill raids; toppling regimes; funding, advising, and training foreign forces; and selling arms to one or both sides of a conflict.



ARIZONA, USA • LISA VOSS

Because the U.S. Congress has not declared war since 1942, the United States does not consider itself at war, and most USers don't realize their country has been involved in all these wars—most of them to promote the economic interests of the owning class.

THE WORKSHOPS

Jo and I led two parallel workshops. I led one for owning-class Indigenous people and People of the Global Majority, and Jo led the white folks. We did introductions and a closing circle together.

I started my workshop by reiterating what we know to be true about humans:

- Humans are inherently good.
- There are no bad humans.
- There are no human enemies.
- Humans get hurt.
- Violence and threats of violence hurt humans.
- There are no inherent conflicts of interest among humans.
- Humans have a built-in healing process and can heal from emotional hurts.
- Unity among humans is achievable.

I also shared the following:

- We can end war as a way of (supposedly) resolving conflicts.
- We can end the genocide of Indigenous people.

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LIBERATION

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- We can intentionally replace capitalism with a global economic system that does not rely on war and genocide.
- Militarism, war, genocide, and domination cannot make us secure. We become secure as we unite and as we eliminate all oppression and violence.

We worked on our earliest memories of isolation and defeat, on reclaiming power and hope, on unity and connection with others, and on our earliest memories of conflict and how it was handled in our families, cultures, religions, tribes, and nations. (Growing up, most us received no useful information about resolving conflict.)

We also worked on where our owning-class families had colluded with the occupying colonial and imperialist powers and on dishonesty, lack of integrity, greed, and betrayal.

We each shared how much wealth we own and where the wealth is invested (in stocks, land, and so on).

We concluded that all USers need to work on these things. The following are some suggestions:

- Discharge on early isolation and defeats.
- Discharge about land in the Americas being stolen from Native people and wealth being stolen from enslaved Africans and people of the Global South.

- Proudly claim U.S. identity.
- Oppose the destructive actions of the U.S. government, including its wars.
- Learn about U.S. treaties with Native Americans and U.S. foreign policy.
- Discharge on not colluding with silence and secrecy about U.S. military action.
- Discharge on divesting from funds and industries that support war and the fossil fuel industry. Do you own stocks, a 401(k) [a retirement savings plan sponsored by an employer], an IRA [individual retirement account]? Chances are [it is likely] you are invested in industries that directly or indirectly support militarism and war.

Working on my U.S. identity and discharging on war and genocide left me more optimistic. It is also good to know that people around the globe are taking thousands of anti-war and anti-genocide initiatives (largely ignored by the major media).

Azi Khalili

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

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



Facing and Discharging on Oppressor Roles

I am a white fifty-one-year-old Protestant woman, raised owning class in the northeast United States by parents who were born and raised in Europe. I have been in RC for thirty years and have been doing owning-class work since I started RC.

I recently attended a War and Genocide Workshop for owning-class people, near Boston, Massachusetts, USA—the first RC War and Genocide Workshop for the owning class. It was profound for me personally and I think may have given us a road map to where our work as owning-class RCers needs to go.

Jo Saunders, the International Liberation Reference Person for Owning-Class People, led the white Jewish and Gentile owning-class Co-Counselors in looking at their connections to war and genocide. Azi Khalili, the International Liberation Reference Person for



YUKO HIBINO

South, Central, and West Asian-Heritage People, led a concurrent War and Genocide Workshop for owning-class people targeted by racism. Azi's and Jo's workshops met together at the start and the end of the weekend but mostly met completely separately, even at meals. Jo's workshop broke into Jews and Gentiles, with Eileen Hoffman leading the Jews, and these groups also spent much of the time separate from each other.

The entire workshop was small compared to our typical owning-class workshops in the eastern United States—only about forty people attended. The topic is just that difficult to work on.

THE WHITE WORKSHOP

Our white workshop was a wonderful group. We were close, funny, warm, thoughtful, aware, and super-scared but also super-ready to work together. Many of us had decades of being in close, connected relationships with each other. In many ways owning-class workshops have been where I feel most at home in RC, and this one was no exception.

We got lots of discharge in sessions and small support groups. We also had long chunks of time in which to play, rest, and get our attention out. We needed a good balance of attention and sufficient contradiction [to distress] to be able to look at the heavy workshop topics from the perspective of being in the oppressor role.

Jo challenged us to find and face the early material [distress] that had set us up as owning-class people to participate in and benefit from war and genocide. I had already done some work on my family's connections to wealth and power accrued from war and genocide, and I had led some owning-class groups on the topic in my Community. However, it turned out [was revealed] that I had barely scratched the surface of the work I needed to do.

There was much to learn, and we were eager to share with each other. I knew something about the money made from wars—members of my family had been involved in that business for a long time—but I didn't realize the extent to which wartime decisions had been connected to and driven by business interests—even in those “good” wars I'd learned about as a young person. (Azi reminded us at the start of the workshop that there is no such thing as a good war.)

We shared stories about historical moments that had been framed as fights for justice but in fact had nothing to do with justice or freedom and instead were about benefiting the ruling classes.



JOANNA VAUGHN

For example, the U.S. government had prior knowledge of the bombing of Pearl Harbor and used it to manipulate the U.S. public into supporting the decision to enter World War II. Slavery was abolished as a tactic for winning the Civil War and ensuring the economic dominance of the North, not because abolishing it was the right thing to do. Hitler's original plan to expel Jews from Germany morphed into an extermination program in part because other countries refused to take in the exiled Jews.

We faced and worked on racism, anti-Jewish oppression, North-South issues in the U.S. Civil War and their continuing impact, the impact of World War II and the Vietnam War, and more.

I initially found it difficult to face that I and my U.S. people are benefiting from the wars our government is currently waging around the globe. The United States is an owning-class country with respect

to the rest of the world, and we benefit from the wars it wages to keep our oil cheap and other resources readily accessible. That the United States is an owning-class country with respect to the role it plays in the world is not news to most people who live outside the United States, but it can be difficult for us as USers to comprehend.

By Saturday night of the workshop I felt like my mind was swimming in oatmeal. I struggled to face my family's participation in genocide and war, and the wealth they'd made from them, and how I, as a USer, am benefiting from living in an owning-class country that is currently waging war (largely covert and unannounced) in at least seven places around the globe. I simply could not get a grip on the early distress I needed to discharge to keep my attention out.

That night Jo worked with people on their early lives, and after a few demonstrations things began to clear a little for me. Seeing people work on their early vulnerabilities made it easier for me to understand my own early distress.

On Sunday morning Jo talked about soldiers coming back to their families after being at war and the personal, intimate impact of war, particularly on women and children. She asked me to share my story of being the child of adults whose early lives had been deeply affected by World War II. The story is hard to tell in public. I had experienced extreme neglect, violence, and sexual abuse, all of which had been followed by a thorough cover-up campaign to protect the family name, money, and status. The connections between my parents' experiences growing up in war and what they had played out at me became crystal clear [extremely clear] to the rest of the workshop.

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LIBERATION

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Both my parents experienced severe hardship. They were born in London, England, and Oslo, Norway, in the late 1930s and were raised in the middle of World War II. Both of them were heavily targeted—physically, sexually, and emotionally—in their own families and by the invading military, in environments marked by violence and fear. By framing my parents' lives as having been wrecked by their early war experiences, I was able, for the first time, to see the wreck of my own owning-class childhood as a casualty of war. In some ways, it was a relief to frame my personal story like that. In other ways, it was very painful.

My mother's family's wealth, power, and prestige were intricately and directly connected to both war and genocide. Her side of the family included high-ranking eighteenth-, nineteenth-, and twentieth-century English military and political leaders as well as prominent fascists who accrued power and wealth as war profiteers between the two World Wars. Some in my family made fortunes in textile and alcohol businesses—industries based on exploiting slave labor. My family also includes a great-great-great-grandfather who, some twelve generations back, was guilty of war crimes, religious persecution, ethnic cleansing, and the forced expulsion of the Irish out of Ireland on a mass scale. His name was Oliver Cromwell.

It is one thing to know that my family benefitted from, and were active leaders in, perpetuating war and genocide throughout the eighteenth, nineteenth, and twentieth centuries. There is hardly any money left, so for some time the work has seemed to be about simply learning and facing the history. It is another thing to see and understand that my owning-

class country is currently waging war in a number of places around the globe and that I am benefiting from it. And finally, it is yet another thing to face that the very wars my family historically benefited from and helped to make happen set the stage for what is happening now and were the source of the neglect, violence, and sexual abuse that defined my childhood.

In the days after the workshop, I felt like I was "going crazy" trying to piece this all together in my mind. I had to fight to stay in present time and found it hard to reach for connection to people I know and love. I picked fights [started fights] with people I love, and cried a lot. I assume this is how it must have been for me as a young person trying to grapple with what I saw on my parents' faces and experienced at their hands but could not in any way comprehend.

LOOKING FORWARD

I suspect that my story is not unique. War and genocide destroy everything in their path. All of us have connections to them, espe-

cially those of us from owning-class families. It will be interesting to see where this work leads us.

As owning-class people (and maybe as USers), perhaps—in order to reclaim our minds and our real selves—we must face the devastation played out at us in our families in the name of amassing wealth and resources, and also the devastation, the war and genocide, that we and our people are responsible for and still play out and benefit from. And then we must take action to set it to right.

Starting with the topic of war and genocide, then learning more about the current situation, and then identifying how my earliest hurts are tied to war and genocide, I now have a place to work that I did not have before. I look forward to seeing what happens as I continue my sessions, free up my mind, and increase my ability to act.

H—
USA

Reprinted from the RC e-mail discussion lists for leaders in the care of the environment and for leaders of owning-class people

The Final End of Oppression

The final end of social oppression will be dependent on ending the domination of humans by distress patterns. In this sense, Co-Counseling is a profoundly basic, ultimate process. The re-emergence from distress patterns that we Co-Counsel to achieve is the dependably long-range channel for achieving the liberation of humans from all oppression.

Harvey Jackins

From page 86 of "Human Liberation," in *The Human Situation*

We Need to End Racism and Anti-Semitism at the Same Time

Any oppression we choose to put our attention on in the bigger quest to end all oppression is a good place to start. And wherever we start, we will find that in fact we need to end all oppressions to end any one oppression.

I am white in skin colour and was raised middle class in the Melbourne Jewish community in Australia. My parents came to Australia as refugees from Poland and Czechoslovakia following the Second World War. They and their parents and extended families had been targeted for destruction in the attempted genocide of the Jewish people known as the Holocaust.

My family on both sides were cosmopolitan Jews—well-educated and cultured. At the same time, in Poland my Nana (grandmother) and my mother were not considered white or Polish. Jews were seen as a completely separate category of people, despite their having lived in Poland in significant numbers for centuries. The level of institutionalized anti-Semitism in Poland was such that my Nana learned and used the martial art of Jiu-Jitsu to gain access to the lecture theatre at the university where she studied. There was segregation of Jews in lecture theatres, and members of extreme right-wing and anti-Semitic organisations tried to prevent Jews from attending lectures, using physical violence.

My Nana was not able to study medicine (her first choice), because there was a quota of one Jew a year. So instead she studied chemical engineering. She was the only Jew who attended the lectures and would share her notes with the other Jews in the course. After a year, she decided it was unsustainable and left to study engineering in Italy (after first learning Italian).

This story is at the same time one of great privilege and one of great oppression.

In Australia I fit fairly inconspicuously into the range of appearances assumed to be white. I am not particularly targeted for my appearance, name, or the way I speak (English is my first language). I live a privileged life. Yet I am not exactly considered a white Australian. Jews have

been in Australia since the first convict ships arrived from England in 1788. Yet still the people who are considered the “real” Australians are the white-skinned people of Anglo-Celtic and Christian heritage. While Australia has been a wonderful place for Jews to live freely, it also has a long history of mainstream, explicit, and overt—as well as subtle and invisible—forms of anti-Semitism.

Since early in my Co-Counselling days (over twenty years ago), I have participated wholeheartedly

in support groups and workshops on ending racism. In these groups I would invariably notice myself as a Jew with a group of Gentiles and be pulled to discharge on anti-Semitism rather than on my own racism. This persisted regardless of my good intentions or how much I liked the Gentiles in the group. It appeared to me as if I had no racism, but I knew that could not be the case.

My experience and understanding shifted dramatically when I had the opportunity to discharge on my racism with other Jews. From 2000 to 2002 I lived in Israel, where I joined an ending-racism support group for white Ashkenazi Jews. In that group my racism (and privilege) was easy to notice and discharge—a dramatic and exciting revelation to me.

I have come to understand that nearly always when I am with white Gentiles I experience them as the oppressor, even though I may not be aware of it in the moment. From early in my life I understood that they were the people to copy, fit in with, and be like in order to survive, be happy, and get on in life. This is how assimilation works. It has been invisible to me and therefore all the more powerful.

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FOUNTAIN OF YOUTH (PHOTO) • © JOHN FEHRINGER

LIBERATION

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Anti-Semitism is much older than racism. It functioned as a key way to divert people's anger and resentment away from the ruling classes. It was the model for racism. As Harvey Jackins explained in 1976 in *The Upward Trend* (on page 387 of "Jewish Liberation Is Everybody's Concern"), "Anti-Semitism is the model for the divide-and-rule tactic which has been the only thing that has maintained oppression for a long, long time, probably for hundreds of years by now. Only the conditioning of each group of the oppressed to oppress every other group of the oppressed has allowed oppression to continue. And anti-Semitism was where this all developed."

When we work to end white racism, if we ignore the impact of anti-Semitism—of seeing Jews as different, other, or less than—we can never be united as white people.

Also, anti-Semitism (like any oppression) deeply affects the people in the oppressor role. It keeps white Gentiles separate from their full humanity and from each other.

If we want to be united and closely connected as white people, we need to do it as Jews and Gentiles together. This means that we need to end anti-Semitism at the same time as we end racism.

Talking about Jews and anti-Semitism whenever we work on racism helps Jews to feel fully part of the endeavour and brings all white people closer together.

Karen Rosauer
Malvern East, Victoria, Australia



BESS HERBERT

An Intersection of Oppressor and Victim Distresses

In a recent session I thought about something that was super [very] useful for me.

I had biked to my session and been "catcalled" on the way. [A catcall is a loud whistle, or a comment of a sexual nature, made by a man to a woman.] As I was discharging about it, I remembered other times I had been catcalled. And I noticed that the times I could remember were the times when it had been done by a Black man. That made me think that what first seems like simply sexism to me as a white woman may also be racism in disguise.

My counselor and I came up with [thought of] some contradictions to both racism and internalized sexism. We imagined some things I could yell back that would be almost like directions for the person. For example, "Black lives matter!" "I like you, too!" "I'm glad you are thinking about closeness!" The point was to contradict my terror and powerlessness from women's oppression while also noticing that the terror is partly based on racism and contradicting that also. Trying to say these things in a relaxed way made me laugh.

My counselor could keep in mind that the racism I carry isn't my fault and could remind me of that, even though she isn't from the U.S. South. (That is key for me as a Southerner, because the South is at times blamed for all of the racism in the United States.)

Have you noticed examples of the intersection of oppressor and victim distresses? How have you contradicted them?

Emma Hitchings
Durham, North Carolina, USA
Reprinted from the RC e-mail discussion
list for leaders of young people



The Older Women's Workshop

The Older Women's Workshop, held this past March on the east coast of the United States, was a highlight of my Re-evaluation Counseling life. It was a privilege to lead it with Diane Balser, the RC International Liberation Reference Person for Women.

Leading this workshop was a big stretch for me and a personal victory. It was an affirmation of setting a big goal and discharging toward it and fighting to have my mind as a female. Diane's and my joint leadership was a model of cooperation and of complementing our respective strengths. I learned so much from Diane's decades of experience leading women of different constituencies on many issues.

We were eighty women spanning five decades and at least two generations (we were in our fifties to our nineties). We were from a diversity of backgrounds, and our accumulated experience in RC was at least two thousand years!

We older women are the majority of Co-Counselors and leaders in RC. We built the Communities and spearheaded the work on sexism. We have internalized RC women's liberation theory. We get to be a united force as we think about what an older women's liberation movement would look like.

We celebrated ourselves, looked at the effects of sexism and old-age oppression, and figured out what it means to lead bigger, more significant lives. We noticed that this was a *women's* workshop—that we are fully female, that it's great to be female, and that none of our issues as older women are trivial.

Topic groups included the following: taking on [confronting and

doing something about] climate change, taking charge of our bodies and health as we age, fears of death and dying, relationships with younger women, leadership in RC and the wide world, and keeping our minds as we age.

It was a relief to be together and be pleased with exactly the females we are, without having to compare ourselves to younger females or to any standard of beauty defined by sexism and age. We got to acknowledge and value our accomplishments and enjoy and appreciate each other. We discharged early hurts from sexism and put attention on the effects of sexism on our bodies. The physical counseling sessions, with eighty women on the mats or in chairs, were no-holding-back, loud, fun, and powerful.

The terms "sexual harassment" and "date rape" didn't exist when we were younger, even though we experienced these things. We need to fight against sexual victimization, past and present. We need to stay close to men and take charge of our relationships with them.

We can take charge of our financial resources. We don't get to "retire" in any real sense. We get to put our female minds on big issues like climate change and ending oppression.

Jerry Yoder did an incredible job of organizing the workshop. She took responsibility for every detail to make sure it went well, which included thinking about Diane and me as leaders.



Ellie Putnam
Seattle, Washington, USA

I was pleased to lead the Older Women's Workshop with Ellie Putnam. Ellie is a counselor at Re-evaluation Counseling Community Resources, leads women-and-physical-power work, and has helped to build several RC Communities. She and I have known each other for over forty years. I had also known many of the other women at the workshop for close to half a lifetime.

A large number of today's RC leaders are women aged sixty and older. Many of us began RC in our young adult years and "grew up in RC" under the leadership of Harvey Jackins. We played a large role in building the RC Community and its liberation work. We trained, and continue to train, a new generation of leaders.

Some of us were in the women's liberation movement of the 1960s and '70s. It was the biggest fight for women in the history of the world. We were deeply affected by it, and we are still in that fight.

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LYNDALL KATZ

LIBERATION

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It was wonderful to be together in a space in which we were not being targeted by ageism. It was wonderful to be with women who had been younger together, who remembered what it was like not to be targeted by ageism, and who had not experienced the kind of sexism that comes at younger women today—widespread pornography, sexualization in the media, and so on. Our commonalities provided a deep safety.

Our ability to take on [take charge of] our oppression as older females will shape how well we age, and lead, and model what RC is and can be about. Working on our early distresses is central to successfully taking on the oppression. Challenging and discharging the many effects of having been put in a victim role is also key, as is discharging how sexism has affected us in each stage of our lives.

We discharged remembering women leaders who had died and on fears of our own death. (The direction “I will never choose to die” has been useful for me.) We have memories of, images of, and distress recordings about the older people who have been part of our lives. We need to recall and discharge on what we know about our mothers, grandmothers, and great grandmothers and how they aged.

The following are some additional issues for older women:

- Taking charge of our financial lives
- Our reproductive lives, and feelings about no longer being reproductive
- Our histories of being exploited sexually
- Changes in our bodies and body images

- Our living situations
- Our labor being exploited as mothers and grandmothers
- Taking charge of all aspects of our physical lives
- Our responsibility to and significance for the future of humankind
- Our leadership goals, and becoming bigger and bigger

- The limits we have accepted as permanent, and challenging them

Love to all my growing-older sisters, and my younger sisters who are also growing older,

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

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

An Enormous Resource

The Older Women’s Workshop, led by Diane Balser and Ellie Putnam, [see previous article], was an enormous resource for me in challenging sexism and ageism.

Since the workshop I have re-evaluated about aging, internalized aging, and being more powerful. I do not have to go quietly into my eighties. I am discharging on living a long and healthy life. It was powerful to lead a support group of older white women with working-class backgrounds.

I am deeply grateful for this work that we do—I think it is our most effective tool for changing society and preserving our physical world.



Dreama Frisk
Arlington, Virginia, USA
Reprinted from the RC e-mail discussion list for leaders of women

If you move ...

and don’t tell us in advance of your address change, it causes a surprising waste of resources. The post office does not forward bulk mail; instead it destroys the undelivered literature. Then we usually receive a notice from the post office saying that you have moved and we are charged postage due for the notice. This need not happen if you will kindly let us know of your address change with as much advance notice as possible. You can e-mail address changes to <litsales@rc.org>.

Thank you!
Rational Island Publishers



Born and Raised Male



I am male in the sense that I have XY chromosomes resulting in a body I describe as male, and because I have been socialized as a male and I see the world through a male frame of reference. For some, this is what it means to be a “cisgender” male.

I was born at 5:32 a.m. toward the end of May in Richmond, Virginia, USA. “It’s a boy!” someone shouted, as I was met with much joy and anticipation. Apparently, it was thought that my birth might somehow save my parents’ marriage. No doubt this played a significant role in how I would be socialized to be the man I was supposed to become. I can remember so many ways in which the grown-ups around me were training me to be that man. In retrospect, I imagine he was to be physically strong, a highly accomplished leader, a devout Christian, and a heterosexual, among other things.

Gently taking me from my mother’s arms, my Uncle Bob would playfully throw me into the air and catch me. This was so much fun for me as a baby, getting to feel like I could fly. Granted, I doubt I would have had this experience if I had been female. However, there also was an underlying deep concern that, as a light-skinned Black baby with relatively straight brown hair, I would later be targeted by other Black males for not being Black enough or not being man enough. Having such physical features often identified someone as part white or, to put it more crudely, part descendant of a slave owner. Though often preferred by a whitewashed society, in my Black community these features were seen as soft and feminine. My Uncle Bob wanted to make sure I would become tough enough to survive the social environment I was later to face. When I was two years old, for similar reasons and to my mother’s initial disappointment, my dad took me to a barber-shop to get a short haircut. He said it made me look more like a boy.

By age three, I had started to behave like a “little man,” my mom recalls. I was becoming more aware of her struggles and had decided not to be a burden on her. In my three-year-old mind, this meant I would find different ways to occupy my attention if I got lonely. For example, on one occasion I walked to my grandparents’ home, five-and-a-half blocks away, crossing a busy street to get there. When I arrived, I saw the shock on both their faces, as I had clearly traveled alone.

This prompted me to notice an old rag on the ground, which I presented to them as what I thought was an acceptable gift. My grandparents would refer to this for the rest of their lives as one of the many ways I had amazed them as a young person and as a “little man.”



SUE YOSHIWARA

Over the course of many years and a plethora of life experiences, there were both contradictions to and reinforcements of my earliest hurts. The subtlest of hurts—installed by certain facial expressions, or a vocal tone when someone referred to a certain group of people, or the preoccupations so many had with “masculinity”—were the ones that got reinforced and normalized, as they were usually overlooked within their particular social environments. Because of them, as a Gay man I became preoccupied with things like using my vocal inflection to project a certain level of confidence, especially masking when I was scared; having a certain swagger when I walked; or dressing in a way that sufficiently reflected “masculinity.” In so many ways I got messages about being Gay. I got clear messages that it was a bad thing and would be met with dire consequences—and I got a long and bloody catalog of those consequences. All this started well before I knew what the word “Gay” meant.

My liberation as a Black man has continuously required me to claim my inherent connection to other Black men, especially given the ways Gay oppression, coupled with internalized racism, has separated us and minimized the importance of our relationships. I am finding ways, including subtle ones, to notice and celebrate that connection. For example, when I am walking about during my day and I encounter another Black man, across a crowded room filled with mostly white people or just walking down the street, I will often make eye contact accompanied by a friendly nod.

It has also been important for me to claim a sense of ownership of and connection to my physical body. The lingering aftermath of the enslavement of Africans has often left us Black people disconnected from our bodies’ health and well-being. Those who were enslaved didn’t have legal ownership of their bodies—they were owned by those who enslaved them—and they were hyper-sexualized in the minds of their enslavers and exploited in every way imaginable.

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LIBERATION

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Recordings from that legacy have been passed down to me and my people. Consequently, in sessions I have found it useful to claim being a fully powerful male. Directions like “I am fully and powerfully male!” or “I am exactly the right kind of male!” have helped me discharge an early shame and humiliation around feeling that my being fully male could somehow be in question, especially because as a Black man I am both light-skinned and Gay. These sessions have worked best when I’ve been surrounded by other Black folks.

Another significant part of my life’s journey as a male has been the close relationships I have built over the years, including with people of diverse sexual identities—for example, Lesbian, Gay, Bisexual, Transgender, Queer, heterosexual, and intersex. One of these relationships is with a beloved friend whom I will call “Janet.”

Janet has always presented herself to the world as female, and as a young adult she came out as a Lesbian. Even though her body is perfectly female in its external appearance and has been since her birth, she has XY chromosomes, usually indicative of a male, and the ability to produce sperm. Consequently, she has been able to father two amazing children.

My relationship with her has been liberating in ways unique among my friendships. She has encouraged me to expand how I think of being male, and to do it in a way that is fun and exploratory. We have gotten closer and closer, the more I’ve connected to the ways I have wanted to be more fully human as a male.

Often what has come up for me in my sessions as I’ve thought of our relationship is my own body image and my relationship to my body. I have used directions like “I have a body!” or “I have a _____!” (naming different body parts, especially those I’ve associated with sex, and using a very light tone of voice). When I have counseled others in similar ways, especially heterosexual men, they have often shown embarrassment and sometimes light terror, which I imagine is at the surface of a much deeper terror. (For these sessions I have tended toward three-ways or groups, rather than two-ways.) When we men were young, the social pressure to be recognizably and unmistakably male got intense for many of us, and the corresponding Gay oppression is central to how most of us have been viciously targeted.

Moving forward, as I get closer to the sexually diverse mix of people I love, I will need to keep facing the ways I got shamed as a young person for not being easily and immediately recognizable as male, or seen as the right kind of male or the right kind of Black male. Though normalized in the present as subtle and insignificant memories, left behind are lingering distress recordings that continue to inform my behaviors—like the ways I dress, the ways I use my voice or don’t use my voice, the ways I love or struggle to do so, and a whole host of other ways I move through the world.

“Gregory Peck”

Philadelphia, Pennsylvania, USA



Attacks on Abortion Rights

In the past few months in the United States, there has been a systematic and organized attack on women’s access to abortion. This kind of attack is not new, but it is becoming more and more pointed.

One state just passed legislation that makes all abortion illegal and could sentence a doctor who performs an abortion to ninety-nine years in jail. The legislation is not yet enforceable, since a federal law called “Roe versus Wade” protects a woman’s right to abortion throughout the country. The state legislation was passed specifi-

cally to challenge the federal law and, with our more conservative Supreme Court, possibly overturn it.

This is another concerted attack on us as women and our rights over our own bodies. As RCers, we need to discharge on it and what the effects of it could be. We need to dedicate some of our sessions to our feelings about abortion. Some of us have had abortions; some have chosen not to. Either way, we have feelings to discharge. If we don’t discharge them, we’ll be pulled to remain on the sidelines and hope that someone else will fight on

our behalf. The pull to remain silent in the face of oppression must be contradicted.

I had an illegal abortion in 1969—without anesthesia, without a medical facility—and it was one of the scariest experiences of my life.

We know that making abortion illegal does not stop abortions from occurring; it only makes them more dangerous. In fact, many statistics show that having access to legal abortions and good birth control reduces the incidence of abortions.

Please write to the RC e-mail discussion list for leaders of women about how you are working on this issue in the wide world. And please join me in working on it in sessions, including on whatever gets in your way of finding your voice in opposition to this attack on us as women.

Beth Edmonds
Freeport, Maine, USA

Thank you so much, Beth, for your message.

An abortion-free society should be a society free of patriarchy and all forms of sexual oppression, spousal sexual abuse, and men denying pregnancy. It should be a society that promotes women's liberation—including their rights to inheritance and land ownership, to employment and equal pay, and to their bodies and reproduction.



KATIE KAUFFMAN

But that society has not yet been achieved. At the same time, women are blamed and made to take responsibility for being oppressed. Take an honest look at the reasons that women opt for abortion. Look around our society and see how women and young girls go through abortion because of sexism. They also risk infections, barrenness, and death when they can't get proper information about it or access to a good

health care facility. Unsafe abortion caused the deaths of two teenagers I knew when I was young.

Stigmatizing women for their decision to have an abortion is oppressive. I have been having sessions on this and working with international women's movements to end the abortion stigma.

It's important for women to support each other and take advantage of the wonderful tool of RC that the International Re-evaluation Counseling Community provides for building a healthier and happier world for us all. And since abortion involves a life, sessions are very important before making a decision about it.

Omodele Ibitoye
Lagos, Nigeria

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



ZANZIBAR, TANZANIA • CHRIS HEIDENRICH



SKJERMÚNTSEACH, FRYSLÂN, THE NETHERLANDS • ROB VENDERBOS

Helping Each Other with Oppressor Patterns

It can be confusing trying to figure out our own and one another's liberation—including claiming our identities and discharging the patterns of being both oppressors and victims of oppression. (Everyone carries both sets of patterns.)

Recently I had cause to interrupt an owning-class pattern that can run even when the oppressed is mistreating the oppressor.

In this instance, an owning-class woman was relating to an owning-class man. She was a person targeted by racism; he was white. She was a Muslim; he was a Catholic.

She found herself choosing a counsellor when all the other people targeted by racism had chosen and only white people were left. She was disappointed, and she displayed feelings of irritation and contempt toward her choice. Then she opted to change her mind and reject him entirely for another person.

It was a vivid display of owning-class patterns of self-interest and entitlement.

(Interestingly, the person she had chosen and mistreated was the only person among the white people with a particular oppressed identity.)

How unawarely we play out [act out] these dynamics!

I spoke to the woman in private (she is someone I love dearly and have known for eighteen years), and I asked her, "What is it like when racism comes at you?"

She did not understand the question. I said, "I have never experienced racism and never will. What is it like?" I made clear that I was asking for her daily experience out in the world.

She said, amongst other things, that she gets treated like an animal.

I replied, "That is exactly how you treated X—, and I love you too much to let you do that."

Her response was immediate acknowledgement, and she went and apologised to the person concerned. She took responsibility without defensiveness or denial.

I think this example could help owning-class people of colour, owning-class Jews, owning-class LGBTQ people, and owning-class young people handle the pull to adopt the victim position when working-class or middle-class people interrupt their classism.

If they don't handle the pull and become defensive, they may accuse the interrupter of racism, anti-Jewish oppression, Gay oppression, or young people's oppression and not take responsibility for what their classist patterns have just done.

Here is what the woman I interrupted wrote to me afterward:

That was such important teaching for me.

I know my oppressor material [distress] is there and that it shows in different ways.

I am just so blessed and moved to have a sister and leader like you teaching me how to interfere with oppressor material. No judgment, no punishment, no shaming—just pure love and humanness.

I've never had that before! Seriously, never!

My owning-class childhood was infected with internalized racism and sexism, which included control, manipulation, and violence. To fight that, so I could be seen or even just survive, I had to be extra, extra hard.

You showed me that being hard is not necessary at all. However, I would say that for me to be able to see and hear you, you had to have built a friendship, with support and love and human perspectives, for the last eighteen years.

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

An Ally at the LGBTQ Thirty-Five and Under Workshop

“Jeanne D’Arc” (the International Liberation Reference Person for Lesbian, Gay, Bisexual, Queer, and Transgender People) and “David Nijinsky” (the Assistant International Liberation Reference Person for these constituencies) led a groundbreaking workshop this year near Boston, Massachusetts, USA. About seventy LGBTQ Co-Counselors age thirty-five and under attended. I was lucky enough to attend as one of three older allies.

Participants came from across the United States and from Canada, England, the Netherlands, Taiwan, and India. A significant number had immigrated to North America from Brazil, Colombia, Mexico, and a few other countries. The most prevalent identity was Queer, though many identified as Bisexual, Gay, Unidentified, or Lesbian. Overall, it was a group of activists eager to learn and use whatever would make them more effective. Many of them had been in RC for only two to five years, but the workshop functioned much like a leaders’ workshop because everyone came so ready to work. I felt like I was present at the beginning of a movement.

“Jeanne D’Arc” opened the workshop by offering us the goal of falling in love with each other, with RC theory, and with our own minds.

Here are some of the main topics covered and directions given:

- Taking the risk of not being liked
- Honesty, integrity, and doing what’s right and facing whatever feelings that brings up
- Challenging distrust and secrecy

- Gaining a solid understanding of RC theory (including by reading books by and watching videos of Harvey Jackins, and listening to Tim Jackins’s CDs), so we can really know what RC is and what it isn’t

- Trusting the discharge and re-evaluation process—we will lose distress and retain our humanness; the goal is to have more and more of our own thinking and an increasingly accurate picture of reality

- Holding everything up to the light of discharge, with no end result in mind except gaining clarity about what is reality and what is distress

- Working on early sexual memories and sex

- Remembering our connections and using them to do things that we find difficult

IDENTITIES

All identities function to help us find people who are “like us” and to separate us from those who are the “other.”

It can be easier to work on our distresses with people we can tell [perceive] are like us. Identities also function as a bulwark against oppression.

Every identity includes ways we retain our humanity and ways we hang on to distresses. For example, as LGBTQ people we have fought to love people of the same sex against huge societal pressures, and to create and commit ourselves to families of choice. Sharing these things widely would benefit all humanity. Also, at some point, seeing only the people within our identity as “ours” or safe becomes a limitation and we need to challenge ourselves to claim everyone.

This is how we encourage people to discharge on any identity:

1) Claim it—take pride in what is good about the identity and talk about how it is for you

2) Clean it up—discharge the effects of the oppression, internalized oppression, and early hurts that go along with the identity

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SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

LIBERATION

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3) Throw it out—discharge any attachments to the identity that hold back your re-emergence and your embracing all people as yours

In RC we have a different picture of identities than in the wide world. For us identities are not fixed, inherited, or a set package and may shift as a result of discharge or decisions. “Human” is the identity we retain.

Discharging on early sexual memories is foundational. Harvey Jackins wrote, in the pamphlet *A Rational Theory of Sexuality*, that almost everything we assume to be normal or natural in the area of sex has its origins in early hurt experiences, and that unbidden sexual feelings, and the inability to have sexual feelings when we decide to, are the result of distress.

Singling out LGBTQ sex as distressed is one of the components of LGBTQ oppression (we’re “bad, wrong, dirty, disgusting, and need to be fixed or eliminated”). In fact, everyone’s sexuality is full of distress.

Identities among LGBTQ people have evolved over time, in part because many LGBTQ people have distresses of feeling different. In earlier generations, people were “homosexual.” With the Gay rights and women’s movements, the identities shifted to Gay and Lesbian. Many in the next generation adopted the Bisexual, then Queer, then Gender Queer/Gender Fluid, Unidentified, polyamorous, non-binary, and so on, identities. When the people claiming these identities were young, there were differences

in the “wallpaper” of what was going on [happening] in society. For example, many of the Bisexual and some of the Queer folks had lonely beginnings as incubator babies or as children, with two working parents, who came home from school to an empty house.

The Trans/Cross-Dressing/Drag identities have their own history and progression. “Jeanne D’Arc” did a thorough talk on the current situation regarding the Trans identity, which I can’t do justice to [express adequately] in this report. Some of it is available in recent *Present Time* articles and in the upcoming *Side by Side* (the RC journal about LGBTQ liberation).

“Jane Addams”

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



Discharging about Birth Control



A while back I led a class on birth control for my RC class of almost all young adults. (I am a woman in my sixties.) We discussed the following topics, taken from an RC article on birth control written by Jennie Evans:

- Access to birth control is important for women.
- Women should be in charge of their bodies and their sexual relationships.
- Birth control should be based on respect for women’s thinking and on women having sexual relationships that make sense for them.
- Hormonal birth control may not be good for women—we don’t know the long-term effects. Also, it’s designed so that people don’t have to think beforehand about having sex.
- No woman is better or worse for what she has or has not figured out about birth control.

A wide range of issues opened up, so I taught another two classes, with just the women, in which we focused on sexual relationships between women and men.

The women worked on fears about getting pregnant, deciding if or when they wanted sex with men, pleasing men, not feeling in charge of their bodies, doing sexual acts they didn’t really want to do, sexual abuse, not speaking up for themselves, and not being in charge of their medical choices. Some were afraid of sex. Others were having sex compulsively because they wanted to be desirable to men.

I wanted them to be able to talk about birth control, notice the sexism that shapes the choices available to women, and discharge on how sexism had influenced their feelings about reproduction and sex. Talking about “female first” seemed to help them look at some of their harder feelings. Stressing that “no woman is better or worse for what she has or has not figured out about birth control” helped them to trust each other more.

Though having birth control has been a major victory for women, many women still struggle to get access to it. This reflects how society doesn’t put women’s health and thinking first.

The lack of respect for women's thinking also shows in how, in the United States, hormonal birth control is usually the only choice offered to women. The underlying assumption is that women should be ready to have sex with men at any moment. (And the medical industry profits from women's thinking that this is a big advantage and the best "choice.")

Sexism says that women should be ready to please men rather than doing what makes sense in any particular sexual relationship or encounter. I said that sex is something that two people figure out together and do in a way that works for both of them. I also said that, given sexism, the woman should be in charge and lead the man; that her thinking and desires should come first. Some of the women had never thought that was possible.

One woman was surprised to hear that she didn't have to do a particular sex act if she didn't want to. I told her she never had to do it again in her life, and



COLORADO, USA • SKY YARBROUGH

she discharged on talking with her boyfriend about not doing it.

Another woman discharged on the fact that some women, because of forced sterilization, don't have the choice to have children.

Another said that she didn't know if she ever wanted to have sex, that perhaps she just wanted to snuggle and be close with a man. After discharging, she said that maybe if she could stop and discharge in the middle of sex, she might want to have it. I told her that she was in charge and could set things up exactly as she wanted. And I suggested that she discharge on telling her boyfriend what she wanted and getting him to be an ally.

Another woman decided to stop taking her birth control pills. She decided that, since she wasn't having sex, it didn't make sense to keep taking them.

It was hard for some women to think about using non-hormonal birth control, such as condoms or diaphragms, partly because they'd been told that it was difficult or because the men didn't want to use a condom. Some were afraid they'd get pregnant if they used non-hormonal methods. (In fact, these methods almost always work, if used correctly.)

Birth control is not a personal issue for me because I am post-menopausal. However, I remembered all the years I had struggled with it as a young adult. It had been hard to show my real self to a man and talk about what was important to me. I hadn't known how to have a voice in a relationship with a man. So talking about birth control hadn't been a real conversation.

Eventually I did develop real relationships with men, but it was still hard to tell them what I wanted sexually. I fought through that, but it took a few decades. I still have lots of tears to cry about my experiences.

I would like to do more work on this topic with the women in my class. I'd like to ask them how sex would be for them if they could have totally effective non-hormonal birth control. I'm also planning to do some classes on early sexual memories, with both the women and the men.

(I wrote this with permission from the women in my class.)

Marya Axner
Somerville, Massachusetts, USA
Reprinted from the RC e-mail
discussion list for leaders of women

Growing Up a White Jewish Male

The North American White Ashkenazi Jews Eliminating White Racism Workshop, led by Dvora Slavin last October, provided a strong home base in which to look at where I had come from and how I had gotten here.

One highlight was a meal table with thirty men that Dvora led, at which we each shared for one minute how our early lives had been impacted by growing up white and Jewish, especially with regard to racism and classism.

There was a disarming honesty in the group as we grappled with what to share in a minute's time. We went around the table, and what I heard was heartbreak after heartbreak: schoolyard bullying; certain types of friends being "off limits" [not

allowed]; stories filled with male domination, male violence, isolation, and separation; and the things we as little boys had figured out to make it through some unbearable stuff—the ways we had "coped." I could also see the ways we had tried (and still try) to not act out the hurts on the humans around us.

In my minute I shared that I hadn't had any close friends in school because I'd been so focused on simply "holding myself together" (not showing the emotional turmoil I had inside, not discharging, and trying to be seen as "normal") and avoiding upsetting anyone (upsetting people seemed risky based on what I had learned as a little one at home). It had been a narrow box to exist in.

There were Co-Counseling sessions after lunch, and I discharged heavily on what it had been like to have the scant emotional resource available to me as a son of an assimilated Jewish mother who had survived the Shoah [the Holocaust] as a "hidden child" and a Protestant father who had acted out violence and anti-Semitism in our own home. I was also able to discharge on behalf of all the men and the heartbreaking stories we had shared.

Because of the work we did at the workshop, I was able to see more clearly than ever the devastating price that I and so many of my people had paid to be "white," "American," upwardly mobile, and "acceptable"—how we had had to "buy into" [accept] this society and all its oppressive hierarchy. Our families had compromised and given up big pieces of who were—our language, food, customs, homeland—and there had been zero space to notice all that we had lost. Dvora helped us see how this had contributed directly to the racism in our minds, our families, and our communities.

It was a powerful workshop, made so in part by the commitment of all of us who were there.

I want to close by expressing my gratitude to Dvora. Her lack of blame, her steadfastness, and her love made it possible for me to do the work.

Brian Lavendel

Madison, Wisconsin, USA
Ho-Chunk Land

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



STEVE BANBURY

A Community-Building Story

In 2008 I got a call from a well-known leader in Live Oak—a community in Santa Cruz, California, USA. She requested an intensive Spanish-language class for professionals who needed to understand their students and clients. I began teaching them Spanish, with music and a sprinkling of RC mixed in.

Then she asked me to teach a parenting class in Spanish at Live Oak Community Resources (LOCR), which I did. The class has continued and is called El Patio de Mi Casa. (The families involved don't have a front or back yard. They live in crowded mobile home parks.)

Two years ago I started teaching the mothers in the class the basics of Co-Counseling. They learned to listen to each other for five minutes. And I began dividing the group in two: half of the mothers would play with the children, while the other half had mini-sessions.

I know these mothers don't have papers [are not legal immigrants], and I know their economic and housing situations, but they trust me. And they trust each other. They have created strong connections. Every Wednesday they come to a two-hour class, and sometimes they stay afterward—to have a potluck lunch and be together and with the children. Some have moved to Watsonville, fourteen miles to the south, where the rent is lower; one lives in Castroville, over thirty miles away—yet they come every Wednesday to the class.

Three of the mothers joined an RC fundamentals class, which included three Latina and two Latino experienced Co-Counselors. I taught the class for more than a year. Then Alma Marque taught it. When Alma's schedule wouldn't let her continue, Laura Naranjo began teaching it. B—, one of the mothers in the class, became Alma's assistant and now is Laura's. She, her four-year-old son, and I sometimes go play with J— and her three children. B— or I play with the children, while J— has a session.

The mothers in the fundamentals class are building strong relationships with each other and with Alma, Laura, and me. B—'s son calls Alma or me when he wants to have a mini-session. The fourteen-year-old son of L—, another mother, loves to talk with me on the phone.

L— was in my first Patio de Mi Casa class ten years ago when her fourteen-year-old was four. She is courageous and bold. She survived the war in El Salvador. (A guerrilla sister of hers was killed.) She and I come from countries in which there is torture and other violence. This has deepened our relationship and our commitment to liberation.

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BARRIGADA, GUAHAN • ANA LIZA (AL) CABALLES

TEACHING, LEADING, COMMUNITY BUILDING

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L— is a leader at LOCR, and she and I are gardeners at the Grange. She is a good counselor for both her sons. Her fourteen-year-old is a good counselor for her and his younger brother. When I visit the family, the father speaks a lot about El Salvador, but he's never said that his parents were killed in the war when he was four. L— has told me that he was raised by his godparents and calls them Mom and Dad.

I am planning to teach a new fundamentals class in English and invite three mothers who speak English. I look forward to when many of the mothers are in an RC class. Meanwhile, the El Patio class is a place where they can at least have mini-sessions. And sometimes they share longer times when they visit each other.

Building the RC Community with People of the Global Majority is possible. I will continue to share RC with more mothers and invite them, little by little, to a fundamentals class.

As Dolores Huerta [the U.S. labor leader and civil rights activist who co-founded the United Farm Workers] said, "*Sí se puede*" ["Yes, it can be done"].

Yolanda Provoste
Santa Cruz, California, USA



CAROL FONTEIN

Being Allies to Muslims

Muslims around the world are being harshly targeted. We can decide to move closer to Muslims, build deep long-lasting relationships with them, and openly show love and respect. We don't have to stand on the sidelines and passively watch the brutal mistreatment.

I was at the Contemporary Women's Issues workshop in Poland when I got the news of the New Zealand killings [the murder of fifty-one people by a white supremacist in two mosques in Christchurch, New Zealand]. The day before the shooting I had convened a meal table on being allies to Muslims. I had shared why this work matters to me and why I have decided to do it.

The following is some of what we discussed and discharged about:

- Muslims worldwide are being targeted.
- There are many lies and much misinformation about Muslims.

- Being allies to Muslims is not about "saving" Muslims.
- An attack on Muslims is an attack on all of us.
- We can decide to end the oppression of Muslims.
- What early hurts do we need to resolve to take Muslims into our hearts and not go silent when we witness mistreatment of them?
- What are our early memories of hearing about Muslims?

We shared time in the group. I discharged about my family's history. When India was divided into a Hindu state (India) and a Muslim state (East and West Pakistan), my Hindu family became separated from dear Muslim friends.

Sujata Maini
Stockholm, Sweden

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

There is no situation that is not transformable. There is no person who is hopeless.
There is no set of circumstances that cannot be turned about by ordinary human
beings and their natural capacity for love of the deepest sort.

Desmond Tutu



KAUAI, HAWAII, USA • SHANI FLETCHER

A Men's Workshop in Ghana

A full-day Ghana Men's Workshop gave us a chance to discuss and discharge on the issues we confront as men.

The following are some of my highlights:

I felt the uniqueness of this workshop. I was able to interact freely with other men and speak out on my issues.

As a man I always thought I didn't need to share my problems or cry. The workshop made me understand that I can only be stronger if I do this.

We discussed men's sexuality, family life, employment challenges, financial issues, oppression, stress, and anxiety as well as domestic violence. I could share about these challenges and find my own solutions.

Listening to other men built my confidence.

I want to use this workshop experience to reach out to my fellow men in my workplace and in my RC Area. So many men are experiencing challenges that they feel they have to endure because they are men. We need these workshops throughout the year—men in Ghana have lots of challenges and can be liberated through RC.

Samuel W. Anuga
Legon-Accra, Ghana

Use Assistants

The teacher of [an RC] class should plan on having one or two or more assistant teachers. These will be experienced Co-Counselors when they are available, but even in beginning a class in a new place, the teacher should choose assistants.

For a teacher to acquire an assistant teacher is simple. . . . It requires no official permission from the Community for such appointments to be made. The teacher should choose the individuals whom she feels will quickly respond, will be helpful, and will take an interest in developing their own teaching skills to the point where they can teach classes on their own.

The assistant teacher's role should be a growing one [that includes] more and more actual teaching as she or he is ready. For example, the assistant teacher can do some of the theory presentations, handle some

of the Co-Counseling reports—can begin to actually teach as she becomes ready to try. If it turns out that a person does not grow in the job, that the responsibility is premature for that particular Co-Counselor, embarrassment should not delay the rotation of the opportunity to another promising student.

Besides using assistant teachers, it will be a good idea to find, early in the class, some responsible job that will suit the time and the talents of each person in the class. . . . Interest in the class is greatly enhanced by having a role in the class. Some of the jobs that people can be asked to do are opening the classroom and having it ready, seeing that the room is picked up and the chairs put away afterwards (this probably should be a rotating responsibility, but one person can

be responsible for seeing that new people are involved each week). Often finances, the collection of money and issuing of receipts, can be handled by a class member or an assistant teacher. If someone can phone people who have not shown up for a class session—to make sure that they are not being left alone in some crisis or to remind them that they were missed and that the others would like to see them back—this will do a great deal for the affinity and closeness of the class and will give the person doing such a chore (which, again, can be rotated) a feeling of really being a full member and full participant in the class.

Harvey Jackins

From pages 208 to 209 of
"A Fresh Look at the Fundamentals
of Co-Counseling Classes,"
in *The Upward Trend*

"News and Goods"

I spoke briefly with my ongoing RC class about what opening "news and goods" are and are not. I thought you might be interested in what I said:

What "news and goods" are *not*:

- They are not a competition—even though it is lovely to hear about each of our powerful accomplishments.
- They are not a session—discharging as we need to is fine, but using the group's attention to have a session is not the purpose.
- They are not a speech. I don't time them, because they have different contents that take different lengths of time, but they should be brief.

What "news and goods" are:

- They are attention building. They move the group's connection forward and elevate its attention.
- They are positive. When we bring up something good, it enhances both our attention and that of the class. (But neither get better with pretending.)
- They are brief—to be fair to the others and leave ample time for the other delightful things we are going to do together.

Then my assistant took the first turn, with an exemplary brief, connected, and honest "new and good."

Glen Hauer

Berkeley, California, USA
Reprinted from the e-mail discussion
list for RC Community members



Eliminating Nuclear Weapons

I recently participated in an international (Zoom) RC class on eliminating nuclear weapons. It was led by Julian Weissglass, the International Commonality Reference Person for Wide World Change. We met monthly for three months and were able to face a terrifying topic, get clearer thinking, and decide to take action. The classes were a big contradiction to my feelings of hopelessness about ever being able to change the situation.

I first hesitated to join the class. I was worried that it would bring up too many difficult feelings. However, it was actually good to face the issue head-on [directly]—I feel those feelings and fears all the time anyway. I could work directly on my most “unbearable” early material [distress] with these Co-Counselors from around the world. We are committed to building relationships that will allow us to act to end nuclear weapons, and war.

I called a topic group on eliminating nuclear weapons at my Regional Eliminating White Racism Workshop in New York City, USA. I thought that U.S. and white patterns would prevent most people from wanting to attend, and, sure enough [as expected], nobody raised their hand for the group.



But later two people asked me to lead the group, and four of us met.

We started with a lot of joking around, which got people more relaxed and connected. I talked about U.S. and white patterns of looking the other way and preferring comfort to facing what’s going on [happening] in the world or acknowledging our fears or other feelings about it. I described

how looking at nuclear war is similar to looking at racism, and how it is connected with racism and oppression. I mentioned the recent U.S. and Russian withdrawal from the 1987 nuclear arms control treaty. I encouraged people to

work in their sessions on their earliest memories of hearing about nuclear war.

I also shared my experience of feeling like I could not bear to think about nuclear weapons and how the Zoom class had provided the contradiction [to distress] of all of us being in it together, which had made it possible to access my early terror.

I have two monthly three-way sessions on healing from war. We include discharging on nuclear war and our early memories of learning about it. We agree that this is a new window into working on healing from war.

I am committed to learning more about nuclear weapons. I am getting updates from an anti-nuclear-war organization and am reading two books. I’m becoming more informed and less numb.

Donna Gallers

New York City, New York, USA

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



OLO-OLO, LOBO, BATANGAS, PHILIPPINES • NIK LEUNG

核兵器をなくすことについての リーダーシップをとったこと

4月に日本の神奈川県で行われた階級差別をなくすワークショップのときに、集まったみんなへ向けて「核兵器をなくすトピックグループをやります」と手をあげました。何人くらい集まるのか、場所の状況、時間の使い方、そのときどうなるのか何もわからなかったけれど、私を動かしたのは、いちばん最初に思った「できたらいいな」という頭に浮かんだことを大事にしたい、実現したい、この思いでした。やろう、手をあげよう と決めて参加しました。

ワーキングクラスの人々のリーダーシップを支えると決めたサポートがあったこと。そこにいるみんなを信頼していいこと。私は、決めた私を選んだこと。

終わって今思うのは、グループの最中、状況に変化があっても混乱や焦りにのまれることなく進められたことです。私には核兵器をなくすことについてみんなに伝えたいことがあったんだと思う。伝えたいことが伝えられた喜び。私は本当に自分のことが大好きで大事なんだな。そしてやりたいことはできるのだ、ということを実感しました。

核兵器をなくすことについてのリーダーシップがまた少し進んだこの経験は、これからの私をまた少し揺るがない強いものにしてくれると思います。いいかんじ、いい気分です。

橋本由記
青森県八戸市
日本
翻訳：松井リア

これはRCの中で社会変革のリーダーシップをとっている人たちに用い
存在するメーリングリストから転載されたものです。

English translation of the preceding article:

Taking Leadership to End Nuclear Weapons

I raised my hand during the April Ending Classism Workshop in Kanagawa, Japan. I was taking action to end nuclear weapons by leading a topic table. I was not sure how many people would come, where we would have the group, or how we would use the time. But I had the thought, “It will be great if I can do this,” so I wanted to honor that thought and try it. I wanted to make that thought come true. I made up my mind [decided] and raised my hand.

One of the focal points of the workshop was supporting working-class leadership, so I felt I had the support and trust of the Co-Counselors there.

Looking back now on how the group went, I see myself as being able to lead flexibly, without being swallowed up by feelings of confusion and urgency. I was aware of how much I wanted and needed to communicate with people about ending nuclear weapons. It was a great joy to actually be able to transmit the message. I thought about how much I love and respect myself. I had a great sense of empowerment that I could do the things I really wanted to do.

This experience of taking a small step toward ending nuclear weapons and playing a leadership role gave me a sense of confidence. It will help me to doubt myself less. I feel very good about the experience.

Yuki Hashimoto
Hachinohe City, Aomori Prefecture, Japan
Translated from Japanese by Leah Matsui
Reprinted from the RC e-mail discussion
list for leaders of wide world change



A Webinar with Naturalized RC

Hi Tim and Diane [Tim Jackins and Diane Shisk],

I am seeking permission to involve local Co-Counsellors in a project that uses RC theory and Co-Counselling skills but isn't officially a Co-Counseling project.

I've been asked to do a webinar for Asia Pacific Green [Green Party] women. I expect a wide range of women to participate, including people from Australia, New Zealand, India, Nepal, Pakistan, and possibly some other Asian countries. [A webinar is a live online presentation in which the participants, in different locations, can see and hear the presenter and ask and answer questions.]

Instead of delivering a lecture, I've suggested that we make the webinar an opportunity for networking and for demonstrating how to effectively take turns listening. I would talk a little about why we take equal time and then pose some questions for people to answer in small mixed groups (questions like what they are passionate about, what they would like to change, what challenges they face, what support they would like from allies). Then we would break into three or four groups facilitated by volunteers, whom I would like to be local New Zealand Co-Counsellors. After that we would "report back" to the whole group before possibly breaking into regional groups for a short meeting.

This webinar has come about because I am a mentor to an Indian

woman in an emerging Green Party in India. I listen to her and help her figure out how to build the movement and gather others around her who share her vision of sustainability and social good. She and others I've met through their organization are inspiring. They face so many challenges yet are courageous and optimistic. I hope eventually to share more of RC with them, but for now I just want to share about basic listening, without naming where the idea comes from.

Let me know if you think bending the no-socializing Guideline in this way is acceptable.

Nikki Berry

Christchurch, Canterbury,
New Zealand

Dear Nikki,

Because you are doing this to spread the ideas of RC, I don't think there is a conflict with our *Guidelines*. Of course, the Co-Counselors involved will need to have sessions about their relationships—and the snags, small irritations, and so on, that are likely to occur.

I hope it goes well. Please let me know.

With love and appreciation,

Tim

Dear Tim and Diane,

We had our international webinar meeting of Asia Pacific Greens last week—with women from Japan, India, Nepal, South Korea, the Philippines, and New Zealand. It went very well.

We met initially as a large group in which I explained that our aim was to get to think with the support of the other women and that sometimes, in order to think better, we need to laugh or cry or shake. I said that each person would have two minutes to answer each of several questions, and would get to speak without interruption.

We then broke into "break-out rooms," with each group of four being facilitated by a Co-Counsellor. (I'd had to bring in a fourth facilitator at the last minute because so many people had registered—double the number they'd had in any previous webinar.)

The women answered the following questions:

1. Imagine it is twenty years from now. List all the things you would like to be different by then. (Don't worry if you run out of time to finish.)

2. Choose one thing for now that you would like to focus on as a goal.

3. List any barriers you think could make it difficult to achieve this goal.

4. List any opportunities, including people who would help with the goal.

5. Think of one or more things you could do as a next step toward the goal.

Then we came back together as a large group for a closing round.

continued . . .



TEACHING, LEADING, COMMUNITY BUILDING

... continued

People shared one thing they had liked or were looking forward to, or something else they wanted to share.

There were a few technical difficulties, which meant that our break-out groups ended a little

abruptly. But, generally, the webinar was a great success. People were moved by the experience. Many commented on the difference it had made to be “actively listened to,” and to listen to others in that way. Most of them asked if we could do something similar regularly.

Our team met afterward for a little discharge. All the volunteers had loved being part of the event. I just need to train some people a bit more in how to use their computers, as that aspect can be restimulating to some.

Nikki Berry



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 that of 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

● ● We Need to Act ● ●

Yesterday I led our Regional middle-class gather-in. I talked mostly about the RC project and how we use it.

I mentioned how Tim Jackins has been encouraging us to work on our earliest defeats and most unbearable material [distress]. And I added that if we're not using our regained intelligence to do something, we need to get a more interesting hobby! I said that I could try to build up my shoulder muscles so they were as strong and defined as I could get them, but if there was nothing I wanted to do with stronger shoulder muscles, why should I put in all the effort?

We can get into the habit of simply having sessions and remembering hard things that happened to us and how hard they've made our present life. But that's not enough in this period. At an ending classism workshop, Marcie Rendon (the International Liberation Reference Person for Native Americans) said that, given the current situation in the world, the time is over for us to discharge our way to being able to do things. In fifteen years or so we can have sessions about how much easier it would have been if we could've had more sessions before we took action. But for now we need to act, and discharge as we do what needs to be done.

I also mentioned that many of us are in the privileged position of not being directly affected by the current situation. Maybe our distress comforts us into thinking that we have enough money, live in the "right" place, or know the "right" people, so we won't be affected drastically. This is our oppressor material and our privilege. We need to see ourselves as part of everyone and do what we can to make things work well for everyone.

We stayed together as a group for longer sessions. Sometimes I encouraged people to think about what they wanted, or what aspect of the current situation had caught their attention. Other times I pushed them to notice what big things they were already doing. And sometimes I just had to hold out confidence that their minds were working well, even if they didn't feel like they were.

Everyone used their turn in their own way, and by the end of the afternoon we were much more connected. It also felt good to be taking on [undertaking] our own big projects with the backing [support] of our middle-class sisters and brothers!

Leslie Kausch

Greensboro, North Carolina, USA
Reprinted from the RC e-mail discussion
list for leaders of middle-class people



CHILE • © STAN EICHNER

Eliminating White Racism at the Raised-Poor Women's Workshop

Gwen Brown (the International Liberation Reference Person for Raised-Poor People) asked me to lead a morning Eliminating White Racism group for white women at the workshop that she and Diane Balsler (the International Liberation Reference Person for Women) led for raised-poor women. I wanted to make sure that the women had a chance to discharge, and I only had an hour to work with.

We had time for three mini-sessions, and I asked the women to stay in the same three-ways for the whole time. For the first mini, I asked them to think about the Global Majority women who were meeting in another room and the introductions we had done the night before. (Gwen had asked us what strengths we had from being raised poor and where we had struggles from it. As each woman had spoken, other women all over the room—women of the Global Majority and white women alike—had been nodding their heads and communicating that they understood both the strengths and the struggles.)

The second mini was about our families. We put together what I call our “orders from headquarters” to not feel bad about ourselves with the likelihood that racism was one of the places where we were vulnerable to feeling bad about ourselves and our families. I reminded the women that enough of our ancestors had done enough things right that we had been able to grab on to and use RC and decide to take on [confront and do something about] racism.

The third mini was about the effect of racism in the world. I remembered hearing from Barbara Love (the International Liberation Reference Person for African Heritage People) that whenever we white people have an interaction with a Person of the Global Majority, we should not assume that the Person of the Global Majority is having the same interaction, or sees it in the same way we do. Rather than explain that any further, I had someone read an excerpt from Dorothy Marcy's wonderful article in the April 2018 *Present Time*, “What African Americans Want from White Allies.”

The women (almost all the white women at the workshop) were able to use the mini-sessions well. They asked me to do the group again—which I did on Sunday morning, with one change. Since we had been working, discharging, and connecting with everyone else at the workshop, for the first mini I asked them to discharge on their relationship with one of the women of the Global Majority.

Mary Ruth Gross

Richmond, California, USA

Reprinted from the RC e-mail discussion
list for leaders of raised-poor people

The most difficult thing is the decision to act; the rest is merely tenacity.

Amelia Earhart

Our Field Trip to a Climate Change Event

Our RC teachers' and leaders' class used a field trip to a climate change event to contradict isolation and build our resourcefulness as a team.

I've been supporting the Sunrise Movement—a group that is “building an army of young people to stop climate change and create millions of good jobs in the process.” It has been central to the push for the Green New Deal.

I went to my first training two years ago, and I was forty years older than anyone else in the room. I was impressed with both the Sunrise objectives and their training of everyone to be organizers—by having them practice speaking, listening, telling inspirational personal stories, and so on. I have since volunteered to help with food setup and shopping for their events.

Five of us in our class went together to the kickoff for the Sunrise-sponsored “National Green New Deal Tour.” It was a huge contradiction to powerlessness to see over twelve hundred people streaming into the venue. Slogans were everywhere: “No More Excuses,” “Back the Deal,” “Change the Debate,” and so on. There was music and energy and brilliant speakers (the three we heard were women of color).

As RCers we were aware that we were actually “in class” during the excursion, while being challenged by doing things “in the world.” We had good sessions when we returned, as did the three class members who'd been with us via “live-streaming” on our cell phones.

We have taken an important step!

Barbara Deck

Newton, Massachusetts, USA

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



PICTURED ROCKS NATIONAL LAKESHORE, MICHIGAN, USA • LANCE CABLK

A Welcoming Place for All

We need to invite many people to become part of our Communities who do not yet agree with taking action on climate change. People with political affiliations that are barely represented in our Communities need to be made welcome.

Where I live (in the rural eastern United States) the phrase “human-caused climate change” has been turned into a political “code word” and is being used to divide people and shut down conversation, thinking, and connection.

Rural communities that have voted overwhelmingly for conservative policies and politicians (including Donald Trump) include our family members, neighbors, and coworkers.

In a recent leaders' class we realized that almost all of our RC leaders are no more than a generation removed from rural working-class and/or poor families who had conservative political perspectives. The RC leaders, or their parents, went to college, moved away from their families of origin, and so on. We need to do more discharging about how we have been separated from so many of the people we have loved, lived near, or worked with.

Margo Hittleman

Groton, New York, USA

Reprinted from the RC e-mail discussion lists for RC Community members and for leaders of wide world change

Putting Care of the Environment at the Forefront of Our Minds

What might we do to help us put care of the environment at the forefront of our minds? Here are a couple of ideas:

- What if Tim Jackins and Diane Shisk led workshops only on this topic for the next two years?
- What if all Reference Persons (and other RC leaders) were asked to add “Care of the Environment” to the title of every workshop they lead for the next two years, and then we re-evaluate? For example, “Women’s Liberation, and Care of the Environment”; “(Name of Any Constituency), and Care of the Environment”; “Eliminating Racism, and Care of the Environment”; “Early Sexual Memories, and Care of the Environment”; “Healing from War, and Care of the Environment”; “Teachers and Leaders, and Care of the Environment.”

The titles alone would push us as leaders to learn more about care of the environment, discharge about it, and figure out how to lead on it. Most of us, myself included, feel utterly ignorant and unqualified to think about, much less lead on the topic. Most of us, myself included, are “completely inadequate to handle the challenges” before us. But, “fortunately or unfortunately,” we’re probably the best people for the job. [The RC Commitment against Pretense: “I am obviously completely incompetent and completely inadequate to handle the challenges which reality places before me. However, (fortunately or unfortunately), I happen to be the best person available.”]

Ela Thier

New York, New York, USA

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



Parents and Climate Change

I led my recent parents’ support group on climate change and young people. We watched Adam Sazama’s TED talk, “Hope Leads to Action.” [Adam Sazama is a young Co-Counselor.]

Our children range from age three to in their thirties. Some of them participated in the recent day of climate action—they left school and participated in rallies across the city.

I talked about our unique position as parents. We have the opportunity to communicate clearly and truthfully to young people about climate change. We can follow their leadership on it as they grow into teenagers and young adults.

We had great sessions about our roles as parents, allies to young people, and wide-world-change agents. Some of us feel bad about how little we are doing. Some of us feel frustrated that our children don’t seem to care as much as we do about climate change. I especially appreciated Adam’s message that “this is an exciting time to be alive” and that anything we do to take action and stay hopeful about the future will move us forward. I counseled several people using that direction—it was awesome.

Cath Potter

Portland, Oregon, USA

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



AUSTRALIA • DIANE SHISK

Sharing What We're Thinking and Doing about Climate Change

At a Regional RC workshop last weekend I called a meal table for people interested in sharing what they have been thinking and doing about climate change. Thirteen people attended.

We all had stories to tell of actions taken or being considered—some in our personal lives, some in organizations, some in our local and state communities. The sharing lasted almost an hour.

I talked about a two-page proposal I've submitted to the board of my condominium association recommending the creation of a committee on energy and the environment. I was inspired by something Tim Jackins said at a workshop about organizing about climate change in our local communities. In my proposal I suggested that the committee do educational sessions for the residents, on topics ranging from

recycling practices to broader climate change issues in the world. I also proposed a contest with prizes for kilowatt reduction. Signs would be posted in the building lobby, advertising the winners, their prizes, and their kilowatt reduction.

After we shared, we did mini-sessions, and I cried feeling hopeful about all the thoughtful actions people were taking, across a broad spectrum of climate change issues. Others reported that the table had contradicted isolation and provided them with new ideas and encouragement for action.



Mike Markovits

Stamford, Connecticut, USA

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

===== Persistent Attention to the Literature =====

From the beginning, the importance of reading the literature should be stressed. Every class meeting (and every meeting of any sort in the Community) should always have an ample stock of all RC literature on display. . . . Literature goes on educating and informing in between classes. It will do a great deal of the informing that the teacher otherwise will be tempted to try to do by exhorting or talking too much.

The teacher should offer not only a selection of literature that she “thinks the students will be interested in” but should include at least samples of non-English publications and all the special newsletters [journals]. It may be, for example, that there is not a disabled person in the class itself, but the *Complete Elegance* newsletter nevertheless well may strike a real spark of interest in some members of the class. Similarly for *Pensamientos*, *Black Re-emergence*, *Our Asian Inheritance*, *Sisters*, *Well-Being*, *Seeds and Crystals*, *Young and Powerful*, *Classroom*, *The RC Teacher*, *Ruah Hadashah*, *Working for a Living*, and so on.

A different piece of literature can be emphasized and featured in each class meeting. Alternately, a quick review of an important piece of literature can be a feature of each class with each student having a turn at being reviewer.

Harvey Jackins

From page 211 of “A Fresh Look at the Fundamentals
of Co-Counseling Classes,” in *The Upward Trend*

Half-Price Moving Sale

As many of you have heard, we are shifting our center, Re-evaluation Counseling Community Resources (RCCR), to a new site. Also, as part of preparing ourselves for the next couple of decades, we are moving Rational Island Publishers, including its warehouse, to the same site.

Over the years we have published a great deal of RC material—books, pamphlets, journals, and more—and have almost always gotten enough copies to not only meet the immediate demand but also cover the orders we expect in the subsequent few years. In this way we have avoided the costly process of printing a second much smaller batch.

Because of this system, we have a good number of copies of most of our publications. We'd like to not move all of them to the new facility—a labor-intensive and costly piece of work. So we want to assist you in purchasing now the RC literature you are likely to need in the next couple of years—for yourself, the people in your classes, and the people you will be introducing to RC.

To help you with this, until October 31, 2019, we are selling **nearly every book and pamphlet and back issue of *Present Time* in our warehouse**, except *The Human Side of Human Beings*, at half its usual price.

(There will be no additional quantity discounts during this period, and we can't apply the discount retroactively. *The List* has already been discounted, so no further discounts will apply to that. And the fifty percent discount will not apply to subscriptions—to *Present Time*, the *Digital Present Time*, or the *RC Teacher Update* CDs.)

The number of copies of the different publications in the warehouse varies greatly, and we won't be reprinting materials to complete your order. Therefore, ordering soon will greatly improve the chances that we have everything you want.

To order, see page 111 or go to <www.rationalisland.com>. (Please order online if you can.)

Thank you,
Tim Jackins



SIERRA NATIONAL FOREST, CALIFORNIA, USA • LISAVOSS

— Standing Together in Christchurch, New Zealand —

In Christchurch, New Zealand, we are shocked by and grief-stricken about the brutal attacks on the mosques here.

On Friday, 15 March, many of us were in the central city supporting the young people with the School Strike for Climate Action. It was a powerful and joyous event, with the whole of Cathedral Square filled with young people speaking out, chanting, singing, and demanding action on climate change. The event was almost finished when we heard about the shootings at the first mosque and had to clear the square quickly as the inner city was locked down.

I am immensely proud of the way we in New Zealand, and our government, are dealing with this terrible attack on Muslim people, who are an integral part of our community. There has been so much love and support shown to them—piles of flowers, loving messages, vigils around the country, people learning how to prepare *halal* food to send to the Muslim community, a thousand young people holding a memorial service to remember three beloved Muslim schoolmates who were killed. It goes on and on.

Churches and local *marae* (Maori meeting places) have offered their

venues to Muslim people as safe places for them to gather and pray while their mosques are closed. One sign said, “I am your friend. I will stand guard while you pray.” Local Maori leaders have walked with Muslim leaders to their mosque to pray and sing with them. My heart is so sad but also full with all of this.



YUKO HIBINO

Our government is acting quickly to change our gun laws to ban semi-automatic weapons. All parties are agreeing on this. Our prime minister, Jacinda Ardern, and the Green Party leader, Marama Davidson, are speaking out powerfully to oppose Islamophobia and racism, as are many other leaders.

We are still dealing with the aftermath of the earthquakes of 2010–2011, but in a way this has made us stronger. We know how to come together and support each other through hard times. This event is worse in some ways, as it is not the result of natural forces but of human distress patterns. There are lots of good conversations going on [happening] at all levels about the need to reject any form of hatred against other people.

Last night there was a ceremony here in Christchurch to welcome a group of new citizens—people from all over the world who have chosen to make New Zealand their home. The City Council wondered whether they should cancel it, whether anyone would turn up [attend], but nearly everyone did. It was one of the best ceremonies they have held.

So if anyone is trying to use terror and violence to divide us and build barriers between us, it is not working.

With much love to you all,

Diane Shannon
Regional Reference

Person for New Zealand

Christchurch, New Zealand

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

Showing Up for Our Muslim Brothers and Sisters

I’m thinking about how we, as Jews, have been responding to and discharging about the horrible attack on the Muslim community in New Zealand.

When I woke up last Friday and found out that forty-nine Muslim lives had been lost through violence rooted in white supremacist ideology, I felt shocked and numb. I was also reminded of how I’d felt in October after the massacre of Jews at a synagogue in Pittsburgh

(Pennsylvania, USA). I remembered how much I had appreciated hearing from non-Jewish allies, and how important it had been to feel connected to other Jews. That the Muslim community had shown up [been present] for Jews had been a huge contradiction [to distress]. Now it’s important that I discharge on what it means for our natural allies to have experienced a similar attack.

continued . . .

WIDE WORLD CHANGING

... continued

After discharging on some of the numbness, I was able to reach out to the two Muslims I am close to in the wide world. But I can tell [notice] that I need more sessions, partly because of how deeply ingrained Islamophobia is in our society. It is hard to keep my attention on and face the reality of what happened.

I felt lucky to be able to attend services at the nearby mosque on Friday and to see other Co-Counselors and wide world Jewish leaders that I know. The outpouring of support was moving. Hundreds of people were there—including many allies, many of whom were

Jewish. I couldn't believe that I had never been to a mosque before, and I was sad that it had taken an event like this to get me there. It is clear that I have a lot more discharging to do on this!

I'm curious what others of you have been thinking and discharging about, in your RC Communities or elsewhere.



Davida

Jamaica Plain, Massachusetts, USA

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

Responding to the Anti-Muslim Attack in New Zealand

Thank you, Davida [see previous article], for starting the conversation on the Jewish e-mail discussion list about the anti-Muslim attack in New Zealand. Because of your post, I had my regular Co-Counseling session this week about the attack. I moved through numbness to being able to feel and grieve about the lives lost. My counselor and I looked at pictures of the victims' faces and spent time with each person, thinking about who they were and the universe that was lost with each of them. It felt important to connect with this heartbreak.

When Muslim people showed up powerfully as allies to Jews in the

wake of the Pittsburgh shooting, it was an important and moving contradiction to internalized Jewish isolation. Remembering that helped me to choose to work on this anti-Muslim attack.

After the session I talked with my crew [group] of young adult Jews about what we could do. We ended up reaching out to a group of Muslim young people in a nearby town with gifts of food, including *hamantaschen* (a pastry associated with the Jewish celebration of Purim), and a letter about how we wanted to support

them in the coming months in their grieving, and fighting racism and Islamophobia. They were excited to meet us and invited us to their Ramadan breakfast at the end of May.

Like you said, I wish it hadn't taken such an incredible loss to make this happen, but I'm grateful for the beginning of a new connection. It's also clear that there is much more work to do.

Aly Halpert

Millerton, New York, USA

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



Being an Ally to Muslim Teenagers

I teach English as a foreign language in a Swiss public high school. About eighty percent of the students are Muslim. That fact is not considered by the school leadership or the teachers except in the context of trying to assimilate the students to Christian practices (Christmas, and so on).

I am Jewish and grew up isolated from a Jewish community, so I know that kind of isolation and love being an ally to my teenage students. I do many things. Some are small, such as being sure to have candy without gelatin (something not generally eaten by Muslims) as prizes for games. When our school has a fashion show, I

show film clips of the International Modest Fashion and Design Festival, which features women in Muslim attire. I made sure my students learned about the election of the Muslim mayor of London, and heard him speak.

I recently told them that part of my job is to bring into our lessons current events from English-speaking countries. I asked them if they had heard about the attack on the Muslim community in New Zealand. (The students who regularly attend mosques had heard about it.) I then taught them the words "hate crime" and "prejudice" in English, and we observed a minute of silence to show respect for the victims and their families.



(I am the only teacher in the school who acknowledged the massacre.)

I have started a conversation about the school's plan to have a grill party and cooking course in the middle of Ramadan, when some of the students will be fasting. (Their fasting has been criticized by many teachers.)

Being an ally is an ongoing part of my job and something I love doing. Unfortunately, I have had to

not be open about being Jewish. The anti-Semitism I faced several years ago when students knew that I was Jewish was too hard on me. This is something I have Co-Counseling sessions about.



Gwen Pollack
Zofingen, Switzerland
Reprinted from the RC e-mail
discussion list for leaders of Jews

Posting on Social Media about the Mosque Shootings

I hadn't noticed much online dialogue about the mosque shootings in New Zealand—I think because of Islamophobia, the fear and confusion from years and years of incorrect information about and racism toward Muslim people.

When tragedies happen, I have been posting on Nextdoor (which has close to nine thousand people on it in my area of the United States) and community Facebook groups. For several days my post below

was the "top post" on our local Nextdoor. People expressed their feelings, sent support, and shared information about gatherings at local mosques.

Sending Support to Our Muslim Sisters & Brothers

Hi All—When mass murders, awful tragedies like in New Zealand, happen, it is time for a community to come together and support each other, especially those who are most directly

affected. We all know Islamophobia is very strong and that this shooting by a white man shows how deep, angry, and violent the hatred is in some.

Sending support to our Muslim sisters and brothers! We are here for you.

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

A Local Event in Support of Muslims

On the day of the attacks on the mosques in New Zealand, I enlisted a friend for support and organized a public event for the following day, in our local park, called "Solidarity with Muslims in the Wake of the Christchurch Mosque Attacks."

Muslims have been a significant part of our central-city neighborhood since it was developed in the early twentieth century, so we reached out especially to the imam of our neighborhood mosque, who attended and spoke at the event. We thought maybe only ten or so people would attend on such short notice, but there was a diverse crowd of about forty-five people.

I spoke briefly, saying it was important that our Muslim neighbors not have to face this type of situation alone. I invited everyone in attendance to do a three-minute-each "listening exchange." Everyone did (and some who were skeptical about the concept mentioned later how powerful it had been). After that, everyone had the

chance to speak to the whole group. I picked who would speak next, using an RC-style speaking order (without saying so), which I think worked great.

As a straight white man it was a little tricky [challenging] to be in the most visible leadership role and not fall into oppressive patterns, and tricky for entirely different reasons as a working-class person, but as far as I can tell [perceive], it went pretty [quite] well.

Our Area Reference Person, Gayle Cribb, has been leading a monthly support group called "Getting the Tools of RC Out into the Wide World." I think our work in that group played a huge part in my being able to act quickly to organize this event.



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

Global Problem, Global Solution—the Role of the United States in the Climate Emergency

Never before has there been a situation like the climate emergency. It impacts everyone on our planet, requires global unity to solve it, and a failure to unite has a high probability of endangering the survival of humanity.

Humans have never before united globally to call for urgent action on any issue, yet we must do so now. People everywhere must insist that we come together to solve the crisis with the world's climate, even if our governments can't act, or can't act fast enough.

The people of the United States can play a unique role because what we do or don't do will make such a big difference. Excellent organizing is happening in the United States, but more people need to get involved. And we will be more effective if we have a full picture of the role the U.S. government and U.S. corporations play internationally in climate change.

I wrote the following to help us understand that role and why it is important for us to take action now.

The U.S. government and economic system (the corporations and banks in particular) play an especially negative role globally by deceiving people about the climate emergency, continuing to engage in practices that worsen it, and blocking important initiatives that address it.

Those of us who live in the United States must get our government to rejoin international efforts to rapidly address climate change. We must illuminate the role of our economic system and fossil fuel industry and change them. And we must make deep and lasting changes in our patterns of consumption.

We have to maintain a global perspective. We have to challenge distresses deeply embedded in U.S. society that would hold us apart from the rest of the world as we work to transform our system into a sustainable one. And we must build unity and act.

U.S. GREENHOUSE GAS EMISSIONS

The United States is historically the largest emitter of greenhouse gasses (GHGs). Most of the GHGs in the atmosphere have come from us—because of the rapid pace of U.S. industrialization, the size of our military (the world's single largest user of fossil fuels), our patterns of consuming more than we need, and the actions of large U.S. corporations and banks.

Currently, we are the second-largest emitter of GHGs. Also, our emissions are still rising, and neither our government nor the U.S. fossil fuel industry has made any commitment to slow them down. In addition, measures taken by past U.S. administrations to reduce emissions have been rescinded.



HAWAII, USA • TIM JACKINS

U.S. corporations make the United States the world's largest producer of oil and gas and the third-largest producer of coal. And the oil and gas industry, supported by the current administration, is gearing up to greatly expand fracking, so as to rapidly produce oil and gas in the coming decades (against much organized opposition working to “keep it in the ground”). The industry plan is to put large quantities of irresistibly cheap fossil fuels on the market to compete with renewable energy, like solar and wind, which because of its rapidly falling costs is becoming competitive with fossil fuels. The resulting emissions would be catastrophic to global efforts to curb global warming. (Already far more coal, gas, and oil are being produced than we can safely burn and stay below 2°C—and the international goal is to stay below 1.5°C.)

THE EFFECT OF THE FOSSIL FUEL INDUSTRY ON U.S. PEOPLE

The fossil fuel industry and the U.S. government have lied about climate change for so long (since the 1970s) that many U.S. citizens are unaware of the proven facts about fossil fuels, climate change, and the role our government plays in the world with respect to them.

Workers in the U.S. fossil fuel industries have also been deceived by the campaign of misinformation and (for the most part) support the fossil fuel economy and the expansion of fossil fuel production. The fossil fuel industry has provided good-paying, often unionized jobs, and the workers are concerned that no other good-paying jobs are available to them. The industry and government have only made minimal

efforts to help them transition to environmentally sustainable jobs. Also, because the environmental movement has historically failed to think well about workers, workers often feel at odds [in conflict] with people working on climate change.

U.S. DISTRESSES

Although more and more USers believe that climate change is a reality and is caused by humans, most don't realize how critical it is to act now, the extent to which we have to curtail the use of fossil fuels, and how important it is for our government to take a leading role internationally to solve the crisis.

We are saddled with distresses from growing up in U.S. society under U.S. capitalism—distresses that rigidly proclaim the United States as the most advanced nation and leave us uninterested in and not caring about much of the world. This nationalism can make us believe that we understand every situation better than other groups of people and can solve our problems ourselves. In fact, we are behind much of the rest of the world in understanding and acting on the new global reality of the climate emergency, and we will suffer the same dire consequences from it.

Working with the other nations of the world, we need to challenge our patterns, stop U.S. fossil fuel expansion, and rapidly and massively reduce our emissions.

THE UNITED NATIONS AND THE IPCC REPORT

For the past twenty-five years the international work on climate change has been steered primarily by the United Nations (UN). Most nations have signaled their intent to address the crisis by signing the 2015 Paris Agreement and agreeing to reduce their GHG emissions. The commitments made to date under the Paris Agreement aren't strong enough to limit global warming to 1.5°C, or even 2°C, but reaching the agreement was a huge milestone. And the UN is pushing hard for nations to strengthen their commitments to take action. Global cooperation to implement the Paris Agreement, which has been bolstered by the 2018 IPCC report (see below), is critical to tackling the climate emergency.

In October 2018, the Intergovernmental Panel on Climate Change (IPCC)—the UN body that assesses the science related to climate change—issued a report, <<https://www.ipcc.ch/sr15/>>, calling on the world to greatly increase efforts to reduce GHG emissions and limit global warming or risk catastrophic consequences. It was the compilation of three years of work done by an international team of leading climate scientists (ninety-one lead authors and 133 contributing authors, from



RAMSÖ, VAXHOLM, SWEDEN • AURORA SOPHIA PALM

forty countries) who assessed six thousand scientific papers on the subject of climate change. There has been no substantial argument put forward against this report.

I believe that the best course for the world now is to embrace the IPCC report as a roadmap for acting on climate change. As we gain more information from authoritative sources, we can adapt our course of action. But currently there is no better guide, and we should waste no time in debating the science or the broad framework for action.

The United States was one of four oil-producing countries (the others being Saudi Arabia, Kuwait, and Russia) at COP24 (the UN climate talks in Poland in 2018) that refused to welcome the IPCC report as an official document of the COP, thus undermining the important work happening there. The U.S. government has also welcomed the fossil fuel industry into the UN climate talks, greatly limiting the talks' effectiveness. Currently the United States and its ally nations are blocking efforts toward a "conflict of interest" policy that would keep the oil industry from participating. (Oil industry executives hold high positions in the current U.S. administration.)

The IPCC report makes clear that climate change is a global catastrophe that will get progressively worse until it's effectively addressed. The increasing temperatures will have widespread consequences, ranging from heat waves and drought, to melting ice and rising sea levels, to frequent and intense storms. People and other life forms will be further impacted by diminishing food and water supplies, land becoming uninhabitable, and increasing insect-borne diseases. Large numbers of people will die. Others will be forced to leave their homes—many for places where the people living there will shun them. No part of the world will be spared devastating consequences.

The IPCC report details how, because our efforts to address climate change have been so slow and meager, the problem is now so large that we will need tremendous resources to address it quickly enough to avoid catastrophe. It says that we have twelve years, starting

continued . . .



LANCE CABLK

... continued

from October 2018, to make huge reductions in GHG emissions (forty-five percent by 2030), and emissions are still rising.

All nations must curb GHG emissions. If the world continues to burn fossil fuels and damage (by deforestation, draining wetlands, and so on) the planet's natural ability to store carbon, temperatures will rise above 1.5°C. In that case, given our economic system, global powers are likely to push for using profitable, untested, and dangerous technologies to try to remove greenhouse gasses from the atmosphere. And by that time, our planet and its inhabitants will have been greatly damaged in many ways.

The United States has a historic role as a global power and vast resources at its disposal. Thus when the U.S. government threatens to withdraw from the Paris Agreement, it undermines the agreement significantly. It influences other countries to think that they, too, could benefit by withdrawing, or reducing their commitment.

If the United States withdraws in 2020, it could cause the failure of the agreement, leading to irreparable worldwide damage. Past a certain point—which the IPCC report says would likely be triggered if we don't act decisively within eleven and a half years—no recovery would be possible for several millennia.

Membership in the United Nations is international, but wealthy nations dominate much of the organization's work. There are also huge divisions among sub-groupings of nations. And the historic effects of oppression, imperialism, and colonialism continue to play large roles.

The biggest division is between wealthy nations and developing nations. In the developing nations, the climate crisis is already devastating significant percentages of the lands and population. These nations, and sovereign Indigenous tribes, have consistently advocated for the wealthy nations to take faster, more comprehensive action on the climate crisis. They have also asked for financial aid to help them make their societies more climate resilient, address the harm already done by climate change, and make the transition from fossil fuels to renewable energy. (As developing nations build their economies, they must simultaneously move away from

fossil fuels.) The U.S. government (working with the fossil fuel industry) has for many years been leading its ally nations in the UN to slow their action on climate change and limit their assistance to developing nations.

A HUGE REALLOCATION OF RESOURCES

As the wealthiest nation in the world, the United States, together with other wealthy nations, must use its wealth to help the developing nations address the climate crisis.* There won't be enough resource to solve it unless we provide a large share.

Given world history, the ongoing influence of global capitalism, and people's distress recordings, it's hard to build a rationale that will persuade the governments and populations of the wealthy nations, including the United States, that they must spend a significant part of their budget on assisting other nations. We can say it is the right thing to do, we can talk ethics and morals, we can point out that the United States is responsible for most of the emissions. But these arguments are not persuasive to most people and can restimulate people and so interfere with their thinking. Perhaps a simple fact could be persuasive: if the U.S. government does not aid developing nations (in addition to rapidly reducing our own emissions), the world will not be able to reduce emissions fast enough to avoid global catastrophe. And if we delay, the cost of taking action in the future (if it's even possible to do so) will greatly exceed the cost of assisting developing nations now.

To address climate change everywhere on the planet will require a huge reallocation of resources. Governments, including the U.S. government, will need to spend great sums of money to restructure the global energy sector, responsibly remove emissions already in the atmosphere, address the damage already caused by climate change, transition workers to new environmentally responsible jobs, move people forced from their homes by climate change to new homes, and much, much more. And allocating these funds must not further impoverish people in any part of the world who are already struggling to meet basic needs.

It won't work to leave existing wealth and military budgets intact and take the money from basic services—like education, health care, and transportation—and infrastructure. And if governments do take from poor and working-class people, the lack of support from these

* Our government must also use its resources to address the impact of climate change within the United States, where People of the Global Majority, Native people, and poor and working-class people are already being affected and the government's response has been slow and inadequate.

people (most of the population in all countries) will undermine the efforts to address the climate crisis fast enough. (A good example of what we can expect is the reaction of the French working class in November 2018 to a carbon tax enacted immediately after a tax cut for the wealthy.) We can't leave capitalism, military spending, and war unchallenged and meet the need.

It is the nature of capitalism to demand profit from its investments, so capitalism cannot stop the expansion of fossil fuel production so long as it is profitable—we will have to stop it. And military actions can't be on the table [be considered] as “solutions” to the increasing tensions created by the climate crisis, as they will only multiply the effects of climate change in addition to the huge damage from war.

CHANGING OUR PATTERNS OF CONSUMPTION

Finally, in the United States we are encouraged by our economic system to consume far more than we need to have full, good lives, and the extra consumption drives our GHG emissions higher. By changing our patterns of consumption, we can significantly reduce GHG emissions.

A recent study (“Climate Change Needs Behavior Change,” <<https://rare.org/wp-content/uploads/2019/02/2018-CCNBC-Report.pdf>>) shows that individual behavioral changes on a massive scale could reduce emissions by nineteen to twenty-five percent. Such behavioral changes could include (not in order of priority) substituting other forms of transportation for gas-powered individual vehicles, electrifying homes, cutting power usage, installing rooftop solar panels and water heaters or micro-wind turbines, recycling, using energy-efficient lighting and appliances, not purchasing items unless there is a real need for them, composting, eating more plant-based foods, and reducing food waste. Many of us have the means to make these changes now.

A SUMMARY OF STEPS WE CAN TAKE

In summary, I propose that we in the United States do the following:

- Increase our awareness that U.S. capitalism has played a huge role in creating and furthering the climate crisis by deceiving people about the dangers of fossil fuels and continuing to promote and expand fossil fuel production
- Understand that the U.S. government is seriously obstructing progress toward the global climate goals of rapidly reducing emissions and addressing the impacts of the climate crisis

- Advocate to stop our government from withdrawing from the Paris Agreement in 2020, as threatened

- Demand that our government implement the recommendations in the IPCC report for making major changes in our society by 2030—including increasing the “nationally determined contribution” of the United States (our commitment in the Paris Agreement) to the level described in the IPCC report

- Organize to end support of the fossil fuel industry by the U.S. government and U.S. capitalism

- Insist that our government use the resources of our nation (including its military budget) to make the necessary changes in our own nation and ensure that developing nations can transition to renewable energy and afford the costs of addressing the climate crisis

- Speak up and say that we want a future for our families and for all people of all nations, and that we want to join the world to reach a common solution

- Give up the illusion that our country stands above others or can survive on its own and insist that our government and U.S. corporations share our resources to insure a future for humanity

It may be difficult for us to take these steps, but we clearly need to take them.

And as Co-Counselors in the United States we can discharge about the climate emergency and, in particular, the role of the United States in this global crisis. We can discharge on the distresses we carry from living in an advanced capitalist country that has exerted global domination for almost a century and would steer us to annihilation to preserve its domination and wealth. We can discharge on anything that stops us from assuming our full personal power and working together to help build an inclusive global movement that will take charge of everything quickly enough to end the climate crisis.

*Diane Shisk
Alternate International Reference
Person for the RC Communities
Seattle, Washington, USA*



CLAUDIA ALLEN

Addressing Climate Change, in the United States and Africa

I recently joined the social justice committee at my local Catholic church because they are committed to moving forward the Pope's Encyclical on the care of the environment (Laudato Si').

They invited me to join them in monthly meetings with the local Citizens' Climate Lobby, which is working to get the Energy Innovation and Carbon Dividend Act of 2019—H.R. 763—passed in the U.S. House of Representatives.

The carbon dividend approach was developed by a Republican, George Shultz, and both Republicans and Democrats are co-sponsoring the bill. (The majority of USers, including more than half of millennial Republicans, want Congress to take action on climate change.)

H.R. 763 would put a fee on fossil fuels that starts low and grows over time. The money collected would be allocated every month, in equal shares, to USers to spend as they see fit. It is projected to reduce emissions by at least forty percent within twelve years and create 2.1 million clean energy jobs. Both economists and scientists support it for its simplicity and effectiveness.

During the meeting, we got to role-play giving an "elevator speech" about [a brief, clear description of]

H.R. 763. After a few people had shared their speeches, I suggested that we might try asking a question before we give the speeches to people, for example,

How are you feeling about climate change these days?

Have you heard about the carbon dividend idea?

People loved the idea of listening to people before launching into an elevator speech, and we practiced doing it in role-play pairs. Some commented on how important it was to use a caring tone of voice when communicating with others about H.R. 763.

It was then a great pleasure to all sit around a table and write letters to our U.S. senators and representatives using a form developed by the Citizens' Climate Lobby. The letters will be hand delivered on June 11 at the tenth annual Citizens' Climate International Conference.

Here are some other highlights from the meeting:

- The question in the opening circle was "Why are you the most amazing person in the Citizens' Climate Lobby?" People laughed and shared interesting things about themselves.

- I met a local climate comedian.
- I attended the gathering with a friend from my Catholic church who is a climatologist from Burundi.
- The meeting was so well run, and I thanked the leader who I can't imagine gets enough appreciation for her hard work.

I will be calling my members of Congress about H.R. 763 on June 5, Congressional Call-in Day. I will also write a letter about H.R. 763 to our local newspaper and volunteer at a Citizens' Climate Lobby table at the monthly art walk downtown.

Who knew climate activism could be so much fun?

For more information on H.R. 763, you can go to <<https://energyinnovationact.org/>>.

Jan Froehlich
Falmouth, Maine, USA

Dear Jan,

This information is so helpful. I wish to share my reactions to it.

Over time I have become more and more aware of climate change and the impact it has in Africa. We are beginning to feel it more and more. It is becoming a reality. During this year I plan to lead



THREE CAPES WALK, TASMANIA, AUSTRALIA • LYNDALL KATZ

several workshops in my Region and have ensured that work on climate change is central in them.

Recently in Gulu, Uganda, we had two workshops—one for women and the other for teachers and leaders—that brought together people from South Sudan; Northern Uganda; and Kampala, Uganda. After an introduction about climate change in Africa, I asked them to think about plants, birds, insects, and animals they used to see when they were young. People described how there were many birds and how they named them, and how the birds used to sing in the morning and do not sing anymore. They said there were insects in the rivers and the gardens and that those insects are not there anymore, because the rivers are polluted and the gardens are highly chemicalised. They used to swim in rivers that are now dry. There were trees they no longer see. Some said they used to meet monkeys and baboons on their way to school. There were wild fruits and berries. Gazelles were everywhere.

Currently there is a lot of logging and charcoal burning. You have to go to the market to get fruits, and even there, many of them have vanished. The waters are all bottled up and resold to the people. It is hard to grow any crop because the climate has changed. There are all kinds of diseases that did not exist before. Children are malnourished.

We also had an opportunity to think through practical steps we can take to reclaim our identity in terms of our environment and natural surroundings.

In my own way, I become friendly to the environment by making my surroundings green. I have

vegetables as my flowers. I do water harvesting in my home, so we have plenty of water, even when there is little rain. I also recycle plastic waste and papers and see that they do not find their way into the environment.

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

Hi Wanjiku,

Your information is so helpful and moving. I cried as I read your post about all the losses of birds, insects, plants, animals, and clean water to drink and swim in, in your region of Africa. I also cried today as I listened to my friend Adolf from Burundi talk, with much sadness in his eyes, about

a whole group of mountain people in Burundi who are disappearing because the mountains are now too warm to support their way of living.

Your leadership of your people and the practical steps you are taking to create green, beautiful, edible surroundings are inspiring.

I am pleased to be connecting with more people in the United States who are aware of the great harm our excessive consumption, particularly but not only of fossil fuels, is causing to the global South—Africa, in particular—and who are doing whatever they can to stop the madness.

Jan Froehlich

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

Accepting Total Responsibility

Each of us needs to protect and extend his or her own rationality. This, of course, is the central purpose of Re-evaluation Counseling.

Doing this requires in part that we face clearly the distinction between acting *logically* and acting *on feelings*. . . . Making this distinction allows us to commit ourselves wholeheartedly to the logical course and will bring the discharge of old distress feelings when such feelings are consistently contradicted by logical behavior.

Accepting and facing total responsibility for our entire environment is a necessary part of acting fully rational, as is farsightedness and a long-range point of view.

In practice we will find we need to establish rational communication and cooperative relations with other humans who share or can be encouraged to share these viewpoints with us.

Harvey Jackins

From page 82 of "The Flexible Human in the Rigid Society," in *The Human Situation*

Finding Ways to Make Things Go Better

During the last two weeks, I made two trips to join Extinction Rebellion (XR) in London (England). [Extinction Rebellion is a movement that uses nonviolent resistance to protest climate breakdown, biodiversity loss, and the risk of human extinction and ecological collapse.]

LISTENING TO PASSERSBY

On “Rebellion Day” I went to Oxford Circus, where there was a pink boat that had the words “Tell the Truth” on it and a mast with the XR flag flying. Many people didn’t know what to do. A few hundred people were just standing around, occasionally shouting “Climate Justice Now,” admiring the boat, and chatting to each other.

I got bored, so I picked up an XR flag, went to the pavement where people were passing by, and called out, “If you want to know what’s happening, ask me.” Hardly anybody stopped. I tried a couple of other phrases, and then I found what worked: “Hello sir/madam (or just ‘hello’), what do you think of the protest?”

The protest hadn’t yet been in the media, and not all the slogans and banners about the climate could easily be seen. Quite a few people thought it was about Brexit [the potential withdrawal of the United Kingdom from the European Union]! A lot of people said, “I am not English,” so I asked them where they were from. When we had a language in common, we talked about the effects of climate change in their countries. Two women from sub-Saharan Africa passed by, along with Israeli, French, and German families, and so on. One man’s father had been in the anti-fascist battle in Cable

Street (London) in the 1930s, and he talked about that. I enjoyed myself very much. Only one woman was hostile, and I had a real struggle not to shout back.



BESS HERBERT

BLOCKING A ROAD, AND OFFERING BISCUITS

After an hour and a half of my solo listening project, I’d had enough. I took a two-hour break in a café and shop. Then I went to the demonstration against the Ontario [Canada] Teachers’ Pension Fund, which owns Bristol Airport and plans to expand it massively. My group back in Bristol (England) had already written several letters about it, and XR had held a “die-in” [a protest in which people pretended to die].

We unfurled an enormously long banner outside the pension fund’s offices and blocked the road for seven minutes at a time. We told taxi drivers and other irritated motorists that the blocking would only last seven minutes and offered them chocolate biscuits! We also took turns speaking on the pavement about why we were doing this. I reported that our letter to the teachers’ union in Canada had been forwarded to Bristol Airport, which

had replied to us that we should not worry because it (meaning the buildings, runways, car parks, and so on) would soon be carbon neutral and the expansion would have no effect on climate goals.

EXPLAINING WHAT’S HAPPENING

A week later, I went back to London for two days and went to a “die-in” under the skeleton of the blue whale which hangs from the ceiling of the Natural History Museum. It was a twenty-minute action in memory of lost species.

Before it started, I realised that a lot of the hundred or so people waiting to begin the protest were not sure what was happening. I found out, and then went around to all the groups to explain. I also gave out leaflets and spoke to the police, who were very sympathetic.

My conclusion is that it is good to be active and think of what will make things go better—and it isn’t difficult, and it need not take long!

“ARRESTING” AN AIRPORT MANAGER

Back in Bristol, we heard that the head of Government and Stakeholders at the airport was speaking at a business breakfast in the next town. We (my local Green Party climate emergency group and XR) quickly organised a protest outside the hotel.

Two others and I dressed up smartly (as best we could). I put on lipstick. We applied online and got into the breakfast as local businesspeople.

We had to listen to some interesting and upsetting talks about marketing. As a middle-class per-

son I found it painful to hear the intelligent young adults who were employed by the media company which hosted the breakfast talking as though business is neutral, whatever it makes or does, and the only value is profit.

Then the airport manager spoke. He talked about how wonderful the airport expansion would be, doubling the number of passengers and leading to new jobs, and ignored the projected fifty-nine percent increase in carbon emissions. He showed slides about climate change which assured us that the government's (totally inadequate) target for 2050 could still be met, because the airport itself would be carbon neutral. As for the emissions from aviation, he said that was not his business but that of the aviation industry, which he said had good plans for carbon offsetting.

The organisers of the breakfast knew there were several people with posters and banners outside each entrance. When the man finished speaking, the chair said that there was no time for questions, that we should catch the speaker outside for informal discussions. But I stood up and walked in front of him and said, "Mr. Gore, I want to arrest you for conspiracy to commit ecocide." (I held up a piece of material with "Make Ecocide Law"

printed on it.) "We believe that all the sophisticated things you said are not true and that the expansion of Bristol airport will result in the deaths of more humans and other species. You are safe from me, because ecocide is a crime in only ten countries, of which the United Kingdom is not one. But you will have to answer to it in the court of future generations."

He was a public relations man, so he remained quite calm. And I spoke very calmly. Then I was told to leave, and he came out to argue with my friends and me. He said that he wanted his children to have the same advantages he had had, to travel all over the world and see other cultures. I said I understood but that they could not. After some more fairly useless discussion, my friends and I left and joined the protesters outside. The video of what we did has spread around on Facebook, but I don't know if any of the press releases led to publication.

Once I'd decided to do the stunt, I was not really scared. And if I had been, it would only have been restimulation, because as an old white middle-class woman I am pretty [quite] safe in public places. People praised me for being brave, but it only took a quick decision and a bit of thought.

NOTICING THE EFFECT OF RC

One of the founders of XR used to teach RC, and several current Co-Counselling leaders are also XR leaders. You can see the influence of RC. There are many, many good things. For example, the emphasis on nonviolence and the insistence on treating the police well are excellent. Members talk about feelings of grief at realising the terrible losses global warming has caused and will cause. (So far I haven't heard people talk much about terror.) They have short mini-sessions in meetings. But because of the emphasis on feelings, speakers sometimes dramatise in strange ways which are hard to listen to. I must find a way of actually teaching them RC. I expect other Co-Counsellors are already doing this, and I would love to hear about it.

Caroline New

Redcliffe, Bristol, England

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



Bravery and Climate Change

I gave a speech at my company, one of the most powerful companies in the world, calling on our chief executive officer (CEO) to address the climate crisis on the scale and urgency it requires.

I gave the three-minute speech at our company's annual general meeting to introduce a shareholder resolution on the climate emergency that a group of my fellow workers and I had co-filed. I talked about climate justice—that the people least responsible and most vulnerable (due to colonialism and racism) are suffering the worst impacts of the climate crisis. I spoke

of the need for bold, rapid climate leadership now. I stood up to [confronted and challenged] our CEO, the richest man in the world.

Some people cried or teared up as I read the speech in a meeting that is usually very formal. And I heard from others that they had cried watching videos of it afterward. Many of the top news outlets in the United States reported on our shareholder resolution and the things we did. Some international outlets reported on them as well.

continued . . .



MOUNT HALLASAN, JEJU ISLAND, SOUTH KOREA • RÉGIS COURTIN

... continued

Just a handful of us had initiated the action. Then over 7,700 employees had joined in, signing their names to our open letter asking our CEO to adopt the shareholder resolution and release a company-wide climate plan that would incorporate six principles, including the following:

- A complete transition away from fossil fuels, with publicized dates and timelines for emissions reduction in line with the United Nations IPCC [Intergovernmental Panel on Climate Change] report
- An end to our partnerships with fossil fuel companies that are using our technology to find and extract oil and gas more quickly
- Reducing harm to vulnerable communities first, because “climate impact will be felt first and hardest by Black, Indigenous, and other communities of color, particularly in the Global South”

It was a historic action. When I started it, I had *no idea* how impactful it would be or how far-reaching. No matter what our feelings tell us, we are each powerful. Significant. Capable of changing the world.

The climate emergency will require us to be our biggest, bravest, best selves and to do things we can't yet imagine ourselves doing. As Alex Steffen wrote, “Everyone needs to do *everything* they can, starting at the highest level of power they can reach and moving as fast as possible.”

The actions my coworkers and I took have inspired people all over the world. We are already hearing about similar actions in other companies. My bravery in speaking out inspired many others. People from different countries, strangers, friends reached out and thanked me and felt encouraged to do more themselves. What we do matters.

Let us be brave. Let us join together, all of us around the world, and confront the climate emergency together with everything we've got! I love you all.

MY SPEECH

You can see a video of my speech at <<https://www.youtube.com/watch?v=-9L09SRE1dY>>, and a written version at <<https://medium.com/@amazonemployeesclimatejustice/speech-to-jeff-bezos-during-annual-shareholder-meeting-7cf3d8a9a93b>>.

OUR OPEN LETTER

You can read our open letter at <<https://medium.com/@amazonemployeesclimatejustice/public-letter-to-jeff-bezos-and-the-amazon-board-of-directors-82a8405f5e38>>.

Emily Cunningham

Seattle, Washington, USA

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

Engaging People in Climate Change Work

I'm thinking about why most people around me don't appear to be facing the climate crisis or acting to prevent catastrophe.

I think of three key reasons: (1) people lack information, (2) they need a *personal* invitation to participate in solutions, and (3) they need concrete suggestions for how they can participate—including, ideally, suggestions for at least

one organization to work with and support financially.

Isolation (no surprise!) seems to be an important obstacle to people understanding what's happening and taking action.

We can compare the global crisis to a family health crisis. People facing a loved one's health crisis might throw everything they've got at solving it and prolonging

the loved one's life. A parent might dedicate most of their financial resources to keeping their child alive.

First, they need to understand that there is a serious problem. Then they need information about how to address it. Then they look for resources to solve it.

So far, most people around me don't appear to be aware that

climate change threatens *everyone's* life—including their own life and, especially, the lives of all the younger people to whom they are connected. And they don't seem to be spending either time or money on helping to solve the crisis.

Instead they appear to be living their individual lives and spending time and money on their children, housing, and other needs. They don't seem to see the need to spend time and money on sustaining life itself, or know how they could participate in solving the problems.

Although I live in a low-income community with many people who don't have enough resources to meet basic needs, there are significant numbers of middle- and upper-class people here who post on social media about their vacations, special events, new purchases, and so on.

THINGS WE CAN DO

Here are some things we can do:

Get the word out [inform people]. We can give people around us basic facts. For example, there's a commonly circulated list of five simple things about climate change; I added it to one of my e-mail signatures:

1. Climate change is real.
2. It is caused by people.
3. Experts agree it's happening.
4. It's harmful to people—not just polar bears. All people are at risk, but

especially people who are already vulnerable—children, elderly people, low-income people, people with disabilities and health conditions.

5. There are solutions!

Request funds and volunteering. We can help our friends and contacts budget a little time and some of their money or other resources for sustaining life on the planet. We need to talk about it as one of the necessities we budget time and money for, alongside food, housing, transportation, health care, and so on. People in my county typically spend thirty to eighty percent of their income on their housing. I've started talking to them about dedicating a small amount per month for their "planet home."

Personally invite people. We can talk with people about the climate crisis, listen to them about how they feel and how they want to "plug in," and refer them to local organizations where they can volunteer or donate money. The personal invitation to join in is really important—people usually feel insignificant and don't know that their participation would make a difference.

Launch a campaign? I'd like to see a widespread campaign that invites people to give \$5.00 (U.S.) or more each month, and two hours or more each week, to stopping climate change. We would need organizations in every community to lead the campaign, organize

volunteers, and receive and allocate the funds.

Any ideas about how to launch a campaign like this? Ideas for its title? What would it look like where you live?

Nancy Faulstich
Watsonville, California, USA
Reprinted from the RC e-mail discussion list for leaders in the care of the environment



RICKETTS GLEN STATE PARK, PENNSYLVANIA, USA • SUE EDWARDS

We do need hope. Of course we do. But the one thing we need more than hope is action. Once we start to act, hope is everywhere. So instead of looking for hope, look for action. Then, and only then, hope will come.

Greta Thunberg
A sixteen-year-old Swedish climate activist

Sharing RC at a Gathering of Global Feminists

The United Nations Committee on the Status of Women holds a yearly two-week meeting in New York City, USA, to discuss the situation of women and girls and agree on next steps for eliminating discrimination and violence against women and “leveling the playing field.”

At the same time, thousands of women—and some male allies—gather at a parallel event to discuss the situation of women and girls in their local communities, learn from each other’s successes, build relationships, and renew their hope, solidarity, and global sisterhood. It is the largest annual gathering of feminists in the world! And over the years No Limits for Women has played a good role in it.

The Non-Governmental Organization Committee on the Status of Women in New York (NGO CSW NY) hosts the parallel event. Last year I joined its executive committee, and this year I co-chaired the committee that planned the two-week gathering. Nine thousand people registered for the event.

Despite the rise of authoritarian regimes around the globe, and the push from the wealthy capitalist nations to cut off or decrease international aid to any progressive

organization serving women and girls, the global women’s movement has made important gains. Women from Latin America said that the feminist movement is the most vibrant movement fighting for social justice in their region. Education for girls has continued to be one of the most effective interventions for creating good outcomes across all issues.

We heard, over and over, that the attacks on women are structural, systemic, and global and that we need solutions that are structural, systemic, and global. I have never heard so many women talk about the need for a just transition to a global economic system that supports women and girls and moves toward sustainability from the perspective of climate change.

Key goals were gaining access to affordable green energy, eliminating war, promoting refugee rights, and creating feminist foreign policies in the United States and Europe.

I did the following in my role on the executive committee:

- I facilitated a one-day workshop for the committee in which they listened to one another, shared life stories, and committed to working on the group members’ internalized

sexism and racism. I circulated a set of agreements for how we were going to treat each other during our collective project, which helped us avoid confusion, use listening exchanges, and stay on task.

- On the opening day of the two-week parallel event we held a gathering for nine hundred women. I moderated it and shared RC insights throughout the day. At one point I facilitated a mini-session—nine hundred women exchanged a few minutes of time. It was incredible!

- I facilitated a session on networking, for a hundred and twenty women. I gave a short introduction to the need for emotional healing in the women’s movement and talked about listening to each other and creating a safe space in which we can show joy, grief, fear, and anger. We broke into small topic groups (such as on climate change, reproductive rights, and violence) in which the women exchanged equal time to talk and discharge. The evening was a huge success. The women loved not having to (yet again!) listen to the experts but instead have room to connect with other women and feel their feelings.

Being part of an international movement has helped me learn not only about women’s big wins in the United States but also that much of the energy and leadership in the global movement is coming from outside the United States.

Azi Khalili

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



TANZANIA • CHRIS HEIDENRICH

Moving beyond “Resistance”

I wish we could move beyond the term “resistance.” It has been and is being used all over the world. “Resistance” is about being “against” whatever system is in the way of real human government, loving treatment of the environment, the end of oppressions, and so on. It is an “inside the box” metaphor. It brings to mind a mule digging its feet into the ground—that is not a forward-moving picture.

We need a term that jumps out of the confines of the “box” and at least aims for a vision of the kind of world we want. There could be interminable argument over exactly what that vision should include. But the idea of having a vision and aiming toward it would give the “resistance” movements a substantial boost.

Marjorie Smith
Corvallis, Oregon, USA

Dear Marjorie,

Thanks for starting this conversation!

I think the term “resistance” accurately reflects the rigid distress patterns of being “oppositional,” rejecting the “oppressive system,” and so on, that are currently widespread among activists. Therefore, I suspect the solution is not going to be simply finding a new term but rather holding out a better *idea*, offering confidence and contradiction [to distress], and providing concrete ways for people to move toward the vision. In other words, we have to tackle the underlying distress patterns among those working for change.

I’ve been hearing more and more conversations, among social change activists in a number of different countries, about the need to move from movements built on “opposing” something to movements focused on “building” something.

I’m also finding that more and more people are thinking about the need to transform our relationships with each other, how we think about “community,” and what our commitments to each other are. (By “relationships” I mean both with people we know personally and with the billions of others on this planet whom we may never know.) Transforming our relationships and communities is a necessary foundation for achieving a world in which all humans (and all life) can thrive—whatever else our visions include. (This idea is not new, of course, or unique to RC.)

At the same time, I also hear (a lot!) that most people who agree that we need to transform relationships are not sure how to do that.

Different people are trying different things. We in RC have important ideas and skills that can contribute significantly to this work. Sometimes I take important parts of our theory and practice for granted. I have to continually remind myself that when I raise RC ideas *and* model how to do them, many people are eager for more.

I lead non-RC social-change-oriented programs and workshops. Participants always say that they’re surprised by how connected they feel to other people in such a short time, and they continue some of the relationships afterward. They sometimes think “we got just the right mix of people in the room,” with “so much in common.” But as they notice it happening over and over in different groups, they start to ask, “How did you do that?”

The answer, of course, is that I do many of the same things in my non-RC work that I do in RC: I show people that I like them and believe in their intelligence and power. I offer hopeful perspectives and build in as many contradictions as I can. I create “listening pairs” and give people opportunities to show something about themselves. I invite people to share stories from their life, think deeply about what they care about, and make decisions to act in new ways. And so on.

For a long time I just *did* these things, with good results, but it was hard for people to grasp why we got those results. Now I am getting better at naming what I do and why, so I can more quickly teach others how to do it, too.

Margo Hittleman
Groton, New York, USA
Reprinted from the RC e-mail discussion
list for leaders of wide world change



URKABUSTAIZ, ARABA, EUSKAL HERRIA • JUAN MANUEL FEITO GUERRERO



MURAL, IN PHILADELPHIA, PENNSYLVANIA, USA • PHOTO BY SUE EDWARDS

In the End

In the end it will not matter
The number of your shoes and cars
The size of your house
If you are too short or too tall

In the end it will not matter
The number of your dollars and jewels
The weight of your body
If your hair is too curly or too straight

In the end it will not matter
The number of your stocks and bonds
The size of your nose
If your family was too poor or too rich
What will matter is the number of times
You decided to hurt or to help
To give or to take
To fight for or fight against social justice

What will matter is if you ever
Give shoes to someone without
Who your friends were
And if you and they contributed
To destroying
Or increasing the presence
Of the Upward Trend
In the service of humanity

Sojourner Truth
Seattle, Washington, USA

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Uvacharta Bachayim [Choose Life]: Jews and Climate Change

There is increasing scientific and public understanding that we are facing a climate crisis and that urgent, decisive action is necessary if we hope to avoid the worst of its consequences for organized human life on earth.

While of course Jews everywhere will be affected along with the rest of humanity, as Jews we are also guided by calls for *tikkun olam* [repair of the world] and of *bal tashchit* [do not destroy or waste]. In this case, the world needs an actual physical, not just spiritual, halt to destruction and repairing of the damage already done. As well, the impacts of the climate disruption will be—and already are—profoundly unjust, with the most destructive impacts falling on those who have contributed the least to the disruption: the young and the unborn, Indigenous nations, people of color, poor people, and the impoverished nations that have been most heavily exploited by the “developed” countries.

For a people who have rarely been allowed to own and work the land and who have been living out of suitcases between one expulsion and the next, it can be hard to feel a connection to the environment, or to the rest of humanity.

As a people who have not shied away from taking on [confronting and doing something about] the largest issues facing humanity, such as the class society, we might wonder, “Where is our Jewish voice on what is being named the biggest challenge and moral issue to have ever faced humanity?”

We humans have been slow to rise to the challenge. For the small minority who make huge profits by pouring the largest amounts of greenhouse gases into our atmosphere, the slowness is about greed, fortune, and power. For the rest of us, it may be due to lack of awareness, addiction to convenience, or denial of what feels too unbearable to face.

Many people feel powerless, discouraged, and incompetent. But, for specific reasons, it might be particularly difficult for us as Jews to look squarely at the problem, to own it, and to organize to solve it.

Some of the alarming things we hear about climate change and, indeed, the actual looming threat of extinction can remind us of the Holocaust. Terror and powerlessness can overwhelm and paralyze us when we’re faced with a threat that sounds so similar to the repeated attempts at genocide of our people. At least for me personally, the feelings of doom and gloom can be

confusingly familiar: What is real? What is just “in my head”? It can be all too easy—and tempting—to dismiss the real present-day danger.

For a people who have rarely been allowed to own and work the land and who have been living out of suitcases between one expulsion and the next, it can be hard to feel a connection to the environment, or to the rest of humanity. And it can be a stretch to feel that our countries’ institutions are ours to influence when much of Jewish history has been about finding favour in the eyes of rulers in the hope of being protected against anti-Semitism.

And then, organizing with others in the general community can feel uncomfortable. Will we run into [encounter] unaware anti-Semitism? Will we have to challenge it, which can feel scary, or painfully assign our own

liberation to the back burner [make our own liberation a low priority]?

We could organize as Jews on climate change, but we must also collaborate with others in the broader movement. Given that isolation is a key component of anti-Jewish oppression, I’m inclined to think it would be good to work within existing groups, and if presented with anti-Semitism figure out how to take it on [deal with it] and train allies. In either case, I would love to have a safe Jewish space in which we could support each other and look at what it’s like to be doing this work, and adjusting to a rapidly changing (and possibly disintegrating) world. We must also prepare ourselves, and our allies, for growing expressions of anti-Semitism, which typically happen at times of social unrest.

One way or another, we cannot afford to stay away from this climate *tikkun olam* work. The threat to human—and Jewish—life from climate breakdown is existential. “You are not obligated to complete the work, but neither are you free to desist from it.” [Rabbi Tarfon] And to quote Hillel, “If not now, when?”

Miri Sager

Hamilton, Ontario, Canada

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

Thinking about Climate Change as a Construction Worker

I think about climate change as a female union construction worker. In my part of the United States, many of the union construction workers I organize with are primarily Catholic heritage and first-, second-, and third-generation European immigrant men from Portugal, Italy, Poland, and Ireland.

I entered the construction field because I wanted to be part of energy, transportation, and residential infrastructure changes to prevent and mitigate the effects of climate change. And I was looking to organize my life around relationships with direct production workers whose perspectives and voices I want to be central as we move to address climate change. Also, I was raised middle class, and I thought that challenging my distress related to class oppression in this way would both move my life forward and give me a new perspective on the environment.

As construction workers, we have so much knowledge that is key to stopping climate change. We know about water and drainage and slopes and soil types and emissions and electricity and energy production! We are familiar with hard work and taking on [undertaking] challenges because they must be taken on—whether we feel like it or not. We understand well the concept of limited resources.

We are very familiar with the realities of capitalism and the class system, and we know that the bosses want to make money no matter the human cost, even if they say otherwise. We know that work is often done poorly and wastefully when intelligence isn't applied.

In my area, we are rural people with recent agricultural pasts. It's pretty [quite] common to hear construction workers talking about hummingbird migration, whether or not the bees are making their nests high in the trees this year, or where there are fiddleheads [fiddlehead ferns] nearby.

As construction workers we are very connected to the land and natural systems. When it rains, we get rained on and our job sites are muddy. We work in the heat and in the cold. And when there are climate disasters, we are the ones cleaning up the mess. I have friends who tell me that when the last big hurricane hit, they didn't stop working for two months.

Unfortunately, on the whole [in general], we hate environmentalists. Yesterday on my job site someone yelled at us about how we were poisoning the land and cutting down too many trees. He was upset by our water truck spraying water to keep the silica dust down for worker health. It's likely the trees we were cutting down were largely non-beneficial, non-native trees and could easily be replaced by sensible landscaping and fruit trees that would provide habitat and food. We spent the truck ride home laughing about how dumb the guy was. He wasn't stupid, but he didn't win us over either.

I've been flipped off [targeted with an obscene gesture] by a woman driving by in her car as I was building a natural gas pipeline. I agree that gas pipelines are a bad idea, but her attitude made me think, “#\$%^@ [swear word] you! I'll build it right through your backyard and then I'll pave it!”

For the most part, we see efforts to stop climate change as efforts to put us out of work and make us feel stupid. So, unfortunately, we say, “No thanks.”

Because of working-class oppression, the projects we work on usually serve the interests of the owning class and are exploitative and destructive, further colonize Indigenous land, and contribute to climate change. We know this. We aren't stupid. When we are blamed for the set-up of the class system, we are lost to the environmental movement—and that's a huge loss. We have perspectives and skills that are essential (absolutely a hundred percent essential) to setting things right.

I try to think every day about ways to talk about climate change with other workers. I'm rarely successful, but it's been good to try. I learn about which stories are relevant to our lives, what we think is dumb, and what we find interesting. I think about how I can teach “climate people” to talk to “builder people.” I discharge and think about working-class oppression, unionized labor, the class system, and what it would take for us to take charge of what we will and will not build.

As a female, I discharge toward allying myself with women around the world, especially Indigenous and Global Majority women who are currently most impacted by climate change. I think it's important for U.S. women in male-dominated fields to remember that there is a global sisterhood and remain conscious that we are bribed by capitalism to be upwardly mobile.

Anonymous

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





Support Climate Efforts by Supporting Young Activists



A contribution many of us in RC can make to combating climate change is to support young people in youth-led climate justice movements.

There are many such movements all over the world. The one I'm most familiar with is the Sunrise Movement. This group was critical in pushing climate justice into the public eye and is now dealing with the challenges of success, including rapid expansion, public scrutiny, attacks, and burn-out [exhaustion and discouragement]. Many RCers are finding ways to be involved.

Co-Counselors who know young activists are backing [supporting] them by providing practical things—like transportation, food, and logistical support for public events.

Others are offering counseling support. I listen every week to a young woman who is a Sunrise leader in my state. In addition to listening to her work through problems, I've been teaching her Co-Counseling and we're now exchanging time [taking turns listening to each other]. She has a place to worry and complain about her work without putting an additional burden on her fellow activists.

A Sunrise leader to whom I taught Co-Counseling when he was living in my city has been too overwhelmed to reach out for help. I've persisted in making myself available, and we have agreed to share half an hour on the phone every week—with me giving him more of the time, as a contribution to the movement.

An RCer in my city has been hanging out [spending unstructured time] at the Sunrise movement house, building relationships and offering relaxed, loving attention. He and I are talking about inviting more local Co-Counselors into that project.

It looks like bringing RC to young activists where they are—in flexible, informal ways—is going to work better than trying to recruit them into RC classes.

There are now Sunrise hubs all over the United States. I encourage any of you who are struggling to find a role in the climate movement to get to know some of the young people, make yourselves available, build relationships, and offer attention and

support in whatever way works best in the situations you encounter. If anybody would like help in this process, I'd be glad to do whatever I can.

Pamela Haines

Philadelphia, Pennsylvania, USA

pamelahaines1@gmail.com

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

Ending Isolation by Working on Climate Change

I recently went to a climate change march in Derry, Northern Ireland. I photographed the banners, participants, and speakers and put them on my Facebook page. I also sent the photos to the organizers.

To be out on the streets talking with others, seeing the variety of issues, and engaging with folk as I took photographs, and seeing all the positive responses to my Facebook posts, got me out of my isolation.

I remembered what had got me into the Campaign for Nuclear Disarmament (CND) a generation ago. It was Fenella Butler (a United Kingdom RCer) saying, "You meet some great people there." Thank you, Fenella! I ended up as Chairperson of the Northern Ireland CND!

So, don't hesitate. Climate change work is probably going on [happening] in an organisation within ten miles of you. Good folk, taking on [undertaking] a good job, would be glad of your good mind. Let's go!

Sheila Fairon

Portrush, County Antrim, Northern Ireland

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

Young People, Activism, and Climate Change

I think working with young people on climate change is some of the most important work we can do. We mostly need to tell them that they have the power to change things. Almost every revolution has been led by young people.

I've been running a nonprofit organization for twenty-five years. Our theory of change is based on an action-and-support model. We have supported thousands of young people in their work, nationally and internationally.

Young people need support when they hear hard information or when they are going through hard times.

We are in a particularly interesting time in human history. We are looking at the possibility of the extinction of the human race.

They need us to back them [support them]. At the same time, we need to get out of their way so they can be free to take every action they can think of.

We are in a particularly interesting time in human history. We are looking at the possibility of the extinction of the human race. We have twelve years to turn this around. The young people we see every day are the people who will live through this time. They're already living through its challenges—here, and in many parts of the world.

My thinking about how to communicate to young people about climate change keeps changing. I've been communicating pretty [quite] straight out [directly] and honestly,

We need to try everything we can think of, apologize for mistakes, and keep going.

but with lots of laughing and fun and a good tone.

I always have people talk to each other in pairs and look at the grief and the numbness. We have a lot of discussions. I ask them what they think. As much as possible I get all of their minds out there with me.

It helps a lot to teach RC or basic RC theory to any young people's group that we work with. I've been teaching young people's RC classes in my program for twenty years. Many of the young people do only RC while in the program. A Co-Counseling Area I built just split into three Areas that include a lot of these young people. It's possible to do this.

As adults we have a lot of discharging to do on our feelings of urgency and discouragement to get our tone right. But we don't have time to get it perfect—and we don't need to. We need to try everything we can think of, apologize for mistakes, and keep going. We also need to bring the young people in close with us—young people are our leaders around closeness, and they need us to match them and stay in close.

In a recent young people's class, I gave my best description of climate change yet. I said, "You look at adults and you realize that they're making a big mess for no reason, and if they could just figure out how to get along with each other, the mess would go away. That's

like what's happening with climate change—adults are making a big mess for no reason. And it's a very big mess. And we have to do something about it."

Then I say, "When you try to do something about it, the adults are going to tell you that you don't understand, that you don't have your facts right, that that's not how things are done." Then I say that they can tell the adults, "Well, it's not working, and we're in really, really big trouble. I want all the animals and all the people that I know to keep living. What you're doing and the systems that you have in place are not working—so you need to start listening to young people. You need to start thinking creatively and big and fresh. You need to redo the whole system so that everybody has enough, and nobody has too much."

Greta Thunberg [a young Swedish activist] said, "The rules are not working, so it's time to change the rules." I share that with the young people, and I see the power come across their faces.

I do give them facts and talk about the real situation. Almost no one else is. Nobody's being honest with anybody. Nobody's telling the truth. Talking about the real situation is part of our job as adults. It's scary to do it, and we need to figure out how to feel the fear, but we can't keep hiding things from

Nobody's telling the truth. Talking about the real situation is part of our job as adults.

anybody—especially from young people who are going to be alive for many more years.

I'm in the most contact with people between the ages of thirteen and eighteen. They are mostly young people of color, from poor neighborhoods, and they have already seen a lot in their lives. They understand that things need to change, and they can understand activism.

This is going to take all of us. People often organize when things are desperate—and they're desperate now. Young people understand that and can act when given accurate information.

When my son was ten, he and I started learning about the effects of climate change. My father, who saw a lot of campus activism in the 1960s and 1970s, commented, "Young people today are going to be living in an exciting time." This *is* an exciting time. Young people have access to activism and international movements—the Sunrise movement, the Extinction Rebellion, the youth climate strikes, and more—in a way they didn't before. It's useful to show them videos of young people from these movements doing powerful things. That's some of the best information they can get.

Brian Lavendel (Madison, Wisconsin, USA, <blavendel@gmail.com>) is collecting names of people who are supporting young people in climate change work so we can be in touch with each other.

Jenny Sazama
International Liberation Reference
Person for Allies to Young People
 Jamaica Plain, Massachusetts, USA
 Reprinted from the RC e-mail
 discussion list for leaders
 of wide world change

Ending War and Militarization

I do anti-war organizing in the wide world and have been trying to bring my RC Community along [trying to help my RC Community pay attention to it too]—for my own support, and because we need to work on healing from war.

In our current era, anti-Muslim and anti-Arab racism are among the main reasons that people are unable to take a stand against war. In particular, it is easy to look away and not pay attention when the United States is hiding the truth and perpetuating anti-Muslim racism on a daily basis.

For me, a Muslim woman born and raised in Pakistan, there is no way to not care about war. U.S. drones have been dropping bombs on Pakistan since 2004. My earliest memories of war are of seeing images on television and in newspapers of Kashmiri, Palestinian, and Afghan children dying. My family tried to shield me from it, but it was not possible. To this day I remember the first night of the U.S. Desert Storm operation in Iraq.

Fast-forward to today: the United States is now at war with or drops bombs from drones in seven Muslim-majority countries (Afghanistan, Iraq, Libya, Somalia, Syria, Yemen, and Pakistan). Millions of Muslims have died in U.S. wars against Muslims (also known as the global "war on terror"). In 2017 alone (the first year of the current U.S. president's term), the United States dropped approximately 44,000 bombs on seven Muslim countries. That is a bomb every twelve minutes or a hundred and twenty-one bombs a day. These attacks have destroyed my people, our lands, and our water.

As a young person I constantly asked my parents, "Why wars?" and I am still looking for an answer. At least now I know that war is profitable for the owning class and a tool of the imperialist countries for dominating the world.

I encourage everyone to seek more information on war. Look at media sources outside of the United States and Europe. Read books written by people impacted by war. Find out where your money is. Is it invested in a company directly or indirectly connected to war or the military? And then speak up against the wars and work toward ending war and militarization.

Salaam ["Peace" in Arabic],

Nazish Riaz

Acton, Massachusetts, USA

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

Keep Speaking Up against the War in West and Central Asia

The Islamophobia and racism that are targeting people from West and Central Asia (including Iran, Afghanistan, Pakistan, the Palestinian Territories, Iraq, Syria) are systematically installed in people's consciousness to justify a U.S.-led war.

This war began in the late 1970s after the United States was forced to leave East Asia (Vietnam). It has been fought directly by U.S. forces, and indirectly with arms transfers, funding, and intelligence, in many countries in West and Central Asia.

The war is profitable not only for the United States but also for other nations that produce arms (Russia, China, Australia, England, France, Germany, Italy, Sweden). But the United States continues to be by far the largest exporter of arms.

The war has taken trillions of dollars away from meeting the needs of poor, working-class, and middle-class people and given that money to the military-industrial complex owned by a few.

In order to justify this senseless war, this war for profit, Muslims and Central and West Asians are portrayed as inhuman, dangerous, violent, backward, and deserving of isolation and extermination. Massive resources are spent to confuse people into thinking that the war is justified. The killing of fifty precious humans in the mosques in New Zealand is a direct result of U.S. and European militarism and the installation of racism and violence in people's consciousness.

Last Saturday after the massacre in New Zealand, I had a conference call with other Muslim RCers. We are heartbroken, grief-stricken, and scared, but we

struggled to show these feelings on the call because as a community our calls are routinely monitored by police and other government authorities. It is noteworthy that in the days since the shooting in New Zealand, Muslim RCers have not written on any of the RC e-mail discussion lists.

My wish as a Muslim Iranian woman is for our allies to continue to speak up against this war—a war that has destroyed nations and killed millions of Muslims and people of color.

Azi Khalili

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

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

Please take a look at the lists in the back
of this *Present Time* and let us know if
you find any inaccuracies.

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Thanks very much!

Rational Island Publishers



JAMAICA POND, BOSTON, MASSACHUSETTS, USA • MARC GOLDRING

My Labor Seder

I held my eleventh and last Labor Seder as part of my job at the Jewish Labor Committee (JLC) in Boston, Massachusetts, USA. In this Seder we tell the story of the Jewish people—their coming out of slavery and fighting their way to liberation—and we draw parallels with present-day work campaigns and struggles for liberation.

We invite workers to tell their stories, and they do. Many of them discharge as they stand in front of almost three hundred people and tell what it has been like to go on a strike or be locked out of their jobs, and to come together with other workers and be backed [supported] by the larger community.

The workers in the room are of every race and religion. There are many different workers: construction workers, hotel workers, teachers, janitors, utility workers, domestic workers, and more. There are also interfaith clergy, Jews and Jewish leaders, union activists, young adults, elected officials, and older folks.

What I think is most useful about this event is the contradiction [to distress] it provides for everyone in the room. In general, workers of all backgrounds feel that no one cares about them and their lives. It's a big contradiction for Gentile and Jewish workers to be welcomed into a Jewish religious setting and to tell their stories and be appreciated—in particular, be appreciated by Jews. Gentile workers also learn a lot about Jewish tradition; many of them have never had such an opportunity. For us Jews, it is a huge contradiction to be with Gentile workers and see them appreciate us and our world. We share our most precious holiday with them, and that is a big contradiction. For middle- and owning-class Jews, it is important to hear the stories of working people. For working-class Jews, we get to see our worlds finally come together.

I always give a speech in the beginning of the Labor Seder. Below is part of the speech I gave this year. (In June 2019, I will be leaving my position at the JLC to do other things.)

Part of My Speech

It was a love story—me and the Jewish Labor Committee.

My husband, Mark, had a friend, David D., who was the Regional Director of the New England JLC. David told me about the organization and invited me to a meeting. I went, and it was love at first sight. I walked into a room of Jewish organizers, Jewish construction workers, a few Jewish labor attorneys—these were my people. Labor people and Jews—that was an important connection that spoke to me.

So when we go out to support the workers on a picket line with our JLC signs and people come up to us and ask, “Why do you care about us?” “Why is the Jewish community here?” I explain that we care about workers, and we are workers too.

It's always been a love story. How could I not fall in love with the workers who are brave enough to risk everything and stand up against these big companies and institutions? Like the Tufts Dining Hall workers, who work in the city where I've lived for almost thirty years. Some of them had been working as temporary workers for fourteen years. People of all backgrounds and races, fighting side by side. And here they are, fighting for a union and a contract. How could I not fall in love with them? Could the Local 26 Dining Hall workers from Tufts stand up? And while we're at it [while we're



AMANDA MARTINEZ

doing this], how about the UFCW [United Food and Commercial Workers] workers who are in the middle of a big fight with Stop & Shop, a company that wants to cut back benefits and pensions and pay? Would those workers stand up? How can I not fall in love with these folks?

There was the time that a bunch of us were arrested because we'd blockaded the Hyatt Hotel, and I was in a holding tank (in the police station) with twenty other women that had also been arrested. And Rabbi Toba led us in the *Shehecheyanu*, the prayer for a special first time that you are doing something—in this case, getting arrested. How could I not fall in love with all the women in the holding tank—hotel workers and supporters together?

Two weeks ago, I go to protest outside the Stop & Shop store in Somerville [Massachusetts, USA]. Two guys come up to me from Local 25, the Teamsters union. They ask if I will take their photo while they are holding my JLC sign. Of course, I will. I ask if they are Jewish. Yes, they say they are. I tell you this story because you never know who is Jewish and who is not. How can I not fall in love with these guys?

How can I not fall in love with the Jewish students from Harvard

continued . . .

WIDE WORLD CHANGING

... continued

and Tufts and Smith colleges who are standing with workers to make sure they get a fair deal? And all the union organizers that I work with—people who work day in and day out [day after day] because they deeply care—how can I not fall in love with them?

So what I feel most thankful for, while I've been director of the JLC, is that my days have been filled with opportunities to fall in love with people. And that's how I feel about everyone in this room. And if I could, I'd sit down with each of you for a good hour and hear your story.

And if I had to give one piece of advice to new organizers, I would say, "It's okay to fall in love with the people you work with."

And the other thing I would say to everyone is, "Don't let them divide us." Those with wealth and power want to keep it, and the way they disempower us is to divide, divide, divide. They want us to think Muslims are bad people, and Jews are bad people, and Black and brown people are bad people,

and Palestinians are bad people, and Israelis are bad people, and immigrants and LGBTQ people are bad, and women are bad, and men are bad, and workers are bad. And that has seeped into our culture, and we have to root it out of ourselves and each other. These messages come in many different packages, like a seemingly innocent radio conversation comparing stay-at-home moms with working moms, as if one is better than the other.

We have to clearly and visibly stand up for any group being attacked. When one of us is attacked, we are all under attack.

Yes, there are people who do very bad things, and we need to fight their policies and actions as hard as we can. But even those on top are people, too, and at some point we need to figure out how to win them over to understanding that their lives will be better if they treat people well. We have to defeat bad policies and win over each human being. It's a long-term goal but not an impossible one.

And that leads me to the question that people have been asking, "What are you going to be doing next in your life?" because people know I'm not going to sit at home and watch TV after I leave my job. In addition to continuing to help out at the JLC, I'm interested in two other things: I want to speak about and work with people on understanding and standing up against anti-Semitism. And the other thing I want to do is address climate change, because that's what we all have to face if we love our children and our children's children and all living things. I'm not saying that everyone needs to quit their jobs in order to do that, but every one of us needs to make it a priority in our lives and figure out how to integrate it into our work. There are so many opportunities for creating jobs that will help us transition into a world that treasures all human beings and all life.

Marya Axner

Somerville, Massachusetts, USA

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



SOUTH CAROLINA, USA • PAM ROBY



KONJA HWANG

Thinking about Climate Change, Together

Shortly after reading the RC draft policy on climate change, I had dinner with my partner and his siblings.

Later in the meal, I brought up and led a conversation about stopping climate change—something I hadn't done before. I asked them what they were thinking these days about effective ways to stop it. A lively discussion followed. People seemed eager to talk about what they knew and what they were doing, or thinking would be good to do. Everyone participated.

I was struck with [impressed by] how everyone at the table (there were five of us) had been thinking about climate change privately, and had a lot to say, but how we had never talked about it together before. I could tell [perceive] that something good was happening as we got our thinking out in the air and shared ideas for action.

At the end I appreciated our conversation and said that I thought it makes a difference when we can stay in touch about what we're figuring out and doing, and that I would like to do that with them.

Afterward I realized how much getting out of isolation is key for me and others. I felt hopeful that staying connected while thinking about climate change will help us take ourselves and our ideas more seriously, and act on our ideas. I'm excited about getting closer to these folks in this way and maybe doing some things together about climate change. And I was reminded how much people really care about people and the future.

Liz Knaeble
Minnesota, USA

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



The Current Situation

The situation in the world currently is very hard on working-class and other low-income people but is a situation offering great opportunities for world changing. It is a time when RC thinking and policies can quickly become widely accepted.

The contemptible motivations that have always guided the governments of the leading powers of the world are being exposed more and more rapidly. The striking advances in communication through satellites, cable, cellular phones, and computing networks are creating an informed population. The old methods of oppression in secrecy cannot cope with this. (Of course, the oppressive society attempts to misuse these new information channels . . . for misinformation and oppression.)

The old “psychologies” are bankrupt. The current results of classist oppression and the breakdown of society are immediate and devastating. The costs of this press heavily upon working people everywhere—with unemployment, hunger, health difficulties, and demoralization. However, the ruling circles of the present societies are themselves terrified and, behind their bluster, have no ideas of what to do about this general collapse beyond desperately competing with each other for the shrinking profits.

We in RC, of course, also feel the economic pressure. We are having a tough time but probably, in general, are surviving better than the populations around us, just because of our better-informed status and our greater flexibility in the face of crises. For our personal interests, however, as well as for the interests of the general population, we need to break through the timidity and passivity that have been conditioned upon us as part of the general population. We need to meet together and discuss our current situations with each other. We need to face the fact that things will not “get better” on their own. Only bold, innovative initiatives and determined struggle can bring an end to the deterioration of living standards, environmental quality, and health care. . . .

The need for international working-class unity is becoming more and more apparent.

Harvey Jackins
October 1993

From pages 99 to 101 of “Excerpts from Letters to RC Leaders,” in *The Kind, Friendly Universe*

Inspired by the Youth Climate Strike

Young people recently marched and rallied at City Hall in Philadelphia, Pennsylvania, USA, as part of the Youth Climate Strike.

My thirteen-year-old daughter had seen videos of Greta Thunberg [a young Swedish climate activist] as well as other young climate activists confronting a California (USA) senator. She wanted to take action.

Organizing a school walk-out seemed too challenging. Instead, she spoke to her class about climate change and used social media, word-of-mouth, and posters to encourage everyone in the school to wear green. She made and handed out several hundred stickers for the Youth Climate Strike. The teachers and principal were encouraging and supportive. Her attempt to inform her fellow students was apparently the only “discussion” of the Youth Climate Strike at her school.

I listened to her ideas and helped her with her art projects. We talked about strategies for organizing young people and handling disappointment if interest should appear to be low. We talked about how, because of internalized young people’s oppression, some young people may target young people who show enthusiasm for anything, including for activism. I got to listen to her growing excitement about leading.

Then we joined the rally at City Hall. We saw other RCers and heard young people speak, sing, and lead. She learned about possible strategies for the next action, had a great time, and felt empowered while having fun with friends, classmates, and parents.



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

Family-Friendly Events about Climate Change

I’ve been creating family-friendly events that make it possible for young people and their families to take action on climate change.

My son had a huge session after watching some climate change videos. Most young people’s parents don’t give them sessions—so I lead games (in local environmental groups), with climate change as a theme, to get people laughing and playing together.

In addition to getting information about climate change—which they want and can take in [absorb and understand]—middle-schoolers need to laugh and play together in the face of their fears.

Many of us know some fun and silly group games that can be shifted so that people look at climate change. For example, I play a game in which the group names three of their favorite animal species. Then at a certain point, instead of shouting out an animal name, everyone screams, “Climate change!” and runs around finding a new place to stand. After the games, people partner and take turns sharing on a question I ask.

From what I can see, people are open to the value of playing games—even if they don’t understand that the resulting discharge is a big part of what makes a difference.

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



KALACHUCHI, IN MANGILAO, GUAAHAN • CECILIA LIM



EUSKAL HERRIA • TIM JACKINS

Public Education—a Good Place to Start

As society continues to collapse, the people hardest hit are People of the Global Majority, working-class folks, women, and children. The public schools are very vulnerable to the current situation—they have less resource for children, teachers, and everyone who works with them.

A few years ago I wrote about sending my twins to a low-income public school near where I live. They are now in fifth grade, and I'm witnessing firsthand what intense racism, classism, and underfunded education mean for all of our children. My children share desks with young people who have gone through horrible targeting, or economic hardships that their families will never recover from.

I have also been able to play an instrumental role in improving the school, as an owning-class Native woman leading from behind.

I have been able to back [support] working-class leadership in the Parent-Teacher Association (PTA). I was encouraged to run for PTA president but instead chose to back a working-class woman of color, who has done a fantastic job.

Our PTA meetings do not run like normal PTA meetings. Our president does some business, but we always have a potluck dinner—with more kinds of food than there are neighborhoods in Los Angeles (California, USA).

Then we have a dance party—really, a full-out dance party—in which all the moms and some dads dance together. We have more fun and bonding than do any of the other groups I've been a part of.

I have been key in getting money into the school, by asking my family for donations to fix things. And I've built a strong relationship with the principal, who is under-supported and trying daily to fix a broken system.

I am scared. My twins don't write as well as some other fifth graders, and they don't participate in sports or the arts, because those things are the first to get cut.

Meanwhile, the testing business is booming. That's another battle I intend to take on [fight].

What I stand on [believe] is that my children understand the

struggle and will be ready for the revolution. They get [understand] classism and don't have the same confusions that I had about racism.

I am frank with them. I tell them they are not getting "the best form of a certain kind of education." I also allow them plenty of time off from school—for beach trips, museums, political marches—and even some video-game time (I hope I didn't lose you with that one!).

They are proud to be who they are. And they are in the struggle with everyone else.

How are others of you doing with all this? How are your sessions about "a good education"? What do you want for your children, for the world?

I try to hold in my mind that what I want for my children, I want for all children—and I think public education might be a good place to start.

Jenny Berry

Glendale, California, USA

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

Still More from Rational Island Publishers

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 content:

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

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

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

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



BURANO, ITALY • JO PERRY

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, 2017, and 2018 four-CD sets are also available to anyone, for \$25 per set, while supplies last.

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

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

Ordering information on page 111 and 112, at <www.rationalisland.com>

The Community RC Website

There is a website for the Re-evaluation Counseling (RC) Community at <www.rc.org>. At this site you will have easy access to a large amount of information about RC, including the following:

- RC theory (basic theory, including an introduction to RC, a glossary, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (*How to Begin RC*, including what to do in a session and how to lead support groups), counseling techniques and commitments, and a description of RC classes and the Community
- *The Guidelines for the Re-evaluation Counseling Communities*, 2017 edition, RC Goals, and forms
- Translations of articles into many languages, and language liberation information
- Articles from recent journals, including *Present Time*, and online publications
- Resources for workshop organizers
- Articles about teaching RC and outlines for teaching fundamentals classes, in Spanish
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 2014)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- Recent Draft Liberation Policy Statements and Climate Change Draft Programs
- Care of the Environment materials and information
- Resources for Human Liberation

New Website for People New to RC

A new RC website for people new to RC can be found at <www.reevaluationcounseling.org>. It contains 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.unitedtoendracism.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 <emsusanf@gmail.com>.

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>.

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 <nabiinc@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>.

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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>.

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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):
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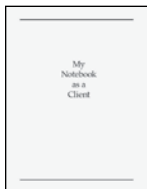
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COUNSELING ON CLASSIST OPPRESSION (37 minutes) with Harvey Jackins <i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>	DVD 4	
A YOUNG PERSON'S CHALLENGE TO YOUNG PEOPLE'S OPPRESSION (32 minutes) with Harvey Jackins <i>In a demonstration, a young person rejects, discharges on, and re-evaluates young people's oppression.</i>	DVD 5	
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	
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	
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 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	
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	
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 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
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
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
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
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
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
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
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
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>		DVD 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

continued . . .

DVDS

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<p>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></p>	<p>DVD 204</p>	<p>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></p>	<p>DVD 216</p>
<p>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></p>	<p>DVD 205</p>	<p>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></p>	<p>DVD 217</p>
<p>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></p>	<p>DVD 206</p>	<p>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></p>	<p>DVD 218</p>
<p>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></p>	<p>DVD 207</p>	<p>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></p>	<p>DVD 219</p>
<p>DECISIVE COUNSELING (40 minutes) with Harvey Jackins <i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i></p>	<p>DVD 208</p>	<p>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></p>	<p>DVD 220</p>
<p>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></p>	<p>DVD 209</p>	<p>MEN AGAINST SEXISM (1 hour, 35 minutes) <i>Charlie Kreiner counsels a man and several women on sexism.</i></p>	<p>DVD 221</p>
<p>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></p>	<p>DVD 210</p>	<p>BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i></p>	<p>DVD 222</p>
<p>WOMEN'S REPRODUCTIVE RIGHTS (1 hour, 5 minutes) with Diane Balsler <i>Women's reproductive rights. A talk, demonstrations, and questions and answers.</i></p>	<p>DVD 211</p>	<p>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></p>	<p>DVD 223</p>
<p>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></p>	<p>DVD 212</p>	<p>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></p>	<p>DVD 224</p>
<p>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></p>	<p>DVD 213</p>	<p>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></p>	<p>DVD 225</p>
<p>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></p>	<p>DVD 214</p>	<p>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></p>	<p>DVD 226</p>
<p>FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i></p>	<p>DVD 215</p>		

<p>“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></p>	<p>DVD 227</p>
<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</p>
<p>UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i></p>	<p>DVD 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</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</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</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</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</p>
<p>VIEWS OF RC 2005: TALKS FROM THE PRE-WORLD AND WORLD CONFERENCES (4 hours) with Tim Jackins <i>Two-DVD set of talks, for \$30.</i></p>	<p>DVD 235</p>
<p>RC LEADERS, ON CLASS ISSUES (19 minutes) <i>Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.</i></p>	<p>DVD 236 (RCTU 13)</p>
<p>HARVEY JACKINS FOUNDATION SET 1 <i>A set of three DVDs of Harvey’s talks and demonstrations: DVD numbers 2, 8, and 9 (see descriptions under those numbers). \$25</i></p>	<p>DVD SET 1</p>

<p>HARVEY JACKINS FOUNDATION SET 2 <i>A set of three DVDs of Harvey’s talks and demonstrations: DVD numbers 204, 225, and 228 (see descriptions under those numbers). \$25</i></p>	<p>DVD SET 2</p>
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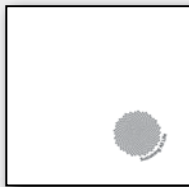
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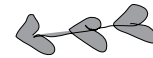
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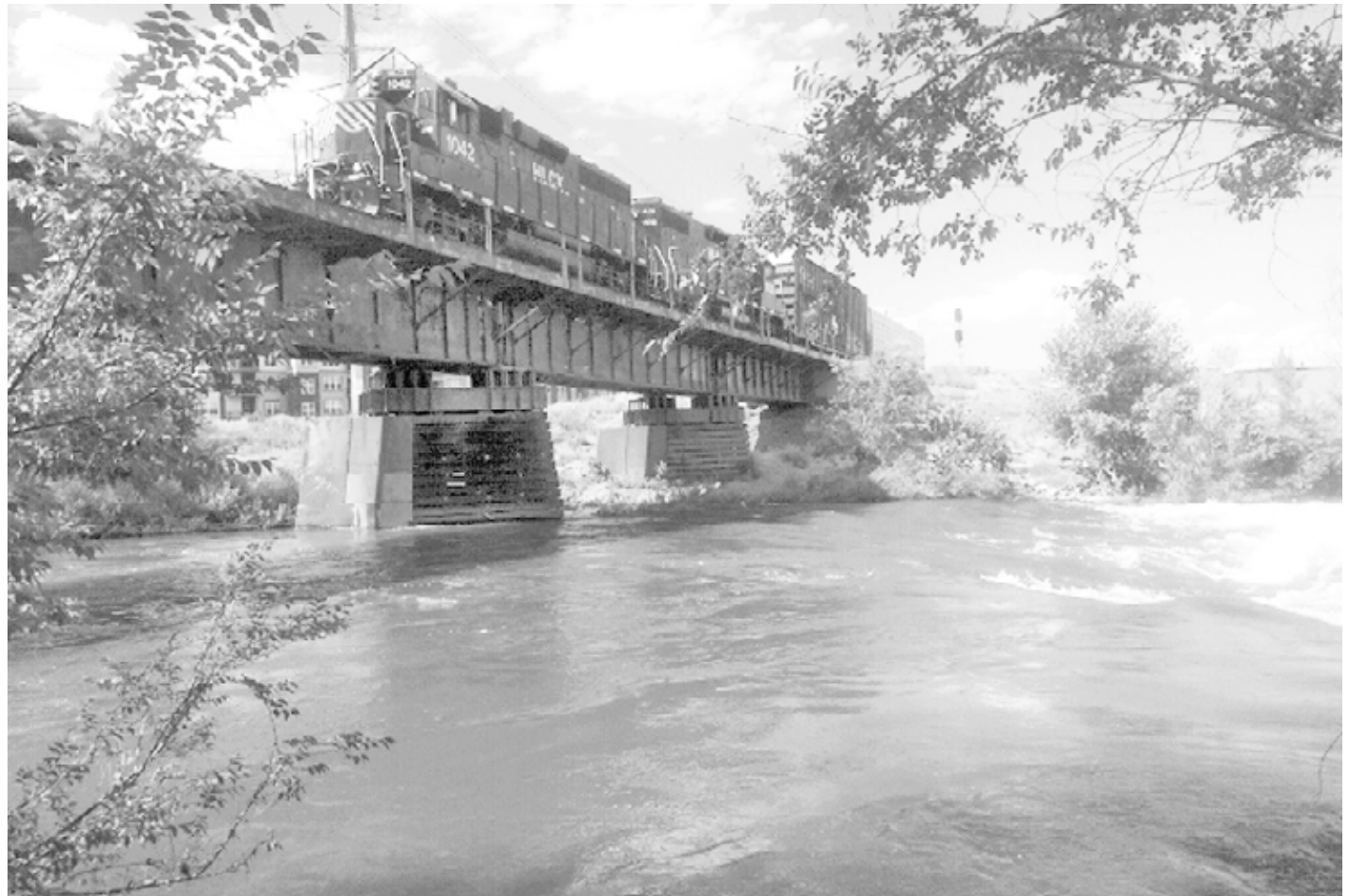
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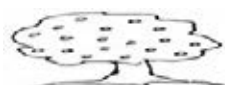
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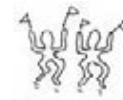
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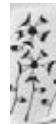
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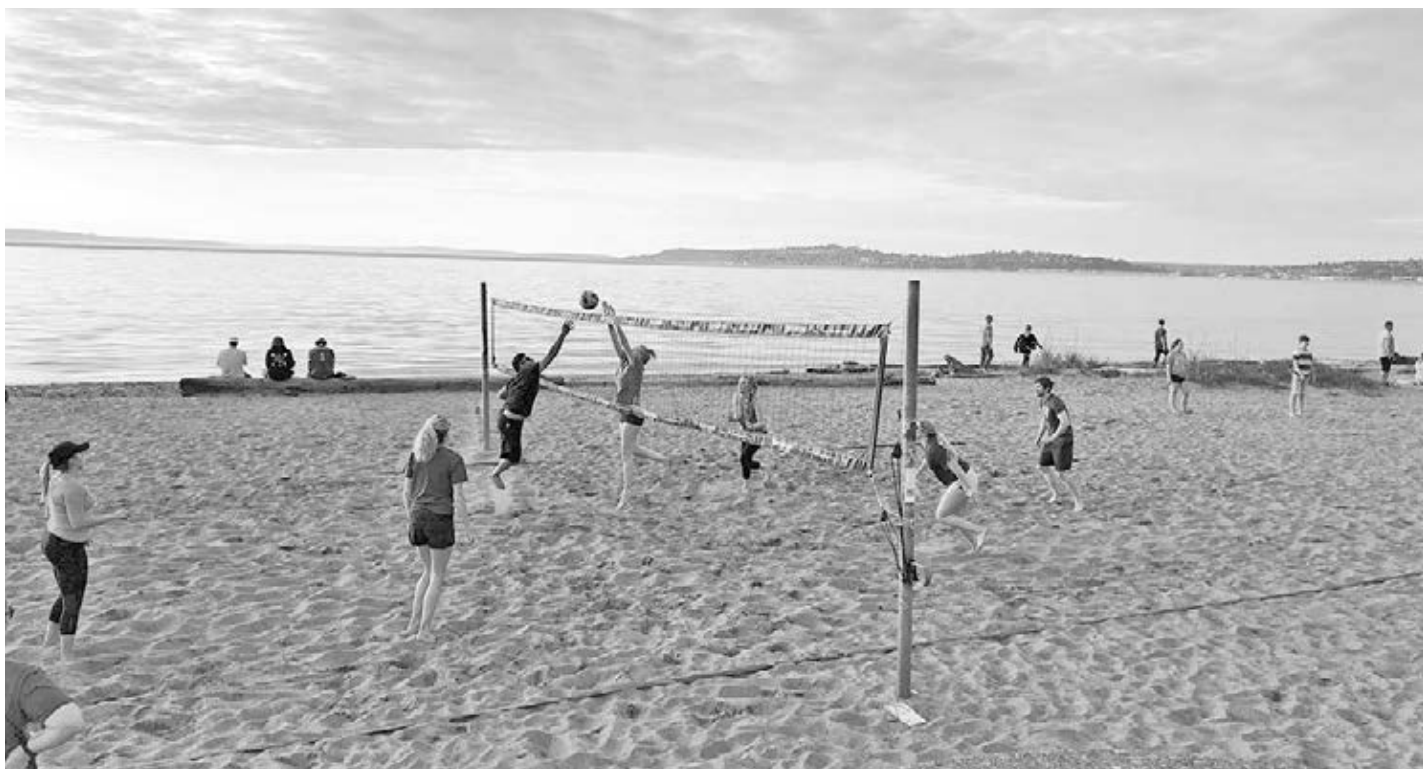
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WORKSHOPS

- wheelchair accessible ✕ not wheelchair accessible ◇ no information supplied by organizer

This list of weekend workshops includes only some of the Regional and International RC workshops being held all over the world. We list all announcements we receive from workshop organizers, workshop leaders, and local RC newsletters, to the extent we have space and are sent sufficient information. Because we do not have enough staff to solicit this information, we ask that workshop organizers e-mail workshop information (dates, place, accessibility, leader, organizer and how to contact organizer, title of workshop, and who the workshop is for) to irc@rc.org.

Attendance at any of these workshops requires the written approval of your Area or Regional Reference Person or the International Reference Person. For more information, contact the workshop organizer.

A REMINDER TO ALL WORKSHOP ORGANIZERS AND LEADERS: (1) attempt to find workshop sites that are wheelchair accessible (note: "partially accessible" means not accessible), and (2) send information about accessibility to *Present Time*, along with other workshop information.

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
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 11-14/19	St Louis, Missouri, USA	◇ Olivia Vincenti	LG Shanklin-Flowers, Tel. +1-414-933-0465, lginreachrc@aol.com	BLCD (Black Liberation & Community Development), for Midwest/South North America
July 18-21/19	East Coast North America	◇ Cliff Jones		BLCD, for East Coast North America
July 18-21/19	West Coast North America	◇ Fela Barcliff	Christopher Hughbanks, Tel. +1-734-834-5283, christopher.hughbanks@gmail.com	BLCD, for West Coast North America
July 19-21/19	Albuquerque, New Mexico, USA	◇ Lorenzo Garcia	Maria Franco, Tel. +1-510-394-8919, rccorreo@earthlink.net	Chicanas/Chicanos
July 26-28/19	Minneapolis, Minnesota, USA	◇ Janet Foner	Amy Zier, zieramy@yahoo.com	"Mental Health" Liberation for Everyone
July 26-30/19	Bryn Mawr, Pennsylvania, USA	◇ Russ Vernon-Jones	Marcy Morgan, marcymorgan48@gmail.com	Educational Change, for Northeastern US & Canada
August 2-4/19	Yarmouth, Maine, USA	◇ Jerry Yoder	Jan Froehlich, Tel. +1-207-807-3078, jfroehlich1@me.com	Parents' Liberation, for Maine, New Hampshire, & Vermont, USA & Quebec & New Brunswick, Canada
August 7-11/19	near New York City, New York, USA	◇ Teresa Enrico	Cecilia Lim, cecilia.lim@gmail.com	Pacific Islander & Filipino/a Leaders & Open Workshop, for North America
August 8-11/19	Hohe, Denmark (near Copenhagen)	✕ Marya Axner	Trine Marbo Carstensen, Tel. +45 61 60 79 86, trinemo@msn.com	Parents' Liberation, for Continental Europe, Palestine & Israel
August 9-11/19	Los Angeles, California, USA	● Victor Nicassio	Pamela Shepard Garcia, Tel. +1-562-308-6588, pluisa@mac.com	Working-Class Liberation, for Southern California, USA
August 15-18/19	Sayers Croft, Surrey, United Kingdom	● Dorann van Heeswijk & Chuck Esser	Patricia Hughes, Tel. +44 1686 625960, patricia.hughes2010@hotmail.co.uk	Teens & Family Workshop
August 16-18/19	Auburndale, Massachusetts, USA (outside Boston)	◇ Diane Shisk & Emily Bloch	Amy Calandrella, amyfeecal@gmail.com	Under 35 & the Environment/Climate Change
August 23-25/19	Basque Country	◇ Marcie Rendon	Kontxi Zezeaga, kzezeaga@gmail.com	Indigenous Europeans, for Europe
September 6-8/19	near St. Louis, Missouri, USA	● Alysia Tate	Russell Vanecek, Tel. +1-314-249-0589, redvan71@gmail.com	ARPs, for Midwest & South USA
September 13-15/19	Bethesda, Maryland, USA (near Washington, DC)	◇ Cherie Brown	Claire Galpern, Tel. +1-267-608-8619, cgalpern@gmail.com	International—Going Public with RC: Taking RC Principles & Practices into Our Wide-World Organizations & Movements
September 13-16/19	Netherlands	◇ Tim Jackins	Annie Hoekstra, annie.hoekstra@planet.nl	RRPs, for Europe, South/Central/West Asia, Africa
September 19-22/19	Oisterwijk, The Netherlands	● Tim Jackins	Monnie Paashuis, monniepaashuis@gmail.com	Teachers & Leaders, for Fryslân & The Netherlands
September 20-22/19	Kenmore, Washington, USA (north of Seattle)	◇ Ellie Putnam	Rachel Noble, Tel. +1-971-212-5768, rocnoble@msn.com	Older Women (women 50 years & older), for Western North America
September 20-22/19	near Chicago, Illinois, USA	◇ Marcie Rendon	Kate Insolia, Tel. +1-773-216-8650, kjinsolia@gmail.com	Native American Perspectives on Living With the Earth, for South & Midwest North America
September 20-22/19	near Baltimore, Maryland, USA	◇ Marion Ouphoust	Nikki Stewart, LWFA2019@gmail.com	Large Women, for North America
September 20-22/19	near Baltimore, Maryland, USA	◇ Teresa Enrico	Sonal Sheth, LWFA2019@gmail.com	Female Allies to Large Women, for North America
September 27-29/19	Houston, Texas, USA	◇ "Jeanne D'Arc"	Bob Romero, Tel. +1-713-248-6030, bobromero@gmail.com	Allies to LGBTQ, for Texas, USA
October 3-6/19	Caribbean	◇ Barbara Love	Chantal Esdelle, Tel. +1-868-620-4616, chantal.esdelle@gmail.com	BLCD, for the Caribbean
October 11-13/19	Barnens Ö, Sweden (outside Stockholm)	● Diane Shisk	Sandra Almqvist, Tel. +46 73-871 30 44, sandra.almqvist@mail.com	International—Climate
October 18-20/19	Harvard, Massachusetts, USA	◇ Diane Shisk & Rudy Nickens	Amir Femi, Tel. +1-617-312-3679, amirfemi@hotmail.com	International—Race & Care of the Environment, for Black Men
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
October 24-27/19	The Netherlands	◇ Emily Bloch	Fabian Polman, 1.emil.polman@gmail.com	Young Adults, for Europe

continued . . .

WORKSHOPS

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DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
October 31- November 3/19	Alton, New Hampshire, USA	◊ Diane Shisk	Guy Wood, guynwt@gmail.com	Teachers & Leaders, for Maine, Albany, New York, Western Massachusetts, Vermont, & New Hampshire, USA
November 7-10/19	East Coast USA	◊ Billy Yalowitz	Dan Alter, dialter@sbglobal.net	Jewish Men
November 8-10/19	Albuquerque, New Mexico, USA	◊ Diane Shisk & Lorenzo Garcia	Sparky Griego, sgriego@rocketmail.com	Care of the Environment & Racism, for Southwest USA
November 8-10/19	Roskilde, Denmark	◊ Emily Feinstein	Simon James-Eide, Tel. +4790633350, snjames.eide@gmail.com	Artists' Liberation, for Europe (not UK)
November 8-10/19	Location to be announced	◊ Teresa Enrico	JeeYeun Lee, Tel. +1-773-805-4303, jeeyeun.lee@gmail.com	CKorean Heritage, for North America
November 22-24/19	near Boston, Massachusetts, USA	● Jenny Szazama	Andy Vernon-Jones, Tel. +1-413-335-9909, avernorjones@gmail.com	Allies to Young People, for East Coast North America & Caribbean
November 28- December 1/19	Cheshunt, Herts., England	◊ Diane Balsler	Dorann Van Heeswijk, Tel. +44 207 622 6493, +44 7950 814 662, vhdorann@gmail.com	Contemporary Women's Issues, for Ireland & United Kingdom
December 12-15/19	near San Francisco, California, USA	◊ Tim Jackins & Diane Shisk	Mary Ruth Gross, Tel. +1-510-333-3347, maryruthgross@gmail.com	Conference on Climate Change/Climate Justice in the RC Communities
January 2-5/20	Honesdale, Pennsylvania, USA	◊ "Jeanne D'Arc"	"Aya Ansar," Tel. +1-215-600-7071, aya.ansar.rc@gmail.com	LGBTQ Raised Female
January 10-12/20	Burlington City, New Jersey, USA (near Philadelphia, Pennsylvania, USA)	◊ Jo Saunders	Blair Hyatt, Tel. +1-717-645-0155, blair@paheadstart.org	Owning-Class Liberation for Men, for Eastern US, Canada, & Southern US
January 24-26/20	Burton, Texas, USA	◊ Barbara Love	Jennifer Holmes, jennifer_m27@hotmail.com	People of the Global Majority, for Texas, USA
January 24-26/20	Burton, Texas, USA	◊ Dvora Slavin	Elaine Clement, cadienne@gmail.com	Eliminating White Racism, for Texas, USA
January 31- February 2/20	Becket, Massachusetts, USA	◊ Joan Karp	Russ Vernon-Jones, russvj@gmail.com	Death & Dying, Life & Living for Eastern Canada, rural New England, & eastern Upstate New York, USA
February 7-9/20	Northern California, USA	◊ Maria Franco & Diane Shisk	Sparky Griego, sgriego@rocketmail.com	International—Chicanas & Mexicanas & Their Female Allies
February 13-16/20	Kagerup, Denmark (near Copenhagen)	● Diane Balsler	Trine Maribo Carstensen, Tel. +45 - 61 60 79 86, trinemc@msn.com	Women's Liberation, for Denmark, Norway, Sweden, Poland, Germany, Switzerland, Russia, Hungary, & Romania
February 13-16/20	near San Francisco, California, USA	◊ Tim Jackins	Steve Thompson, stevedt@comcast.net	Men's Leaders, for West Coast of North America & Mexico
February 14-17/20	Location to be announced	◊ Dvora Slavin	Randy Karr, Tel. +1-917-670-6486, randy0702@msn.com	Working-Class Jews, for East Coast North America
February 20-23/20	Netherlands	◊ Diane Balsler	Annie Hoekstra, annie.hoekstra@planet.nl	Women, for Frysland & The Netherlands (February 20, Jews & Allies)
February 27- March 1/20	Eastern USA	◊ "Jeanne D'Arc" & Cherie Brown	"Ruth Zack," ruthzack18@gmail.com	International—LGBTQ Jews
March 6-8/20	near Chicago, Illinois, USA	◊ Dvora Slavin	Karen Bez, karenhbez@gmail.com	Ending White Racism for White Co-Counselors, for Illinois & Wisconsin, USA
March 12-15/20	Location to be announced	◊ Fela Barclift & Teresa Enrico	Alix Webb, alixmw@gmail.com	People of Global Majority Family Workers, for East Coast North America
March 13-15/20	West Coast USA	◊ Cherie Brown	Michael Saxe-Talier, miketalier@yahoo.com	Jewish Leaders, for West Coast North America
March 20-22/20	Chappell Hill, Texas, USA	◊ Rudy Nickens	Miguel Esparza, Tel. +1-512-351-6736, miguelesparza@gmail.com	Men, for Texas, USA
April 3-5/20	Warwick, New York, USA	◊ Marcie Rendon	Jack Manno, jpmanno@esf.edu	Climate Change/Climate Justice
April 3-6/20	near St Louis, Missouri, USA	● Diane Balsler	Joan Ostrove, Tel. +1-651-334-5286, ostrove@macalester.edu	Contemporary Women's Issues, for Central/Southern USA & parts of Canada (Manitoba)
April 17-19/20	Colorado, USA	◊ Cherie Brown	Julie Fox-Rubin, julie@foxrubin.com	Jewish Liberation, for Southwest (Colorado, New Mexico, Arizona, & Texas, USA)
May 1-3/20	near Seattle, Washington, USA	◊ Cherie Brown & Leader to be announced	Dave Cook, 41dccook@gmail.com	Jews & Allies, for Washington, Oregon, Montana, Idaho, USA & British Columbia, Canada
May 1-3/20	Pennsylvania, New Jersey, or New York, USA	◊ Janet Foner	Rickie Kashdan, kashdan@comcast.net	"Mental Health" Liberation for Everyone, for Pennsylvania (except Philadelphia & Pittsburgh), New Jersey, and Central Western New York, USA
May 1-4/20	Greensboro, North Carolina, USA	◊ Sean Ruth	Leslie Kausch, Tel. +1-336-509-3680, singonki@gmail.com	Ending Classism for Middle-Class People, for Central & Eastern USA
May 15-16/20	Location to be announced	◊ Cherie Brown	Judy Tilsen, judymtilsen@gmail.com	Jewish Liberation, for North Central USA
May 22-24/20	England	◊ Emily Feinstein	Tyra Till, Tel. +44 (0)1625 260260, +44 (0)7976 236 457, tyra@tyratill.com	Artist Liberation, for Northern Ireland, Cornwall, Wales, Scotland, & England
June 26-28/20	near Philadelphia, Pennsylvania, USA	◊ Janet Foner	Rachel Noble, Tel. +1-971-212-5768, rocnoble@msn.com	"Mental Health" Liberation for ILRPs, RRP's, & ICRP's
July 14-16/20	Location to be announced	◊ Tim Jackins & Barbara Love		Wygellian Leaders, BLCD
July 16-20/20	Location to be announced	◊ Barbara Love		International—BLCD
August 14-16/20	Oregon, USA	◊ Marya Axner	Judi Soloway, jchazanow@yahoo.com	Parents, for Oregon, USA
August 21-23/20	New York, USA	◊ Emily Feinstein & Monnie Paashuis	Kathryn Gardner, Tel. +1-207-890-7823, kathryngardner@gmail.com	Women Artists, for Mexico, Caribbean, Canada, Europe, & USA

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Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his or her interaction with other human beings and his or her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness but that these qualities have become blocked and obscured as the result of accumulated distress experiences (fear, loss, pain, anger, embarrassment, and so on), which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, yawning, talking). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," and so on) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others and more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out, and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

For more information, you can go to the website <www.reevaluationcounseling.org>.

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