



We in RC have the understanding and tools to contribute significantly
to the transformation of society.

Julian Weissglass

Welcome to the October 2017 *Present Time*! Inside you'll find the new goals for the RC Community and some of the more important changes to the *Guidelines* adopted at the 2017 World Conference. There is also a Draft Policy for Care of the Environment, a Young People's and Young Adults' Strategic Plan, lots of news from Africa, and much more.

Amanda Martinez, who has laid out *Present Time* for the last eight years, has gone on to a new job. We thank her for her outstanding contribution. And we welcome Anthony Robles, whose excellent work is evident in this his first issue of *Present Time*.

For the January issue, please send us articles and poems by Monday, November 20, and changes to the back-pages lists by Monday, November 27.



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

Lisa Kauffman, editor

CONTENTS

How Do We Change the World? Tim Jackins, 3-5

Our Progress in Counseling, Harvey Jackins, 5

Teaching, Leading, Community Building—6-32

Four New Community Goals, Tim Jackins, 6

Goals Adopted at the 2017 World Conference, 7-8

Both Immediate and Long-Range Goals, Harvey Jackins, 8

About the Changes in the Guidelines, 9

Some of the Changes to the Guidelines, 10-21

Policies, Harvey Jackins, 11

The Gambia Introductory Workshop, Janet Kabue, 23-24

More on the Workshop in The Gambia, Caroline New, 24-25

Poem, Marion Ouphouet, 25

A Fantastic Workshop in The Gambia, Alima Adams, 26

Good News about the Environment, Allan Hansen, 26

Teaching Each Other in a Community Class, Karl Lam, 27

Leadership, Harvey Jackins, 27

Women Meet in Kenya, Wanjiku Kironyo, 28

A Special Workshop, Marilyn Robb, 29

How I've Spread RC, Jane Lucy Wambui Gachihi, 29

The Real Nature of Attacks, Harvey Jackins, 30

Communicating about RC Outside the Communities, Victor Nicassio and Tim Jackins, 31

Usando el Paquete para Maestros en Una Clase/Using the Teacher Packet in a Class, Amy Calandrella, 32

Counseling Practice—33-40

Changing Our Minds, Tim Jackins, 33-34

Enjoying and Sharing Family Work, Chris Akubuiro, 35

The Efficiency of a Direction, Harvey Jackins, 35

A Fuller Picture of Co-Counseling, "Miriam," 36

Poem, Anuj Ghanekar, 36

Thinking about Drugs and Alcohol, as a Young Adult, Anonymous, 37-38

Fully Embracing RC Theory, Randi Wolfe, 38

Leveraging Our Likes and Dislikes in the RC Community, Theophus "Thee" Smith, 39-40

The Role of RC Theory, Harvey Jackins, 40

Liberation—41-59

Looking at Class, Tim Jackins, 41-43

Preoccupation with Survival, Harvey Jackins, 43

Summer's Eve (poem), Sojourner Truth, 43

A South, Central, and West Asian and U.S. Identity Workshop, several people, 44-45

The Influence of Male Domination and Sexism on Language, Patxi Xabier Odriozola Ezeitzza, 46-47

Mistakes, Harvey Jackins, 47

A Young People's and Young Adults' Strategic Plan, several people, 48-51

An E-mail List for Protestant Liberation, Barbara Boring, 51

Immigrants of the Global Majority, Cheng Imm Tan, Sonya Wilson, and Bonung Koo, 52

Non-Gay Men Working on Gay Oppression and Male Domination, "David Nijinsky," 53-54

Looking at Gay Oppression and Internalized Sexism between LGBTQF and Heterosexual Women, "Susan Wong," 54-55

More "Myself", Anonymous, 55-56

A Two-Pronged Attack, Harvey Jackins, 56

"Together We Can Stop This Senseless Destruction", "Henry Church," 57-58

Keep Theory Ahead of Practice, Harvey Jackins, 58

Organizing as a Mom, Tresa Elguera, 59

Wide World Changing—61-87



A Draft Policy for Care of the Environment, Wytse Visser and others, 61-64

Furious Thunder (poem), Lori Leifer, 64

“Let Us Protect Mother Earth,” Rev. Chijioke Agbaeze, 65

Caring for the Environment in South Australia, Mary Heath, 65

No Better Time to Introduce RC, Cadmus Atake Enade, 66

My Personal Connection to Care of the Environment, several people, 67-70

Social Action as Well as Individual Re-emergence, Harvey Jackins, 70

Palestine and Israel, and U.S. Allies, Lior Vered, 71

What to Do in the Current Situation, Diane Shisk, 72-73

Leading in RC and in the Wide World, Harvey Jackins, 73

Actively Taking RC into the Wide World, several people, 74-75

Together We Can End War, Bamana-Yangou Urbain Romaric, 76

An Enlightening Workshop, Okolo Ngozi, 76

Motivé pour jouer mon rôle/Motivated to Play My Role, Zounon Cyrille, 77

A Chance to Heal from War, Alfred Orem, 77

Small Actions Make a Difference, Bo-Young Lim, 78

A Northern Nigeria Listening Project, Hannatu Bororo Musa, 79

A Time to Listen, Hauwa Musa, 79

Where to “Throw One’s Weight,” Harvey Jackins, 79

RCers as Elected Officials, several people, 80-82

Queen of Life (poem), Gudrun Onkels, 82

Activism and the No-Socializing Policy, Diane Shisk, 83-86

Ending the Mistreatment of Children, Bess Herbert, with Tina Foulkes and Elinor Milne, 87

Goals on All Levels at Once, Harvey Jackins, 87

RC on the Internet—88-90

Publications—93-99, 101-104

CDs—105-106

Videocassettes and DVDs—107-109

Posters, T-Shirts, and Hankies—110

Ordering Information—111

Present Time and *RC Teacher Update* Subscriptions—112

Workshops—125-126

Index—127



APPRECIATIONS

Layout: Anthony Robles, Katie Kauffman, Amanda Martinez

Typesetting: Katie Kauffman, Valerie Jaworski

Editing: Lisa Kauffman, Katie Kauffman

Proofreading, shipping, and other help: Barbara Boring, Fiona Clark, Régis Courtin, Teresa Enrico, Hugh Geenen, Yuko Hibino, Mary Hodgson, Gordon Jackins, Tim Jackins, Truus Jansen, Valerie Jaworski, Katie Kauffman, Lisa Kauffman, Sooja Kelsey, Amanda Martinez, Sandra McDonald, Marion Ouphouet, Gale Picker, Ellie Putnam, Anthony Robles, Rachel Wilson Rodriguez, Jayne Schauer, Diane Shisk, Dvora Slavin

Cover photo: Co-Counselors in Kaduna, Kaduna State, Nigeria, by Hauwa Musa

Art and photography: Rev. Chijioke Agbaeze, Claudia Allen, Steve Banbury, Anne Barton, Lance Cablk, Damien Cook, J Eisenheim, Alan Epstein, Chuck Esser, Maura Fallon, John Fehringer, Carol Fontein, Randi Freundlich, Susan Freundlich, Jo Anne Garrett, Liam Geary Baulch, Tim Jackins, Cynthia Johnston, Holly Jorgenson, Sara Kallai, Lyndall Katz, Katie Kauffman, Lisa Kauffman, Fred Keller, Brian Lavendel, Nancy Lemon, Amanda Martinez, Elena Moses, Marion Ouphouet, Jo Perry, Pam Roby, Diane Shisk, Marjorie Smith, Kaisli Syrjänen, Alysia Tate, Rob Venderbos, Matt Weatherford, Carol Wilburn, Sky Yarbrough

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



How Do We Change the World?

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

We spent yesterday doing some work on ourselves. Now we get to shift to a larger arena. Re-evaluation Counseling has large intentions.

We start with our minds. We work to remove the distress recordings that have made it difficult for us to see the world clearly and interact rationally. We want every mind free of the impediment of old distress.

As we did this work in the early years, it became clear that simply working with individual minds was not going to do the job, because the major source of distress for everyone was the society. We've been able to say this clearly in enumerating the oppressions we encounter: the sexism, racism, oppression of young people, and on and on. They hit everyone, because they come from the society. They also support economic exploitation. So if our goal is to free every mind, it doesn't work to simply go mind to mind to mind. We have to stop the source of the distress.

CHANGING SOCIETY

Our collected distresses from oppression have become part of our societies, have become frozen in our institutions, and are thoughtlessly acted out across the world. So if we want to save minds, we have to change the world!

That's not the only interesting thing to do (I hope you find many other interesting things), but it is one that is both interesting and necessary.

For people to have the full chance to use their minds and do interesting things, societies will have to change in massive ways. As we understand this more clearly and broadly, more of us are trying more things in more places. We're still uncertain, hesitant, and timid a large part of the time, but we're also making gains against those distresses.

The development of RC has coincided with the acceleration of the collapse of society. It's an interesting race! How much can we get done and how quickly? How fast will the collapse happen? How gigantic will the effect be? The newest factor is the collapse of the environment. The environment is approaching a state in which it cannot sustain itself even if our irrationalities stop attacking it. This is an interesting and useful challenge. It gives us a reason to begin pointing things toward rationality.

An unfortunate fact is that most of us don't move until there's a crisis. Our feelings of being small and helpless immobilize us, even when we know it would be better if things happened. So we get to decide to take rational steps, no matter how uncomfortable and scary they may be.

One of my hopes is that we can both discharge and get a better perspective on our early childhood distresses, and face things that feel unbearable to the point where we can choose to do difficult things before we are forced to.

continued . . .

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

... continued

We need to change society. How the hell do we do that? I mean, really, how do we do that? We say the words “change society.” What is our first step? Second step? We can’t think about it. We know that it’s necessary—but that’s where we often stop. Our timidities and fears and feelings that we can’t think about it hold us back.

We’ve used RC well. We’ve gone into other organizations and used our knowledge to help them function better. That’s important; it’s made big differences. I’m not sure it’s sufficient. I’m not sure that implementing old tactics more effectively is going to be enough.

CHANGING POLICIES

I think big changes will have to happen before society as a whole changes. I think we’ll have to force an irrational society to twist itself in ways that it doesn’t want to. In particular, we will have to interrupt much of the ongoing damage to the environment. What will it take [require] to do that? At least there aren’t many climate change deniers anymore. That’s a hard position to hold now. Mostly they just go quiet or argue for delay, essentially saying, “Let me make a little more money first!”

We know why there are bad policies. We know where they come from. We know how minds get stuck in them. Now it’s time to use that knowledge to step into action in a new way.

What will it take to change the policies of an irrational system? I think it will take massive numbers of people. It will also take some rational policies. It doesn’t work to harness disagreement and fear. We need policies that are clearly in everyone’s interest and that point the way forward in a way that people can recognize. We know that, and we know how not to set one group against the other.

We can develop clear, rational policies—for our families, for small groups, and for every level up to and including the world. I think good enough policies can prevent the environment from crashing before we are able to change society.

I think we should do a mini-session on coming up with [thinking of] such a policy. Look at any feelings of impossibility. What are they like? That’s the work we need to do.

We can first figure out a policy for ourselves as individuals. That’s the simplest situation we handle. Then we can develop group policies, for handling not just our own distresses but each other’s as well.

REACHING AGREEMENT

We need agreed-upon policies, and they are a little more difficult to achieve. We get frozen in the ways we’ve been hurt. When we’re handling important issues, we get scared. It feels desperately important that a policy be exactly the way our distresses want it to be. And since we all live unique lives, we all have unique distresses. It doesn’t take many people to get an unworkable situation. So groups often stay together only a certain length of time before they splinter because of their differences. Or they try to function without any policy.

How can we have a policy when we can’t reach precise agreement about it? We will face this issue, repeatedly, for the rest of our lives. It’s worth thinking about now, instead of just resigning ourselves to it.

We can’t have it by requiring precise agreement on everything. But in most groups there’s a set of issues that everyone considers important—perhaps a central core that, with some listening, people can reach agreement on. But what about all the other issues people feel are just as important? We usually can’t resolve those.

So what do we do? I think moving forward depends on our commitment to each other and on our ability to pursue common goals while recognizing that we disagree on side issues. It depends on being willing to acknowledge the importance of an issue that's important to someone else and being committed to working toward a resolution later; not being stopped by the lack of agreement now.

There are always issues that people can move forward on together. However, this is not widely understood. It is not understandable without everything we know in RC. We get to be the example of what is possible. This means doing work we don't feel like doing. We do it because our joint effort and our relationships with the people we disagree with are important.

REMEMBERING EVERYONE'S HUMANNESS

Why are people opposed to us? Is it because they are stupid, selfish idiots? (*laughter*) There may be a patterned reality to that, but it's not a very workable perspective and it's in conflict with our picture of human beings.

We know that the person occupying the most oppressive, destructive position is no different from any one of us, that only distresses put them in that position, and that it doesn't have to be permanent. Can we work to change the oppressive society with this understanding always in evidence? Can we confront the people who are occupying positions that make life hell for most people and never forget their humanness or allow our restimulations to change our tone toward them? Can we be forcefully and openly human and go after them [try to reach them]?

Everything in reality changes, and is changing rapidly now. Knowing what we know, can we think afresh and develop new ways to move forward?



Our Progress in Counseling

A good part of our progress in our own counseling is to "find ourselves" as individuals, distinct from the pressures and identifications that society and distresses have foisted upon us. We discharge and re-evaluate to free ourselves from the "shoulds" and "have to's," to think *for* ourselves, *from* ourselves, and *of* ourselves as trustworthy and sovereign individuals.

Yet when we attain a measure of such independent intelligence, when we have been able to think of ourselves as individuals

distinct from all others, with our own goals and purposes, then we spontaneously tend to also think of ourselves as a group with other human beings. We become able to link our survival potential, mentally, with that of our families, our groups, our species, and our environment and universe in a meaningful way, free from identifications and distress.

*Harvey Jackins**

From pages 105 to 106 of "The Necessity of Long-Range Goals" in *The Human Situation*

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



Four New Community Goals

A talk by Tim Jackins at the 2017 World Conference

Goals are an important part of focusing our minds to take on [undertake] difficult tasks. Goals have been important to many of us individually, and the ones we decide on at each World Conference have been important to our Community. Our goal about racism has played a major role in our work.

Goals are not about the theory of RC. They are about where to turn our attention. They help us do work that can slip from our minds.

There are many important topics in RC, and there is much work to be done in the world. Our goals are about a small selection of all this that we will focus on for the next four years.

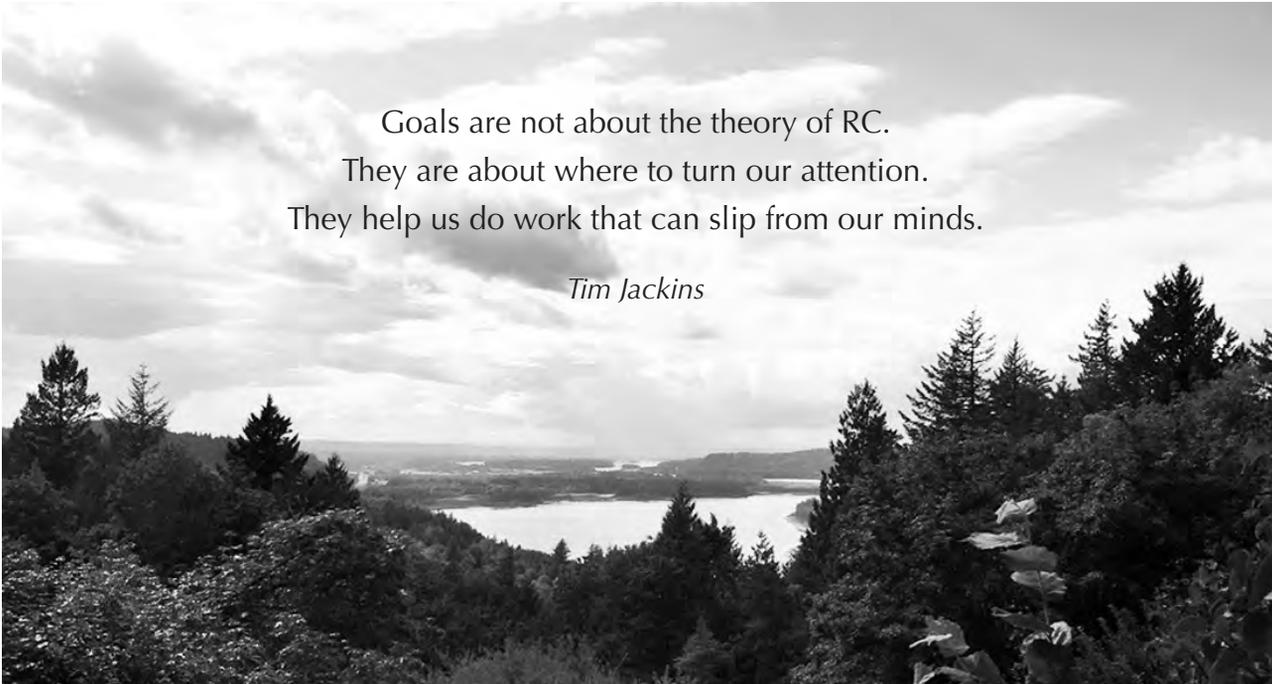
Making something a goal does not guarantee success. We have to do a certain amount of work before we can understand a goal well enough to be successful and then much work in pursuing the goal.

Four new Community goals are proposed here. I think we've done enough work in all four areas to consider them. Many more were proposed, but if we have too many goals, they are all diluted.

You get to think about these four goals. One is about class, which is vitally important. Perhaps we have done enough work to take that on. Another is about care of the environment. Things keep developing there, and we need to keep getting sharper. A third is about the work connected with Indigenous peoples. Only in the last few years, after decades of tremendous work by Marcie Rendon, the International Liberation Reference Person for Native Americans, has our awareness risen to the point where we can think about this goal. And, as is often true, the direction and speed of changes in the world have played a large part. The fourth goal is about younger people. We are trying again. We had an earlier goal about younger people, and it had good but limited effects. For this new goal, younger people have developed a program to support it [see page 48 of this *Present Time*].

Tim Jackins

[All four goals were adopted by the 2017 World Conference.]



Goals are not about the theory of RC.
They are about where to turn our attention.
They help us do work that can slip from our minds.

Tim Jackins

COLUMBIA GORGE, OREGON, USA • PAM ROBY

Goals Adopted at the 2017 World Conference

Young People and Young Adults

That members of the RC Community be committed to creating a world in which the thinking of young people is respected and at the center of decisions that affect their lives and the world. That getting the theory and practice of RC into the hands of more young people and young adults be a significant part of building the RC Community.

That young people and young adults challenge the internalized oppression that separates them from adults and each other and that limits them from taking initiative, leading, and building the RC Community. That adults, including young adults, discharge on and recognize the powerful role they can play as allies in young people's liberation.

That we in the RC Community commit ourselves to growing and supporting young leadership across the RC Community, and that adults work to eliminate the distresses that prevent them from connecting to younger people and backing young leadership. That all Co-Counselors work to heal from their own experiences of young people's and young adults' oppressions and stand against these oppressions in the present.

Ending Classism

That the members of the RC Community, in order to move toward a rational society free of exploitation, commit ourselves to do the following:

Build connections with and learn from members of economic classes that are underrepresented in our Communities yet who represent the majority of the world's people—the sector of the working class engaged in the direct production of goods and services, and poor people.

Get the theory and practice of RC into their hands and encourage, support, and follow their leadership.

Face, discharge on, and challenge any distress that causes us to believe that some lives are more important than others, to seek economic advantage over one another, or to be preoccupied with irrationally seeking comfort and security.

Discharge toward a full understanding of the class society and its inherently destructive nature and communicate this understanding to others in our own way.

continued . . .

. . . continued

Care of the Environment

That members of the RC Community become knowledgeable of the clear evidence of the continually growing damage to the environment and all life forms, especially the climate change resulting from the ever-rising temperatures caused by human activity.

That we face and discharge any distress that interferes with our finding sustainable solutions, including the ending of the oppressive and exploitive nature of our societies. That we decide, discharge, and act against any distress that inhibits us from determining immediate steps, as large and radical as necessary, to end this damage, and from organizing and agitating for their adoption by governments and industries.

That we do this work together with everyone, especially oppressed communities, which are currently experiencing the most damage from climate change.

Backing Indigenous Existence and Leadership

That non-Indigenous members of the RC Community work to heal from the effects of all past and current genocidal policies that humans have enforced on Indigenous peoples. That we stand against and work to end these policies of genocide in the present. That we discharge any distresses that interfere with our ability to learn from, support, and follow the leadership of Indigenous peoples, whose lands we all occupy and use resources from.



Both Immediate and Long-Range Goals

One can have the loftiest long-range goals; but unless one has immediate goals, the long-range ones are likely to remain daydreams while the precious minutes of present time tick by unused. . . . Having set a lofty long-range goal, one needs to calculate back from that goal to the steps it will take to accomplish it, including what needs to be done this very day.

Harvey Jackins

From page 109 of "The Necessity of Long-Range Goals" in *The Human Situation*



About the Changes in the *Guidelines*

Every four years at the World Conference, members of the RC Communities review the *Guidelines for the Re-evaluation Counseling Communities* and change them as needed to address new conditions in society; to address developments in RC theory, practice, and organization; and to clarify Guidelines that have been confusing or incomplete.

Before this year's World Conference, Co-Counselors met in local Community meetings and proposed changes to the *Guidelines*. Then members of their Communities brought their suggested changes to the ten Pre-World Conferences. At these conferences, *Guidelines* "working groups" submitted written suggestions to Tim Jackins and Diane Shisk.

Tim and Diane went through all the suggestions (there were hundreds), applied the criteria in the first paragraph above, and recommended which changes should be brought to the World Conference.

These recommendations were then sent to a diverse international group of nineteen RC leaders who met in eight conference calls, led by Diane. The leaders reviewed the proposals, revised them, and made new proposals, in dialogue with Tim, producing a set of recommended changes to the *Guidelines* that were sent in mid-July to everyone coming to the World Conference.

At the World Conference, all the participants met twice on Thursday in *Guidelines* working groups in which they discussed the recommendations and proposed further changes. Then the Guidelines Committee, in consultation with Tim, reviewed all the proposed changes and on Friday evening provided a final document to the World Conference.

Beginning on Saturday afternoon, the conference as a whole, with Tim presiding, reviewed all the proposed changes, one at a time. They were either adopted, rejected, or modified. (A small number were sent to a committee of interested leaders for further work.)

On the following pages, you can see some of the adopted *Guidelines* changes. All of them can be viewed on the RC website at <www.rc.org/worldconference_adoptedguidelines>.

Since the World Conference, a group of eleven people have been editing the changes to clarify the language. When they are finished, the editors at Rational Island Publishers will edit the entire *Guidelines*, working closely with Tim.

The final 2017 *Guidelines for the Re-evaluation Counseling Communities* should be available in print, and on the RC website, by January 1, 2018.

Also available in early 2018 will be a shortened version of the *Guidelines*, for people new to RC. It will be called *An Introduction to the 2017 Guidelines*, and we hope to have it available in many languages in addition to English.



LYNDALL KATZ

Some of the Changes to the *Guidelines*

Additions to the 2013 edition of the Guidelines are underlined; deletions are crossed out.

All of the new Guidelines can be viewed on the RC website at <www.rc.org/worldconference_adoptedguidelines>.

B.2. CREATING OPPORTUNITIES FOR PEOPLE TO MOVE TOWARD BECOMING CO-COUNSELORS

Our interactions with people with whom we have ongoing relationships often offer opportunities to provide them with pieces of RC theory and practice that would be useful to them in their lives. For example, we can:

1. play with their young people and explain to both the adults and the young people why we play the way we do,

2. talk about how we have handled difficulties similar to the ones they are struggling with,

3. offer to listen as they think aloud about handling a troubling situation, and ask them to also listen to us,

4. share information about liberation theory and about how oppression and internalized oppression can impact us,

5. after listening, thoughtfully disagree with the negative feelings they have about themselves and others, and

6. talk about something that we've learned in RC that is relevant to their situation.

REASON

We cannot expect everyone to come quickly into RC. However, we need not wait to provide people with some ideas and methods for improving their lives and changing society. How we do things can also make them aware of the usefulness of what we know, and as it makes sense, move people toward learning Co-Counseling.

B.4. FUNDAMENTALS CLASSES¹

Each Area and Developing Community is encouraged to have at least one fundamentals class each year.

REASON

Providing access to our theory and practice is one of the basic purposes of an RC Community. Fundamentals classes have proven themselves to be an effective

¹ Classes that introduce the theory and practice of Re-evaluation Counseling

way to do this. Additionally, they give members of the existing Community opportunities to learn and practice leadership, learn counseling theory and practice more fully, and gain new Co-Counselors.

C.3. STRUCTURE OF RC CLASSES

Screening for Classes

Prospective students need the teacher's permission to be admitted to the class. Teachers accept as class members people whom we expect will contribute to the effective functioning of the class by, for example:

1. participating in the class without disruption,

2. functioning as a Co-Counselor within a relatively short period of time,

3. following the *Guidelines* (such as the no-socializing policy and the one-point program of RC),

4. maintaining confidentiality of Co-Counselors' sessions, and

5. not using alcohol, marijuana, or other illegal or recreational drugs or substances (for example, chemical substances glue for sniffing, excessive quantities of cough-syrup) that affect mental processes, for at least twenty-four (24) hours before a class or Co-Counseling session. However, individuals who meet other screening criteria are not required to stop taking psychiatric drugs to attend RC classes. (See Guideline O. Psychiatric Drugs.²)

Teachers are to ask prospective students about their use of drugs and addictive substances, including psychiatric drugs, explain why they are asking, and introduce them to our policies. For example, prospective students should be told that using these substances will limit the benefit they will receive from RC. Teachers need to inform themselves and their students about the effects of alcohol and other drugs on the discharge and re-evaluation process. The teacher should make it clear that the teacher, backed by the RC Community, is in full support of the prospective student, and stands against the use of these substances and oppressions that push people to use them.

² Psychiatric drugs are substances prescribed by a psychiatrist or health care provider to "treat" what they call "mental illness" or difficulties such as sleeplessness, tension, stress, feelings of discouragement and passivity, anxiety, grief, "disruptive behavior," and so on. They include substances like Ritalin that are widely prescribed to young people and others to enforce compliance and passivity.

D.2. REQUIREMENTS OF RC TEACHERS

Moving Against Distress

When approving teachers, Reference Persons shall take into account the applicants' competence, responsibility, relationships with others, and capacity to handle their surroundings and their own well-being. The goal is to have each teacher be free of any pattern that interferes with being an excellent model. Classist, racist, anti-Jewish, sexist, age-related, and other oppressive patterns, including greed, are part of our cultures. Teachers are to challenge all patterns in RC activities, and in their own lives, and discharge on them.

Addictive behavior³ will yield to discharge. Meanwhile, teachers are expected:

1. not to engage in or defend the use of tobacco, alcohol, marijuana, or other mind-altering drugs,⁴ including psychiatric drugs, and not defend the use of tobacco and e-cigarettes,⁵ and to understand and share information about the harmfulness of their use,

2. to not defend the use of pornography,⁶ prostitution, and other sex industries.⁷

3. to have counseled on the sexual distresses that society has installed upon them (as have been installed on all of us) to the extent that they do not engage in sexual contact for money or other forms of compensation or otherwise collude with the exploitation of anyone who is compelled or driven to offer such contact by violence, threat, force, economic conditions, or oppression,

4. to work to free themselves from any distresses connected with pornography, along with other rigid and repetitive sexual behaviors,

³Addictive behavior is the continued yielding to the restimulated feelings of a distress recording and acting out of its content.

⁴Mind-altering drugs are those that act on the central nervous system and interfere with the thought process and/or the discharge and re-evaluation process.

⁵RCers who use tobacco or e-cigarettes may teach RC so long as they are actively committed to ending the behavior and openly discharging on the struggle to do so.

⁶Use of pornography is defined as the seeking out of written, audio, or visual materials that are intended to restimulate sexual feelings. Pornography is a form of sexual exploitation, mainly of women and young people, and exists within a context of sexism, male domination, young people's oppression, men's oppression, classism, racism, and LGBTQ oppression.

⁷The sex industries are a global multi-billion dollar industry that profits off of commercial sexual exploitation. The sex industries include pornography, prostitution, Internet sex, escort services, strip clubs, erotic massage parlors, sex tourism, and sex trafficking.

Policies

Policies are plans for action. They are guides and agreements on how people in a group such as the Re-evaluation Counseling Community can and will act together in a cooperative, supportive way.

The steps to working out a policy can be considered to be (1) examination of the present situation, (2) determining as far as possible why things are the way they are, (3) determining desirable changes to achieve or recommend, (4) proposing actions to achieve the changes.



Harvey Jackins

From page 139 of *The List*

5. to counsel on and challenge all distresses related to addictive behavior, including sex, money, food, and on the use or avoidance of medications⁸ and/or medical treatment,

6. not to intentionally do anything for patterned reasons that endangers themselves or others,

7. to work openly as a client with a Reference Person(s) about any struggles to meet these expectations, and to work on any attitudes of superiority toward people who have been unable to free themselves from distressed situations and behaviors forced on them by society.

Teachers are expected to discharge and take action against oppressive patterns:

1. for their own successful re-emergence,

2. to be models for other people,

3. to teach successful classes and build successful Communities, and

4. to be leaders wherever they are.

continued . . .

⁸A medication is a substance that treats, prevents, or alleviates the symptoms or causes of a disease or medical condition.

TEACHING, LEADING, COMMUNITY BUILDING

... continued

Attitude toward Teaching

Eagerness to teach is not necessary for being certified as an RC teacher. In our experience neither eagerness to teach nor reluctance to teach indicates how successful a teacher will be. Reference Persons are not obligated to certify individuals whose patterns seek approval through being a teacher. Co-Counselors who are reluctant to teach and must be counseled and encouraged to do so can be successful as teachers.

Teachers are expected to take complete responsibility for their classes. This includes taking responsibility for their own re-emergence in the context of teaching the class.

REASON

RC teachers are expected to be excellent models of RC theory. They attempt to guide their lives by rational thought and RC theory.

The use of harmful substances and participation in harmful activities is inconsistent with RC theory. Their use affects the full functioning of our minds, installs new hurts, and colludes with and reinforces oppression. The oppressive society promotes these substances and activities to numb people to oppression and silence their struggle against it.

No human would use these substances or participate in these activities in the absence of oppression, hurt, distress, and extensive targeting by profit-motivated entities. The damage caused by these substances and activities will yield to discharge.

In some cases those actively engaged in a struggle to end heavy addictions can be good RC teachers.

The current explosion of the global commercial sex industry and its normalization poses a challenge to the

RC Community's commitment to extend rationality worldwide. RC teachers must understand the far-reaching effects of this industry in general and for our work. This industry is designed to manipulate people to act irrationally, which undermines our ability to think clearly. We stand against the industry, and against the patterns of the individuals engaged in the industry, but not against the individuals themselves.

The sex industries are based in and promote patterns of male domination and sexism. They target particular oppressed groups—primarily women and girls but also poor people, LBGTO people, and boys—with further exploitation. Men, oppressed by society into becoming agents of oppression, are targeted by the sex industries to become compulsive users. Increasingly women are also targeted. The sex industries distort the rational human need for closeness and affection and reinforce sexual distresses.

D.3. ASSISTANT TEACHERS

Where possible, teachers shall have assistant teachers. The assistant teacher should be someone the teacher would like to have as a Co-Counselor and believes will, with time, develop into a good RC teacher. Whenever possible, assistant teachers shall

1. have participated in at least one RC class series, or learned RC one-to-one,
2. be Co-Counseling effectively with other Co-Counselors,
3. be having regular Co-Counseling sessions,
4. be discharging in their sessions,
5. have read RC literature and counseled on any distress that makes that difficult,



LIAM GEARY BAULCH

6. have good relationships with local Co-Counselors, including the teacher.

7. be able to think about and support⁹ the teacher.

8. understand the purpose of the no-socializing policy and follow it willingly, and

9. be moving against any addictive behaviors.

REASON

Training assistant teachers is an important role of the RC teacher. Experience as an assistant teacher is an important part of an RC teacher's development. Also, having more than one leader thinking about class members adds resource and strengthens the class. In addition, assistant teachers can provide important support for the teacher, including helping with the training of additional new teachers. An assistant teacher thinking about and supporting a teacher demonstrates functioning together against the pull of isolation.

D.4. NOT MIXING RC WITH OTHER THEORIES

No material other than RC is to be taught in RC classes. RC classes should be based on RC literature. In addition, RC teachers are expected to resist any pressure from their students or others to adopt currently popular concepts or constructs that are not consistent with RC. Teachers who mix RC with theories and practices that are in contradiction with RC (in cases of dispute, as determined by the IRP) may not offer to teach or claim that they are teaching RC.

REASON

All RC teachers find it challenging to keep their chronic patterns from diluting or degrading the theory and practice of RC, and all teachers are expected to guard against this happening. Additionally, people sometimes bring concepts from outside RC. Such concepts are not to be automatically accepted. They must always be examined and discharged on to ensure they are consistent with our theory. Permission to use the Trade and Service marks "Re-evaluation Counseling," "RC," "United to End Racism," "No Limits for Women," "Sustaining All Life," and "Jews and Allies United to End Anti-Semitism"¹⁰ is authorized only with the understanding that this Guideline be followed.

⁹ By support of a teacher, we mean thinking about the teacher and helping with the work.

¹⁰ Anti-Semitism refers to the specific oppression directed against the Jewish people. Although Arabs are also a Semitic people, the term anti-Semitism has always been used specifically to refer to the oppression of Jewish people.



KATIE KAUFFMAN

E.1. STRUCTURE OF THE COMMUNITY—LEADERSHIP

Expectations of Leaders

All people taking leadership roles in the Re-evaluation Counseling (RC) Communities are expected to participate regularly in Co-Counseling, keep up-to-date on the developing theory, model a commitment to human liberation from distress and oppression, and, whenever possible, attend workshops and classes taught by other teachers. They are responsible for preparing people to step into their roles. They should encourage all Co-Counselors to become leaders, who will develop and lead other leaders, who in turn will lead other leaders, and so on. (See Guideline A.2.)

Leadership is Individual

RC operates on the assumption that leadership is individual. This makes accountability clear. One person is designated to lead each activity and organizational structure. All RC leaders are encouraged to seek others' thinking about the activity. When there is more than one leader for a workshop (done only with the approval of the International Reference Person), one person is always designated as the key leader.

Reference Persons

Reference Persons exercise judgment about their constituency or Community in a manner consistent with RC theory and the Guidelines. Reference Persons foster a cooperative group of leaders. They provide strong counseling. They encourage new leaders to emerge. They can be consulted by constituency and Community members about theory and practice and can help solve difficulties between members.

continued . . .

TEACHING, LEADING, COMMUNITY BUILDING

... continued

REASON

Leading on the basis of the above is peerness in practice. It can nurture current leaders and develop enough additional leaders to reach everyone in the world. Encouraging each person to become a leader builds our Communities and promotes individual re-emergence.

We do not lead well in isolation. Leaders are encouraged to seek out others to share in the work and take on a variety of leadership roles. However, our experience has shown that having one designated leader leads to the best outcomes. "Rotating" leadership, "co-leadership," and "collective leadership" do not work as well in our experience in RC. We want to make it possible for groups to move forward based on the best thinking available. We do need broad input. Also, people can with time reach general agreement or achieve consensus. However, important decisions often should be made without a lengthy delay and then tested in practice. The results of such decisions can be examined by the leader and, if necessary, the decisions can be modified based on the results.

E.11. DEVELOPING NEW REFERENCE PERSONS

All Reference Persons,¹¹ in consultation with their Reference Person, are encouraged to actively assist experienced leaders to learn about, think about, and counsel on the possibility of stepping into a Reference Person's role, including the current Reference Person's role. Experienced leaders are encouraged to take initiative to learn about, think about, and counsel on training themselves and getting trained to lead more broadly and to be ready to play Referencing roles.¹²

¹¹ All Area Reference Persons, Regional Reference Persons, International Liberation Reference Persons, International Commonality Reference Persons, and the International Reference Person

¹² For descriptions of Reference Person roles, see Guidelines D.1., D.2., D.3., D.5., D.6., D.10.)



SANDY BEACH • © JOHN FEHRINGER

"Experienced leaders" here means those who:

1. are experienced counselors with strong Co-Counseling relationships,
2. have been actively teaching and building the Community,
3. are able to work cooperatively with other leaders,
4. understand liberation theory and understand and follow the Guidelines, and
5. are able and willing to work toward taking on the Reference Person's role.

(The processes for selecting the various Reference Persons are described elsewhere in the Guidelines; nothing here changes those processes.)

Reference Persons are encouraged to actively seek assistance to think about and counsel on the possibility of passing on their role.

Each person leaving a Reference Person's role is encouraged to continue leading RC, using their experience to keep helping the Community or constituency grow and to explore new areas of leadership, including building new Communities. Each new Reference Person will build on the work of the previous Reference Person and will think about and do the job uniquely.

The primary focus of both the former and the new Reference Person will be their new leadership role. However, they are encouraged to assist each other in moving into and out of formal Referencing roles, with the assistance of their Reference Person.

REASON

We want to train and develop as many leaders as possible, as quickly as possible. People gain valuable leadership training and experience from being in the role and doing the job of a Reference Person. The RC Communities want to provide this opportunity to more people and to an increasingly diverse and representative group of people (including people of different ages, races, classes, and from other under-represented groups), without losing the leadership abilities and experience of existing Reference Persons.

We want all our leaders, including those who leave a Reference Person role, to continue to grow and develop their leadership. We do not want to lose the abilities or experience of any leaders.

F.2. DRAFT LIBERATION POLICIES

Re-evaluation Counseling theory and practice develop continually as we apply them to all issues facing humanity. We encourage every group to work together, in consultation with the IRP, to develop “draft liberation policy statements” that express the best thinking about the liberation of their group and guidance for the allies.

Our liberation policy statements are always draft liberation policy statements. They are always to be revised in the light of discharge, further information, more persistent thinking, and experiences in their application. No draft policy statement drawn up in the RC Communities is binding on any Co-Counselor. The only agreement required for members of the Re-evaluation Counseling Communities is to use the practice of RC to recover our occluded intelligence and to help others do the same.¹³

REASON

We encourage everyone to think about everything and to use our best thinking to guide our actions. Draft liberation policy statements guide liberation work in the RC Communities.

H.5. REGIONAL AND INTERNATIONAL WORKSHOPS AND GATHER-INS¹⁴

Unexpected Shortages

The organizer is expected to keep track of the workshop finances before and during, as well as after the workshop. If it appears that the workshop will not generate sufficient income to cover all expenses, this should be announced to the workshop with a request for funds to make up for the shortage.

H.8. MAINTAINING OUTREACH FUNDS

Sharing of Area Outreach Funds

If an Area generates far more Outreach funds than it uses, a portion of these funds may be donated to the Community Service Fund or to another Area’s Outreach fund.

Donations to Outreach Funds

Co-Counselors are welcome to voluntarily donate to the Outreach funds (Area and Community Service

¹³ Community members are also required to follow the *Guidelines* and support their use.

¹⁴ This Guideline has the force of a requirement.



STEVE BANBURY

Fund) of the RC Community.¹⁵ Co-Counselors who would like to financially assist other Community members to attend workshops should consult with their Regional Reference Person and all such donations must be made anonymously.

REASON

Some Areas have accumulated large amounts of Outreach funds that are not regularly used. Areas that have large amounts in their accounts are encouraged to explore how they could use those funds to support other Areas.

H.13. ASSISTING THE RE-EVALUATION FOUNDATION’S OUTREACH EFFORTS

Fundraising

RC fundraising is to be done primarily on a one-to-one basis with individuals with whom people have existing relationships. Basic information about RC should be shared with potential donors. No individual Co-Counselor should be asked to donate funds for RC Community projects. Any local money-raising activities are to be planned in cooperation and consultation with the RRP.

continued . . .

¹⁵ There is no personal tax benefit. But see donations to the Re-evaluation Foundation, H.13.

TEACHING, LEADING, COMMUNITY BUILDING

... continued

We can create materials—posters, pictures, t-shirts, and so on—to help us remember and communicate our understanding about world change and moving against oppressions. These materials can be sold at RC events with the permission of the IRP. The money from their sale can be used to support our activities.

Online Fundraising

Online fundraising should not be used as a substitute for direct person-to-person fundraising. However, it can support one-to-one fundraising for a particular campaign and facilitate donations. Fundraising appeals can be made using the RC website and include information about the campaign. Online fundraising <www.rc.org> requires the agreement of the IRP and the Re-evaluation Foundation.

REASON

Reference Persons are in an excellent position to identify appropriate grantees and projects that further the goals of the Re-evaluation Foundation. They are most in touch with the needs and resources of the local or International Community. Co-Counselors are welcome to make donations to the RC Community. We can do this directly by contributing to the Re-evaluation Foundation, to Area Outreach Funds, or to the Community Service Fund (used to support RC internationally). However, we need to focus on soliciting funds from individuals who are not yet involved in RC.

One-to-one communication gives people the most accurate impression of RC and of reasons to financially support our activities. While communicating, we need to care about the person and give accurate information about RC. Funds should not be solicited on any other basis. Anyone solicited for funds should be viewed as

a potential member of the RC Community. T-shirts, posters, and so on have provided many of us with contradiction to our distresses. Income from their sale helps spread RC.

Online fundraising is useful because many people have become familiar with it and find it an easy way to contribute. Fundraising online has made it possible for us to reach more people with our campaigns. It can make donating more simple and more easily accessible. However, in-person communication about the project is still primary.

Requesting donations from Co-Counselors can disrupt the safe environment of the RC Community. We must not allow any undischarged patterns about needs and money to interfere with the trust of Co-Counseling relationships. In addition, we do not want to create financial dependency within the RC Community. Co-Counselors need to use the discharge process and Community policy as resources for building our lives.

All Co-Counselors are encouraged to help raise funds for the RC Community. This is a re-emergent activity. Effective fundraising requires flexible intelligence—decision, discharge, thinking, and action. It leads to the reclaiming of power.

1.1. SPREADING RC PRACTICES AND INSIGHTS BEYOND THE RC COMMUNITY

The RC Community seeks to spread RC practices and insights (for example: discharge is helpful, listening with respect is more helpful than giving advice, validation of young people is better than punishment, physical contact is a rational need), as widely as possible in the general population.



LIAM GEARY BAULCH



JAPAN • TIM JACKINS

Whenever we are in a group and have the opportunity, we can help people learn how to pay attention to each other. Doing this can include:

1. ensuring that everyone gets a turn to be listened to, including those hesitant to talk,
2. ensuring that people from groups that are traditionally silenced or disrespected are encouraged to speak and be listened to,
3. ensuring that no one's turn is interrupted and no one is criticized,
4. encouraging people to take turns listening to each other in pairs, and
5. helping to create safety in the group by appreciating people's efforts.

REASON

Large numbers of people are ready to use some of the basic insights and practices of RC. More people are ready to use them than are ready to function responsibly in the Communities. People can be given a chance to move their lives forward without being part of the RC Community.

K.6. USE OF PSEUDONYMS/ANONYMITY BY AUTHORS

The Re-evaluation Counseling Community will not provide lists of any kind through which Co-Counselors might be identified for oppressive or malicious purposes. When publishing in RC publications Co-Counselors whose writing reveals information that could put them in danger will use pseudonyms or write anonymously. RC publications include our journals, e-mail lists, the RC website, workshop announcements/flyers, and other RC resources. This way, the RC Communities do not risk colluding with oppression.

When RCers identify themselves in their writing in an RC publication as Gay, Lesbian, Bisexual, Transgender, Intersex, or Queer people; as political activists or organizers in volatile¹⁶ situations; as immigrants without legal status; they are required to either use pseudonyms or to have their writing made anonymous. (These groups and whether they must use pseudonyms or have their writing made anonymous are determined by the IRP in consultation with the relevant ILRP or RRP.) The Re-evaluation Counseling Community will also not provide lists of any kind through which these Co-Counselors might be identified for oppressive or malicious purposes. Members of the RC Communities shall not disclose the identity of anyone using a pseudonym or writing anonymously.

Any individuals who believe they might be targeted because of an identification (mistaken or otherwise) with a group targeted by oppression should consult with their Reference Person about either using a pseudonym for their writings or having their writings made anonymous in RC publications.

Apart from in our RC publications, we are not discouraging or encouraging self-identification or visible leadership either inside or outside of RC. It remains an individual decision that should be discharged on and evaluated in consultation with Reference Persons.

(See K.5 for information about preserving confidentiality when writing about others)

REASON

Our goal is to help each other recover our occluded intelligence, which often leads to fresh and useful thinking, which we encourage. This Guideline makes

continued . . .

¹⁶ Volatile means rapidly changing circumstances, mostly for the worst.

TEACHING, LEADING, COMMUNITY BUILDING

... continued

it possible for RCers to fully express their thinking. It protects them and the Re-evaluation Counseling Communities from being targeted by oppression or malicious activity.

We are committed to the liberation of all people. We seek to make each constituency's best thinking available to the entire RC Community—even when that constituency is currently or potentially the target of oppression. We cannot control where and to whom our publications are distributed. We must therefore take care that we do not accidentally collude with and bring on oppression. It makes sense to protect writers' anonymity as we make their valuable thinking available to the RC Community.

The creation of social media accounts with a pseudonym identity is discouraged. When we attempt to create a pseudonym account on the Internet (for e-mail, social media, etc.), it will connect your real identity with your pseudonym identity. That information will be available to companies and governments. For that reason, some groups should not use pseudonyms, but instead should have their writings made anonymous. We will provide that service to RCers writing for RC lists and publications.

It is impossible to guarantee that use of a pseudonym or anonymous publication will keep an identity secure. But following this policy significantly lowers a Co-Counselor's risk to exposure of identity.

Blaming, scapegoating, and otherwise targeting oppressed groups and activists distract people from the failures of the collapsing system and can take vicious and violent forms.



SEATTLE, WASHINGTON, USA • KATIE KAUFFMAN

L.1. INTERNET SECURITY

Each Co-Counselor who uses the Internet should personally take on thinking, acting, and discharging about Internet security. Creating real Internet security in our Communities will require everyone in the Community to do this work.

Any time RCers send documents (including workshop rosters, data bases, and spreadsheets) containing information about Co-Counselors' telephone numbers, identities, or confidential information over the Internet, the documents must be password-protected and the password sent by a separate e-mail or by other means. Documents containing information about groups of Co-Counselors should not include physical addresses unless there is no other means of contacting that Co-Counselor and that individual has given permission to provide this information. E-mails to large groups of Co-Counselors (more than fifteen) should have the recipients' e-mail addresses in the Blind Carbon Copy (BCC) field. If discussion among the recipients is necessary, contact information should be included in a password-protected document.

RCers should not use Internet service sites other than the RC website to compile and organize such information.¹⁷

REASON

The Internet makes efficient communication and organization possible. However, its users are increasingly vulnerable to privacy infringement. Internet services collect personal data through automated processes. They collect the personal information revealed, including the connections between members of the group and the connection between the members and the group. And they collect information on RC. They then use (abuse) this data for their own purposes.

Internet security not only depends on technology but also on where data is kept and who has access to it. The RC website is being made as secure as possible. It will be a good tool for organizing. No website is completely secure. However, the RC website is much more secure than free or commercial Internet services. (See Guideline N.3.)

We password-protect our documents to encrypt them and prevent the data in them from being collected and abused. Encryption makes unauthorized reading unlikely because too much work is required to decrypt them.

¹⁷ Contact IRCC@RC.org for information about organizing workshops using the RC website.

Using BCC is one way to stop spreading information beyond our own e-mail service. The more we use BCC the better it will protect us.

N.1. CO-COUNSELING RELATIONSHIPS

SUMMARY OF REASON

This Guideline supports and protects the one-point program (see Guideline A.3.) of RC. Counseling each other to eliminate distresses that interfere with our lives should be the only purpose of the Co-Counseling relationship.

We want to create and maintain a safe environment for all people (particularly young people, women, and members of other groups targeted by oppression). Further, we do not want undischarged patterns, including "frozen needs," to interfere with the safety, trust, and effectiveness of the Co-Counseling relationship or the RC Community.

Adding activities to a Co-Counseling relationship that do not have re-emergence as the goal is damaging to the Co-Counseling relationship and a drain on the resources of the RC Community. This has been the long-term experience in the RC Communities. We can fulfill our human need for aware, supportive, social relationships by adding Co-Counseling to our relationships with friends and acquaintances.

(For more thinking about the reason for this Guideline, see the Appendix.)

N.3. ELECTRONIC COMMUNICATIONS

Electronic communications of any kind between RCers are to support the one-point program in accordance with the RC Community *Guidelines*, including the no-socializing policy and confidentiality. (See Guideline N.1.) If Co-Counselors use social media sites to communicate with other Co-Counselors, they are to do so only in ways that are consistent with the Co-Counseling relationship (not dramatizing distresses, not breaking confidentiality, and so on).

Co-Counselors are not to add Co-Counselors to online groups, e-mail lists, or websites unrelated to RC without their explicit request. Co-Counselors are not to add Co-Counselors on social media websites or social media applications (apps) without first individually communicating and agreeing to conduct the relationship in accord with the RC one-point program and no-socializing policy. We define social media websites and apps as websites and apps at least some portion of which is intended for sharing

and uploading social content to a group of people not restricted to Co-Counselors. This is distinct from electronic communication in which the primary purpose is one-to-one contact or contact intended for a specific group of people. Many websites or apps have both social media components and components intended for one-to-one contact.

Co-Counselors are not to identify any other Co-Counselor as a Co-Counselor (through a picture, name, or any other personal information) on any public part of a social media website that is accessible to non-Co-Counselors. Co-Counselors are to get permission from other Co-Counselors before posting images of them on any website or app. This does not apply to Co-Counselors who have chosen to participate in RC "going public" projects (such as United to End Racism, Sustaining All Life, No Limits for Women, and Jews and Allies United to End Anti-Semitism). These Co-Counselors give consent to have their name and image used in connection with the going public project.

Social media websites are not to be used as a substitute for other Community-supported means of communication (the RC website, Area websites, RC e-mail lists, and so on). Sometimes non-public parts of social media websites or apps function in a way similar to RC Community-supported means of communication (such as the RC website, Area website, RC e-mailing list) and are used by Co-Counselors to create a closed group. A leader should be decided upon within each group to think about how they use the electronic communication in ways that are consistent with the Guidelines and the one-point program of RC. That leader should then consult and reach agreement with a Reference Person about the functioning of the group.

SUMMARY OF REASON

(The full reason is lengthy and has been moved to the Appendix.)

Social media websites and apps can be useful to Co-Counselors for connecting and exchanging information, for the functioning of the RC Communities, and for sharing the ideas and work of the RC Communities. They are best used in support of close and committed RC relationships. Co-Counselors using these websites and apps should be careful not to socialize.

Social media websites and apps are businesses motivated by their own economic and other interests. Their policies will not necessarily respect privacy or copyright and cannot be presumed to be secure.

continued . . .

... continued

(For more thinking about the reason for this Guideline, see the Appendix.)

P.2. HANDLING DISAGREEMENT, CRITICISM, AND UPSET

We are trying to build relationships with each other that do not involve our acting out our distress recordings at each other. These recordings include our confusions and unawareness that have come from the oppressions of our society as well as the particular individual hurts we have suffered. They also include frozen expectations of each other to be more than supportive Co-Counselors. We all need to discharge on all of these recordings and take responsibility for not acting out our distresses, including oppressor distresses.

We also understand that critical feelings, upsets, and many of our disagreements are based on the restimulation of past distresses rather than actual disagreements about current issues. We know that criticism of an individual is not useful and is different from disagreement with the individual's idea or policy. Restimulations can pull us to unawarely and mistakenly dramatize our distress recordings at other Co-Counselors and particularly at RC leaders and the RC Community.

The following procedure is useful for correcting mistakes, interrupting patterns (including oppressor distresses), and discouraging gossip and attacks.

If a Co-Counselor has an issue needing to be addressed with another Co-Counselor, including an RC leader, it is effective to do the following:

1. counsel and discharge on the situation in a way that doesn't spread the upset (for instance, without using names, by working on the related early hurts, and counseling with someone who has a good relationship with the person and isn't pulled to gossip),
2. see the real situation as clearly as possible,
3. think of possible ways to resolve the situation, and, if the issue still needs to be addressed,
4. communicate directly with the individual involved so that we can listen to one another and possibly resolve the situation.

If the direct communication does not resolve the issue satisfactorily, or if communicating directly to the person is too difficult, the Co-Counselor should request the assistance of an experienced Co-Counselor, an RC teacher, or the appropriate Reference Person. If the issue still does not resolve, it may be taken to the next level of Reference Person.

It is not effective to express the disagreement, criticism, or upset to others, inside or outside of RC, except as stated above. It is not effective to rehearse upsets in the guise of discharging as a client in one's sessions.

If the issue is not resolved and the individual becomes disruptive to the RC Community, then that individual will be denied access to the resources of the Community.

When a mistake has been made, it is effective to correct it by apologizing for the mistake to the people involved and cleaning up any negative effects.

When addressing an issue with a leader, it is important to discharge first (with someone other than the leader) on any distresses we have about leaders that confuse us and make it difficult for us to think well about the leader. Such distresses might include those that pull us to rehearse disappointment and criticism of leaders, or that leave us feeling powerless to think about or share our thinking with a leader. Leaders will benefit from discharging any early hurts that leave us feeling defensive or attacked in this process, so that we can listen to the information and possible correction being provided to us.

REASON

Most disagreements do not need to be addressed in this way. We do not need to agree on everything, and most of our disagreements do not need to be resolved immediately. They will resolve with continued discharge and new information. Usually no immediate decisions need to be made.

However, we want to ensure that disagreements, criticism, upsets, and the acting out of oppressive attitudes toward other Co-Counselors, including leaders, are handled effectively and in a manner that does not disrupt the ongoing work of the Communities.



Direct communication (without dramatization) gives the target of the disagreement, criticism, or upset an opportunity:

1. to learn directly of the situation,
2. to consider the content of the issue and any connected upsets,
3. to use discharge and communication to resolve the situation and make any needed corrections, and
4. to enlist outside resource when necessary.

Co-Counselors' good work should not be disrupted by criticism and attacks. If used systematically, this process can deepen relationships and strengthen the Community.

Non-RCers can get confused about RC when we share with them our upsets about RC. It can make it more difficult to communicate with them about RC at a later time.

P.3. PUBLIC CRITICISM OF RC FROM OUTSIDE THE COMMUNITIES

Any local RC Community that finds itself being subjected to public criticism should contact the RRP. The RRP after gaining an understanding of the local situation should contact the IRP.

REASON

This assists the local leaders and Community members to discharge and think about handling the situation. It also helps the RRP and IRP understand the conditions in which the local Community operates and stop any possible spread of confusions.

N.3. SOCIAL MEDIA (LENGTHY REASON)

Social media websites and apps can help Co-Counselors connect and exchange information, and contribute to the functioning of the RC Communities. However, Co-Counselors using these websites and apps should be careful not to socialize, which we in RC have agreed not to do. We should make sure that our RC relationships do not become social ones.

Co-Counselors should be thoughtful about posting personal information on social media when other Co-Counselors have access to the posts. Co-Counselors who dramatize distresses on social media expose other Co-Counselors to those distresses (sometimes including addictive or other irrational behavior). This can damage the Co-Counseling relationship.



With thought and effort, social media tools can be used to support RC relationships. Our experience is that social media websites and apps are best used in support of close and committed RC relationships in which the Co-Counselors have regular in-person contact.

Most social media websites and apps are businesses in part motivated by their own economic, exploitative, and other interests of the oppressive society. They are intended to be addictive to their users. Their policies do not necessarily respect privacy, copyright, and so on. These non-RC communication tools are not designed for building RC relationships. They have different goals. If Co-Counselors mention the names of other Co-Counselors (except in the context of RC “going public” projects) on social media websites and apps, it violates our confidentiality agreement.

Electronic communication cannot be assumed to be private or secure. RCers need to think about confidentiality and the possibility that information from interactions on electronic communication (identity, personal information, session material, and so on) will be used to target people. This is especially important since RC exists in many countries with different legal and repressive systems.

Social media websites and apps can be useful for sharing the ideas and work of the Co-Counseling Communities. We have used them as part of our “going public” projects—such as United to End Racism, No Limits for Women, Sustaining all Life, and Jews and Allies Ending Anti-Semitism. “Going public” projects have different goals from the usual activities of the RC Community. Their purpose is to communicate RC theory and practice to people outside of the RC Communities. It has sometimes been helpful to post photos and other content from these projects on social media websites and apps. Co-Counselors participating in these projects are assumed to have given consent to have their photo used in conjunction with the “going public” project on social media websites or applications, personal social media accounts, the going public social media accounts (i.e., @SustainingLife1), and RC websites and publications.



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

a pamphlet by Barbara Love

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

CONTENTS

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

\$3.00, plus postage and handling

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

a pamphlet by Seán Ruth and Caroline New

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

CONTENTS

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

\$3.00, plus postage and handling



BURMA • MAURA FALLON

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

The Gambia Introductory Workshop



DIANE SHISK

The Gambia Introductory Workshop took place in March 2017 at the Kinta Kunteh Roots Camp in Albreda, The Gambia. In the 1600s this village was used as a port to transport Gambians who had been captured to be sold into slavery.

I led the workshop, supported by Saiba Suso, an RC teacher in The Gambia; and Caroline New, Karl Lam, and Alima Adams from England. The participants were activists and people working in the humanitarian sector and were twenty-one in number.

I started the workshop by asking everyone to introduce themselves in their native language and then in English. This brought a bit of discharge. I also asked them to say something they liked about themselves. They struggled a bit to do this—and it, too, led to discharge.

I introduced the theory of RC by wrapping a scarf around my hand to show how distresses pile up and interfere with our thinking. I had the participants tell me a hurt, and then I would wrap the scarf further on my arm. I explained how having sessions is like unwrapping the distress and that it takes more than one session to deal with an early hurt. I then introduced Co-Counseling sessions, and we had our first one.

Topics we covered at the workshop included how and when RC began and its goal of everyone completely re-emerging from past distress; the structure of RC, including the financial structure; the inherent nature of humans; details about Co-Counseling sessions; the no-socializing policy; frozen needs; the definition of intelligence; restimulation; balance of attention; physical contact; early roots of distress recordings; contradictions; self-appreciation; not feeling bad about ourselves; and our responsibility to repair the damage caused by our actions.

We also had women's and men's support groups, led by Alima and Karl; demonstrations; and culture sharing.

A topic people grasped well was how socialization and our upbringing affect our perception of ourselves. They shared negative things people had said about them when they were young and gave many examples, such as, "You are stupid," "You will never amount to anything," "You cannot do mathematics." I then asked how this had affected their lives, and they gave examples of how they hold back because the negative voices keep returning. I repeated what is true about our inherent nature as human beings and reminded them that what the negative voices say is not true. People had powerful sessions after this.

We then had a class on self-appreciation in which I asked the participants to say what they appreciated about themselves. After that we had Co-Counseling sessions in which the client would start with "I am" and then add things they liked about themselves. Maybe because of their activism, people had trouble thinking about themselves and putting themselves first. Therefore this was a good topic.

The workshop was participatory, which let me gauge what to spend more time on and what had been well understood. On Saturday night I found out that two of the participants had trouble understanding English, so I did a summary of the workshop, with translation, on Sunday morning. This also gave us the opportunity to reflect on what we had covered throughout the workshop.

Because of people's work as activists, I could not resist sharing a bit about RC wide-world change work, specifically on care of the environment and language liberation.

My highlights of the workshop were as follows:

- Someone who lived on the island organized a team of people to each tell a bit of the history of the slave trade. It was restimulating to hear about the pain and horror of the people who were captured and shipped off to be enslaved.

continued . . .

... continued

- During one of the breaks, a young adult showed me a video she had recorded near the river. (She'd recorded it there because the river holds so much history of pain.) It contained all that she had learned at the workshop, and its importance for her life.

- Most of the people attending the workshop seemed to have a genuine interest in RC. I could see them nodding in understanding as I explained the theory. I am confident that a strong RC Community will grow in this area.

Our next steps are to remember that we have allies; to do our own thinking; to offer people resource, listen, and give sessions; and to meet regularly in discharge groups, sessions, and support groups.

Janet Kabue
Area Reference Person for the
Nairobi, Kenya, RC Community
Nairobi, Kenya



More on the Workshop in The Gambia

The Gambia Introductory Workshop [see previous article] was a follow-up to the Sustaining All Life (SAL) Project at COP21 [the December 2015 United Nations climate conference in Paris, France]. It was organised by Saiba T. Suso, to whom I've been teaching RC over Skype or VSee [ways to communicate by video over the Internet] since meeting him briefly at COP21. At one of the "speak out" forums conducted by SAL, he spoke about how climate change had affected his family's farm. (He and other young African activists had come to COP21 hoping to pressure rich countries to compensate for the "loss and damage" their wasteful practices had caused in poor countries.)

At first what I had to offer Saiba seemed irrelevant to his needs. However, over the weeks, being listened to and hearing about RC theory made a difference to him. He read RC literature and became seriously interested. (Our contact was often interrupted by power cuts or our own busy lives. At one point Skype was shut down because it was interfering with the income of the Gambian telephone service. Then we had to use a less reliable form of video contact.)

Over the months, our contact and relationship became important to both of us. When The Gambia's dictator refused to step down and other West African countries sent in their armies, Saiba and some

members of his family remained in their rapidly emptying city. At that point I was closely following the news from The Gambia, and Saiba and I often spoke a couple of times a day. It wasn't really possible to Co-Counsel because the Internet connection was terrible. The point was to be there.

Saiba started using RC in his activism, by listening in a different way to fellow activists and talking to some of them about RC. Alima Adams [a Co-Counselor from Burwell, Cambridgeshire, England], Janet Kabue [the Area Reference Person for Nairobi, Kenya], and I, along with others, were in a monthly Skype support group led by Diane Shisk [the Alternate International Reference Person] for people following up on contacts made through SAL.

It was decided to have a workshop in The Gambia, led by Janet and attended by Alima, who has Gambian heritage; Karl Lam (the Regional Reference Person for Cambridge, Herts, Beds, Bucks, and Norfolk, in England); and me. Saiba was willing to organise it. Janet pointed out that internalised oppression might



SUSAN FREUNDLICH

lead the participants to expect me, an older white woman, to lead. We agreed that I should be at the workshop, because of my relationship with Saiba, but I promised to keep a low profile. I was able to make a recording of what Janet said, which was later circulated as a resource.

Saiba did a terrific job of getting all the participants to the workshop, encouraging them, and inspiring them. Non-governmental organizations (NGOs) run a lot of trainings for activists in African countries. They pay the activists' expenses and offer a daily allowance. Saiba had to explain to the participants that they would not get any monetary benefit from spending their weekend with us. The group was enthusiastic and co-operative.

At the workshop we had interpretation into Wolof and Mandinka, two of the languages

of The Gambia. Janet covered an enormous amount and explained things, such as the structure of the RC Community, that are typically left to the end of a fundamentals class. She managed to do this by having many mini-sessions and getting the participants to contribute. For instance, she asked them what good guidelines would be and used that for introducing our key agreements. She did an excellent piece on women's oppression and how men are set up to be the agents of sexism. Following that we separated into almost equal-sized groups of women and men. On Sunday morning she reviewed RC theory, again asking the participants to contribute.

In teaching people to Co-Counsel, she emphasised giving good attention but encouraged them to ask questions, such as, "When is the first time you can remember feeling like that?" if the

client couldn't reach discharge. Several times we stopped to play games.

Saiba talked about building a Co-Counselling Community in The Gambia. There was a tremendous amount of interest. (People might have still been skeptical about some aspects of RC: "Are you really shaking, or is that pretend?" "Yawning! What's that about?" But there was enough common ground to go forward.)

The workshop participants seemed to have a more rational attitude toward RC than I usually find here in the United Kingdom, where ideas are commodities and we are bombarded with distractions and become cynical in self defense. I am thrilled to be part of this project.

Caroline New
Bristol, England

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

I was corresponding with a group of Co-Counselors and encouraging us all to write. When I first posted to an RC e-mail discussion list, a massive amount of fear, humiliation, and shame came up. Despite these feelings, I kept writing—mostly for Present Time but also to my class and my Co-Counselors. I would summarize highlights of a workshop or Intensive, what distress had come up for me to work on, and how I saw my next steps.

I felt feelings every time I did this, and I kept writing. I want my mind free of the distress, and so I go toward the feelings. Here is a poem I wrote recently:



Have you heard
Of my big thirst
For the written word?

I've sat from dawn to night
Pen in hand
Waiting to write.

Will it embarrass me?
Is it good or bad?
Oh no, it will be for all to see.

So I cried some tears
Doubled up my courage
Shook away some fears.

I decided to show you me
I wrote and wrote again and again.
What a marvelous way to set my mind free!

Marion Ouphouet
Seattle, Washington, USA



A Fantastic Workshop in The Gambia

My parents grew up in The Gambia, and at The Gambia Introductory Workshop [see previous two articles] I got a glimpse of what it might have been like for them growing up amidst all the different peoples, of different subcultures, getting on well with each other.

Each person in The Gambia speaks some of the languages of the other sub-cultures. People learn each other's languages growing up together and reach adulthood being able to communicate with and live comfortably among others who do things differently.

The workshop was fantastic! A highlight: After the men's and women's support groups I went to call the men into the main room to begin the culture sharing. They were singing a song (the kind you sing in primary school to choose someone whose turn it is to do something), and I knew the song and joined in. I knew it because my oldest brother, who was born in The Gambia and came to live in England when he was five years old, had taught it to my older sister, the first of us born in England, and she had taught it to me!

Alima Adams
Burwell, Cambridgeshire, England



Good News about the Environment

Some months ago I started asking people in my RC ongoing class to come to class with a good-news item about the environment. This was after a lot of work on the RC Community goals related to the environment. I had noticed that just focusing on climate change and the horrid effects of addiction to fossil fuels would keep people sunk [sad, feeling powerless].

At the start of the class, we share news about what people are doing about the environment. (The list of things people have mentioned is impressive.) This has had a good effect on raising awareness and on seeing that we, as individuals, can make a difference. Each little or big thing we do is essential to turning things around, just like it was the little or big things we did (and still do) that are causing climate change.

While correlation is not the same as causation, it is interesting to note that the number of low-emission cars and rooftop solar panels in our Community has increased over the same time.

Allan Hansen
Cypress, California, USA
Reprinted from the RC e-mail discussion
list for leaders in the care of the environment

Teaching Each Other in a Community Class

I have organised a project in which each person teaches a class on the fundamentals of RC to everyone else in the Community. The purpose is to give people experience in teaching fundamentals, so we become more able to help RC grow.

I have been leading our local RC Community class for six years. I have done some useful work over that time, but there hasn't been a big increase in people taking broad new leadership.

Long before our class started, many in our developing Community had lost the habit of teaching RC, particularly to new people. Some had been in RC a long time (thirty to forty years), others were quite new (one to two years), and some were in between. Half had taught fundamentals at least once, in some cases a long time ago.

I set up a project: each person (besides me) in our Community class of fourteen people would teach one class on a "fundamentals topic" of their choice. It was not important which topic they chose,

only that it be something they would teach in a fundamentals class. It didn't matter if two people decided to teach the same topic—we would all benefit from their differing perspectives on it.

I wanted each person to get experience taking complete responsibility for leading a group of people, preparing a class, working with an assistant, and reading the literature to reconnect with the theory. I specified that people should choose a fundamentals topic for several reasons:

- We have to become good at teaching fundamentals as part of building RC.
- We need to keep thinking freshly about the fundamental theory.
- Teaching about something is a good way to understand it more deeply.
- I wanted to avoid a tendency I had seen for people when they had an opportunity to teach to think first of teaching about an oppression in which they were in

the oppressed role. I think it's important for all RC leaders to have an explicit theoretical and practical commitment to think about everyone and everything, not just a section of the population or what they feel most comfortable with.

Everyone was willing to take on [undertake] the project.

So far four different teachers have taught four different classes. Each has been useful and different. We've seen four new ways to think about RC and communicate it. And I am consciously giving people a lot of space to make mistakes, so they can see the results of any mistakes and learn from them.

The project is making us think differently about each other. I also hope it will give all the new teachers a different perspective on themselves, and their ability to teach RC to new people.

Karl Lam
Regional Reference Person
for Cambridge, Herts, Beds,
Bucks, and Norfolk, in England
Cambridge, Cambridgeshire, England
Reprinted from the e-mail
discussion list for RC teachers



Leadership

Leadership is initiating proposals and actions, securing agreement within the acting group, keeping a long-range perspective, noticing the results and implications of present and immediate actions on long-range results and actions, modeling correct attitudes and behavior, and modeling courageous initiative. Correct attitudes especially include a modeling of integrity.

Harvey Jackins
From page 131 of *The List*



Women Meet in Kenya



For the last few months, a group of women have been coming together on Fridays to learn to use RC to better their lives, the lives of their families, and the situation in their communities.

We rotate meeting at each person's house, as public facilities are expensive and highly commercialized and restaurants and clubhouses lack the privacy required.

At every meeting we agree on the issue we shall focus on during our next meeting. We have discussed several topics, including forgiveness, what is keeping our lives from moving forward, and how to improve our relationships with our children or in-laws.

We've realized that many issues keep our lives from moving forward yet we do not take time to re-examine them. Re-evaluation Counseling has given us the opportunity to look at our lives and discharge on these issues.

Initially the group had very few "news and goods," but now "news and goods" have become an excitement, as everyone sees something new and good in their lives.

During the colonial time, the best facilities and opportunities were for

whites only. Fewer opportunities were given to Indians, followed by Arabs, and then Africans. The governing forces brainwashed people with stereotypes to keep each group where it "belonged." This made it difficult for people to trust each other, interact freely, or share. Our country was established on top of the many distresses from colonialism. Thus suspicion, distrust, and separation among people from the various nations continued.

I have talked about RC and its goal of eliminating racism and have tailor-made [specifically adapted] that information to address how the colonial policy of divide and rule led to tribalism on this continent, which has separated our people and held us back. Along with encouraging tribalism, colonial policies justified nepotism and created corruption and power struggles, which have led to the frequent wars in Africa that make so many people refugees in their own countries or force them to migrate under difficult circumstances to foreign lands. Many boats sink in the Mediterranean Sea, as people flee from harsh conditions.

The women in the group have been able to see the bigger picture and the implication of divide and

rule. They have embraced RC theory and practice, and understood the oppression in society and the need to be liberated, so well that the group is expanding based on their sharing the good news with their communities.

The women discharge on the many distresses they have accumulated and learn to take turns and pay full attention to each other. The beauty of the group is its colorfulness. It has brought together races and tribes that have been divided and has allowed them to see each other as one.

Issues of concern, based on the distresses and separation from external forces, come up when people are asked, "How do you cope with the people of other races/tribes?" People share about the human side of human beings, the distresses of human beings, the fears the oppressive society has put in the way of togetherness, and the need to do everything possible to build one nation for the betterment of humanity today and future generations.

This has been a work in progress, and it has been remarkable.

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

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

A Special Workshop

It sometimes happens that a group of brilliant, committed educational-change leaders figure out how to be together and not let anything stand in the way—even when the leader cannot get to the workshop site.

A few weeks before a recent educational change workshop, I ran into some problems getting my passport renewed. I could not get it in time, so a few of us had a Skype meeting and decided that I would lead the workshop via the Internet. It turned out to be [resulted in being] an amazing experience for us all.

We set up computers, a big-screen television, a camera, and a sound system and made sure that I could see all the participants and they could see me. Eleven people from the United States and Canada connected with me in Trinidad and Tobago.

We followed a typical workshop schedule, with a class on Friday night and three classes on Saturday and Sunday. We also had a gather-in during the day on Friday with those who had arrived Thursday night. For mini-sessions and Co-Counselling sessions, one person would stay in the room to counsel with me and the others would go to other parts of the house. I was able

to counsel people in the group setting. We even had a counsel-the-leader session.

We worked on our leadership, what it means to be leaders of educational change, the expectation that we will change the educational systems, our responsibility for spreading educational change work in the RC Communities, and educational change in the wide world.

Apart from learning the technological skills, we learned that our connections and commitment to each other are the most important factor in our educational change work and leadership. I couldn't be physically close to the folks, but because of the strong relationships we have built over the years, it was hardly a limitation.

This was such a testament to all the educational-change work we have done and to what reclaiming our intelligence can allow us to do. Educational change work at its best!



Marilyn Robb
International Commonality Reference
Person for Educational Change
St. Augustine, Trinidad and Tobago
Reprinted from the RC e-mail discussion
list for leaders of educational change



How I've Spread RC



People who have known me for a long time often say that there is "something about me," something different in the way I do things. They ask me why this is.

I have found it hard to use the word "RC," because it doesn't mean anything to them. Instead I suggest that we each take five minutes to share our thoughts, starting with me. I ask them to listen to me without saying much—to look directly in my eyes, hold my hands, and focus only on what I am saying. That is, to just be there.

When I finish, I do the same for them and follow it by asking, "How do you feel?"

Then I ask, "Can we take another ten minutes each, in exactly the same way?" By the time we finish, the person often says they are feeling good and that they never thought they would feel so free to share something so personal: "I don't know how I could do this." Then I explain: "I tried to be totally there for you. I showed you that I was with you. I was as close as possible. I held your hands so that you could feel you were with somebody and could feel comfortable, relaxed, and trusting." I also talk about confidentiality and say not to repeat what they heard to anyone.

I have done this with up to twenty people, and several of them have

asked me if we could meet again. I've slowly decided to bring them together as a group.

This is how I've spread the theory and practice of RC and implemented my RC skills.

Jane Lucy Wambui Gachihi
Nairobi, Kenya



BARCELONA, SPAIN • LYNDALL KATZ

The Real Nature of Attacks

Being attacked is an almost inevitable accompaniment to being a good leader. Such attacks can stem from the efforts of the oppressive society to overcome any threat of resistance to the oppression. Attacks can arise from the inertia of past activities by the society in an irrational direction. Attacks can also be begun as part of a confused, ineffective attempt by the attacker to draw attention to himself or herself and to “extort” some help from the leader, with the leader being forced to act as counselor. . . .

Everyone should be reminded that the issue is *not* any weakness or failing of the leader (the proper way to deal with any such issue is in a session with the leader or in a discussion with the leader’s co-leaders) . . . that this is simply an excuse to mask the real nature of the attack.

Harvey Jackins

From pages 134 and 135 of *The List*



REYKJAVÍK, ICELAND • © JOHN FEHRINGER

New! The Digital Edition of *Present Time*

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

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

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

The cost for a digital subscription is \$20 USD per year. It is \$10 per year if purchased in addition to a print subscription.

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

Communicating about RC Outside the Communities

Below is an e-mail I recently sent to Tim Jackins. He replied positively and encouraged me to keep doing this work.

Dear Tim,

Thanks for your e-mail reminder (reprinted below) about the Guidelines for communicating RC to people outside the RC Communities. I was wondering about the group e-mails I send to about thirty of the people I met in Morocco during the Sustaining All Life project at COP22 [the November 2016 United Nations climate talks].

Recently I've been including (1) a personal "new and good," (2) something a bit hard in my life recently, and (3) a little RC theory. About fourteen people have written me back, and some of them do so fairly frequently. Some include their "news and goods" and recent upsets, too. A few include photos. One person wrote me from the Czech Republic, where he is studying temporarily, and thanked me for the "wonderful e-mails." For people who have replied, I usually add a line or two to the group e-mail specifically for them and send the e-mail individually. Occasionally I write them separate notes.

In the "buddies to Moroccans" conference call that Teresa Enrico leads, I had asked about doing this and was encouraged to send RC theory to my five or so (at that time) buddies. I then assumed it would be okay to do so with all my contacts. I don't think we've consulted with you about this since it has grown in numbers. I'd appreciate hearing what you think about it in terms of the Guidelines and my continuing this kind of contact, which I enjoy. Below is an example of the theory I have shared.

Human beings are completely good, intelligent, powerful, loving, and cooperative and have a great ability to enjoy life. When people seem irrational or have painful feelings or do bad things, it is because they have been hurt and confused and have not had the opportunity to heal completely.

When we are hurt, we may have feelings of sadness, fear, embarrassment, anxiety, anger, boredom, or physical pain or discomfort. In Re-evaluation Counseling these painful feelings are called "distress."

Distress comes from three main sources: (1) accidents, for example, physical injuries or diseases; (2) contagion, from the distress and confusion of other people; and

(3) social hurts, from the distress and confusion of the society.

Most of our distress comes from systematic mistreatment by the society because of the groups we belong to. This is called "oppression" in Re-evaluation Counseling. A few examples of oppression are racism, sexism, classism, national oppression, imperialism, the oppression of Jews, the oppression of young people, the oppression of parents, ageism, the oppression of men, oppression based on physical disability, oppression based on sexuality, and oppression from the "mental health" system.

Below is the e-mail from Tim Jackins that I was referring to.



Victor Nicassio
Pasadena, California, USA

Dear Co-Counselors,

Re-evaluation Counseling continues to grow well and in many parts of the world. People are figuring out ways to convey RC information directly to more people all the time.

While we want everyone to have these ideas, we want to be sure that they are conveyed directly to people (rather than through mass media). We want people to get accurate information about RC, we want them to get more than a superficial version of RC, and we want there to be ways for them to continue learning RC if they are interested. To help insure that these things happen, people are required by the *Guidelines for the Re-evaluation Counseling Communities* to discuss their plans with a Reference Person before undertaking or even committing to undertake spreading RC ideas to groups of people (as opposed to individuals). See Chapter I of the *Guidelines*, "Communicating about Re-evaluation Counseling Outside of the Re-evaluation Counseling Communities."

This helps ensure that the steps are well thought out ahead of time and that people get a useful picture of RC at the beginning.

Thank you for being part of our Communities.

With love and appreciation,

Tim

Usando el Paquete para Maestros en Una Clase

Acabo de enseñar una clase usando el Paquete para Maestros de la literatura RC recientemente publicada. Soy una maestra relativamente nueva. (Empecé mi clase hace 2 años, cuando tenía 28, y mi asistente la enseñó para un año mientras que yo trabajé en otro parte del país).

Corriendo de mi apartamento hasta la clase, mi roomie me dió el Paquete para Maestros que acabó de llegar en el correo. Decidí a compartirlo con mis estudiantes.

Dos estudiantes asistió a la clase—un hombre Brasileño y una mujer blanca nacida en los EEUU, ambos de la clase trabajador y con sesenta años. Yo compartí con ellos

porque leemos la literatura RC. Dije que como su maestra no soy una experta con todo; hay partes de la teoría de RC que todavía no he aprendido. También, la teoría tiene una historia larga—desde los 1950s. Hay mucho que entender. Les dije que no pueden aprender todo de mí y que la literatura les da una vista al RC global.

Abrí el paquete y les permití ver como me alegró. Fue como abrir un regalo para mi cumpleaños! La edición nueva de *Black Re-emergence* me dio la oportunidad de hablar sobre la conferencia de “Black Liberation and Community Development” que viniera pronto y que estuvo organizando nuestra

Persona de Referencia de Área. Mi estudiante hembra rió y rió cuando leyó el título *Older and Bolder*. Ella descargó sin abrir la revista! También tuvimos una discusión buenísima sobre el capitalismo y como mantener la esperanza y una perspectiva grande mientras que vivir en un sistema explotador.

Yo les presté a ellos la literatura que quisieron y les enseñé como comprarla. Fue una clase magnífica. Estoy emocionada ahora que ellos tienen su propia conexión a la literatura y teoría de RC.

Amy Calandrella

Holyoke, Massachusetts, EEUU
Reimprimido de la lista de discusión de correo electrónico para maestros de RC

English translation of the article above:



Using the Teacher Packet in a Class



I just led a class using the Teacher Packet of recently published RC literature. I am a relatively new RC teacher. (I started my class two years ago, when I was twenty-eight, and my assistant led it for a year while I worked in another part of the country.)

As I ran from my apartment to class, my roommate handed me my new Teacher Packet that had just arrived in the mail. I decided to share it with my students.

Two students came to class—a Brazilian man and a white woman born in the United States, both from the working class and sixty years old. I shared why we read RC literature. I said that as their teacher I am not an expert on everything; there are parts of RC theory that I haven't yet learned. Also, the theory has a long history—since the 1950s. There is much to understand. I told them that they can't learn it all from me and that the literature gives them a key to RC worldwide.

I opened the packet and let them see how happy it made me. It was like opening a present on my birthday! The new edition of *Black Re-emergence* gave me the opportunity to talk about the upcoming Black Liberation and Community Development (BLCD) Workshop that our Area Reference Person is organizing. My female student laughed and laughed when she read the title *Older and Bolder*. She discharged without even opening the journal! We also had a great discussion about capitalism and how to maintain hope and a big perspective while living in an exploitative system.

I lent some of the literature to the students and showed them how to purchase it. It was a great class. I am excited they now have their own connection with the literature and RC theory.

Amy Calandrella

Holyoke, Massachusetts, USA
Translated by Amy Calandrella
Reprinted from the e-mail discussion list for RC teachers



Changing Our Minds



From a talk by Tim Jackins at the International Jewish Leaders' Conference in Bryn Mawr, Pennsylvania, USA, June 2015

You've been in Co-Counseling a long time—some of you, a *looong* time. (*laughter*) You've understood counseling and used it well. You know how much change you have made in your lives. We are unlikely to lose many of you. You do get that restimulated, but the recovery time has shortened. (*laughter*)



CYNTHIA JOHNSTON

You've changed many things—and yet some early struggles persist. Every time you see each other, you look better—and yet you look the same. The things you've been able to work on shift, and the things you haven't figured out, or haven't had the resource to figure out, don't. Distresses are confusing. The more resource we have around us, the faster we recover. That's one of the important reasons we build community. It keeps us intact.

Our old discouragement makes it hard to work on the things we haven't already worked on—on the places where we got more heavily hurt. We were more alone and less powerful in those early times, and often we just gave up and decided to go our own way. We decided that we would continue to exist in the best way we could figure out. It made life bearable, but it was not like the full life we thought was possible when we were small.

Our perspective has been twisted. This shows up when we try to work on early hard things. We are almost unwilling to do it. We feel like we are going to be defeated again so we stop trying. It is difficult to hold perspective in the places where we were defeated so soundly and couldn't discharge. So I am asking you to do things that never worked before. "I did this over and over and over again. It never worked. Every time I got stepped on, and you want me to *what*? You want me to do *that*? You say it will work. It never worked."

All those things are true. (*laughter*) They are exactly true. The effort I am talking about must be based on the fact that things are different now.

If we can't make this transition, our prospective and our counseling stay "reformist." It's not our intention, but we end up simply making things a little better and more livable. We don't make the big changes, personally and beyond, that are clearly going to be necessary.

We work around the edges. We make the distress a little more understandable. We take another step. However, at some point something more than that is going to be required. Society is collapsing. (Some people used to be in a hurry for it to collapse. They wanted it to happen in their lifetime. Now they are afraid that it will and can't bear to think about it.) We are approaching some big shift. For us to think and function well, we are going to have to face some big early struggles. We are going to have to decide that no matter what happened in the past, no matter how bad or hard it was, the future can still be ours.

We have to learn how to face unbearable things and see if they're really unbearable. We don't yet know how to do that very well. Somebody needs to know. I think that RCers have a better chance at it than anyone.

What a great chance! I mean, really, what a great chance. No one before us has had the opportunity to overcome how hard life has been. We have the chance to overcome it, and to make that possible for people ever after. But it takes our minds. It takes decision. It takes *changing* our minds, and in some way that's different than making a decision.

The first piece of it is facing the things that we can't bear to face—in our pasts, in our family's past, in our people's past. We can't move forward well to change the world until we do this. We have made good progress, which gives us the possibility of doing something very different.

There is a branch of mathematics called catastrophe theory. It comes from the fact that many things

continued . . .

COUNSELING PRACTICE

... continued

gradually change, slowly bend, and then snap. Not all change is a continuous process. There are revelations. Oh! And suddenly your picture of the world changes. I think we have done well with gradual change. It's what we have known how to do. We've gained ground and space and relationships. But maybe we don't continue to do the same things forever. Maybe there's a snap. Can we dare to see if that is true? Can you change your mind? No matter what happened to you? No matter what the past was? It's still your mind. There are still possibilities. What would you let stop you? You wouldn't want anything to stop you. As a child you didn't think anything could, until the adults stopped you. (*laughter*)

I think all of us hope that we could do that—snap. We hope that if the situation were clear enough to us, we could move. Most people think that they would do anything if their child or grandchild were in danger. They wouldn't worry about the effects around them; they wouldn't care that they didn't know if they would succeed. That wouldn't matter. What would matter is that they moved, that they didn't wait to try.

Wouldn't it be nice to every day have something you could rise up and throw yourself at? To not care if you made it [succeeded]—to only care that you tried and then to just see what happened? I think that's the attitude each of us has to take toward those old pieces of material [distress]—toward the places where we were so defeated that we stopped trying to discharge them.

It's time to turn around and walk back. We were defeated. That's all right. The defeats didn't kill us. It wouldn't have been all right if they had. But it's all right that the defeats happened. What's not all right is for them to affect us forever. That they make us timid, make us avoid the old battles so that we can't clearly fight new battles, is not okay.

There is a shift we have to make in our minds. I don't know how to make you do it. I want to. I want to make you do it. But more than that I want you to decide you want to do it, and then do it. My fears and impatience make me want to make you do it. I'm afraid you won't. That's part of my distress. I'm afraid you won't get the chance. We've had how many billion people who've never had the chance? How do I make sure you get the chance?

How do I impress on you that I am sure it is possible? I don't know if I'll be able to make this change. I don't even care that much if I can. I care that somebody does it. I care that we go forward. If it's me, fine. I'm the one



CAMPOBELLO ISLAND, CHARLOTTE COUNTY, NEW BRUNSWICK, CANADA • ALAN EPSTEIN

that I have the most command of, so I'm working hard at it. But it would be better to have ten thousand of us at a time. We move faster and further together than any of us could ever move alone. To know that we're not the only one daring to try that hard changes our perspective very nicely.

That's all I can tell you. That's all I can show you. I dare you. Let's see what we can do.

There are many different tendencies in the world right now. Human minds are figuring out more and more. On the one hand, this is wonderful. On the other hand, it gives distresses more and more power to be acted out more widely. We humans are not in worse shape [condition] than we were three centuries ago. But we couldn't destroy the environment back then. Now we can.

So we have these tendencies happening. And we have us—fighting through the cloud of distress. It's all headed toward some point. Who gets there first (*laughter*) with enough intelligence to do what? We'll see. Let's see.

We can do this. The question is how quickly and how consistently. In my experience it works best collectively. We lose heart when we get separated from each other, when we don't see each other's battles, when we don't hear another's voice daring us to take a big chance.

Someone needs to put the issue out as fully as they can and then have everyone try—right then. The longer the pause, the less successful we are.

We won't always have the right circumstances. When we don't, our sessions squeeze down to smaller and smaller things. Don't blame yourself. It takes resource to make this happen. So gather four people now and take a shot at it [try it].



Enjoying and Sharing Family Work



As I keep family work going in my home, I keep in mind the teaching of Fela Barclift [Regional Reference Person for North Brooklyn, New York, USA] during the Nigeria National Workshop of November 2016. Memories of the workshop are still fresh in my mind: the teaching; the interaction; the songs and dances; and, most important, those “wonder kids”—leading, “fighting,” “beating,” and “winning.” It was a full dose of fun. We are all—father, mother, boys, and girls—enjoying family work in my home.

Fela emphasized that family work must follow certain guidelines for optimum benefit:

- It is basically about *special time* for the children. A distinct time is set aside to play with your child.

- The issue is not the play but the attention you give the children. If well managed, special time builds children’s confidence, gives them opportunities to make decisions and lead, and increases their sense of responsibility.

- Always explain clearly what special time is.

- Special time is for one child at a time.

- Special time must be provided for every child in the house.

- Try to meet in a parents’ support group as you build family work.

- Become better informed. Don’t let the family work publications rest; they are a great resource.

- Remember to do the following: Discharge first with an adult and be rested so you will be free of

worries and tiredness. Set aside a short, defined period of time. Put the child in charge of his or her relationship with you during this time. Be willing to do anything he or she wants to do (as long as the activity is safe and not destructive). Focus your entire attention on the child. Notice everything about the child. Enjoy him or her; let your attention, interest, and approval show in your face. Expect new things to happen, and don’t be tempted to direct the play.

I have introduced family work to several families, and a stronger bond is being built between parents and their children. Let’s keep this work afloat and flourishing.

Chris Akubuiro

Area Reference Person

for the Port Harcourt,

*Rivers State, Nigeria, RC Community
Port Harcourt, Rivers State, Nigeria*

The Efficiency of a Direction

With a direction, one’s counseling progresses. Even though random discharge of painful emotion should eventually and theoretically get rid of all the accumulated distress that people carry, the enormous amount of hurt experiences that they have lived through makes random progress a slow business in practice. It is much more profitable and efficient to discharge material with some direction rather than do it blindly. Thus, very early in one’s progress toward rationality, one begins spontaneously to set goals, to plan on definite achievements through counseling.

Harvey Jackins

From page 106 of “The Necessity of Long-Range Goals” in *The Human Situation*



NORWAY • ALYSIA TATE

A Fuller Picture of Co-Counseling

I was interested in a post to the RC Community e-mail discussion list about a new kind of listening project. Co-Counselors did listening exchanges with non-Co-Counselors, rather than just offering one-way listening. I think this can give a fuller and more accurate picture of Co-Counseling than just offering to listen, and I was struck by how it might be used in family work.

For the past year I have doing short mini-sessions with my eleven-year-old son after we do special time. We usually take two or three minutes each. When I presented it as an option, my son eagerly agreed to it, and we have been doing it ever since.

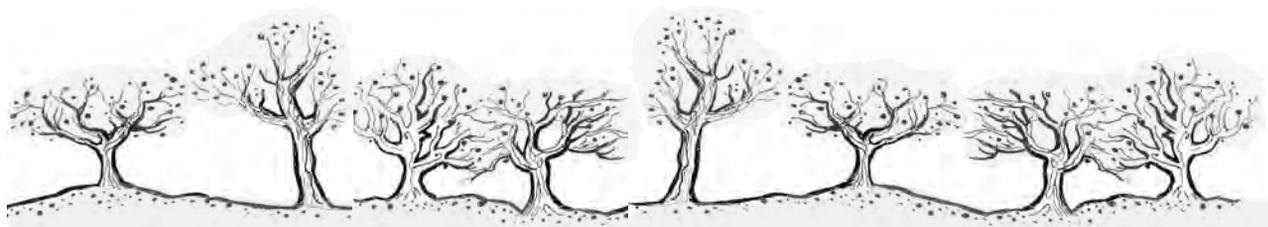
He seems to appreciate the opportunity to be my counselor. I am able to use his attention well and can

often cry hard with him. He is a great counselor for me both because of the attention he can bring as well as the closeness of our relationship.

He gets a picture of what it is like to offer his attention and assist someone in healing from their hurts. It is a contradiction to young people's oppression; he gets a glimpse of how powerful he is. He also gets a fuller picture of Co-Counseling: of how all human minds are good and powerful and how we get to use our minds and relationships to help each other re-emerge.

"Miriam"

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



KATIE KAUFFMAN

I am Anuj, a young adult RCer from India. Our recent RC class inspired me to generate a small write-up on one of my patterns:

Overthinking is the pattern. An unfortunate habit.

I think "extra" because I don't feel. I was not allowed to feel.

I think "extra" because it's difficult to be in the present moment.

I think "extra" because it's not ok in society to be spontaneous.

I think "extra" because I was alone when I was deeply hurt.

I think "extra" because nobody held my hand when I was alone.

I think "extra" because it's prestigious to think a lot. A sign of high intellect.

I think "extra" because I am a man and I am supposed to.

I think "extra" because I am educated and I am supposed to.

I think "extra" because my caste is traditionally supposed to do that.

I think "extra" because it's an addictive pleasure.

I think "extra" because I don't feel. I was not allowed to feel.

Anuj Ghanekar
Pune, Maharashtra, India

Thinking about Drugs and Alcohol, as a Young Adult



I started using alcohol and marijuana as a teenager. I usually used them in social situations, because it felt “fun”—although sometimes I could tell [notice] that I was using alcohol to cover up feelings.

It has been easy for me to go several months at a time without using either substance, even if I don’t discharge on it. It has been harder to decide that I’ll never use them again. This may be because of the family I grew up in. My parents could also go long periods without drinking, but it wasn’t because of a decision they’d made after discharging.

When I turned twenty-one, the legal drinking age in the United States, I began to talk more with my parents about my drinking. My mother, who is in RC, began to drink more alcohol as I talked more about it. I interpreted this as restimulation.

Another reason it’s been hard to decide to quit using drugs and alcohol is because of feelings related to being a young adult. Using them feels like a “grown up” thing to do (and I just got the “perk” [“benefit”] of being able to drink alcohol legally). It also sometimes looks like an opportunity to connect with people, like a way out of isolation.

I was a young person when I started using alcohol and marijuana, and young people’s oppression played a role in it. I was stressed out, I wanted to have fun, and I wanted to rebel. I was angry about the big problems in the world and felt powerless to make a difference. I started drinking at age fifteen, when I was having lots of big feelings and felt desperate for a way out. I was also restimulated about the drinking age, which felt like young people’s oppression, and had feelings about being told what to do and not getting to make my own decisions. I was raised in RC, but my parents weren’t thinking clearly enough to be a resource for me in figuring all this out.

DECIDING TO QUIT

I last used marijuana over three years ago. Back then I didn’t want to smoke again anytime soon, but I also didn’t like the idea of never doing it again. Two years ago I began counseling on giving up smoking. I realized after discharging that the only situations in which I wanted to smoke were ones in which it was actually dangerous for me to not be sober. I decided to give up marijuana completely. I still have more to discharge about the decision, the dangerous situations, and my experiences while using marijuana.

The last time I drank alcohol was ten months ago. I have not yet decided to never use it again. About three months ago I began counseling more on alcohol and the decision to quit. I was worried that once the distress began moving (because I was discharging it), I would feel like drinking again. That didn’t happen, but I did start drinking coffee again without even noticing it. Oops!

If we quit but don’t discharge, we are still vulnerable to restimulation (like my mom was when I began talking more about drinking). My decision to quit using marijuana was made partly out of fear about the dangerous situations. I need to keep counseling there.

ALCOHOL AND “MENTAL HEALTH” OPPRESSION

This is the first time in my life that I have had good access to discharge and have also not been using drugs or alcohol. My mind works better when I am not using them *and* am also discharging. In the past two months I have had more new ideas. I have also felt restimulated more often, but I’ve had better access to “heavier” distresses and it’s been easier to pull my attention out after a session. This is different from when I have been discharging while using drugs and alcohol and when I have not been discharging while not using them.

As I discharge on alcohol, I have a lot of feelings related to “mental health” oppression. I am an ex-psychiatric inmate and as a teenager took psychiatric drugs for two years. Young people’s oppression played a huge role in my hospitalization and my use of the drugs.

I know that RC says that psychiatric drugs are not helpful, that they cover up feelings and lay in new hurts. Until recently I couldn’t tell that from my own experience. For example, I was still able to discharge when taking the drugs.

continued . . .

COUNSELING PRACTICE

... continued

However, it's clear to me now that they numbed my heaviest, most unbearable feelings—the ones that landed me in the “mental health” system. Those feelings are still there, waiting to be discharged.

These days I feel horribly restimulated a lot of the time. I believe that the distress is coming up because my mind can finally tell that I'm safe, that I will never be in the old situation again, and that I have a real opportunity to get rid of the distress. I am trying to go toward the unbearable places, now that I have built more resource around me.

Many young adults I know are aware that they use alcohol to cover up feelings (of being stressed, scared, awkward), and they think it is okay as long as they don't do it “too much.” They think that doing it “too much” would make them an alcoholic but that doing it a little is “normal.” I think that everyone, whether or not they have been in the “mental health” system, would benefit from counseling on the pressure to be “normal,” and how alcohol is connected to that.

What have you figured out about how to counsel on drugs and alcohol? Do you have ideas about how to be an ally to young people in this area?

Anonymous



Fully Embracing RC Theory



I am teaching a monthly class in which we challenge ourselves to *read* RC theory and strengthen our understanding of it beyond the pieces we easily rely on. In particular, I hope to help folks who came into RC since Harvey Jackins's death become more familiar with the foundation of our current work.

In last night's class we had a mini-session in which we each identified a piece of RC theory that we particularly cherish, rely on, and share with others. Then we came back together and each of us had three minutes to present our piece of theory. I had two re-evaluations:

1) I accept that people are good. However, I've fallen into the habit of remembering that only about people close to me. In other situations and when heavily restimulated (for example, when fighting with a boss or reacting to political leaders), I don't consistently keep it in mind. How would my perspectives and actions

change if I were to do so (without falling into pretense or being naive about the seriousness of distress recordings and the damage they do)?

2) I know that theoretically we can “clean up” distresses completely. However, I've fallen into the habit of settling for small gains. What if I could keep in mind that RC is about more than draining the most persistent restimulations, that it's possible to aim higher and set out to do so [move toward doing so]? What if I went into sessions deciding to do everything necessary to live ever more freely, boldly, and powerfully? How might that impact my willingness to make time for sessions, and how I use those sessions?

Randi Wolfe

Monrovia, California, USA

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

Copyright Information

All Rational Island Publishers publications are copyrighted.

If you wish to copy all or part of a publication, you need permission from the International Reference Person, Tim Jackins. If permission is granted, you must pay to Rational Island Publishers a fee of ten cents (U.S.) for each copy you make of an article. (See Guideline K.2., on page 51 of the 2013 *Guidelines for the Re-evaluation Counseling Communities* or at <www.rc.org/publication/guidelines_2017draft/chapterk>.)

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

Leveraging Our Likes and Dislikes in the RC Community

"People say we really like each other in RC!" That's the way Tim Jackins began one of his opening talks at the Pre-World Conference I attended this spring. Then he said something that will remain one of my permanent takeaways [resulting impressions]. Below is a paraphrase based on what I remember. I share it with you because it's already transforming how I respond to the relationship issues that arise for all of us in Co-Counseling Communities and I hope it can be transformative for you, too.

People say we really like each other in RC. But that's not exactly what's going on [happening]. What we're really doing is trying our best not to "run" [act out] our distresses at each other. We're carrying out [putting into effect] a Co-Counseling decision to resist acting on or acting out our distresses, no matter what the pull of restimulation may be.

It looks like we actually like each other (which, of course, we do some of the time), because we're successfully avoiding some of the usual disagreements and conflicts people expect to see in any group or community. But, similar to people everywhere, we have distresses that prevent us from enjoying warm, close relationships all the time.

A thriving Community is one in which we get better and better at not letting those distresses rob us of what we're committed to. And remarkably often we can "show up" [be present] and cherish each other and assist each other to re-emerge from the distress patterns that keep us from having the full and flourishing lives we want.



RANDI FREUNDLICH

Again, that's not an exact quotation; I've already begun to describe what Tim said in my own terms. My following comments are a further extension of that process—the process that each of us Co-Counselors goes through to make RC theory our own.



Here, by the way, I'm following what Harvey Jackins repeatedly emphasized on page 56 of the *Fundamentals of Co-Counseling Manual*, in the last paragraphs of "The Key Concepts and Insights of Re-evaluation Counseling to Date": "Trust your own thinking . . . Trust your own thinking . . . Trust your own thinking . . . Trust your own thinking . . ."

Now guess what! As each of us does that—trusts our own thinking—we inevitably find ourselves in situations in which our best thinking challenges and even conflicts with the best thinking of others. Then another one of those "key concepts" applies: "There is no rational conflict of interest between human beings" (*Fundamentals Manual*, page 44). But there may be conflicts based on factors such as

- differences of perspective or position based on experiences or background (such as gender),
- differences of perspective or position based on convictions or principles (such as morality),

- differences of perspective or position based on irrational distresses (such as anger or grief) that impair our perception of reality or our ability to make rational judgments.

With the first two differences, RC theory maintains that we can still arrive at shared interests, if we focus on the rational concerns that all human beings have in common. With the third, there can be no rational bridging between the parties as long as one or more of them makes distress the basis of decision-making. That's because distress is by definition irrational and cannot be reasoned with. It can only be discharged and healed.

Realizing the essentially irrational nature of distress is a breakthrough of RC. And deciding not to act on distress is a groundbreaking practice. We abandon this key insight and best practice to our peril. Our present reality and the future of our children and our species depend on protecting this insight and maintaining this practice—and even extending them to a critical mass of all humans.



May I share a couple more reflections based on Tim's talk? They are a fusion of his comments with two other perspectives I have treasured in my RC experience. One of these perspectives comes from my Area Reference Person in Atlanta, Georgia, USA, Cornelia Cho. The other comes from my International Liberation Reference Person for African Heritage People, Barbara Love.

continued . . .

... continued

In our Community's teachers' and leaders' classes, Cornelia often observes that longevity in RC brings no real advantage if it is not accompanied by ending the chronic distresses that run our lives and ruin our relationships. We need to dissolve our chronic patterns if breakthroughs in our behavior, relationships, and experiences are to occur. And chronic patterns are deeper than "latent" or intermittent patterns. They are habitual behaviors and attitudes that operate so often, in ways we are unaware of, that we believe they are the truth about ourselves and about reality.

Many years ago I heard Barbara Love give a powerful elaboration of RC theory. It has remained my touchstone for how to gauge whether I am in "present-time" relationships with other people. Again I paraphrase from memory:

When we can tell [notice] that we are perceiving someone through the lens of our distress, we can ask ourselves why we are not already in love with the real human being, separate from their patterns. What distresses are preventing us from seeing them apart from their patterns?

Asking those questions will reveal what distress we need to discharge

in the relationship. And it will let us begin to affirm, embrace, and cherish the inherent human being, instead of remaining fixed on their patterned behavior and appearances.

Well, I hope you can appreciate how Cornelia's and Barbara's perspectives complement and extend Tim's more recent comment at this year's Pre-World Conference. The implication is that the longer I participate and lead in my RC Community, the more opportunities I'll have to discharge my chronic patterns that prevent me from seeing the inherent human being in everyone around me.

(I wish I could take the time and make the effort here to apply these reflections to oppression theory and liberation issues, but maybe you will do that yourself.)

In theory, we are more likely to resolve or transform every sort of relationship conflict with people within our RC Community. That's because there's a greater possibility that they are equally committed to hanging in there [persisting] with the relationship, despite the inevitable challenges, until the chronic distresses on both sides can be discharged enough for both people to be able to see and appreciate each other.

Indeed, looking back over more than thirty years in RC (longevity again!), I can enjoy a remarkable shift in perspective. My own likes and dislikes of particular Co-Counselors have deepened or transformed, in tandem with my own chronic distresses being more thoroughly discharged. It's like that old saying, "The older I get, the smarter my parents get."

What can we leverage now that some of us have experienced the repeated cycles of people we formerly disliked becoming cherished Co-Counselors, according to how substantially we have discharged our chronic patterns? What if every dislike of a person inside (or outside) the RC Community becomes an opportunity to discharge the distresses we need to in order to not only embrace the real person but also become the distress-free, fully present human beings we want to be?

Please leverage your dislikes of me (I mean of my patterns, of course), and I'll do my best to do the same with you, to the greater re-emergence of us all!

*Theophus "Thee" Smith
Atlanta, Georgia, USA*



The Role of RC Theory



In a sense, all those who seek to discharge and re-evaluate themselves free from their distress patterns are starting out in the middle of a great tangle of patterns with not much perspective on their positions or where they are going. The extreme difficulty of this position has been somewhat mitigated as the years have gone by, by the accumulating experiences of others. Beginners at the process of discharge and re-evaluation can now be guided to a considerable extent by what other people have done. This is the role of Re-evaluation Counseling theory, to summarize these experiences of others to afford perspective for oneself.

*Harvey Jackins
From page 106 of "The Necessity of
Long-Range Goals" in *The Human Situation**

Looking at Class

*From a talk by Tim Jackins at the Australia
and New Zealand Pre-World Conference, February 2017*

You were born into a particular class—owning class, middle class (which is sort of a pseudo class), or working class. If you are owning class, you own stuff. You own the means of production, and all the laws in our societies justify your getting a lot of what's produced.

Opressive classes have not been somebody's evil mental construction. They have been formed by economic forces and by distress patterns—in particular, the pattern of being afraid for one's own survival and wanting to have more to feel a little safer.

Now you don't have that pattern, I'm sure. You don't want more, do you? Or you don't want much more—just a little. And I'm sure that having it would take care of all the patterns you have about wanting more, right? Of course not, and that's the problem. No amount of material resource can undo a distress pattern. The only thing that can undo it is discharge. Until it is discharged, we have no idea how much resource makes sense. We can try to figure it out, but all the feelings are still there.

For most people discharge hasn't happened; it hasn't been possible. People have recognized and fought against the injustices of class societies, and sometimes overthrown the societies and set up new ones. But then the same patterns have reappeared and an unfortunately similar structure has developed, with some people benefiting and most people being exploited. The exploitation can't end thoroughly until the patterns are discharged enough that people feel confident about their survival and understand patterns.

What is security? What would security be for you? It's hard to feel secure until we work on it. As near as I can tell [perceive], security is having other people who can think about us. That's what makes existence secure. A certain amount of material resource is useful, but we can have a very good life in meager circumstances. Having a lot of material resource is not the key to a good life.

The old way of changing society was to get rid of the horrible ruling class. That's how you'd get rid of the patterns. You'd kill the people who acted them out—who were in a position to act them out. Then the new set of rulers would come in or slowly develop and, oddly enough, would have the same patterns, because people still had those patterns. Everybody in the society has them. And they reassert themselves unless you get rid of them, and we know how to do that.



CLAUDIA ALLEN

WHATEVER CLASS YOU ARE IS ALL RIGHT

So what class are you? What's your class background? How proud of your people are you? How embarrassed, how ashamed, how secretive are you? How much money do you make? We have to look at and work on all the distresses that are tangled in these places.

You had no choice about the class you were born into. You were born into it. And the patterns you got you had no choice about either. Are your patterns, the patterns of your class, worse than those of other classes? You might think so, or you might think the others are worse, but they are all patterns; they are all irrationalities. Some are more isolated and meaner than others, but they are all rigidities that keep us from finding good solutions collectively.

It's all right whatever class you were born into. It's all right whatever set of patterns you have from that. It's all right whatever class you are. You have to stop being ashamed, secretive, and defensive about your class background. You get to be proud of your people, whoever they were, whatever mistakes they made, whatever struggles they went through, however many people they oppressed along the way. You get to talk about them and discharge all the hurts that came down the line to you. And you get to be pleased with the possibilities you have from your position and think about how to use that position not in isolation but in concert with others.

continued . . .

LIBERATION

... continued

We want Co-Counselors in every position in every class that exists. We want people thinking in all these positions. That's the key: thinking. There are things we can do from the position of any class that we can't do from the position of the others. There is a usefulness there—if we can think and not just be swept along by the distresses of that class and the society.

A lot of the people who have brought about [made happen] the biggest, most revolutionary changes have overcome their class patterns to do it. It's clearly possible, even without discharge. And we have this great tool with which to continually clear our minds, figure out what makes sense, and figure out what we can do from the particular position we are in. So we get to clear our minds from our distresses about class.

We have to reach a point fairly soon where we can work collectively across classes. One class alone can't change society. The working class will lead us—because from their position they have the clearest picture of how things work—but all of us have to move forward together.

THE WORKING CLASS IS THE ONLY CLASS WITH A FUTURE

The other thing, of course, is that we don't need an owning class anymore. The owning class served a purpose. It collected resource and had the slack and leisure to learn about the universe. We have all benefited tremendously from the understanding of the universe made possible by exploitation. We don't get to say that it was all bad or all a mistake. However, we have reached a point where we don't need an owning class anymore. There's enough resource for everyone to have a good life, and enough slack to do research and study the universe, without exploiting anybody. The owning class



DIANE SHISK

served a certain purpose, but it isn't needed now.

(The owning class is not an evil set of people. It is people who were born into a certain class and had a certain set of patterns installed on them to perpetuate that class. And those patterns are hellish. Having more material resource is not worth having the patterns. If you don't have much material resource, you wonder if it's worth it. I can tell you, having had enough contact with people who grew up owning class, that it's not. It's simply not. It's not a place you want to be.)

We also don't need a middle class. The middle class has played the role of managing things for the owning class, keeping the working class confused, and absorbing the upset of the working class at being exploited, thus protecting the owning class from it.

The old saying is that the working class is the only class with a future. It's fine if you are owning class or middle class, but you have no future in that class.

We will always need people doing the work. There will always be a need for that. And one of the most interesting things in the world is work. To change the environment, to make things happen, to do things that benefit the lives of other people is fascinating.

Work changes tremendously as things get automated. But under capitalism the benefits of that go to the owning class, not to the people doing the work. This has made it hard to think about progress—progress that could make work less hard on people. The benefit has to go to everybody who does the work.

WE NEED TO WORK ON CLASS

So how do we work on class? Well, it's confusing. Capitalism confuses us, and keeps us confused, so it can survive. One of the ways it confuses us is with all the other oppressions—with racism, sexism, and the many others. They exist only to enable economic exploitation. If there were no money to be made from oppressing and dividing people, it wouldn't happen. All the other oppressions keep capitalism working, and to end them capitalism needs to end. (Capitalism is just the current form of exploitative society. Feudalism was no better. If we were living under feudalism, we would be opposed to feudalism.)

Let's do a mini-session about our class backgrounds. I don't care what your class background is. I don't care at all. I care that you overcome it. I don't care where you start. You start where you start, and all of it can be overcome. We can work together from our different positions, and there will be a need for that.

You have to be pleased with your ancestors, with your background, with your class. Find somebody you dare to be pleased about yourself with and talk about your ancestors. Who put you in your class? How did you get there? What pleases you about the ancestors who put you there?

Working on class is very important. Economic exploitation underlies all the other oppressions. The other oppressions are there to maintain it, and distract us from it.

Some of the other oppressions get much more press [much more attention]. For example, in the recent U.S. presidential election there was much talk about racism and sexism, but we won't understand what happened in that election unless we look at class. The political establishment in the United States doesn't offer anything real to working-class people, so they were vulnerable to manipulations of every sort. Class issues drove that election. The other oppressions were factors, but they weren't the crucial factors.

There's enough resource and understanding now to have a society in which everyone has a good life without exploiting anybody or damaging

the environment. Class oppression is no longer necessary or useful in any way. But we have to understand it. Otherwise it gets reinstalled again in spite of our best efforts. So we need to work on class. How are we going to do that?

Well, I have a proposal. I propose that you each find another trusted Co-Counselor from a different class background and commit yourself to working openly on your class distress with him or her. That will scare the hell out of you. It will also be very educational, both ways. You will each see the confusion that people from another part of society have to operate in and will get to help them through it as an ally.

We have always worked on oppression in separate constituency groups. That has been important, but it is not the final step. It has to be temporary; we have to come back together. In some way we've been afraid to come back together. We haven't known when it is safe enough. Given how rapidly society is collapsing, I think we have to hurry things up a little on class. Also, we now have more resource and understanding, and better relationships, so we can take on [face and do something about] distresses more cleanly and openly than we've ever been able to. So I want to challenge you to take on class in this way.

Preoccupation with Survival

The present general culture encourages one to be preoccupied with one's own survival or at most the survival of one's family. This flows out of the historical fragmentation of society. It has its roots in feudalism, in slavery, in the desperate conditions of unplanned living.

Harvey Jackins

From page 108 of "The Necessity of Long-Range Goals" in *The Human Situation*

Summer's Eve

On the serene lake, crescent moon rising,
a pair of swans, lifelong mates, glide silently by
cherishing their companionship
on a late summer's eve.

Sojourner Truth
Seattle, Washington, USA

A South, Central, and West Asian and U.S. Identity Workshop

A South, Central, and West Asian and U.S. Identity Workshop, led by Azi Khalili (the International Liberation Reference Person for South, Central, and West Asian-Heritage People) and Diane Shisk (the Alternate International Reference Person for the RC Communities) was held recently in Albuquerque, New Mexico, USA. The following are excerpts from some reports on the workshop.

This workshop reminded me of the critical importance of not believing my early distress. I had been in a rage about racism. Indian people in the United States have recently been killed in hate crimes, including one in Olathe, Kansas, where I grew up. White people have said racist things to me. The pressure to assimilate, go silent, and retreat has been strong. I loved that Azi held out a bigger picture. Rather than focusing on the restimulation of our oppression, we can use our fresh thinking and action to address the issues our world faces, particularly climate change and war.

I also appreciated what Diane said about how we USers must claim President Trump, because his administration is acting in the name of all USers. She also said that the people who voted for him are good people. Everyone is good! I was reminded that distancing myself from people and putting them into categories of “good” and “bad” feeds into the same hurtful, divisive rhetoric that people are already being manipulated by.

I’m excited to continue to work for change—in bolder, brighter, more collective ways than ever.

Anu Yadav

Washington, D.C., USA

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

When I arrived at the workshop, I noticed my familiar workshop distresses coming up—feeling invisible, marginalized, isolated, and so on. Then I remembered that at *this* workshop my people and I were *central*. What a contradiction [to the distress]! What a change of perspective! I had many mini-sessions just noticing that our allies were there specifically for us. And I discharged on family stories about white USers who were allies to my grandmother and my mother during difficult circumstances, as far back as a hundred years ago.

Amin Khoury

Los Angeles, California, USA

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

I appreciated something Azi told us People of the Global Majority: We cannot have our full liberation if we work only in our own groups. Our liberation means reaching for everyone. Our groups have been divided by oppression, and if we do not challenge this we are agreeing with the oppression.

I also appreciated Diane reminding us USers (even the People of the Global Majority) that we must claim Trump as our president. We are the people who can do something about who serves as our president and what policies get put forward. Azi reminded us that U.S. policies have a profound impact around the world and that we who live in the United States have a responsibility to learn about this.



Alysia Tate

Chicago, Illinois, USA

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

Azi talked about how the United States has demonized different constituencies, including hers, as a precursor to and necessary part of getting USers to agree to war. After it was defeated in Vietnam, the United States moved its wars to West Asia. In step with this, the demonization of South, Central, and West Asian men—by government spokespeople and the press and in U.S. popular culture—increased rapidly. The United States has continued its wars in South, Central, and West Asian countries—with bombings, drone attacks, and commando raids—and increased its demonization of South, Central, and West Asian people.

I am an Ashkenazi Jew who grew up in the 1960s and ’70s. I remember receiving highly oppressive misinformation about Arabs starting about the time of the 1967 Six Day War between Israel and several Arab countries. It seems that as a Jew I was specifically targeted with this misinformation. Over the years I have had many sessions on the messages I received about Arabs. At this workshop I wondered where and when my parents were made to take on [adopt] the oppressor distresses they passed on to me. I guessed that it started around the time of the Balfour Declaration in 1917, if not earlier.

At the workshop I got mad that my people had been groomed to take on an oppressor role toward Gentile West Asians, and that our being targeted with heavy oppression and genocide ourselves had left us so terrified that we were vulnerable to believing and internalizing the oppressive messages.

Getting this perspective on my own oppressor recordings about West Asians helped me see how the oppressive society deliberately installs oppressor material on certain groups of people. It is not an accident, a fluke, or any individual's fault. It is part of a concerted effort. I understood more than ever that carrying this material is not something I need to feel bad or ashamed about. This renewed and invigorated my commitment to rid myself of it completely.



Terry Fletcher
Berkeley, California, USA
Reprinted from the RC e-mail discussion
list for leaders of wide world change

This workshop was intense, interesting, real, relevant, inspiring, and mostly very uncomfortable.

Azi opened it by asking all of us to remember our goodness, humanness, connection, zeal, and creativity. She said that allies have been made to forget that South, Central, and West Asians are human. "We are human like you. We bleed like you. We are kind like you. We like our children. We like environments that are pro-human. We don't like war. We don't thrive under war. We don't want to be terrorists."

Diane talked to the whole group about being allies. As allies we help create the conditions for the liberation of a group. We help create a place where no one has to assimilate, where people get to be themselves. We think about the group. And we are allies to individuals, not just to the group as a whole. Personal connections are how it happens.

She said to the South, Central, and West Asians, "I don't think any group asks enough of its allies. What would be helpful? Allies need to know what you think. We don't know what to do. We are clueless in many ways." It doesn't

matter if the ally is unable to do what is asked. What matters is that the person from the constituency pushes the ally to stretch beyond where the ally is comfortable, to where he or she can think more fully.

This work pushes everyone. We can discharge, try again, and continue to move toward each other. It's okay that we are scared as allies, and that the constituency is disappointed and angry.

As allies to South, Central, and West Asians we have to discharge about war, immigration, violence, and religion, among other things.

Sparky Griego
Santa Fe, New Mexico, USA
Reprinted from the RC e-mail
discussion list for leaders of women

Azi talked about how the United States started as a predominantly middle-class country and through exploitation and war became an owning-class country. She gave a brief history of U.S. intervention and war. She also talked about how the United States is seen and how regardless of our oppressed roles—as People of the Global Majority, women, poor people, working-class people, Jews—we are USers and therefore oppressors.

Growing up as a Jew in post-Holocaust suburbia, I had a family that didn't inform me about the larger role the United States was playing. The schools I went to prior to college didn't either. I've discharged grief about what I never learnt or understood and the decades of knowing little outside the realm in which I lived.



Emily Feinstein
Brooklyn, New York, USA
Reprinted from the e-mail discussion
list for RC Community members



OTAGO PENINSULA, AOTEAROA / NEW ZEALAND • LANCE CABLK

“Gizonezkoen Menderakuntzaren eta Sexismoaren Eragina Hizkuntzan” izeneko idazkiaren euskarazko bertsioa esteka honetan irakurri ahal izango duzu EB web orrialde honetan: <www.rc.org/publication/present_time/pt184/pt189_046_xob>.

Puedes leer la versión en Castellano de este artículo, “Influencia de la dominación masculina y el sexismo en el lenguaje,” en la web de RC, en <www.rc.org/publication/present_time/pt189/pt189_046_xos>.

You can read the Basque and the Spanish versions of this article on the RC website, at the links above.

The Influence of Male Domination and Sexism on Language

For a long time in RC we have thought and discharged about how the oppressive system we live in has influenced different aspects of our daily lives. So far we have not found any signs that the distresses human beings carry are inherent to them or intrinsic to the nature of the human species. And we have been able to substantiate, again and again, that we can discharge any distress and rid our minds of it.

Likewise, no language contains distresses that are inherent to it. Inherently, languages are—as I have been able to confirm in many places—products of human intelligence, and in human intelligence there are no defects.

(Male domination has, of course, left its traces in languages just as it has in many other areas. It has left huge footprints in the mind that is writing this article. Therefore, this paper will have to be revised again and again, as we keep discharging and clarifying.)

Once we accumulate some experience in RC, it becomes easy to distinguish between the distresses and the inherent goodness of humans. Experienced Co-Counselors would never identify a human being with her or his accumulated distress. The same goes [is true] for languages. Once we have discharged and re-evaluated about them, we can easily differentiate the languages from the distresses that have been imposed on them.



J EISENHEIM

TRACES OF THE DOMINANT, OPPRESSIVE CULTURE

Traces of the dominant, oppressive culture are still stuck in our languages from the times when that culture was imposed (during invasions, wars, slavery, persecution, holocausts, genocides, ethnicides, “language-ocides,” and oppressive situations of all kinds). For example, words for colors are used to promote racism, and words for parts of the human body are used to insult people; cruel definitions of humans are used to label people who do not conform to the oppressive system. It has taken time, discharge, and thought to realize that these marks on our languages are not inherently part of our original languages but are something imposed.

Male domination is one of the oppressions that has influenced languages (some more than others). Here are a couple of ways it has influenced them:

1) *Male domination has made invisible much of what relates to the female world.* If it had not been in force so insistently and for so long, today we would find in our languages many more linguistic structures, expressions, terms, and styles that fully express the existence and experiences of women in our universe. Androcentricity (the fixation on noticing the masculine and making everything revolve around it) has a big presence in everything—including speakers of languages—and has made almost impossible the transmission of the female universe to the next generation. When that transmission has taken place, male domination has substituted the masculine point of view and masculine nomenclature for it.

2) *Male domination has inserted into languages many words, phrases, styles, and definitions that insult and undervalue females and treat them as despised.* For example, in some languages one way to say that a person is harmful is to use a word for women’s genitals.

When we speak our languages we can reproduce these kinds of things, or we can avoid them or replace them with linguistic forms that are more intelligent and logical. It is our responsibility to notice the oppressive, distressed structures in our languages; decide not to use them; and create non-oppressive

structures, such as names for the female side of things that people usually only use male terms for.

REMINDERS OF A PRE-PATRIARCHAL PAST

My language, Euskara, has existed for forty thousand years. Thus it includes some terms from before the patriarchal system. Here are a few examples:

Mari, the name of our main goddess, could not be buried or made invisible by many bellicose patriarchal invasions and conquests. *Mari* is an all-powerful female energy that creates, maintains, and determines all the phenomena of life and the solar system. She has great significance in our indigenous culture and reminds us of our pre-patriarchal past.

Sorgin means “witch” (the one who creates) and refers to an intelligent, powerful woman who carries the wisdom and knowledge of *Amalurra* (Mother Earth) from generation to generation. The *sorgin afaria* or “witch’s dinner” is a meeting before bed on a certain day of the week (usually Friday) in a place sacred to the Basque native people—in a grotto, under a big tree, in a cave, in a corner of a meadow, on the bank of river—in which proposals and decisions are made, goals are set, and community projects and rituals are carried out. In some of our homes, elderly people still hold the *sorgin gosaria* or

“witch’s breakfast,” two or three hours before dawn. They say it helps them undertake the approaching day with lucidity and strength.

These terms, among others, are ones that male domination could not suppress. They still speak to us of the importance and power of women in the organization and decision-making of human groups.

Some centuries ago patriarchy throughout Europe lashed out and systematically persecuted many wise and powerful women. The women were tortured and murdered in the fires of the Inquisition for their circular and horizontal social organization that went directly against the vertical and hierarchical patriarchal domination. Our older native people use the phrase *mingain zuria erabiltzea* (“use the white tongue”) for “tell lies.” It reflects the unreliable word of white people as opposed to the reliable word of our non-white (native) people.

COMMUNICATION THAT REFLECTS OUR INTELLIGENCE

The sexism in languages is nothing but the refusal, transferred to language, to respectfully and fully include women (and everything related to them) in daily activities. Along with a lack of linguistic precision, it includes the lack of a reflection of the female world and

cosmogony [theory of the origin of the universe] and the lack of a vocabulary for women’s liberation (which has had to be devised and promoted by the feminist movement itself).

In our languages we have non-dominant ways to communicate all these things, in a clear and logical manner. The more we discharge, investigate, and think, I am sure we’ll be able to incorporate these ways into everyday life, and even create new ways. Together we will make sure that the world of females has complete dignity and respect in our languages and is fully present in all its immensity and power.

This attractive and re-emergent work belongs to us all. We will replace linguistic expressions based on distress with expressions based on logic. In this way, transparent, brilliant communication will reflect our intelligence—everywhere and at all times.

Thanks for reading. I am looking forward to hearing from you.

Patxi Xabier Odriozola Ezeitza
International Commonality Reference
Person for Languages and Interpreting
Artatza, Araba, Euskal Herria
(Basque Country)
Translated from Basque to Spanish
by Juan Gabriel Urriategi
Corrected by
Patxi Xabier Odriozola Ezeitza
Translated from Spanish to English
by Terry Fletcher

Mistakes

Mistakes are almost certain to be made in almost any activity. We often do not have enough information to be able to be completely sure of not making mistakes before we must take action. To risk such mistakes is not “wrong.”

It is incorrect to blame ourselves for such mistakes. (Often, however, other people can relax and respond better temporarily if we appear to “blame” ourselves so the other people do not get upset and defensive for fear that we will be “blaming” them.) It is usually useful to apologize for a mistake of our own. It is important that we ourselves label a mistake as a mistake and not defend it.

It is helpful to be “public” about being willing to examine our functioning and to correct mistakes as we make them. Such behavior will tend to greatly increase people’s trust in us.

Harvey Jackins
From page 84 of *The List*



A Young People's and Young Adults' Strategic Plan



The following is a draft of a Young People's and Young Adults' Strategic Plan, written by a group of young and young adult leaders. It is to go along with the new goal about young people and young adults (see page 7 of this Present Time) adopted at the 2017 World Conference of the Re-evaluation Counseling Communities.

The RC Communities have worked for many years to make RC accessible to young people and young adults. (For the rest of this document, we will refer to young people and young adults together as *younger people*.) We have succeeded in some places, and there are many strong younger leaders in our Communities. Much of this is due to work done by younger leaders, the International Reference Person, and a group of dedicated allies.

We are proposing the following comprehensive plan to strengthen younger people's work, increase the numbers and leadership of younger people, and make younger people's work central in the RC Communities. Eliminating the oppression of younger people is crucial to the work of the RC Communities. Younger people will play a key role in eliminating it. We are also committed to doing this with adult allies.

This is a detailed plan that we think will move the work forward. In the next year we will put out a shorter version of the plan. We will also write articles that discuss in more detail the proposed theory and policy.

No single RC Community is ready to take on [undertake] every piece of this plan, but each Community, and any individual, can take on parts of it.

CHALLENGING INTERNALIZED OPPRESSION AND RECLAIMING OUR POWER

We will challenge any internalized oppression that holds us back from making the RC Communities more welcoming to, accessible to, and inclusive of younger people. We will discharge any discouragement attached to the RC Communities and RC adults. We can decide not to wait for younger people's oppression to be eliminated and instead build the RC Communities we want, and work with adults to do it.

We will challenge and discharge any internalized oppression that stops us from building relationships with adult leaders and allies, and any feelings that make us distrust or move away from adults. We will take charge of building relationships with adults, training good allies, and working together with RC leaders.

LEADERSHIP DEVELOPMENT

We can work with our RC teachers and Reference Persons to create individual plans for our RC leadership. Three key ways to develop leadership are to have regular Co-Counseling sessions, teach and assist in teaching RC, and lead workshops.

We need more younger people who are able to lead day-long, overnight, and weekend young people's and young adults' workshops. We will work with local and Regional leaders to schedule workshops led by local younger people. If no younger people are ready to lead them, they can be led by allies. Leaders should be chosen in consultation with the International Liberation Reference Persons (ILRPs) for Young People and for Young Adults.

When the ILRP for Young People or for Young Adults leads a major workshop, she should bring with her one or two other younger leaders. These assistants will support the workshop and the ILRP; build relationships with local younger leaders; and, over time, begin leading workshops themselves. Having Regional Reference Persons (RRPs) or other Reference Persons at the workshop will add additional resource and allow these Reference Persons to track the local work and build connections with younger people.

LEADERSHIP SUPPORT TEAMS

The ILRPs for Young People and for Young Adults will each have a leadership support team that will work with them to implement this Strategic Plan. Being part of this team will help younger people take leadership. The ILRPs can also add allies to the team. The young people's team will have a parallel team of allies.

By the end of 2018 we will meet at a workshop to begin building the leadership support teams. The ILRPs for Young People and for Young Adults will consult with the International Reference Person at least every six months to review progress.

STRENGTHENING YOUNGER PEOPLE'S WORK

Each younger leader or upcoming leader is encouraged to build at least one Co-Counseling relationship with another younger person. (Where possible, a young person should do this with another young person, and a young adult should do it with another young adult.) They should Co-Counsel regularly—in person, by phone, or

online. It might make sense to do three-way sessions. We can work to trust each other and take each other seriously. We can support each other in our re-emergence.

Each younger person is encouraged to build one or two (or more) regular Co-Counseling relationships with an adult ally. Younger people are also encouraged to build relationships with RC leaders in their Communities and constituency groups. We can work on any feelings that get in the way of building peer relationships with adult RCers.

Younger people need age-based constituency workshops to help us strengthen our relationships with each other and develop our understanding of RC theory and practice. Annual open young adults' and young people's workshops will be held in different places to bring together those of us in various parts of the world. We can ask the Re-evaluation Foundation for funding, so that every younger person can get to one of these workshops. We will have International leaders' workshops at least every two years and may have annual leaders' workshops in several locations.

YOUNGER PEOPLE IN CONSTITUENCY AND COMMONALITY GROUPS

In alignment with RC's work on eliminating oppression, each major constituency or commonality group should have a team (when possible consisting of an ally, a young person, and a young adult) to think about younger people in that constituency or commonality group. The job of the team could include the following:

- Being in communication with any younger people in the constituency or commonality group, connecting them with local work for that group, and assisting them to have Co-Counseling sessions within the group
- Communicating with younger people about constituency or commonality workshops, encouraging their attendance, and supporting them to communicate with the organizer or leader before the workshop about how to set things up well for younger people
- Making sure that the younger people attending these workshops have allies
- Making sure that a discharge time/topic group/meal table is convened at every workshop so that everyone



MARION OUPHOUET

can discharge about young people's and/or young adults' oppression (the team can lead the group or support others to lead it)

- Connecting with younger leaders in the constituency or commonality group and helping them build relationships among younger people in the group
- Being in regular contact with the ILRPs or International Commonality Reference Persons (ICRPs) and other constituency or commonality leaders about how to increase the number of younger people in the constituency or commonality group
- Making sure ILRPs or ICRPs and other constituency or commonality leaders know the importance of younger people taking leadership in the constituency or commonality group and how to support the younger people who are active in the group
- Encouraging and supporting the relationship between young people leading in a constituency or commonality group and the ILRP or ICRP of that constituency or commonality

REGIONAL AND LOCAL YOUNGER PEOPLE'S DEVELOPMENT

When possible, each Region or other location will have a team of people (when possible, consisting of at least one ally, a young person, and a young adult) to think about increasing the number and strength of younger people in that Region or other location. Their job could include the following:

- Being in communication with all younger people in the Region or locality
- Supporting the younger people to get regular sessions
- Making sure that discharge about younger people's oppression happens regularly at all Community activities, including at every workshop, either by leading it or supporting others to lead it (when younger people can do so, they should be involved in leading or supporting these activities)
- Creating spaces for adults to discharge on the oppression of younger people, on being effective allies, and on having more younger people in their Region or Community

continued . . .

LIBERATION

... continued

- Training more adult allies
- Making sure that RRP, Area Reference Persons (ARPs), and other local leaders are informed about the younger people in their Communities; strategizing with them about how to support the younger people and increase their numbers
- Encouraging and supporting the relationships between younger leaders and their ARP and RRP
- Strategizing with RC teachers who have younger people in their classes about how to make things go well for them
- Thinking about local, Regional, and International workshops that would make sense for younger people to attend and strategizing about how to get them there, with the support they need
- Encouraging and supporting the relationships among younger people in the Region or other location
- Making sure that, whenever possible, regular gatherings/support groups/classes for younger people are happening

Note: the ILRPs for Young People, for Young Adults, and for Allies to Young People will help the local teams be connected and support one another.

YOUNGER PEOPLE IN COMMUNITIES WITHOUT STRONG YOUNGER PEOPLE'S WORK

Communities that already have active younger people's work can organize to support younger people who don't have a younger people's class or support group near them. Younger people in these Communities can attend workshops in the Communities lacking active younger people's work.

Younger people in Communities that do not have active younger people's classes or support groups can do the following:

- Join younger people's classes or support groups in other Communities—by phone, online, or when possible in person—and have online or phone sessions with people in those classes or support groups while also maintaining Co-Counseling relationships in their own Community
- Be invited and supported to attend workshops with the class or support group they are affiliated with

When younger people build relationships with one another across Communities, it helps develop the leadership of younger people in the Communities that lack



DAMIEN COOK

strong younger people's work and makes it possible for these younger people to eventually lead the work in their own Communities.

The Re-evaluation Foundation can try to provide funding to support this work.

TRANSITION PROJECTS FOR YOUNG PEOPLE

Projects already exist to support young people who are making the transition from family work to two-way counseling or are moving away from their home Communities. These projects match young people with an adult ally who can persist in staying connected to them and track their relationship to RC. When young people are transitioning to two-way counseling, allies can support them to participate in young people's work, establish regular Co-Counseling relationships, and join their local RC Community. When young people are moving away from home, allies can help them stay connected to RC and join their new RC Community.

Every young person is encouraged to make use of these projects. All RC leaders should be made aware of them and support their use.

BRINGING MORE YOUNGER PEOPLE INTO THE COMMUNITY

Many of the people who have stayed in and become leaders in the RC Community came into RC as young people, young adults, or people in their thirties. We therefore encourage all RC Community members to build relationships with younger people.

We want younger people to bring their friends into RC, but we don't want to rely on younger people alone to increase the numbers of younger people in our Communities. All members of the Community will benefit from actively making friends with and sharing RC with younger people.

Re-evaluation Counseling teachers can think freshly and creatively about the structure of their classes (for example, they can incorporate more games and informal hang-out time) so that the classes work better for younger people. We encourage allies, when possible, to support younger people to teach and assist in these classes.

PEOPLE IN THEIR THIRTIES AND FORTIES

It helps build younger people's work when people in their thirties and forties have leadership roles in the RC Communities. Existing Reference Persons are encouraged to train younger leaders to play these roles.

Younger people need the opportunity to connect with and be led by people in their thirties and forties, especially those who have been leaders of young people's or young adults' work. One way to make this happen is to convene

(for example, at workshops and in other situations in which there are fewer younger people) topic groups or tables for people under age forty or fifty. Former Reference Persons and other leaders of younger people are encouraged to play an advisory role in these groups.

ALLIES

Each adult in the RC Community is encouraged to discharge and move thoughtfully in the direction of building a relationship with a young person and a young adult, inside or outside of RC. The adult can commit to these relationships and discharge where things get hard. Occasional support groups and other gatherings can provide additional counseling and sharing of theory.

This Strategic Plan calls for the development of an ongoing allies' project to complement it.

An E-mail List for Protestant Liberation

I am writing to let you know about a new RC e-mail discussion list for Protestant liberation.

This is an important time for those of us who are Protestant to share with each other what we're figuring out about activism, discharging our chronic distresses, and more.

As society collapses, oppression based on religious heritage is on the rise. Also, religious fundamentalism is appealing to significant numbers of people worldwide, both because of oppression and because of heavy fears about the conditions of the collapsing society. When a widely accepted alternative pro-human ideology is lacking, religious belief often fills the void.

Almost everyone has feelings about religion—our own religious heritage(s), and probably everyone else's too!

Protestants have a diverse range of experiences and backgrounds. Protestant churches and other institutions have played significant roles in people's lives. Many have offered profound connection, hope, and movement toward liberation from oppression. At the same time, large numbers of people have experienced Protestant institutions as primarily oppressive and key to the installation of societal distress patterns. All of this needs to get worked on and thought about, so we can have real attention for the present situation and be able to play a good role with respect to the institutions.

You are welcome to join this e-mail list if you consider yourself some version of Protestant, you are either leading or would like to head toward leading Protestant work in RC, and you want to connect with other Protestants who are thinking about these things. This includes if you are a practicing Protestant or weren't raised religious at all but have a cultural and religious heritage that is Protestant.

If you'd like to join the list, please send me an e-mail describing your leadership in RC and explaining your reason for wanting to join. You can find out more about the requirements for participation in RC electronic mailing lists at www.rc.org/page/publication/guidelines_lists/subscribe.

Barbara Boring
Seattle, Washington, USA
<blboring@rc.org>

Immigrants of the Global Majority

Last weekend I led an Immigrants and Children of Immigrants of the Global Majority Workshop. I am pleased with the work we were able to do. I received the following from two of the participants.

Cheng Imm Tan
Boston, Massachusetts, USA

Simply taking the time to write this is proof of the impact the workshop had on me.

As an immigrant I have always chosen work—and the relentless pushing of myself to do and achieve more—over relationships. My mother came to the United States to work, leaving my sister and me behind for most of my childhood. This set in place the pattern that said that work and getting material resources were the number-one thing. This is how assimilation affected my family and me. We gave up so much to “make it” [succeed].

The workshop helped me to realize that part of getting myself back from the effects of assimilation is setting values for myself that are different from those offered by capitalism. I do not have to work myself to exhaustion to prove myself or to buy and accumulate more stuff. It is revolutionary to know that I am enough. My American dream is not to work to “get rich” but to create a life of meaning and connection.

I appreciated Cheng’s thinking about giving up victimization and claiming U.S. identity. I have been a U.S. citizen for a while now, and I haven’t realized the extent to which I still see myself on the



JO ANNE GARRETT

margins. Since the workshop I have read the RC User commitment* and cried about this country being my home and what it would mean to take full responsibility for making things right. As I read the news, I am pushing myself to think about what is happening here—as an “empowered citizen” instead of an angry outsider. Cheng gave time [counseling attention] to a woman who appreciated aspects of U.S. culture and what she had gained from living here. Seeing the United States solely as an imperialist, oppressor nation is inside of victimization. My family and I have

* For the survival and cleansing and long-range flourishing of my beloved United States, I promise that, from this moment on, I will speak out and act against every injustice, no matter how long-established. I will insist that the ideals and goals which inspired the founding of our country, and for which our people have repeatedly striven and fought and sacrificed, shall be lived up to.

The United States is my country. I shall forever claim her with pride in her every good quality and with determination to correct any of her past, present, or future wrongs. My United States! With freedom and justice for all!

benefitted greatly from living here. Thank you, Cheng, for this revolutionary perspective. This is my home. I belong. My United States! I will take my place in the center and also challenge the wrongs.

Sonya Wilson
Mount Vernon, New York, USA

The workshop was a contradiction [to distress] in so many ways. Cheng created space for all of us to claim openly the various identities we carried, to show the oppressions we got targeted with, and to discharge on whatever came up. I gained a new perspective on my struggle to give up victimization and where I feel unwanted and marginalized.

Reading the User commitment, especially the part about claiming the United States as my own, brought up tons of feelings for me. I was able to look at the place where, as a nine-year-old immigrant, I was told repeatedly that I was not welcome here, that I should “go back to my country,” and where I felt defeated and marginalized. I had stayed and built a life here in the United States, but my mind was still stuck in feeling small and like an outsider.

I used my sessions to take a powerful stand against my early distress by saying, “I’m staying; I’m not going anywhere.” I plan to continue with this direction post-workshop. I can see that it will open space in my mind to be at the center of taking action against oppression and to do it alongside others. I am not alone. I cannot and need not fight this alone!

Bonung Koo
Oakland, California, USA

Non-Gay Men Working on Gay Oppression and Male Domination

I recently met with a small group of men who are leading RC men's workshops. The meeting was a follow-up to an article I wrote in *Present Time* about successfully including Gay, Bisexual, and Queer men in RC men's work. I had already done some work with non-Gay men on this topic, and I wanted to do some more with men who were leading men.

I reminded the men that Gay oppression is an "enforcer" oppression—it enforces and holds in place men's oppression and sexism. All men (like all people in current societies) are on the receiving end of Gay oppression from early on. This is part of how men "learn" about domination and about the price men pay if they are not dominant.

When not "dominant," men are more likely to be dominated themselves—to be bullied, insulted, physically abused, not taken seriously—and to experience the other things that happen to any man who steps outside of the rigid socially defined gender-role stereotype. It starts early in men's lives—on playgrounds, in sports, and in other kinds of play. And much of it still happens to Gay, Bisexual, and Queer men today.



MAINE, USA • MARJORIE SMITH

I asked the men a series of questions that would be good for all men to discharge on. The questions touch on experiences and hurts that are often uncomfortable and difficult for men to work on. Because of how much humiliation, shame, and violence men have experienced as men, certain distresses may not "come up" to be worked on without a strong invitation. I did a demonstration on each question, followed by a mini-session. The following are the questions and my thinking behind them:

How did you handle life on the playground growing up? What role(s) did you take?

A key element of Gay oppression is exclusion, and for many boys it begins in play. If we are not actively excluded, we watch others being excluded—and judged, teased, and humiliated. There is much to face and work on here.

Did you ever dominate or were you ever dominated by another male? How was that?

Much of what we "learn" about male domination comes from how we were treated by other males or from watching what males do to other males. Gay oppression labels males and puts a wedge between them. It sets up one group—the non-Gay males—as dominant and the other as dominated. As we tackle Gay oppression, men's oppression, and sexism, we need to work openly on dominating, being dominated, and having watched domination happen without interrupting it.

What has been your experience of Gay oppression? How has Gay oppression affected you? How does it affect you today?

Gay oppression affects everyone. It affects how close we males can be to other males. It affects how we act (so we won't be humiliated). It enforces rigid gender-role stereotypes for both those born male and those born female. "Coming out" (adopting a Gay, Bisexual, or Queer identity in one's own mind and/or with others) to some extent forces Gay, Bisexual, and Queer men to face how Gay oppression has limited us.

Non-Gay men have mostly not worked on what Gay oppression has done to them. This may keep them from thinking well about or wanting to be around Gay, Bisexual, or Queer men. It can also paralyze them in the face of Gay oppression. Old terror, instilled from watching men's violence and domination, can make them just want Gay oppression to go away, to not be talked about, to not be noticed. If they were to notice it, they would have to look at what it has done to them.

Did you ever watch another male dominating a male? What is your earliest memory of this? How did you feel? What did you do? What did you want to do but couldn't? Why couldn't you?

Gay oppression can have the same effect on non-Gay men as not being directly targeted has on a child in a violent family. Those who are the target learn that they can live through it. Those who have to watch it can end up terrified of it and without the knowledge that they can survive it.

continued . . .

LIBERATION

... continued

What would it look like if you were open about your struggles with sex and closeness?

The isolation of Gay, Bisexual, and Queer men comes in part from the assumption (our own internalized assumption as well as the message of Gay oppression) that we are the only ones who struggle with sex and closeness. In RC we Gay, Bisexual, and Queer men have tended to be more open about our struggles in these areas. For non-Gay men to be open about their struggles there is a huge contradiction to Gay oppression as well as a step toward liberation for the non-Gay men.

What happens if you take off the heterosexual identity? What happens if you try on one of the other sexual identities, as a direction in a counseling session?

Every "identity" is a package of human qualities and distress patterns. Although, as an identity, "heterosexual" is every bit as rigid a box as "Gay" or "Queer," it is seen

as normal. People have done much less work on it in Co-Counseling.

Both males and females are born with the ability to procreate, but no one is born with the heterosexual identity as we know it today. Looking at this and discharging on it can free up non-Gay men and lead to greater understanding and flexibility around Gay, Bisexual, and Queer men.

These questions led the men to face uncomfortable material that at least some of them had not worked on much. There was lots of discharge. I am hopeful that more work in this direction will move forward not only the thinking about and inclusion of Gay, Bisexual, and Queer men but also the work on male domination, men's oppression, and the ending of sexism.

"David Nijinsky"

Assistant International Liberation Reference Person for Lesbian, Gay, Bisexual, Queer, and Transgender People

Looking at Gay Oppression and Internalized Sexism between LGBTQF and Heterosexual Women



NANCY LEMON

I helped organize a workshop called Ending Gay Oppression and Internalized Sexism between LGBTQF [Lesbian, Gay, Bisexual, Transgender, Queer, and Formerly] and Heterosexual Women. It was led by "Jeanne D'Arc" (the International Liberation Reference Person for Lesbian, Gay, Bisexual, Queer, and Transgender People) and Diane Balser (the International Liberation Reference Person for Women).

Thank you, Diane, for encouraging us to write. Although I always have a lot of thoughts, as a woman of Asian heritage with a Gay identity I struggle with putting them into words. I've internalized the messages of Gay oppression that say that Gay people are "perverted," "disgusting," and "abnormal," and any time I try to write something as a Gay woman, these messages come up and I feel exposed. In addition, when I was young my father would dominate and humiliate us at the dinner table by using our words against us.

When I heard about this workshop, I was thrilled. As a Gay woman of color who leads wide-world women's work, I'd been looking for spaces in which people work on both sexism and Gay oppression. They are difficult to find.

I have been in RC for twenty-five years, and for most of that time I have struggled with feeling like sexism really doesn't matter. Racism and Gay oppression have always felt like key issues to me, but working on sexism has felt "stupid" and "useless." I've known theoretically that this feeling is the result of oppression, but I haven't figured out how to fight for myself as a female.

At the workshop the work on male domination shifted things dramatically for me. If you had asked me, "How does sexism affect you?" I wouldn't have had a concrete thought. But when asked to notice where men had dominated my childhood and my growing up as a female, I could think of a lot of things and discharge hard.

We talked about several key things at the workshop that resonated with my experience. One was that all women's bodies have been heavily targeted by sexism. Being "heavier" and "darker" and having "curly" hair were ways I was targeted for not having positive Chinese/Japanese female attributes. My physical features, combined with be-

ing third-generation Asian American and not raised with the languages or cultural elements, left me with a heavy feeling of being different and not belonging. I did not belong as Chinese or Japanese, because I did not speak the languages or know the cultures, and I definitely did not belong as a female.

The Gay community was one of the only places where I felt like I could breathe, where I didn't feel targeted for being the "wrong" kind of female. Being "other" is largely what brings those of us in the Gay community together. I could be with women who accepted and respected other women who lived outside of gender norms.

Gay-identified women ("Gay" for me is short for any sexual identity targeted for being outside of heterosexual) have fought incredibly hard against oppression to be open about their lives. At this workshop it was a huge contradiction [to distress] to have heterosexual women understand that. Working together with heterosexual women, and particularly heterosexual women of color, contradicted the isolation I feel. I could easily tell [notice] that we were working together, hand in hand.

A heterosexual woman wondered if someone was still Gay if she was in a committed relationship with a man. I think this is an important question. Those of us who live somewhere in between the identities of Gay and heterosexual will have our own answers, but something "Jeanne D'Arc" said resonated with me: that once you've had an experience, you can't "un-have" it.

We have been using the term "formerlies" to talk about those of us who at some point identified as Gay women or were in a Gay relationship but who no longer identify as Gay. Once you have internalized a Gay identity or had the experience of being Gay, you can't pretend that you didn't have it. So it's important not to focus on the identity per se but on how the oppression has targeted or continues to target you. We formerlies are not now heterosexual. Even if we are folded into heterosexual culture, a large part of our lives is still invisible, and we are always monitoring whom we can share what with. That "monitoring" will transfer to other areas of our lives that we feel won't be accepted.

We discussed many useful things at the workshop that will help us counsel each other better. One was that heterosexual women generally assume that Gay women will not work on Gay material [distress] with them because we don't feel safe, while Gay women will assume that heterosexual women won't ask us about it because they don't have the slack or attention to listen to the details of our lives. Thinking about this was helpful for me in taking charge of my sessions as a Gay client. The above dynamic has often had me unawaresly hiding out in my sessions. If I can remember this, and remind my counselor to think about it, we can get closer and have much better sessions.

"Susan Wong"

Jamaica Plain, Massachusetts, USA

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

More "Myself"

It was an honor to attend the Ending Gay Oppression and Internalized Sexism between LGBTQ [Lesbian, Gay, Bisexual, Transgender, Queer, and Formerly] and Heterosexual Women Workshop [see previous article]. I loved being part of a powerful group of women looking at the intersection of sexism and Gay oppression and the effects of those oppressions (and the other oppressions that intersect with them) on all women's lives.

I have been to many LGBTQ workshops led by "Jeanne D'Arc" and many women's workshops led by Diane Balser. This workshop felt different to me. It was a relief to have sexism discussed so explicitly, by both "Jeanne" and Diane, in the context of Lesbian, Queer, Bisexual, Formerly, and heterosexual women's lives. It was a relief to have Gay oppression examined so explicitly in the context of all women's lives. I felt "at home" and "myself" in ways I don't typically feel at "general"

women's workshops, even though I love attending them.

It was key to recognize and see demonstrations about the ways that Gay oppression affects all women's lives and is used to keep sexism in place: the threat of being labeled "Lesbian" is aimed at girls and women (regardless of their identity) who do not act in ways considered "appropriate" for females.

Others have written about how we women "in 'Jeanne's' constituency"

continued . . .

LIBERATION

... continued

have fought to keep our minds and how heterosexual women have had to give up on their minds in a certain way to accept the sexism that comes with the heterosexual identity and a particular relationship to men. My way of holding on to my mind was to go deep inside myself, which made it hard to show my mind. I still feel completely humiliated at the prospect of showing what matters to me, and what and whom I care about. I have a strong distress recording that says, "You can't have me."

I don't think it's an accident that at this workshop, for what seemed like

the first time, I "handled" an incident in which I thought something someone had done was "off" [not right]. Typically what I do in that kind of situation is to notice that something doesn't seem right and counsel on where I feel upset with the person. Rarely do I directly tell someone that I think they may have made a mistake, because I worry that I'm "overreacting." This time was different. I had several mini-sessions (during which I could notice feeling like I "hate" heterosexual women) and then talked to the woman (a heterosexual woman from my own

Community, whom I love and am close to). It went well. My tone was effective, and she was not at all defensive and could see what had been "off."

Also probably not a coincidence is that at an LGBTQ workshop that "Jeanne" led in my part of the world just a few weeks ago, I shared my thinking with her and other people more than I ever have before.

Anonymous
USA

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

A Two-Pronged Attack

A two-pronged attack—direct, intelligent struggle for social change on the one hand and persistent, effective Co-Counseling on the other—will make the total struggle effective and our own freedom a continuing attainment, not postponed to some distant realization of social liberation.

Harvey Jackins
From page 86 of "Human Liberation" in *The Human Situation*



LYNDALL KATZ

Video Clips of Recent Workshop Talks

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

Diane Shisk
Alternate International Reference
Person for the RC Communities

Please take a look at the lists in the back of this *Present Time* and let us know if you find any inaccuracies.

You can send corrections to <publications@rc.org> or to Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA.

Thanks very much!
Rational Island Publishers

“Together We Can Stop This Senseless Destruction”

I've decided to write to you about something that has been on my mind, about how my family has been used to scare you into cooperating with the oppressive society.

It takes a lot to terrify people into conforming to a society based on exploitation and disregard for human life. Human beings are so full of fight [so eager to fight] that you have to either do horrible things to them or make them witness horrible things in order to keep them in line [make them conform].

One thing the oppressive society does is target a small number of people in a big, visible way in order to make everyone else behave. I call the ways society does this “enforcer oppressions.” For example, we LGBTQ people are targeted for destruction because we step out of rigid gender roles. Heterosexual people see the bullying, violence, humiliation, and disrespect that is aimed at us, and they make their lives as small and conforming as necessary to avoid being targeted like that.

I grew up white and upwardly mobile in the United States. My father, who grew up in a rural area with few opportunities, managed to get away, go to college, become an engineer, get several master's degrees, and rise through the ranks to become vice president of several multinational technology companies. In my childhood we were solidly middle class, trending toward upper middle class.

My mother, a brilliant Sicilian-heritage woman with a big heart and a need to show her feelings, had a difficult time conforming to her role as a white suburban housewife. The loneliness of raising three children by herself while my father overworked was too much for her. She had heavy early hurts that she was increasingly preoccupied with and drank alcohol to numb her feelings, which only made things worse. She and my father fought a lot, and eventually he left her and moved out of our house.

The separation was horrible for my mother. The failure of her marriage restimulated her heaviest distress (which was very heavy), she lost track of reality, and she started acting out her distresses in increasingly big and dangerous ways. She thought our father was out to [planned to] kill us, that cars were chasing us on the highway, that helicopters were watching us, and that my father had



MATT WEATHERFORD

been abducted by the corporation he worked for. (Well, about that last one she was almost right.)

We were seeing a family therapist, and my mother was seeing her own therapist as well. Eventually the therapists put their heads together [consulted with each other] and realized that my mother was a danger to herself and to us. They came for her, forcibly abducted her with my brother watching, and locked her up in a “mental hospital.”

The pattern of my mother getting confused, scaring “mental health” workers, and getting locked up has continued for the past thirty-four years. She set fire to several of her houses and once was incarcerated in a psychiatric prison for months while awaiting a court hearing. She had to wear handcuffs to go into the courtyard there.

She has been poisoned with psychiatric drugs for all of this time, except when she has refused to take them. At times the state has paid to have someone hand deliver psychiatric drugs to her and watch her take them. Once, as a side effect of the drugs, the fluid in her skull increased. The swelling caused chronic vertigo, and she lost her manual dexterity; she couldn't zip the zipper on her own jacket. They performed an operation on her and installed a shunt in her head so the fluid would drain into her stomach.

She is currently suffering from dementia, probably also caused by the psychiatric drugs, and living in a locked “nursing home” ward. (The quote marks are because there is little real nursing going on [happening] there; it is more like a prison for elders who have lost the ability to think clearly.) She will die there almost completely alone, her patterns having driven friends and family, including me, away. Only one of my brothers has figured out how to hang in there with her [stay connected to her], and he visits her rarely.

My mother and the rest of my family are the ones you don't want to be. We are the example of what can happen if you don't tow the line [conform to expectations]. The oppressive system uses my mother as an example to other women of what will happen if you fight for yourself in a big, messy way: your husband will leave you and go on unscathed; you will be left alone, you will be locked up, you will be poisoned, and you will be slowly destroyed.

continued . . .

LIBERATION

... continued

It's not a very subtle message.

I have had many of the same privileges as other middle-class people. There was usually enough food to eat, except for a few times when my mother couldn't pull a meal together [successfully make a meal]. With the help of a neighbor, I was able to convince my dad to send me to boarding school, and he had the money to do it. He essentially paid others to parent me, and I got a very good education and was able to get into an elite college.

I was also exposed to real struggles in a way that other middle-class young people weren't. It was impossible to pretend that our family "had it all together" [was functioning well]. I learned what I was capable of surviving. I came out of my childhood knowing how oppressive the society was. I was under no illusion that I'd had a happy childhood.

I also came out burdened by the experience, needing big sessions, and somewhat booby-trapped [made vulnerable] by my understandable preoccupation with the distresses from my childhood. I dropped out of the elite college I was going to, had a "nervous breakdown" [was unable to function due to my feelings], and ended up in a psychiatric ward myself.

Luckily I got out, found my way into RC, and have been able to use it well. I have a commitment to RC that comes out of seeing the alternative up close. Like my mother, I am able to feel things deeply and discharge a lot, and RC has given me full access to that. But I am also learning, with the leadership of Janet Foner (the International Liberation Reference Person for "Mental Health" Liberation), to get and keep my attention out. I am increasingly able to hold my own [do well even when it's difficult] at my job, am less and less stopped by "mental health" oppression, and am functioning more and more elegantly.

I bring an important perspective to RC, like many of us who have been heavily targeted by "mental health" oppression. Tonight it seemed important to share that my

mother, my brothers, and I are middle-class people who have been targeted for destruction. It seemed important to remind you that the oppressive society has used families like mine to broadcast a terrifying message about what will happen if you don't behave.

I suppose after surviving all of this and discharging for twenty-three years, I am entitled to ask you for a few things:

Will you discharge about families failing to meet the expectations of "normal," and what has happened to them? Will you notice the people around you who have been targeted for destruction and discharge about how much it scares you?

Sometimes I feel alone in fighting for my mom and for other people who are being destroyed by the oppressive society. Will you make a commitment to fight for everyone who has been targeted for destruction, including some of your middle-class brothers and sisters? If you have already made this commitment, can you be a little louder about it, do something about it, and/or remind me that you are already doing something?

I will continue to discharge so that I can notice that you are actually fighting for people like my mom as well as you can. I will also continue to reclaim my own power and connection with others so that together we can stop this senseless destruction, as well as the terror it inspires, once and for all.

As we do this work, we will all be less scared by enforcer oppressions and more able to live the lives of our dreams. How wonderful that we get to do this together.

If my mother could understand RC, she would be glad that I have this opportunity.

Thank you, my beloved Community. You mean the world to me.

"Henry Church"



Keep Theory Ahead of Practice



Dissatisfaction is sometimes expressed that "the practice of Re-evaluation Counseling doesn't live up to the theory." This does not mean that the theory should descend to the level of practice that has been achieved at that point. Any live, correct theory raises expectations higher than previous practice has satisfied and should stay ahead of the practice in order to keep the practice continually improving.

Harvey Jackins
From page 139 of *The List*

Organizing as a Mom

As a mom, I do a lot of work in my children's school and in my neighborhood. It is hard to remember and value it. The combined messages of sexism, young people's oppression, and parents' oppression make it difficult to notice that I do anything, or remember that I've done anything, or get help, or even talk about it.

I will share some of what I do, and I hope that you will too. Writing it down and asking you to do the same could be a contradiction [to distress] for all of us and help us keep going forward.

I have done the following in addition to my daily parenting of my children:

I have taught my husband RC and gotten him involved in RC family work. He is now about to teach [soon to teach] fundamentals. I have taught RC to close friends and to mothers of my children's friends. I have also taught our babysitter and gotten her into a class.

One of my closest friends and I led a workshop on diversity at our children's school and based it on RC theory and tools. Now a close and diverse group of moms is committed to thinking about diversity there. We have held some gatherings at the school and are working on more. I have listened to many members of the school community and helped build bridges and solve problems this way.

The same friend who led the workshop with me is now assisting in an RC class, and a few of my friends' husbands are about to take my husband's fundamentals class.

I am part of a community that acts together. I always have a group of families with me, participating

in marches and other actions. The closer I get to other moms and to young people, the richer my life becomes.

Recently I have begun organizing in our neighborhood on a specific issue. When I decided to take it on [do something about it], I asked my children if they wanted to be a part of it. They did, so I have organized primarily with families.

Our meetings have consisted of (1) reading a children's book that addresses the issue, (2) facilitating a discussion with the young people, (3) considering what actions we might take, (4) taking an action or doing the necessary organizing so that we can take it at a future time, (5) sharing a meal together for which everyone brings something. I have also been keeping up [staying involved], as well as I can, with the adult organizing on this issue (and others) in my neighborhood and city.

I often feel like I am not really doing the work because I don't go to all the meetings and do all the things that other activists do. It seems like I am "just" hanging out [spending relaxed unstructured time] with my family.

Last weekend our children made "buttons" (the kind with sayings on them that you can pin to your jacket) and then ran out to talk to people and sell them. A group of teenagers were clearly moved and stopped to buy some. (The buttons supported an organization that is working on the issue I mentioned.) Our children were energized. They were knocking on neighbors' doors and having conversations.

We plan to continue this work—of building relationships in our meetings, getting out on the streets and

building more relationships, and making our presence known in the community.

I did manage to write to the city-wide group that is organizing on this issue and share what we've been doing. I was worried that it would seem small, but I could tell [notice] that it might give other parents a way to be involved. The feedback has been positive, although it is clear that most of the activists do not have young children.

Please let me know what you are up to [what you are doing]!

Tresa Elguera

Brooklyn, New York, USA

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

A Sustaining All Life Hankie

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



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

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

More from Rational Island Publishers

Older and Bolder No. 7

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

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

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

According to an article by Tim Jackins, one of the most challenging aspects of being older—discouragement—is not even real. It's true that along with accumulating wisdom, perspectives, and freedom from many distresses, we elders

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

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

\$4.00, plus postage and handling



"We should lead everything."
Harvey Jackins

The Importance of Harvey Jackins

(CD # 1005)

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

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

\$10.00, plus postage and handling

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

A Draft Policy for Care of the Environment

The following Draft Policy for Care of the Environment builds on the work we have done in the RC Communities since the World Conference adopted the first care of the environment goal in 2001. Since then, we have published the pamphlet Sustaining All Life, the journal also called Sustaining All Life, and the article “Why We Prioritize Addressing Climate Change” as well as other articles. We now also have the collective experience and thinking from many listening projects and other events focused on climate change.

The situation with climate change is developing rapidly. Therefore this draft policy will be an ever-changing document. We welcome your comments; please send them to Wytke Visser, at <wytkevisser.coe@gmail.com>.

Four-and-a-half billion years ago, the earth formed from a condensing cloud of dust. Within the first billion years, life forms appeared. Early on photosynthetic organisms captured the sun’s energy and eventually transformed the atmosphere by releasing large amounts of oxygen. Half a billion years ago, a diversity of multicellular life forms exploded. An interconnected web of life became larger and larger, as more life forms came into existence and became more complex. Descendants of these life forms include all the many-celled plants, animals, and fungi alive today.

All present life forms appear to share a common ancestor, and we humans share significant amounts of DNA with other species (about twenty-four percent with grapes, fifty percent with bananas and fruit flies, and ninety percent with chimpanzees).

HOMO SAPIENS SAPIENS

About 250,000 years ago in Africa, modern humans evolved from earlier species of primates. When the Neanderthals (*Homo neanderthalensis*) became extinct about forty thousand years ago, we *Homo sapiens sapiens* were the only humans remaining. (All of us humans today share ninety-nine percent of our DNA.)

Our species developed a large forebrain, which gave us a great capacity for intelligent thinking. We also developed the physical equipment for complex verbal communication. And we retained, in common with all forms of life, an instinct to survive, reproduce, and expand our numbers—to seek the survival of our species.

HUMAN NATURE AND THE EFFECT OF DISTRESS RECORDINGS

All life is miraculous, gorgeous, and perfectly right in a brilliantly complex way. The basic nature of every living species, including human beings, is benign. This is obvious when we see any new life. The first flowers coming out of the soil in the spring, a jumping lamb, a newborn baby—all touch our human hearts.

As humans we inherently love, protect, and nourish life. We naturally do all in our power to support the flourishing of future generations, to maintain the continuity of life.

We are also uniquely imaginative and creative. For example, we can create art, computers, and fast transport, and endlessly improve them. We find joy in engaging our minds with one another, in creating new ideas.

We are inherently intelligent, creative, cooperative, loving, caring, powerful, and deeply connected with all of life. However, our human intelligence is also vulnerable to distress recordings that suspend our flexible, intelligent functioning. The accumulation of these recordings is the source of all human irrationality, including oppression, exploitation, and war. Growing up, many of us lose connection with the people around us, and this affects our relationships with everybody and with the earth. Until we can remember that we are connected to each other and to all forms of life, our efforts to make things better will be limited.

DAMAGE CAUSED BY OUR FEARS OF SCARCITY

For much of our time on earth, we humans struggled to survive. Before we developed permanent settlements and agriculture ten thousand years ago, perhaps eight million of us lived on the earth, as hunter-gatherers. Those of us who survived necessarily lived in a sustainable balance with the environment or in small enough groupings not to cause much lasting damage to it.

We lived with danger and insufficient resources, and our fears of scarcity kept us from thinking well about other people and the world around us. As we grew in numbers and learned to adapt to the environment, or modify it to meet our needs (instead of always moving to new places), our impact on the environment grew. The damage we did to the earth exceeded its capacity to recover quickly. We contaminated the land, air, and water. Feelings of needing more resource to ensure our survival led to patterns of exploitation and domination, to class societies, and to more widespread environmental degradation.

continued . . .

WIDE WORLD CHANGING

... continued

Industrial consumption-based societies, only a few hundred years old, have caused an enormous increase in population, massive destruction of habitats, and over-use of the resources that support human survival. The resulting damage includes, for example, air and water pollution; toxic waste; oil and chemical spills; environmental illnesses, like cancer and chemical poisoning; overfishing; and loss of bee colonies.

The period during which our species struggled for survival ended centuries ago, but it persists in the form of distress recordings passed down the generations and institutionalized in our societies. Our modern societies are based on exploitation, oppression, and division; if a short-range profit can be made, humans and resources are exploited.

CLIMATE CHANGE

The earth is warming, because of the accumulation in the atmosphere of greenhouse gases—primarily carbon dioxide (CO₂) but also methane, nitrous oxide, black carbon, and other gases. Scientific measurements show that eighty percent of human-caused CO₂ emissions are from burning fossil fuels (coal, oil, and gas). Carbon dioxide from deforestation and industrial agriculture makes up most of the other twenty percent. Since the beginning of the Industrial Revolution (when humans started using fossil fuels in large quantities), atmospheric CO₂ has risen from 278 to 406 ppm (parts per million). In the same period, the planet has warmed by more than one degree Celsius. Half of that temperature increase has occurred in the past thirty-five years, and sixteen of the seventeen hottest years on record have been since 2000.

Conditions on earth, since the beginning, have been ever changing. About ninety-nine percent of the species that have ever existed are now extinct. Their surviving descendants are among the many-celled plants, animals, and fungi that make up the estimated 870,000,000 species alive today. Many of the extinctions occurred during five mass extinctions, which are thought to have been caused by volcanic eruptions, asteroids, or changes in the climate or sea level. Now is the first time that equally extreme changes have been caused by human beings.



JO PERRY

Human-caused climate change and other environmental destruction disproportionately affect People of the Global Majority, Indigenous people, poor and working-class people, women, and disabled people. They also disproportionately affect those nations (primarily populated by People of the Global Majority) that have long been targeted by colonialism, genocide, and imperialism. In those parts of the world especially, the results are as follows:

- Droughts and crop loss, due to fewer rains or rains coming at the wrong time of year
- Habitat damage and flooding, caused by severe weather (the warmer atmosphere holds more water, resulting in bigger storms)
- Habitat destruction and cropland salinization (destruction from salt), caused by a rising sea level
- Damage to marine ecosystems, caused by the acidification and warming of the oceans
- Destructive wildfires
- An increase in diseases affecting many species, due to how warming increases disease vectors (like mosquitos and tree-boring beetles) and expands their habitat

Effects of climate change, such as starvation, forced migration, and loss of life, are no longer uncommon and are projected to increase dramatically if the global temperature rises more than 1.5 degrees Celsius.

Every indication is that we must dramatically reduce greenhouse gas emissions within the next five to fifteen years if we are to have a fifty percent chance of keeping the global temperature increase below 1.5 degrees. This will require net zero emissions (any remaining greenhouse gas emissions will need to be “drawn down” by carbon-absorbing “sinks”) by mid-century.

We must also address a significant amount of environmental damage that is not caused by climate change. However, at this point we must focus on climate change, as we must slow, halt, and begin to reverse it in a short period of time.

For more details about the causes of climate change and steps being taken around the world to address it, see <www.rc.org/publication/environment/climatepriority>.

WHAT WE CAN DO

Below are some actions we can take.

We can work on climate change in our Co-Counseling sessions:

- We can identify and discharge the early distresses that keep us from facing the present situation and working toward a solution.
- We can take the RC care of the environment goal* into sessions and make it a personal goal.
- We can stay connected to others and the environment as we do this work.
- We can reclaim our connection with and love for the earth.
- We can discharge on the connection between climate change and racism, classism, genocide, sexism, and other oppressions.
- We can discharge regularly on feelings of discouragement, fear, powerlessness, and helplessness.

We can address climate change in our RC Communities:

- We can work in our classes and workshops on the RC care of the environment goal and this draft policy and help people make them their own.
- We can hold support groups, classes, and workshops on climate change and the connection between climate change and oppression.
- We can support RCers—especially People of the

* A goal adopted by the 2017 World Conference of the Re-evaluation Counseling Communities:

That members of the RC Community become knowledgeable of the clear evidence of the continually growing damage to the environment and all life forms, especially the climate change resulting from the ever-rising temperatures caused by human activity.

That we face and discharge any distress that interferes with our finding sustainable solutions, including the ending of the oppressive and exploitive nature of our societies. That we decide, discharge, and act against any distress that inhibits us from determining immediate steps, as large and radical as necessary, to end this damage, and from organizing and agitating for their adoption by governments and industries.

That we do this work together with everyone, especially oppressed communities which are currently experiencing the most damage from climate change.



FINLAND • KAISLI SYRJÄNEN

Global Majority, Indigenous people, working-class people, and young people—who are taking leadership on climate change.

- We can go public (with the necessary approval) with listening projects and other efforts to take RC into the world.
- We can bring together groups of RCers who are thinking and acting toward solutions and strategize about next steps and a long-term plan.
- We can talk to, listen to, and counsel RCers who are not yet looking at climate change.
- We can support the projects of Sustaining All Life.
- We can unite across all constituencies in support of the work on climate change.
- We can build the RC Community.

We can also take action out in the world. Here are some actions with a short-term effect:

- We can ensure that People of the Global Majority, Indigenous people, young people, working-class people, people with disabilities, and women are listened to and respected and that members of these groups are supported as leaders.
- We can support excellent leadership on climate change.
- We can reduce consumption, especially in the countries contributing the most greenhouse gas emissions.
- We can model diversity and unity in our activism.
- We can act locally.
- We can donate funds.

continued . . .

WIDE WORLD CHANGING

... continued

- We can voice our thoughts on climate change to our political leaders.
- We can take work on the climate into all the organizations we are part of.
- We can build a broad-based coalition of groups, across race and class lines, that will make ending climate change one of its platforms.

Here are some actions with a long-term effect:

- We can change educational systems to prepare all young people to actively participate in building a sustainable, just society.
- We can work to end war.
- We can work to end all oppression.
- We can build unity.
- We can replace capitalism with a rational system that is in everyone's interest.

For thoughts about this draft policy, see "Thoughts in Support of the Draft Policy on Care of the Environment," on the RC website at <www.rc.org/publication/environment/supportfordraftpolicy>. They will also be printed in the January Present Time.

Sustaining All Life

The RC Communities sent delegations to the United Nations climate conferences in Paris, France, in 2015, and in Marrakech, Morocco, in 2016, and will be sending a delegation to the conference in Bonn, Germany, this November. A pamphlet, *Sustaining All Life*, was created for these conferences. It gives a succinct picture of how RC theory and practice are not only useful for but essential to solving the climate crisis. Translated into Arabic, Chinese, Dutch, Farsi, Finnish, French, German, Hebrew, Hindi, Japanese, Norwegian, Spanish, and Swedish.

\$3.00, plus postage and handling

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

Furious Thunder

I awoke from the sound
of a furious thunder
and all these feelings
came pouring in.

It hit me—BOOM!
Like chemical combustion
it lit my dark, quiet room.

Not with light, rather,
with conscience and keen perception.
Too keen, in fact,
I wanted to keep sleeping.

So I started to write this poem
in my head.
And wouldn't you know
just three hours later
sleep, indeed, had taken me back to bed!

I was so grateful . . .

Now here I am
in present time
but with a rested body
and a rested soul.
Still, feelings to remind me
of all the miles to go.

But I thank you, furious thunder,
for coming out to play.
I know with the decibel of your boom
you had important things to say.
Like, "Get up and fix this Earth
or I will keep waking you this way!"

And I hear you, thunder,
I hear you loud and clear.
So with this rest I will remember the Earth
I will work through my fear.

For I don't want your rains to flood me . . .
I don't want your fresh water gone.
And please feel free to wake me again
until all the work is done.

Lori Leifer
New York, New York, USA



“Let Us Protect Mother Earth”

I was part of a “Care of the Environment Sensitization” listening project organised by the Enugu-Nigeria RC Community.

We met at a popular junction. After briefing ourselves, we distributed handbills with inscriptions like “We Speak Earth,” “Stop Hurting the Earth,” and “Join Hands; Let Us Protect Mother Earth.”

The handbills drew people’s attention. Some people inquired, and we used the opportunity to tell them about RC. They also talked about the condition of our environment in view of human activities. They poured out their hearts. They were excited about the project and also receptive to RC. I could see that we are not alone in this. Yet I must also acknowledge that some people seemed insensitive to the issue.

Rev. Chijioke Agbaeze
Enugu, Enugu State, Nigeria



ENUGU, ENUGU STATE, NIGERIA • REV. CHIJKOKE AGBAEZE

HJ

Caring for the Environment in South Australia

I am a board member of the Wilderness Society of South Australia. It is running the campaign to keep the Great Australian Bight free of oil drilling, which is important for Indigenous rights; the protection of the environment and various species, including whales; and addressing climate change. I like being part of a national organisation that is focused on protecting the environment.

I am also an organiser of Rise Up Singing, an activist group that sings easy, catchy songs focused on climate change. We raise the energy and sense of connection at the events we attend, and build up people’s skills and knowledge about climate sci-

ence and policy as we go. I helped set up the group because I think we need cultural action as part of seeking climate justice. We also need as much contradiction to people’s despair as possible. We know that working together makes sense. We all have valuable skills. Lots of organisations would benefit from people whose skill is encouraging friendliness! Organisers and activists are longing for more active participants.

Mary Heath
Adelaide, South Australia, Australia
Karna Land
Reprinted from the RC e-mail discussion list
for leaders in the care of the environment

No Better Time to Introduce RC

Becoming an RCer has been a great experience. It has helped me encourage others to respect each other. I can listen more. I can teach people how to listen when others are discharging. I am communicating more often and resolving issues without violence or disregard for others.

I am able to place more value on the environment. I'm training

people to combat climate change and environmental degradation in their own ways, such as tree planting, proper waste disposal, sustainable use of energy, and less dependency on fossil fuels.

There is widespread disregard in the world for people's opinions and boundaries, and world leaders are ignoring the harm done

to the environment. There is no better time than now to introduce RC to the world.

I have seen the impact of RC and will keep using it to make the future better for my children.

Cadmus Atake Enade
Benin City, Edo State, Benin



MURRAY RIVER, AUSTRALIA • DAMIEN COOK

New Guidelines for the Re-evaluation Counseling Communities Coming Soon!

The *Guidelines for the Re-evaluation Counseling Communities* were updated this August at the 2017 World Conference of the Re-evaluation Counseling Communities. Some of the more important changes can be seen on pages 10 to 21 of this *Present Time*. All the changes can be viewed online at <www.rc.org/worldconference_adoptedguidelines>.

The changes are still being edited to make them easier to read. This should be completed and the final *Guidelines* available, in print and on the RC website, by the beginning of 2018.

Also available in early 2018 will be a shortened version of the *Guidelines*, for people new to RC. It will be called *An Introduction to the 2017 Guidelines*, and we hope to have it available in many languages in addition to English.

My Personal Connection to Care of the Environment

Following a care of the environment workshop led by Wytse Visser (*the International Commonality Reference Person for the Care of the Environment*), in Melbourne, Victoria, Australia, in October 2016, some people shared their thoughts about their personal connection to care of the environment:

The environment is essential to caring for ourselves, our families, and our communities, so it means everything to me.

Europe was the land that first touched my heart, my skin, myself. Then came the people. Reconnecting with my Indigenous family gives me the strength to hold everything important together. My Indigenous Australian great nephew knows who all his people are. Knowing who we are is powerful. As an RCer of mixed heritage and a Sami leader, building my family connections helps me to continue caring for the environment, with Indigenous knowledge, people, and leadership.



Marian Boman
Brisbane, Queensland, Australia

China was an agricultural country. Everything had a god. The sun had a god, the moon had a god, the river had a god, the mountain had a god, the fire had a god. We respected, cherished, and feared nature because we thought that everything in nature was a gift from a higher power. We understood that it was vital to live in harmony with nature. When we planted we prayed, and when we harvested we showed our gratitude and respect.

According to the Chinese saying *tian shi dili renhe*, we have to have three elements to achieve anything: *tian shi* (the climate/weather), *dili* (the land), and *renhe* (the unity of the people).

This is my connection to care of the environment, handed to me from my ancestors.

Wei Wah
Eastern Sydney, New South Wales, Australia

My personal connection to care of the environment is related to my position in the world as a female. I have always cared for the environment. I have recycled and grown food collectively. I have included young people in these activities and made them aware of our habits of consumption.

My awe of the ocean has inspired many art works—for example, prints that tell the story of the organisms that are the base of our entire food chain. My love for the sea has connected me to ocean conservation organisations and other activities. I walk my local beach weekly, often with friends, while collecting discarded plastic. I participate in a local bi-yearly “clean-up-the-beach” activity. Wytse asked us to think big, to set big goals. One of my goals is to finish a “stop-motion” film story about phytoplankton’s role in keeping the earth clean.



Cynthia Johnston
Frankston, Victoria, Australia

Age oppression pulls me into survival distress. My main challenge is to end the pull to have more things and money as security.

I love this world. But claiming it as mine, claiming responsibility for my impact on it, is still foreign to me. How can I break through the individualism that has me overly concerned with a better life for myself? How can I stay connected to the environment, to other people? How can “I” become “we”? How can I be one with the world? How do I shift from wanting to get ahead [be materially successful] to wanting to stay with people? How do we move together—perhaps more slowly, but together? How can I see my welfare as connected to the greater good?

Someone at the workshop said, “I wasn’t trained to be an ally.” I wasn’t trained to be part of something bigger that served all involved. My family organisation served my father. How do I discharge to a way of being that I don’t know, that wasn’t modelled? I can sense that it’s possible. This relaxes my mind and opens my heart. How do I keep choosing this?

Anne Thompson
Adelaide and Victor Harbour, South Australia, Australia

I am connected to all living things. I am connected to the planet and to all the humans who live on it. I can discharge the early desperation that feeds my patterns of greed. I can listen to other dear Co-Counsellors about their early desperation. I can set big goals and speak up in the world. I can keep discharging my white racism and be the completely powerful woman that I am. I can be fully female and put women first. Everything I do is connected to the care of the environment.



Victoria Kemp
Thornbury, Victoria, Australia

continued . . .

WIDE WORLD CHANGING

... continued

When I was a little boy, I was completely connected to my environment. I played outdoors. I watched the dust motes dancing in the sunlight. I explored the air, the trees, the dirt, and the snow. That was my native way of being. There was little distance between the environment and me.

Then my well-meaning parents, grandparents, and other caregivers, who lived in a capitalist society, showed me their disconnection from the environment in characteristic fashion. That gave me a set of hurts from which I have since struggled to heal. They have disconnected me from my caring and, more so, made it difficult for me to act powerfully when I do remember my caring.

I am part of the environment. I am an environment. Healing the hurts means caring for my own environment!



Dennis Wollersheim
Rosanna, Victoria, Australia

As a working-class leader, I was not surprised that the lunchtime table of activists was made up of seventeen middle-class or owning-class people and four raised-poor or working-class people. This balance needs to change.

Wyske gave working-class and raised-poor people the direction, "Be big, and set big goals." So my personal goal right now is to lead raised-poor and working-class people to take their rightful place in caring for the environment, including in activism. Raised-poor and working-class people are brilliant and can see what needs to happen to set the world right.

Cathi Arthurson
Victor Harbour, South Australia, Australia

As a child growing up, I lived close to acres and acres of bushland. From an early age my siblings and I explored the bush at every opportunity. On school holidays in summer I spent days wandering and discovering. I would lie under trees and look at the clouds and sky for hours. I would follow creeks and streams to see where they went and watch birds, lizards, and insects. I would climb trees and pick flowers. I had freedom to wander in beautiful places and to feel part of the environment I was surrounded by. I loved it deeply and treasure those times.



Jo Perry
Sydney, New South Wales, Australia

The past: being raised on a farm amongst nature and animals. Now the future: being able to love nature, animals, and humans together.



Sue Fleming
Para Hills West, South Australia, Australia

The natural environment is so beautiful it keeps me in touch with benign reality. I grow hardy plants that can manage the hot, dry summers here in South Australia. My garden also has Australian native plants, as well as fruit trees, herbs, and vegetables. I have two chickens that lay eggs. Our street has beautiful trees, and there are parks, playgrounds, and other community meeting places in our neighbourhood.

I grew up in outback Australia in a dry desert landscape. I could enjoy the luscious apricots, figs, and mandarins. Spending time playing or lazing around in a sandy creek-bed lined with gum trees and listening to the crows was my idea of heaven.

I am lucky to live in an environment that constantly reminds me that I am alive and connected to the natural world.



Cynthia Lawson
Adelaide, South Australia, Australia

I have a Bachelor of Science degree in Zoology, so I have a good understanding of ecology and the interrelatedness of living organisms and non-living matter. I am also an artist and have a passionate outlook on the beauty of natural environments. Science and art are a great grounding for caring about the environment. I am frustrated by the short-term, isolated so-called sustainable actions like tree planting, species re-introductions, and so on, which are often connected with commercial interests. I want to connect people to a deeper understanding of the relationship between all things.

Grey Williams
Cremorne Point, New South Wales, Australia

As a little boy, I played underneath a strong, tall tree that whispered to me in the slightest breeze. When the flowers fell, my floor was all purple-blue softness. Below the birds and the flowers were what we called "Butchy Boys" and "Daddy Long Leg" spiders, along with all kinds of energetic ants. I learnt about the scale of things in the peaceful spaces between my tree and my ants. I was not the smallest creature or the biggest. And I was alive just like the other interesting characters around me.

Stephen Costello
Thornbury, Victoria, Australia

My connection with the environment is from growing up on a farm and spending a lot of time on it. All of it was connected with me and teeming with life and totally benign, unconcerned, and inclusive. I tasted and touched and interacted with everything I could. I walked all through the bush, often by myself; swam in the creeks; ran in the rain; smelled and heard all the scents and sounds of the changing seasons.

“Life’s longing for itself” is a lived thing, experienced with all our senses, and we belong in it. If we want to have all of ourselves, our actions have to preserve all the interrelationships and honour all life.



Christine Marnane
Kew, Victoria, Australia

I was born into an urban environment at the edge of a large city. The weather was mostly cold and wet, so we spent a lot of time indoors. However, one of my fondest memories is of bonfire night, or “Guy Fawkes night” as we knew it locally. Each family in our block of flats [apartments] donated an item, usually made from timber, that could be added to the collection.

Throughout the day this collection grew quite tall. At nightfall I was allowed to go outside with my family and watch the bonfire being lit. I had to hold on to someone’s hand. I wasn’t allowed to throw firecrackers into the fire, though I could use it to light a sparkler. I remember drawing pictures in the air with my sparkly new toy. I can still feel the warmth on my face and see the smiles and giggles of those who were standing around the enormous burning mass out in the courtyard behind where my family lived. I still like gazing into flames and sharing food, drink, and time with others. A smile is on my face now!

Ian Patterson
Kambah, Australian Capital Territory, Australia

I am part of the beautiful created world. Caring for this good world means caring for myself. Caring for my good self means caring for the world.



Louisa Flander
Melbourne, Victoria, Australia

Internalised oppression has silenced us and made us think that we’ve not done much—nothing really important anyway. How often do we, and the rest of the world, forget that when great ripples are made, the little rocks that caused them sink quietly into the bottom, never to be identified or acknowledged?

Wytske reminded us that we should stop thinking that we’re not doing enough. We must not belittle our contributions. I do not consider myself an activist, but my daughters are and I must have had something to do with that [must have played some part in that]. I do not put things on Facebook, Instagram, or Twitter, but I have a worm farm at home, despite my early hurts about creepy crawlies [creatures that creep and crawl].

I want to thank Wytske for showing me that one can say an important message forcefully yet in a gentle and kind way. That’s what we women are good at.



Lee Koh
Rosanna, Melbourne, Victoria, Australia

Stop oil drilling in the Bight [the Great Australian Bight, a large open bay off the central and western southern coastline of Australia]. BP [a multinational oil and gas company] has stopped, but keep vigilant that they don’t apply again.

David Broadbent
Encounter Bay, South Australia, Australia

My highlight of the workshop was finally having a leader for whom English was not her first language. Language liberation was addressed at the beginning of the workshop and stayed a high priority throughout.

Language liberation is a practical part of ending white racism. If we want to care for the environment with People of the Global Majority and Indigenous people, we will have to make language liberation a priority. Addressing language liberation at this workshop also made it possible for me to connect with my early years of activism in Germany.

I love this world! There is only one world! We will set things right no matter what! Thank you, Wytske.



Klaus Fröhlich
Adelaide, South Australia, Australia

When I think of caring for the environment, I first think of connections to and relationships with people. After all, it’s people (us) who use and are therefore responsible for the environment—our environment.

The amount of resource we use often depends on how hurt we are. Therefore, it makes sense to help the people close to us discharge, so we can all think more clearly about how we use, live in, and relate to our environment. For me, that means enjoying my garden. It means growing

continued . . .

WIDE WORLD CHANGING

... continued

shrubs—Australian natives that attract birds, bees, and butterflies. It means tending and planting herbs, citrus trees, vegetables, vines, and creepers and setting up a bird-feed tray. I can share all of this with family, friends, and neighbours. We're planning to set up a community garden in the coming months. Maybe we'll get to feed and nurture some of those who don't have enough food and nutrition.



Janet Levi-Cohen
Highett, Victoria, Australia

I love this earth. I love where I live in Adelaide, South Australia. I love caring for everyone and everything. I love my family. I love my friends. All of this is my personal connection with care of the environment. It makes so much sense to care for me, too. Otherwise I won't be available or able to care for anyone or anything else or achieve all my big goals.

Annette Toser
Christie Downs, South Australia, Australia

The environment dominates my thinking. My passion for it connects me with other humans. It provides common ground. It gives me purpose and excites me. My proudest achievements as a human being have come from my environmental activism. It is such a privilege to work on something that is bigger than I am.

I am choosing to work with groups, for connection and protection and to have fun. We need to have fun when working on sustainability, climate change, or any other environmental issue.

My mother believed in the power of people to make a difference, to tackle problems. I love the phrase "think globally, and act locally." I keep informed about national and international environmental issues and then find ways to apply what I learn locally. I love to support others to find ways to be environmental activists, spokespeople, agents of change.

I am glad my parents taught me about capitalism, Marxism, and oppression. I have extended what I learned to plants and animals. We cannot have sustainability and a capitalist system.



LYNDALL KATZ

Re-evaluation Counselling has broken my isolation and given me connections. I now know it is not all up to me [my job] to save the world. What a relief to realize that it is a shared responsibility and to encourage discharge so that others can be environmental activists.

Kathryn Maxwell
Canberra Moruya, Australian Capital Territory, Australia

When I was growing up, the ocean I swam in was a haven full of beauty and wonder. I would swim and paddle all day, enjoying the freedom and the connection to benign reality. It filled my heart and soul. My love of the sea continues. I want it to thrive. Also, my timidity and lack of knowledge have dissipated, and I am ready for action and contemplating my next steps.

When Tim Jackins invited us to keep an endangered animal in our minds, I developed my interest in the lives and treatment of chickens (though they're not endangered). I have raised them, incubated them, and grappled with the killing of roosters (they don't quite fit snugly into our food chain). My humanity has been challenged, and I've had opportunities for discharge and re-evaluations.



John McKiernan
Adelaide, South Australia, Australia

Reprinted from the newsletter of the
Melbourne, Victoria, Australia, RC Community

Social Action as Well as Individual Re-emergence

I think our emerging intelligences must find ways to challenge and halt the baleful, continuing effects of social oppression by direct social action as well as individual re-emergence.

Harvey Jackins
From page 86 of "Human
Liberation" in *The Human Situation*

Palestine and Israel, and U.S. Allies

I am an Israeli Mizrahi Jew currently living in the United States. Time and time again [repeatedly], I have seen USer patterns get in the way of thinking about the war and occupation in my home country. I decided to write a list of directions for U.S. allies who are trying to think about Israelis and Palestinians:

1) A great place to start is by working on the direction “I don’t know anything about Israel and Palestine.” The United States is an owning-class nation, and USers carry owning-class patterns. These arrogant patterns make you think that you know a lot about the situation in other countries. The reality is that almost all USers are extremely ignorant about the situation in Israel and Palestine—about the history of the region, the current situation, and the people involved in the conflict. You are limited in part because Israel and Palestine are an ocean away and the information you get in the media, in books, and so on, is biased. Discharging about your ignorance will make you better allies and leave more space for the thinking of Palestinians and Israelis.

2) Discharge any feelings of hopelessness and despair about the situation, and have the discipline to notice hopeful things that are happening. The hopelessness and despair are restimulations of early material [distress]; they are not part of reality. History shows that a political climate can change rapidly, so there is always hope for this region. Palestinians and Israelis need allies to hold a hopeful perspective and to be able to counsel us on our despair. This is only possible if the allies discharge on their own hopelessness and despair.

3) Discharge on any way you blame Israelis and Palestinians for the war, and any feelings that the conflict is

due to a defect in the people living there. Palestinians and Israelis are smart, rational, loving, gentle people. Strong forces are keeping the occupation in place, and Palestinians and Israelis are working hard against these forces. Not seeing this reality comes from oppressor material about Arabs and Israelis and/or from internalized anti-Semitism.

4) Work on all your oppressor material about Palestinians and Israelis, on anything that gets in the way of your truly committing to us and loving us, truly seeing our intelligence and humanity.

5) Work on how much you want the war and occupation to end. Show in sessions how much you care about this and how desperate you are for it to happen. This will help you reclaim your humanity.

6) Face that you cannot end the occupation. Part of your USer material is to think that you know better than other people and that you have the solution for everything. In reality, USers cannot end the occupation; only Israelis and Palestinians can do that. We need you to stop seeing yourselves as the primary players who must lead us and to support our thinking instead.

7) Work on where you think your thinking is better than that of Israelis and Palestinians. It is not—this is your USer oppressor material.

8) Notice the responsibility of the United States for the situation. As USers you are told that your country is a force for peace in the region and that your government is working hard to support Palestinians and Israelis in achieving peace (and that the reason your attempts fail is because of us; see point 3). This is not true. The occupation makes a lot of money for the

United States and helps it maintain control over the region. In this respect the United States is not a force for peace but a force for war. You need to acknowledge that. You need to own your destructive policies in the region and acknowledge that you benefit from them.

9) Notice the existence of Mizrahi Jews. Ashkenazi USers often have a hard time thinking about Mizrahi Jews. This is part of the racism they must discharge in order to be effective allies to Jews and Palestinians. Where do you think of “Jew” and “Arab” as mutually exclusive words? We Mizrahi Jews are from north Africa and from west, central, and south Asia. Most of us have Arab heritage. We are a significant part of the Israeli population and more than a quarter of the Jewish population. Recently several attempts have been made to create alliances between Mizrahi Jews and Palestinians. Palestinian leaders have spoken about the importance of Mizrahi Jewish leadership.

Lior Vered

Carrboro, North Carolina, USA

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



ALAN EPSTEIN



What to Do in the Current Situation



Since I've become a climate activist (in the last six years), I've discharged a lot on what keeps me from thinking clearly about the present situation and taking the most effective actions for reversing climate change. I have good access to the early distresses that are restimulated. I'm also involved in a number of organizations and participate in lots of "activism," which pushes me.



CAROL FONTEIN

One of the most useful things for me has been teaching two eight-week RC class series for people who want to look squarely at the world situation, discharge, think, and take action to transform our society from one based on exploitation and greed to one based on caring, ending all oppression, and valuing all life.

The class has helped me move my thinking forward. As I prepare for it, I read, discharge, and try to think freshly about the long-term goal of societal transformation and the short-term goal of reversing climate change. I select topics for the class that help me think about all this.

We've read *Logical Thinking about a Future Society*, by Harvey Jackins; some of Harvey's and Tim Jackins' articles; and some things I've written. We've shared thinking about the present situation and how to be effective. People have also researched and reported on individuals and groups that have made transformative change.

I've counseled people and set up support groups. In most of the first eight weeks, we did a go-around on what the Trump administration had done since the previous class to outrage us, followed by a mini-session.

In the last class, everyone discharged about, then had a minute to say, what form their activism would take in the following year. I defined activism as putting our own thoughts into action in the world in any way that moves us forward. (I assumed that building RC and getting it into the world would be part of all our work, so people didn't need to mention that.)

I wrote both a short- and a long-term plan that continue to change as I discharge. My main work will be in RC, as that is where I have the most influence. But I also have specific goals for my work out in the world, especially on climate change.

I have many questions about what I will do concretely over time, but I am deeply involved, in motion on several fronts, and building many relationships. I will keep discharging on what comes up and asking myself if what I am doing is the most effective work possible.

A DRAFT PROGRAM

Halfway through the eight weeks of class, we read *Logical Thinking about a Future Society*. (Most people had never read it, though most of them are RC leaders.) Harvey issued a challenge to us on pages 8 and 9:

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

Objective conditions are very favorable for building fundamental liberation and social-change movements that can, in the process of their activities, evolve the structures and programs for a future unoppressive, workable, rational society. These movements in particular will need to become armed with the knowledge of the existence of distress patterns and the roles of distress patterns and with the skills needed for coping with and eventually eliminating them.

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

I propose a wide discussion leading to a fully developed program that will deal concretely with the situation facing us in the 1990s. As background for this discussion, the articles that follow in this pamphlet, reprinted from the Wide World Changing journal, are the best immediate contributions I can offer.

I hadn't read the pamphlet in years and didn't remember this challenge. I am excited by it and also notice that we haven't succeeded at it yet.

It seems to me that in the past we couldn't fully take up [act on] the challenge because we hadn't done enough work on early distresses. Our thinking wasn't clear enough, and we weren't free enough from early recordings of defeat and powerlessness. We were stopped by heavy early distresses that as a Community we hadn't yet been able to shift.

The situation is different now, with the focus in the last ten years on discharging early "unbearable" distress. I think it's a great time to take up this challenge. The people in my class and I have decided

to do it, as have some others who responded to my posting online.

Would you like to form a local group to take it up? As we progress, people leading the groups can meet online and share ideas. Julian Weissglass (the International Commonality Reference Person for Wide World Change) is willing to work with me and head up [lead] this project. Isolation was probably an additional factor that stopped us from moving forward in the past. With the present ease of global communications, it should no longer be a factor.

Let Julian or me know if you would like to do this in collaboration with other groups around the world. (You can reach Julian at <julian@weissglass.net> and me at <dshisk@earthlink.net>).

Diane Shisk
Alternate International Reference Person for
the Re-evaluation Counseling Communities
Seattle, Washington, USA
Reprinted from the e-mail discussion
list for RC Community members



SKY YARBROUGH

Leading in RC and in the Wide World

Re-evaluation Counseling leaders are encouraged to lead within the Re-evaluation Counseling Community [and] at the same time to lead in the wide world. "One foot inside and one foot outside Re-evaluation Counseling." The importance of this is that each area of leadership illuminates and inspires the other

Leading within the Re-evaluation Counseling Community is an excellent way to learn to lead everywhere. The availability of correct theory and the safety and support of the counseling groups and the counseling processes make . . . the RC Community a good place to learn to lead. However, if

one does not also lead in the wide world, one is distorting the function of Re-evaluation Counseling and is . . . acting out a distorted, "timid" version of Re-evaluation Counseling.

Harvey Jackins
From page 133 of *The List*

Actively Taking RC into the Wide World

The following are excerpts from postings—on the RC e-mail discussion lists for leaders of wide world change and leaders of Jews—by people who attended the Actively Taking RC into the Wide World Workshop led by Tim Jackins, in New York, USA, this June.

A highlight of the workshop was a group that focused on five questions: (1) What conditions are needed to allow society to change? (2) What can we do to create those conditions? (3) What are we already doing that is moving in that direction? (4) What are we not doing that would move us in that direction? (5) How do we develop all else that is needed to change society?

Tim gave us “homework.” We were to pick one person each week and try hard in their direction (even for a few minutes) in a way that would make a difference in their life. It could be someone we pass on the street or someone we see just going about our day [doing the usual activities of our day].

Rachel Beck
Philadelphia, Pennsylvania, USA

For the last fifteen years I’ve taught a young people’s RC class as part of my wide world organization. Each year different young leaders help me teach it. It’s an open class; people can bring their friends. The eight to twenty young people who attend are most often poor and have hard lives. When they become young adults, things get even harder.

I keep trying to figure out how to keep people active in the Area, but so far many more people go through the classes than are able to stay. When you work three jobs, have a baby, or have abuse in your household, it’s hard to figure out how to stay in RC.

Young people are fun to teach RC to. For the most part [usually] they are not so defensive about their feelings or so scared of them. We regularly have big sessions in class and then eat pizza and have fun together.

Jenny Szazama
Jamaica Plain, Massachusetts, USA

I met the RC team at COP21 [the United Nations climate talks] in Paris, France, in 2015, then joined RC in Nigeria in 2016.

Re-evaluation Counseling has given me more meaningful definitions of “activist” and “leader.” I have introduced RC to my colleagues and students. Most of them have become better listeners. My work on care of the environment has helped me influence the protection of the environment in my community. Smallholder women farmers are now practicing climate-resilience agriculture. I have been going to high schools with members of my RC Community to increase student awareness of the need for a clean environment and for planting trees. People are joining our Community because of the work they see us doing.

Adekunle Akinola
Akungba Akoko, Ondo State, Nigeria



MATT WEATHERFORD

During the last decade I have led a bunch of sixteen-week naturalized RC classes for a number of organizations. I have framed the classes as opportunities for “leadership development.” People have had to apply to get in. They have also had to agree to attend all the classes, have a weekly session outside of class, and apply the principles discussed in class in their organizations.

I’ve run [conducted] the classes like regular RC classes—with “news and goods,” mini-sessions, a theory talk, a few demonstrations, and a closing circle. People have reported every week on how they are using their new insights in their work. I have seen the ripple effect of sharing RC.

Most activists, organizers, and leaders in not-for-profit organizations in New York City are extremely busy and feel too overwhelmed to commit themselves to an organization like RC that seems to be about their personal well-being. However, they are always game [eager and willing] to join a “leadership development” activity that is held during their work hours and addresses work-related issues. They are hungry for our theory and insights. They treasure the opportunity to connect with others in a confidential, non-competitive setting; to work on the challenges of leadership; and to learn how to lead and organize more effectively.

Azi Khalili
Brooklyn, New York, USA

The Left Forum, a large gathering of leftist activists and scholars, has met annually for thirteen years. At its recent gathering, fifteen RCers did a United to End Racism project. We staffed a table, distributed fliers, talked with people, and held a workshop called “Reclaiming Our Humanity: A Revolutionary Tool.” Our goal for the workshop was to share RC tools that

activists could use in their respective areas of struggle. We focused on listening and discharge.

During a go-around, each of us Co-Counselors shared how we had used RC in our activism—for example, to make art from a liberation rather than an oppression perspective, to sustain relationships, to deal with conflict and differences, or to be able to act outside of internalized colonization.

We will be having an introduction to RC for those who expressed interest.

Maritza Arristia
New York, New York, USA

I make RC accessible to the world by talking openly and simply about it while building environments that are safe for discharge and in which there is lots of contradiction to fear, isolation, and shame. I also try to be non-defensive and transparent about my own struggles. As a singing facilitator, I have the extra tool of group singing, which seems to help people bond more quickly and keep their attention away from distress. I work with hundreds of people. As the leader, I can have a strong influence on the culture of the group.

One of the courses I teach, “Reclaim Your Voice,” is for people who think they can’t sing or who are shy about singing. It is a combination of exercises and information that are big contradictions to distress.

The first night is really an introduction to RC. I talk about releasing fear and grief and explain that people may cry a lot during the weekend and that if they do, it’s because they sense the safety. I ask, “Why would our bodies do this if it wasn’t useful for us?” It is not at all hard to convince people. Sometimes just stating, “You may feel like crying,” is enough to start people



ROB VENDERBOS

discharging. Encouraging people to yawn improves their singing. And people love to laugh—it’s not hard to get people laughing.

I set a “rule” about confidentiality and ask people to refrain from giving advice to each other.

People who have never sung publicly agree to singing on their own in front of the group. And they shake and cry during and after. I give people permission to “pass” [not participate], but they rarely do.

I have experimented with mini-sessions but have found it’s better to have regular “check in” rounds in which people have my attention and the attention of the whole group.

My being skilled at teaching singing probably helps. People trust me because they get amazing results and move forward quickly with their singing. Many of them accept RC theory within that context. I think that anyone who is competent at his or her job, and well embedded in RC, would be able to share RC information effectively in the wide world.

Nikki Berry
Christchurch, Canterbury,
Aotearoa/New Zealand

I’ve been leading occasional Listening Circles at my synagogue on Sundays. Each time we have a few new people as well as a number who attend regularly.

I talk briefly about having a safe place to be listened to and about listening to others without interruption, debate, or judgment. I put a box of tissues on the floor and say it’s okay to show feelings. I talk about confidentiality, not referring to what others have said, and being open to different opinions and life experiences.

We’ve divided into three groups, of three or four people each, and done two rounds of three- or four-minute turns. Here are the prompts I used this time:

- How have anti-Semitism or Nazism and white supremacy affected your life? What old fears or hurts does the present situation stir up for you?
- What are some ways you can tell [notice] that the current situation is different from the past? What new opportunities do you see?

Then I’ve brought everyone together for a third round, with shorter turns for each person, so they can hear each other’s next steps. This time I had them answer these questions:

- What steps would you like to take to stand up against anti-Semitism and racism? How will you reach for greater unity with both Jews and non-Jews?

Afterward I always give people a chance to reflect on the experience and what they noticed about listening and being listened to. I point out how simple it is to set up something like this and encourage them to try it in other groups they are a part of.

At the end of this Sunday’s meeting, people asked if we could meet on a regular monthly schedule.

Ruth Hartman
Castro Valley, California, USA

Together We Can End War

A Healing from War Workshop was held in Lagos, Nigeria, in May 2017. It was led by Julian Weissglass [the International Commonality Reference Person for Wide World Change] and organized by Onii Stevenson. I was the leader for language liberation.

Julian said that war is the most irrational thing human beings do and that healing from war is not an easy journey. He said that his goal is to end war and that human beings can do this. And he said that as RCers we have a crucial role to play. We can discharge and free ourselves from whatever burdens war might have placed on us. Ending war is an enormous task, but together we can do it.

I loved when we expressed ourselves in our mother tongues [languages], with interpretation. I had fun coordinating this aspect of the workshop. It was good to hear other languages apart from English,

and it confirmed that we communicate better in our native languages.

We have been silent about our pain. We experienced war and weren't allowed to discharge. I like the idea that we cannot change history but we can discharge about it. It is important to get a lot of people discharging. As we do this, our lives will get better.

The world's annual expenditure for war is about 1.7 trillion U.S. dollars, and this does not include the damage done to human beings, property, and the environment. That amount of money could provide clean energy, good health care, more schools, and so on. We could make this happen in our lifetime.

Bamana-Yangou Urbain Romaric
Accra, Ghana, West Africa

An Enlightening Workshop

The Healing from War Workshop [see previous article] was the first of its kind in Nigeria. It couldn't have come at a better time. Our country is facing a lot of challenges. Wars are ravaging the country.

War is synonymous with destruction. It brings in its wake climate change, famine, poverty,

depopulation, and economic destabilization. Incessant wars draw a country backward and cause the indigenes [Native people] to migrate to other places.

In their sessions people poured out their dislike for war. A highlight for me was when Onii Stevenson (the Area Reference Person for

North Central Lagos, Nigeria) called for the total liberation of Africans from slavery. Julian focused on the effects of war and how we can end or avert it. It was an enlightening workshop.

Okolo Ngozi
Zaria, Kaduna State, Nigeria
Reprinted from the RC e-mail discussion list for leaders of wide world change



BOSHERSTON, SOUTH PEMBROKESHIRE, WALES • ELENA MOSES

Motivé pour jouer mon rôle

Je viens de terminer mon premier atelier sur le thème « guérir de la guerre » à Lagos, Nigéria. À présent, j'ai une autre vision de la guerre. Je me sens soulagé et motivé pour jouer mon rôle dans la construction d'une société plus pacifique où règnent amour et partage. Je n'ai pas fait qu'apprendre durant cet atelier; je crois que ça été une renaissance pour moi—une renaissance spirituelle et morale. Maintenant, agissons!

Zounon Cyrille
Abidjan, Côte d'Ivoire



English translation of the above:

Motivated to Play My Role

I have just finished my first Healing from War Workshop—in Lagos, Nigeria. I now have another way of looking at war. I feel relieved, and motivated to play my role in constructing a more peaceful society in which love and sharing reign. I did not just learn during this workshop; I think it was a rebirth for me—a spiritual and moral rebirth. Now, let's act!

Zounon Cyrille
Abidjan, Ivory Coast
Translated by Urbain Bamana



A Chance to Heal from War



I had never been outside my country, Uganda, except on rare occasions. Then came an invitation to attend the Healing from War Workshop in Nairobi, Kenya.

The reception at the airport was heartwarming. I met James and Maxwell, two kind people who later became members of my support group, "Men and War." We would later talk about our experiences as men during war, the burden that is on our shoulders, how we could end war, and the dilemma of being men. We were quick to find common ground, because as young men we are passionate about the future—a future in which there's hope and a possibility to be who we want to be. We are like brothers. We are aspiring to do great things and transform the world we live in.

At the workshop it became quite evident why we were there. We shared

our stories: our experiences with war, our hurts, our fears, and our hopes. I listened to the stories. I thought about my own experiences. I had never healed from war at all, or even been given a chance to.

And there was Julian [Julian Weissglass, the International Commonality Reference Person for Wide World Change and the leader of the workshop], at the heart of the workshop—a white man who was taught from childhood that he was better than the rest. He wears an oppressor's skin but has a heart for humanity. Stopping war is his crusade. So he guided us and helped us discharge.

I hate war. I hate slavery. And I hate colonialism. We cried, we yawned, and we trembled as we revisited the crime scenes we had buried in our souls—scenes that had made us feel

less human, that had forever altered our destiny.

Our dreams, hopes, and aspirations led us at the end of the workshop to a realisation that we can no longer just sit down and do nothing. We can no longer afford to remain silent while our people are dying in war and often don't even know they are being oppressed. We chose to do something, and that means beginning with ourselves.

So carry on [keep going forward], my brother. Carry on, my sister. Give me all the strength I need. I'll see you again. Maybe by then you will have done something to end war. Maybe by then we will be Africans—not Luo, Luyia, Kikuyu, Hutu, or Tutsi. Maybe, just maybe!

Alfred Orem
Gulu, Uganda
Reprinted from the RC e-mail discussion list for leaders of wide world change

Small Actions Make a Difference

I've always struggled with feelings of insignificance. "But I'm just a grain of sand on the beach of life. What could I possibly do that will have any real effect?" I've felt a lot of terror in coming out of hiding and being visible, but I don't see a choice anymore. I'm still scared, but the fear doesn't stop me like it used to.

Some months ago I started watching interviews of activists on YouTube to find out what gave them hope. I was most struck by interviews of the late Howard Zinn, an educator, social activist, and historian who described U.S. history from the perspective of the oppressed groups. He spoke about significant movements he had studied and also lived through, and here is what he noticed: Over and over again, during dramatic upheavals in human history, small groups of people come together and organize. They try small actions that sometimes work and often fail. The trick is to *persevere* and not give up, even when it seems against all odds. Why? Small actions multiply. More people do the small actions and then it spreads, and each time people get better at the actions; each time they improve. The small ripples eventually multiply until they become a huge tide, which eventually becomes a tsunami

of change. We just have to believe that we can make a difference. According to Zinn, that's how it's always worked throughout history.

That gave me a lot of hope. Never underestimate the "small actions." I don't know if my small actions will have any impact on the bigger scheme of things. That's much too complex to calculate. But I don't think about it anymore. I simply challenge myself to go full-out [to act without restraint], to go right to the edge of what I think is possible, with these "small actions." That's enough. Whatever happens beyond that is out of my control.

Remember, we don't need to convince everyone, just a critical mass that will take us over the tipping point. Then there will be an avalanche of change.

Bo-Young Lim

Brampton, Ontario, Canada

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



U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION (REQUIRED BY 39 U.S.C. 3685)

1. Title of publication: Present Time. 2. Publication number: 889-2490. 3. Date of filing: September 19, 2017. 4. Frequency of issue: Quarterly. 5. Number of issues published annually: 4. 6. Annual subscription price: \$20/year. 7. Complete mailing address of known office of publication: 719 2nd Avenue North, Seattle, Washington 98109-4102, USA. Contact person: Barbara Boring. Telephone: 206-284-0311. 8. Complete mailing address of the headquarters of general business offices of the publishers: Same as above. 9. Full names and complete addresses of publisher, editor, and managing editor: Publisher: Rational Island Publishers, Inc., 719 2nd Avenue North, Seattle, Washington 98109-4102, USA; Editor: Lisa Kauffman, Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109-4102, USA; Managing Editor: Same. 10. Owner: Rational Island Publishers, Inc., 719 2nd Avenue North, Seattle, Washington 98109-4102, USA; Gordon Jackins, 719 2nd Avenue North, Seattle, Washington 98109-4102, USA. 11. Known bondholders, mortgagees, or other securities (if there are none, so state): None. 12. The purpose, function, and non-profit status of this organization and the exempt status for federal income tax purposes have not changed during the 12 preceding months. 13. Publication title: Present Time. 14. Issue date for circulation data below: October 2017. 15. Extent and nature of circulation (followed by actual number of copies of single issue published nearest to filing date): a. Total number of copies (*net*

press run) 2,950 (2,900). b. Paid circulation: (1) Paid outside-county mail subscriptions: 1,465 (1,445). (2) Paid in-county mail subscriptions: 73 (73). (3) Sales through dealers and carriers, street vendors, counter sales, and other non-USPS paid distribution: 741 (665). (4) Other classes mailed through USPS: 80 (99). c. Total paid distribution [*sum of 15b (1), (2), (3), and (4)*]: 2,359 (2,282). d. Free distribution by mail: (1) Outside-county: 3 (3). (2) In-county: 2 (2). (3) Other classes mailed through the USPS: 2 (2). (4) Free distribution outside the mail: 0 (0). e. Total free distribution [*sum of 15d (1), (2), (3), and (4)*]: 7 (7). f. Total distribution (*sum of 15c and 15e*): 2,366 (2,289). g. Copies not distributed: 584 (611). h. Total (*sum of 15f and g*): 2,950 (2,900). i. Percent paid circulation (15c divided by 15f times 100): 100% (100%). 16. Electronic copy circulation (followed by actual number of copies of single issue published nearest to filing date): a. Paid electronic copies: 123 (225). b. Total paid print copies plus paid electronic copies 2,482 (2,507). c. Total print distribution plus paid electronic copies: 2,489 (2,514). d. Percent paid (both print and electronic copies): 99.7% (99.7%). I certify that 50% of all my distributed copies (electronic and print) are paid above a nominal price. Barbara Boring, Business Manager. 17. Publication of statement of ownership: Publication required. Will be printed in the October 2017 issue of this publication. 18. I certify that all information furnished on this form is true and complete. Barbara Boring, Business Manager. Date: September 19, 2017.

A Northern Nigeria Listening Project

In April 2017, Kaduna (Nigeria) RCers met with a group of internally displaced people [people forced to flee their homes but who remain within the country's borders]. They had left Maiduguri, Borno State, and Bunu Yadi, Yobe State, as a result of the Boko Haram terrorists. Some of them had lost most or all of their family members, and their homes.

Kaduna RC decided to undertake this listening project because we have

so many displaced persons in the North. Visiting with them puts a smile on their faces and makes us remember that humanity is key.

My "session" with one woman was intense. She told me how she had lost her husband, two children, and three brothers but was able to escape with some of her children. She is now engaged in hair plaiting to make money to care for her children and is living with a family who took them in [let

them live with them]. When I asked her whether she would like to return home, her countenance changed to sorrow and fear.

The visit was an eye opener for me. I have come to appreciate life and what I have. I thank all the RCers who made this project possible.

Hannatu Bororo Musa
Barnawa, Kaduna,
Kaduna State, Nigeria

A Time to Listen

In April, the Northern Nigeria RCers visited a school at Kinkinaw, a suburb in Kaduna State where a number of internally displaced persons are camped. [See previous article.] Nigeria has 3.3 million displaced people, the highest number in Africa. It is also amongst four countries at risk of hunger and famine.

The Boko Haram insurgency, flooding, and clashes between the Fulani herdsmen and the owners of farmlands are some of the reasons why thousands have been killed and millions displaced from their homes. The Fulani herdsmen are known to migrate, and at the heart of their migration is climate change. The scarcity of water and grazing fields forces them to go to an environment with more favourable weather and vegetation for their cattle. These migrations trigger conflicts between them and the farmers, due

to land encroachment, and often leave many people dead or displaced.

I listened to three teenagers tell how Boko Haram terrorists had attacked their school in Maiduguri, Borno State. Their teacher had been able to escape with twelve of them. He had brought them down to Kaduna and enrolled them back in school, because he didn't want their education to be cut short. They shine shoes to survive and hope that someday they can return back home in peace. We were able to put together some food items, clothing, and other essentials to augment their livelihood.

It is our heartfelt desire that everyone in distress gets listened to and given support in any way possible. We shall continue to take RC to greater heights.

Hauwa Musa
Kaduna, Kaduna State, Nigeria

Where to "Throw One's Weight"

In times of social crisis and collapse, such as the present, it is important for the welfare of the individual, family, and group that the great social situation be taken into account. One's individual survival requires that one throw one's weight on behalf of the emerging, healthy forces of society and against the familiar and imposing but destructive and dead forces of a collapsing society.



Harvey Jackins
From page 109 of "The Necessity of
Long-Range Goals" in *The Human Situation*



RCers as Elected Officials



The following are some postings to the RC e-mail discussion list for leaders of wide world change:

I am the Information Coordinator for Current and Former Elected Officials. I left elected office after seventeen years as a mayor and city council member in a small urban city in the San Francisco Bay (California, USA) area. In my initial campaign, I knocked on doors to introduce myself to the community, one person at a time. I viewed each encounter as a potential new relationship, whether it lasted for ten seconds or twenty minutes. Over the years I learned about exerting influence and had many victories. Some were quite public; others more subtle.

If you know of other current or former elected officials, please have them contact me. We have a unique perspective to share about policy, handling attacks, establishing relationships, and more.

Ruth Atkin
Emeryville, California, USA

I am an elected member of the county council of greater Copenhagen, Denmark, for my political party, the Red Green Alliance. It is the most grassroots-based party in my country. We deal particularly with health care, public transportation, and the environment. I like to add a gender perspective where people in general don't think it is relevant.

As an elected woman, I represent my party in the Danish Women's Council, where I work on policies and actions for women's rights. I also represent the Women's Council in the Institute for Human Rights and in the Danish branch of the United Nations.

In these capacities I have been involved in projects in Jordan, Morocco, and Tunisia that work to strengthen women's representation in politics. In all these places I have taught basic RC, listening skills, and the importance of building with those we disagree with. I have taught about sexism and male domination, structural discrimination, and how nobody really profits from oppression and have always put what I teach in a context of global capitalism and racism. I am quite thoughtful about the way I describe and explain things and always try to avoid Western and traditional leftist jargon.

Susanne Langer
Copenhagen, Denmark

I have served as an elected official for the past seven years. I am now in my last year of a second term in office.

I was not welcomed into my position. I had to fight for it and have fought to keep it. I have been attacked by my progressive friends for not having "balls" [not being courageous] and am often demonized by those on the reactionary side. You might say I have a target on my butt that glows in the dark.

It has been easy to make mistakes and to "go along" [conform to the status quo]. I have slipped into being lax and then snapped out of it and had to face my ignorance or how I colluded with non-thinking. I've learned to say that I was wrong on an issue, to apologize, and to commit to correcting my mistakes.

Anyone who takes on [confronts and tries to do something about] difficult situations will likely make mistakes—some of which can have tragic effects, such as many current events. But we can always apologize, acknowledge the mistakes, and say why we are thinking differently.

The so-called democratic process has mostly been about manipulation. I understand better how it works after running for and holding office, and discharging through it. It has been well worth the effort to learn what happens behind the scenes, to find where I can raise awareness, and to work for and together with people for human solutions and an upward trend, not toward a pre-set agenda.

The so-called press no longer quotes me in the newspaper. They always manipulated what I said to fit a myopic political agenda, and I learned to be cautious. I think they're afraid of my determination and willingness to be a person with integrity.



CHUCK ESSER

I began community work in my early twenties. We worked to bring potable water and sewer systems to our neighborhoods, establish school breakfast programs, make the education system serve our families, and stop drug and alcohol abuse, police brutality, and the criminalization of our young people.

At meetings I would ask questions to raise awareness and make people think, without alienating anyone. That was tricky at best, but do-able. I was forced to say what I thought before being sure of myself and often had to respond quickly about issues, policies, and organizational practices. I have had to fight to learn, to think for myself, and to thoughtfully and intentionally say what I think in public.

I've spent quite a few hours listening and reading about budgets; the history of public education; how local, state, national, and international politics are connected to education; and so on—while trying to sort through the rhetoric of different individuals, each of whom claims to be correct.

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

I've learned that individuals who work in the system need many, many opportunities to discharge. It hardly ever happens for them. Listening is a revolutionary action that anyone can take. It's always an option and lays the foundation for forward movement.

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

Lorenzo Garcia
Albuquerque, New Mexico, USA

I am a city council member in a city of sixty-five thousand people in The Netherlands. I am trying to do my share as a politician (and RCer) to activate people's minds.

During the two decades after World War II, lots of people were born. In the sixties and seventies, this baby-boom generation fought against the male-dominated white upper class that ruled this country (similar to what was happening all over the Western

world). As soon as this "protest generation" came into power, they mostly settled with the status quo.

In the eighties and nineties, we got a government that put many people to sleep about the battle that needed to be fought. Many believed that if everybody would turn to their work, play a good role in society, and be successful, we would all prosper. They ignored all the warnings that history had provided us.

A new underclass grew—of immigrants' children, people from former colonies, refugees, school dropouts—who didn't quite meet the demands of society and were treated as less equal. They fell, initially invisibly, between the wheels of bureaucracy. Many of them were working-class people who weren't upwardly mobile. In the end they were also middle-class people who were losing their jobs and who were too old or whose skills were too outdated for them to find new ones. Incapacitated people, who most people believed were being well taken care of in our system, were losing their benefits and shielding. And capitalism had effectively isolated all these people from each other, making them easy targets for lies about each other (scapegoating).

Because the "new" middle class kept denying the facts, by the end of the nineties extreme right-wing politicians had a huge window of opportunity to point at the problems that were not being dealt with.

It took another ten years for the people who had long been ignored to openly admit that they had been right-wing voters.

I was overwhelmed. Several of my acquaintances were right-wing voters. My first response was to withdraw and never see them again. I then realized that I needed to learn to listen to them, learn why people make such choices, and figure out what I could do to bridge the gap. It was then that I decided to get active in politics.

I am a member of the most leftist socialist working-class party. Some say we are the only left party remaining. The Greens and the Labour Party have turned liberal. (In this country "liberal" means "neoliberal right wing.") Politicians forget whom they are working for. People are sick of [tired of] left-wing politicians becoming rich. That's how the Dutch Labour Party lost its support.

continued . . .

WIDE WORLD CHANGING

... continued

I work for a systematic change—to replace capitalism with a much more human and sustainable society. Less air travel or buying solar panels is not going to have enough of an effect.

I want people to not have to choose between bad and less-bad options. It must be clear that we should fight against all the bad options, not just for a few good options besides the bad ones. I'm not opting to feel a little less bad—I want big results.

I am sorry for all the bad that is going to happen, but too many of us were distracted for too long. We weren't facing the bad things that kept happening. We just hoped that they wouldn't happen to us. We believed that the world was progressing.

It is time to wake up! I find that hopeful.

Frank van den Heuvel
Nieuwegein, The Netherlands

Queen of Life

(My idea here was a complete change of perspective that might illuminate a different understanding of the world—one that is not human-centric but pollinator-centric.)

I am the keeper of my tribe
the sweetest children of the vibe
of humming life
that fills this hive

They dance and share
and nurture me,
mother of their
community

And then they fly
into the light
into the fields
of luscious season
caressing flowers
on their flight
they lick and kiss
with bee-like teasing
tickle each blossom's
treasure-finds
with richly
pollen-laden hinds

They bathe in
rocking light-filled bells
in spectral luminosity
These silken-velvet
nectar wells
are just the place
for bees to be

The flowers' laughter,
when so praised
by my children's
gentle pleasing,
lured by the blossoms'
mating season,
releases them
sweet-golden-faced
and
pollen-power-powder-graced
back into summer
spirit's breathing

Delighted play
of nectar-diving
begets a world
of nature-thriving

Gudrun Onkels
Seattle, Washington, USA



CAROL WILBURN

Activism and the No-Socializing Policy

The RC Communities have always encouraged RCers to participate in wide world organizations that have rational policies. Harvey Jackins framed this for leaders as “having one foot in the RC Communities and one foot in the wide world, and leading effectively in both.” We have many understandings and tools in RC that can help wide world organizations be even more effective.

More RCers are getting active in wide world change. I see more and more Co-Counselors at demonstrations and meetings. Many of us have started wide world organizations or led listening projects. In our United to End Racism (UER), No Limits for Women (No Limits), and Sustaining All Life (SAL) projects, we have stretched to take what we’ve learned to people and organizations working for liberation and against climate change. This is all good.

For the well-being of our Co-Counseling relationships, the RC Community, and the organizations we are a part of, we need to think well about and take responsibility for our relationships as we work together as RCers in the wide world.

RCERS IN THE SAME WIDE WORLD ORGANIZATION

In one rapidly growing climate-change organization that I am part of, there are now six active Co-Counselors. We came into the organization separately, for our own reasons. Now that we’re in it together, we have to think about being responsible in our relationships with each other and with the other members of the organization. The no-socializing policy guides us here. See Guideline N.2. of the 2013 *Guidelines for the Re-evaluation Counseling Communities*.

It is not a violation of the no-socializing policy to join an organization that other Co-Counselors belong to. The no-socializing policy doesn’t tell us to stay away from each other in the wide world because we are Co-Counselors. It does caution us not to seek each other out because we are Co-Counselors—not to join a specific group because Co-Counselors are already members or expect Co-Counselors to be our comrades in the group or smooth the way into the group for us. When we join an organization, we are there to contribute to it and relate to all of its members, not to “huddle” together with the other RCers.

It’s fine to be in a wide world organization together if we stay aware and take full responsibility for how we function in the organization—with each other and with the organization’s other members. We need to talk together about how we are functioning and think and discharge about any no-socializing issues that arise. We need to discharge about our various relationships and keep the wide world and RC relationships separate. Our RC relationships remain the primary ones.

Whenever we are working in an organization with other RCers, we should inform our RC teacher and/or Reference Person, so they can help us think about it. If difficulties arise, we should inform them immediately. The wide world relationships must not take resource away from building the RC Community, our primary task.

Frozen needs (for companionship, love, cooperation, help, and commitment from others) can lead us to be irresponsible about our Co-Counseling relationships. They can pull us to lean on each other rather than discharge the hurts and reach to build new responsible relationships. If we are not mindful of this, frozen expectations and disappointments can spoil our relationships with each other.

NOT RECRUITING RCERS INTO OUR WIDE WORLD ORGANIZATIONS

Unless we had a previously established non-RC relationship, we are not to recruit Co-Counselors into, or hire Co-Counselors to work in, our non-RC organizations. Instead we should recruit contacts from outside RC. See Guideline N.2., and “Do Not Recruit Co-Counselors into Wide World Organizations You Are Leading or Building” on page 275 of *A Kind, Friendly Universe*, by Harvey Jackins. Any exceptions must be approved by the Regional Reference Person and the International Reference Person.

This policy was worked out years ago to interrupt the temptation to involve RCers already knowledgeable about our issues in building our organizations. We need to be teaching non-RCers what we know about building effective organizations, not leaning on other RCers to build them. If other Co-Counselors ask to join our organizations, we should encourage them to start their own organizations and recruit contacts from the wide world.

continued . . .

WIDE WORLD CHANGING

... continued

We are unique in what we know about how to end oppression, and we want to make that widely available. Occasionally RCers in a non-RC organization want a training (usually on an issue of oppression) to be led by a group outside the organization that has a Co-Counselor as one of its trainers. When Co-Counselors already active in the organization can give such a training, they should do so—and involve non-RCers and teach them our tools as part of the project. When that isn't possible, the Regional and International Reference Persons can be asked if an exception can be made under Guideline N.2., so that an RCer can be invited to give the training.

CO-COUNSELORS ATTENDING WIDE WORLD EVENTS TOGETHER

Can it ever make sense to invite a Co-Counselor to come to a wide world event with us as part of our Co-Counseling relationship? We can think about this within the framework of the no-socializing policy. Our motivation is an important factor. Why do we want our Co-Counselor to come? What is the goal? Why do we need an RCer with us? Is it a frozen longing for support that we should discharge? Is it a desire for more partners in our activism, something we should make happen by building more relationships with people who are not RCers?

Or are we asking our Co-Counselor to play an additional role that would be supportive of the Co-Counseling one?* Is she or he temporarily creating better conditions for us to work ourselves free of distress—not smoothing over, or taking over the handling of, the difficulties in our life? Perhaps our Co-Counselor will better understand a part of our life so that she or he can counsel us better. Or maybe we are playing a challenging role at the event and we want a session immediately before or after it.

Having our Co-Counselor attend can be part of our Co-Counseling relationship if we are thinking well about ourselves, our Co-Counselor, and the impact it will have on our RC Community; if our Co-Counselor is in agreement; and if we reciprocate by supporting him or her. It also needs to be something we can ex-

* Guideline N.1. REASON: A Co-Counselor may thoughtfully choose to play an additional role only if that role is supportive of the counseline role.

plain to others and that they will understand within the context of the no-socializing policy. Any situation like this needs to be talked over with our teacher or Reference Person.

“GOING PUBLIC” PROJECTS

We want to take RC into the wide world. We want to teach it to as many people as we can. Some situations offer excellent opportunities to do this, and they may require many RCers. Any wide world change project that Co-Counselors undertake together should be part of what we call in our *Guidelines* a “going public” project.

A going public project can be as simple as a listening project or as complex as Sustaining All Life going to Morocco for two weeks to share RC at the United Nations climate talks.

As part of a going public project, we might go to wide world meetings with other Co-Counselors or lead wide world trainings together. These kinds of things involve a lot more than Co-Counseling sessions. However, because the heart of them is teaching RC, we do not consider the RCers involved to be socializing. At the same time, we all still have the early distresses that led to the need for the no-socializing policy and we need to guard against getting lost in their pulls. Tending to our relationships is an important and ongoing part of any going public project.

Guideline I.1. requires getting approval from a Reference Person to undertake a going public project. (And the Reference Person must check with the International Reference Person about it.) The Reference Person will consider the goals of the project, the resources needed, and whether the local RC Community can offer follow-up classes to people who are interested in RC. We want to give people their best chance to have all of RC, not just a “naturalized” version of it. Our tools are great and make people's lives and organizations work better, but we want people to be able to really get their minds back and free themselves from hurts and oppression.

Our main work is building the RC Community. If a project will require too much resource or we can't provide follow-up for interested prospective RCers, it probably doesn't make sense. The Reference Person



FRED KELLER

will also consider the abilities of the RCers proposing the project to ensure that they will represent RC well in public. She or he needs to think about how well they can support the no-socializing policy, discharge on and not defend any difficulties that might arise in their relationships, keep distinct the various relationships involved, and be responsible and in charge of each relationship.

Our relationships and our responsibility to the RC Community are more important than any individual going public project. So we want the RCers involved to be able to handle the additional relationships, expectations, and responsibilities.

Before starting a going public project, it's good to think about the difficulties that might arise. The Co-Counselors involved should discharge on and talk through, with their Reference Persons, the relevant questions:

- What is the goal of the project? Does it both take RC into the world and build the RC Community?
- What are we agreeing to do together?
- What is reasonable to ask of each other as part of the project?
- What has each person agreed to do as part of the project?
- Who is in charge of the project?
- What is each person's role?
- What do we do if the project is not going well?
- Can we agree to talk about our difficulties as they arise, including those caused by racism and other oppressions?
- Who will we go to if our relationships get messy?
- What is the budget for the project?
- Has the Re-evaluation Foundation approved the project? If not, where will funding come from?
- Who is in charge of keeping to the budget?

If the group cannot resolve a difficulty in a short period of time, they should bring it to their Reference Person and notify the International Reference Person. If things get messy between individuals, the people involved may need to pull out of the project until they can



INSIDE A DAM ON THE UPPER SKAGIT RIVER, WASHINGTON, USA • TIM JACKINS

discharge on and clean up the difficulty. Otherwise it might spoil their relationship or pull too much resource away from the project or the RC Community.

So far, our most successful going public projects have been UER, No Limits, and SAL taking RC to large international conferences. There are many articles in *Present Time* about these projects and their successes. On a small scale, we have done countless listening projects on the occasion of important events, like elections or wars, or at public events like marches, street fairs, exhibits, and demonstrations. We have done presentations of RC theory on many topics. There are a few write-ups about these events as well. A resource packet for listening projects is available by writing to <ircc@rc.org>.

Our going public projects have been successful in several ways. They have helped us think about how to take what we know out to more people. They have strengthened us internally, as we've challenged ourselves to present RC at large conferences and meetings. People we've met have started new RC Communities or joined existing ones. (Our early projects weren't so successful at bringing people into RC, but that seems to have changed in recent years.)

continued . . .

WIDE WORLD CHANGING

... continued

GOING PUBLIC EFFORTS IN LOCAL RC COMMUNITIES

With the approval and guidance of their Reference Persons, a number of RC Communities have participated visibly and effectively in local marches and rallies under the banners of UER, SAL, and No Limits. This has introduced new people to RC, or to the ideas of RC, and encouraged a larger group of Co-Counselors to consider social activism. The first time the Seattle (Washington, USA) RC Community participated in a climate change march, local RC classes addressed going public in the weeks before the march and many people discharged their way to joining the listening projects and marching for the first time.

A few Communities are experimenting with ongoing UER and SAL projects, with the goal of taking our work on racism into the broader environmental/climate movement. Several of us in Seattle are working together in an ongoing UER project in which a couple of us have joined an organization whose purpose is to educate people about racism and climate justice. We support each other as we figure out how to teach RC at the organization's educational events. What we do is similar to what people have done at UER, No Limits, and SAL events, but we're doing it within a local organization instead of at a big conference where we are present for a few days and then leave. We are members of the organization, not in charge of it, and have the added challenge and opportunity of building long-term relationships with local people and building a lasting, positive reputation in our home community. And we are in closer

relationships with each other as RCers than we are at the long-distance events.

We've had to be thoughtful about adding the wide world activities to our RC relationships. We've had to talk through what it's like for each of us, and be proactive about doing this—not wait until problems develop to talk about our relationships. It's also been important to not “huddle” together and instead build independent relationships with the other people in the group. It has helped that all of us are RC leaders. We are accustomed to thinking about the issues and taking responsibility for our relationships.

ONGOING CHALLENGES

Some of our going public projects will involve relationships that last for many years. Some of these relationships will be with people who respect and appreciate our work but who are not interested in pursuing RC. We'll need to think flexibly about how to keep and develop these relationships and not allow (their or our) distresses about relationships to confuse us.

Changes in society will present us with more and more challenges. We can use our going public projects to push against our fears and timidities to think more clearly about and take effective action for change. It is increasingly clear that these projects move both RC and the world forward.

Diane Shisk

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



BRIAN LAVENDEL

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



Ending the Mistreatment of Children



For six years I have worked for a small international organization called the Global Initiative to End All Corporal Punishment of Children.

As a young person in RC, it was clear to me that ending the oppression and mistreatment of children is key to ending oppressive societies. A modest reduction in the mistreatment of young people has a big effect on how much they can resist and think about other oppressions as they go through the rest of their lives, and on how big and full their lives can be.

For most children in the world, violence is an everyday experience. It is part of their oppression as smaller, more vulnerable, less respected people. Most of the violence comes in the form of “punishment” from adults who are close to them and is usually considered completely acceptable by the world around them.

In the Global Initiative we work with governments; big non-governmental organisations; world organisations like UNICEF, Save the Children, and the World Health Organisation; human rights organisations; and others to persuade countries to change their laws so that the violent, humiliating punishment of children is forbidden and to follow up with a programme of information, policies, and support.

We also support the national campaigns against violent and humiliating punishment of children that already exist in many countries of the world.

When a law is changed and followed up with a good programme (which is currently happening in three to five countries a year), a reliable reduction in the violence aimed at children continues over decades. Adults begin to re-think their relationship to children and recognise them as people. The status of children in society improves.

The Global Initiative employs only eight people (three of whom are RCers) but in some ways leads the world and all the big organisations on stopping the mistreatment of children. It is an example of how, with clear and correct policy, a small group can play a pivotal role in affecting the agenda for wider action. We three RCers play a particular role in making the relationships among the staff and with our partner organisations go well and in handling restimulations and not being confused or set back by them.

My long-term goal is to achieve a significant reduction in the mistreatment of a large number of children. I hope this will help tip the balance toward a global population that can think and can create caring, humane societies for everyone.

*Bess Herbert, with Tina Foulkes and Elinor Milne
London, England*

Goals on All Levels at Once

“Save the world” recordings [distress recordings] that produce obsessive activity on behalf of humankind to the neglect of oneself and one’s family . . . make one ineffective on all levels. Those who neglect self and family are not effective in their exhortations to their fellow humans for support on the larger causes. The individual who is a poor parent to his

or her family weakens the effectiveness of his or her appeal on behalf of an endangered species or for rescuing of the atmosphere from pollution. One needs goals on all levels at once.

*Harvey Jackins
From page 108 of “The Necessity of
Long-Range Goals” in *The Human Situation**

The RC Website

There is a website for Re-evaluation Counseling at <www.rc.org>. At this site you will have easy access to a large amount of information about Re-evaluation Counseling, including:

- RC theory (basic theory, including an introduction to RC, a glossary, *The Art of Listening*, *The Human Side of Human Beings*, and the RC postulates)
- Introductory talks (in audio) by Harvey Jackins (1986) and Tim Jackins (2008)
- RC practice (*How to Begin RC*, including what to do in a session and how to lead support groups), counseling techniques and commitments, and a description of RC classes and the Community
- The *Guidelines for the Re-evaluation Counseling Communities*, 2017 edition, RC Goals, and forms
- Updates to and articles referred to in the *Fundamentals Teaching Guides I and II*
- Translations of articles into many languages, and language liberation information
- Articles from recent journals, including *Present Time*, and online publications
- Resources for workshop organizers
- Information about United to End Racism, No Limits for Women, and Sustaining All Life
- An online fundamentals of Co-Counseling class
- Articles about teaching RC and outlines for teaching fundamentals classes, in Spanish
- An ever-growing collection of back issues of *Present Time* (currently 1974 to 2012)
- "Today's Thought"—a short daily thought from a Re-evaluation Counseling perspective
- International Reference Person Perspectives
- Recent Draft Liberation Policy Statements
- Care of the Environment materials and information
- Resources for Human Liberation

How to Contact Us Online

- The International RC Community: ircc@rc.org
- United to End Racism: uer@rc.org
- Rational Island Publishers (orders, and billing questions): litsales@rc.org (or order on our website at <www.rationalisland.com>)
- Re-evaluation Counseling Community Resources (Intensives and office matters only): rcoffice@rc.org
- Automatic response e-mail about RC: info@rc.org
- For sending photos: photos@rc.org

Online Fundamentals Class

An online fundamentals of Co-Counseling class is available for people who are interested in learning more about RC.

Active participation in the class is reserved for those who do not have fundamentals classes in their geographical region. Learning Re-evaluation Counseling via e-mail is much more difficult than learning it in a regular class and requires a higher level of commitment to the learning process and to regular Co-Counseling sessions.

Please see the RC website at <www.rc.org/onlineclass> for more information about how to sign up for membership in the online fundamentals class.

United to End Racism

United to End Racism (UER), an ongoing program of the Re-evaluation Counseling Communities, is on the web at <www.rc.org>. The e-mail address for UER is <uer@rc.org>.

United to End Racism is working with other groups involved in eliminating racism, and sharing with them the theory and practice of Re-evaluation Counseling.

Sustaining All Life

Sustaining All Life (SAL), a project of the RC Communities, sent a delegation to COP21 and COP22 (the United Nations Climate Change Conference of the Parties) in 2015 and 2016. We will attend COP23 in Bonn, Germany in November 2017 and present workshops, public forums, caucuses, support groups, fundamentals classes, and listening projects as part of the work of taking the tools of RC to climate change activists. For reports on our activities and more information, see <www.rc.org/sustainingalllife>.

Electronic Mailing Lists

The RC Community maintains a number of electronic mailing lists for particular categories of RCers. These lists are for active members of the RC Community, and most of them are for active leaders only. (If English is your first language, part of being an active member of the Community is subscribing to *Present Time*.) If you would like to subscribe to a list, first e-mail the person in charge of the list, then forward that person's approval, your request, your contact information (phone number, mailing address, city, state, postal code, country), and whether or not you have a subscription to *Present Time*, directly to the International Reference Person at <ircc@rc.org>. Read the information below for the various lists and whom you need to contact for approval to subscribe to them.

RC Community Members: <rc@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person.

RC Community Members Involved in Eliminating Racism: <uer@mail.rc.org>.

Contact any Area, Regional, or Liberation Reference Person. (This list is for trading information on the theory and practice of using RC in the fight to eliminate racism, both inside and outside of the RC Community.)

Regional Reference Persons: <rrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Area Reference Persons: <arp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

International Liberation and Commonality Reference Persons: <ilrp@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

RC Teachers: <teachers@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Editors of RC or non-RC publications:

<editors@mail.rc.org>. Contact the International Reference Person at <ircc@rc.org>.

Translators of RC Literature:

<translators@mail.rc.org>. Contact Truus Jansen, Rational Island Publishers Translation Coordinator, at <ircc@rc.org>.

Leaders of African-Heritage People:

<black@mail.rc.org>. Contact Barbara Love, International Liberation Reference Person for African-Heritage People, at <bjlove.rc@gmail.com>.

Leaders of Artists: <artists@mail.rc.org>.

Contact Emily Feinstein, International Liberation Reference Person for Visual Artists, at <emfein@verizon.net>.

Leaders of Atheists: <atheists@mail.rc.org>.

Contact Allan Hansen at <hansen@rc.org>.

Leaders in the Care of the Environment:

<environment@mail.rc.org>. Contact Wytske Visser, International Commonality Reference Person for the Care of the Environment, at <wytskevisser.coe@gmail.com>.

Leaders of Catholics: <catholic@mail.rc.org>.

Contact Joanne Bray, International Liberation Reference Person for Catholics, at <jmbray@aol.com>.

Leaders of College and University Faculty:

<colleagues@mail.rc.org>. Contact Ellie Brown, International Liberation Reference Person for College and University Faculty, at <ebrown@wcupa.edu>.

Leaders on Disability, Chronic Illness, and Health:

<health-disability@mail.rc.org>. Contact Marsha Saxton, International Liberation Reference Person for People with Disabilities, at <marsax@wid.org>.

Leaders of East and Southeast Asian- and Pacific Islander-Heritage People: <asian@mail.rc.org>.

Contact Francie Chew, International Liberation Reference Person for Chinese-Heritage People, at <franciechew@gmail.com>.

Leaders of Educational Change:

<education@mail.rc.org>. Contact Marilyn Robb, International Commonality Reference Person for Educational Change, at <joyfulplace@yahoo.com>.

continued . . .

RC ON THE INTERNET

...continued

Leaders of **Elders:** <elders@mail.rc.org>.

Contact Pam Geyer, International Liberation Reference Person for Elders, at <pgeyer@medcetera.com>.

Leaders of **Family Work:** <family-work@mail.rc.org>.

Contact Chuck Esser, International Commonality Reference Person for Family Work, at <ckesser1@gmail.com>.

Leaders of **Irish-Heritage People:**

<irish@mail.rc.org>. Contact Sheila Fairon, Regional Reference Person for Northern Ireland, at <fairon@fastmail.fm>.

Leaders of **Jews:** <jewish@mail.rc.org>.

Contact Cherie Brown, International Liberation Reference Person for Jews, at <nckiinc@aol.com>.

Leaders of **Latinos/as and Chicanos/as:**

<latino@mail.rc.org>. Contact Lorenzo Garcia, International Liberation Reference Person for Chicanos/as, at <garcialore51@gmail.com>.

Leaders of **Lawyers:** <lawyers@mail.rc.org>.

Contact Marsha Hunter, International Liberation Reference Person for Lawyers, at <m-hunter@comcast.net>.

Leaders of **Men:** <men@mail.rc.org>.

Contact the International Reference Person at <ircc@rc.org>.

Leaders of **"Mental Health" Liberation:**

<mental-health@mail.rc.org>. Contact Janet Foner, International Liberation Reference Person for "Mental Health" Liberation, at <jbfoner@verizon.net>.

Leaders of **Middle-Class People:**

<middle-class@mail.rc.org>. Contact Seán Ruth, International Liberation Reference Person for Middle-Class People, at <seangruth@gmail.com>.

Leaders of **Muslim Liberation:** <group@mail.rc.org>.

Contact Azadeh Khalili, International Liberation Reference Person for South, Central, and West Asian-Heritage People, at <azikhalili@gmail.com>.

Leaders of **Native Americans:** <natives@mail.rc.org>.

Contact Marcie Rendon, International Liberation Reference Person for Native Americans, at <MRendon70362@gmail.com>.

Leaders of **Owning-Class People:** <owning-class@mail.rc.org>.

Contact Jo Saunders, International Lib-

eration Reference Person for Owning-Class People, at <jo.saunders@btinternet.com>.

Leaders of **Parents:** <parents@mail.rc.org>.

Contact Marya Axner, International Liberation Reference Person for Parents, at <maryaaxner@gmail.com>.

Leaders of **Protestants:** <protestants@mail.rc.org>.

Contact Barbara Boring at <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>.

RATIONAL ISLAND PUBLISHERS

719 2ND AVENUE NORTH, SEATTLE, WASHINGTON 98109, USA

TELEPHONE: +1-206-284-0311 E-MAIL: <litsales@rc.org> WEBSITE: <www.rationalisland.com>

(ORDER FORM ON PAGE 111)

BOOKS • BOOKS • BOOKS • BOOKS • BOOKS

THE HUMAN SIDE OF HUMAN BEINGS The Theory of Re-evaluation Counseling	<i>By Harvey Jackins</i>	An introduction to a completely new theory of human behavior	Paper: \$4 (ISBN 1-885357-07-9)
AN UNBOUNDED FUTURE 	<i>By Harvey Jackins</i>	The ideas and developments in counseling, 1995-1999	Paper: \$13 (ISBN 978-1-584-29-150-3)
THE KIND, FRIENDLY UNIVERSE	<i>By Harvey Jackins</i>	Counseling theory, 1992-1995	Paper: \$13 (ISBN 0-885357-10-9) Hardcover: \$16 (ISBN 0-885357-09-5)
A BETTER WORLD	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1989-1992	Paper: \$13 (ISBN 0-913937-64-9) Hardcover: \$16 (ISBN 0-913937-63-0)
START OVER EVERY MORNING	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1987-1989	Paper: \$13 (ISBN 0-913937-35-5) Hardcover: \$16 (ISBN 0-913937-36-3)
THE LONGER VIEW	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1985-1987	Paper: \$13 (ISBN 0-913937-18-5) Hardcover: \$16 (ISBN 0-913937-17-7)
THE REST OF OUR LIVES	<i>By Harvey Jackins</i>	Advances in counseling theory and practice, 1983-1985	Paper: \$13 (ISBN 0-913937-06-1) Hardcover: \$16 (ISBN 0-913937-05-3)
THE RECLAIMING OF POWER	<i>By Harvey Jackins</i>	Theoretical and organizational advances from 1981 to 1983	Paper: \$13 (ISBN 0-911214-87-9)
THE BENIGN REALITY	<i>By Harvey Jackins</i>	Important breakthroughs in human perception of the Universe and the empowerment of the individual against oppression, discouragement, and powerlessness	Paper: \$16 (ISBN 978-1-58429-163-3)
THE UPWARD TREND	<i>By Harvey Jackins</i>	Collected writings on Re-evaluation Counseling, 1973-1977	Paper: \$10 (ISBN 0-911214-63-1) Hardcover: \$13 (ISBN 0-91121463-1)
THE HUMAN SITUATION 	<i>By Harvey Jackins</i>	A collection of writings on Re-evaluation Counseling: revised edition, containing updated chapters <i>The Postulates</i> , <i>Multiplied Awareness</i> , and <i>Allow Ourselves Time to Grow</i>	Paper: \$7 (ISBN 0-913937-47-9) Hardcover: \$9 (ISBN 1-58429-106-0)

continued . . .

BOOKS

... continued

"QUOTES"		<i>By Harvey Jackins</i>	Memorable, pungent, pithy comments	Paper: \$6 (ISBN 0-913937-75-4)
HARVEY JACKINS MEMORIAL			The photographs, quotations, poems, and condolences on display at a memorial for Harvey Jackins at Personal Counselors on September 12, 1999, and an autobiographical talk Harvey gave at a workshop in 1981	Paper: \$6 (ISBN 1-8429-067-6)
THE LIST		<i>By Harvey Jackins</i>	Revised edition: "Everything I know about Re-evaluation Counseling (and the world) until now"	Hardcover: \$50 (ISBN 1-885357-48-6) (no quantity discount)
FUNDAMENTALS OF CO-COUNSELING MANUAL		<i>By Harvey Jackins</i>	For beginning classes in Re-evaluation Counseling	Paper: \$8 (ISBN 1-58429-073-0)
A NEW KIND OF COMMUNICATOR		<i>By Harvey Jackins and others</i>	Sixth revision: a Re-evaluation Counseling teacher's manual	Paper: \$5 (ISBN 978-1-58429-160-2)
ROUGH NOTES FROM CALVINWOOD I		<i>By Harvey Jackins and others</i>	Second revised edition: the transcript of the first Re-evaluation Counseling Classroom Teachers' Workshop	Paper: \$7 (ISBN 0-913937-71-1)
ROUGH NOTES FROM BUCK CREEK I		<i>By Harvey Jackins and others</i>	Transcript of the first Re-evaluation Counseling Workshop	Paper: \$15 (ISBN 0-911214-52-6)
ROUGH NOTES FROM LIBERATION I & II		<i>By Harvey Jackins and others</i>	Transcript of a workshop for Co-Counselors interested in liberation movements	Paper: \$10 (ISBN 0-911214-42-9) Hardcover: \$15 (ISBN 0-911214-46-1)
MY NOTEBOOK AS A COUNSELOR AND MY NOTEBOOK AS A CLIENT			Pre-fabricated pairs of notebooks with standard outlines for filling in individual material	Large/letter size (8 1/2 x 11 inches): \$10 per pair (ISBN 0-913937-39-8) Small/pocket size (4 1/4 x 5 1/2 inches): \$10 per pair (ISBN 0-913937-40-1)
ZEST IS BEST		<i>By Harvey Jackins</i>	Poems	Hardcover: \$7 (ISBN 0-911214-06-2)
THE MEANINGFUL HOLIDAY		<i>By Harvey Jackins</i>	Poems	Hardcover: \$5 (ISBN 0-911214-05-4)
FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE—PART I (REVISED 2015)			Outlines and suggested readings for twenty-eight fundamentals classes	Paper: \$25 (ISBN 978-1-58429-140-4) (no quantity discount)
FUNDAMENTALS TEACHING GUIDE AND CLASS OUTLINE (LIBERATION)—PART II			How to teach the liberation theory of forty-one different constituencies	Paper: \$15 (ISBN 978-1-58429-167-1) (no quantity discount)

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)

All prices are in U.S. dollars. We accept checks in most local currencies, and Visa or Mastercard.

Postage and handling costs to be added.

Translations of some materials are also available online at <www.rc.org/page/translationslist>, at no charge.

The important job of translating RC literature is done by volunteers. Truus Jansen is the Rational Island Publishers Translation Coordinator. If you are interested in volunteering your translation skills, contact Truus, c/o Re-evaluation Counseling Community Resources, 719 2nd Avenue North, Seattle, Washington 98109, USA. Tel. +1-206-284-0311, e-mail: <ircc@rc.org>.

The Translation Coordinators for each language are listed on the RC website at <www.rc.org> and on page 100 of this *Present Time*.

LITERATURE IN LANGUAGES OTHER THAN ENGLISH

(If none is noted, Harvey Jackins is the author.)

ACHOLI / LUO

Cako Kit Me Leyo Lok
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 1-58429-062-5

Kit Me Cako Le-he Ki Lok
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-063-3

AFRIKAANS

*Hoe om "Her-evaluering
Berading" te begin* (How to Begin
"Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-094-3

AMHARIC

The Human Side of Human Beings
Paper: \$4 ISBN 1-885357-43-5

العربية (ARABIC)

Shuruk No. 1
(contains Fundamentals Manual,
The Human Side of Human Beings,
The Art of Listening, and How to Give
Children an Emotional Head Start)

Paper: \$3 ISBN 0-913937-83-5

How to Give Children an Emotional
Head Start by Marjon Riekerk

Paper: \$2 ISBN 0-913937-67-3

The Postulates of Re-evaluation Counseling

Paper: \$2 ISBN 0-913937-21-5

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-77-0

How to Begin "Re-evaluation Counseling"

Paper: \$1 ISBN 1-58429-050-1

Who's in Charge?

Paper: \$2 ISBN 1-58429-102-8

Sustaining All Life

by Diane Shisk and others

Paper: \$3

EUSKARA (BASQUE)

Nire koadernoia partaide naizenerako
Nire koadernoia entzule naizenerako
(Client/Counselor Notebooks)

Paper: \$10/pair ISBN 1-58429-125-7

Nola eman umeei emozio-egoera hobea
(How to Give Children an Emotional Head
Start) by Marjon Riekerk

Paper: \$2 ISBN 1-58429-129-X

Zelan hasi Berrebaluaketa Prozesuan
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-153-4

中文 (CHINESE)

人类人性的一面——再评价咨询理论
(附: 相互咨询基础)
(The Human Side of Human Beings and the
Fundamentals Manual)

Paper: \$5 ISBN 0-911214-84-4

再评价咨询的基本假设
(The Postulates of
Re-evaluation Counseling)

Paper: \$2 ISBN 0-913937-27-4

再评价咨询的显著特征
(The Distinctive Characteristics of
Re-evaluation Counseling)

Paper: \$2 ISBN 0-913937-31-2

再评价咨询的由来
(How "Re-evaluation Counseling" Began)

Paper: \$2 ISBN 0-885357-42-7

怎样开始做相互咨询
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-042-0

倾听孩子
(Listening to Children)
by Patty Wipfler

Paper: \$7 ISBN 7-301-03872-0

家庭咨询工作指南
(Family Work)
by Patty Wipfler and others

Paper: \$4 ISBN 1-58429-093-5

夫妻之间相互倾听
(Co-Counseling For Married Couples)

Paper: \$2 ISBN 978-1-58429-131-2

倾听的艺术
(The Art of Listening)

Paper: \$2 ISBN 978-1-58429-155-8

再评价咨询的核心概念与见解的新发展
(The Key Concepts and Insights
of Re-evaluation Counseling To Date)

Paper: \$2 ISBN 978-1-58429-132-9

如何咨询早期性记忆
(Counseling on Early Sexual Memories)
by Joan Karp

Paper: \$3 ISBN 978-1-58429-154-1

男性的解放 (节选本)
(The Liberation of Men, Abridged Edition)
by John Irwin, Harvey Jackins,
and Charlie Kreiner

Paper: \$3 ISBN 978-1-58429-159-6

竞争——非人性之行为
(Competition—An Inhuman Activity)
by Perry Saidman

Paper: \$2 ISBN 978-1-58429-178-7

维护 所有的 生命
(Sustaining All Life)
by Diane Shisk and others

Paper: \$3 ISBN 978-1-58429-184-8

HRVATSKI JEZIK (CROATIAN)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-56-8

Fundamentals Manual

Paper: \$8 ISBN 0-913937-57-6

CESTINA (CZECH)

An Introduction to Co-Counseling
by Dan Nickerson

Paper: \$1 ISBN 1-58429-064-1

DANSK (DANISH)

Det Menneskelige I Mennesker
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-64-X

Handbog Genvurderingsvejledning
(Fundamentals Manual)

Paper: \$8 ISBN 0-911214-55-0

*Hvordan man kommer i gang med
"Genvurderings Vejledning"*
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-089-7

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

NEDERLANDS (DUTCH)

Het menselijke aan de mens
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-65-8

Handleiding voor de beginselen van het counselen, voor basisklassen in Herwaarderingscounselen
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-31-3

De situatie van de mens
(The Human Situation)
Paper: \$7 ISBN 0-911214-88-7

De goeden en de groten in de kunst
(The Good and the Great in Art)
Paper: \$2 ISBN 0-913937-94-0

Een rationele theorie over seksualiteit
(A Rational Theory of Sexuality)
Paper: \$2 ISBN 0-913937-95-9

Wat er mis is met de 'geestelijke gezondheidszorg' en wat er aan gedaan kan worden
(What's Wrong with the "Mental Health" System and What Can Be Done About It)
Paper: \$3 ISBN 1-885357-59-1

Mijn aantekeningen als client
Mijn aantekeningen als counselor
(Client/Counselor Notebooks)
Paper: \$10/pair ISBN 1-885357-39-7

Zo begin je met "Herwaarderingscounselen"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-059-5

De man (The Human Male)
by *Harvey Jackins and others*
Paper: \$3 ISBN: 1-58429-090-0

Counselen over vroege seksuele herinneringen (Counseling on Early Sexual Memories) by *Joan Karp*
Paper: \$2 ISBN: 1-58429-103-6

Samenwerken om racisme te beëindigen
(Working Together to End Racism)
by *Tim Jackins and others*
Paper: \$2 ISBN: 1-58429-105-2

Behoud van al het leven
(Sustaining All Life)
by *Diane Shisk and others*
Paper: \$3 ISBN 978-1-58429-182-4

ESPERANTO

La Homa Flanko de Homoj
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-32-1

FARSI

The Human Side of Human Beings
Paper: \$4 ISBN 0-913937-92-4

Fundamentals Manual
Paper: \$8 ISBN 1-885357-18-4

How "Re-evaluation Counseling" Began
Paper: \$2 ISBN 1-885357-49-4

How Parents Can Counsel Their Children
by *Tim Jackins*
Paper: \$4 ISBN 978-1-58429-026-1

An Introduction to Co-Counseling
by *Dan Nickerson*
Paper: \$1 ISBN 1-885357-41-9

Sustaining All Life
by *Diane Shisk and others*
Paper: \$3

FILIPINO

Kung Papaano Mabibigyan Ang Mga Bata Ng Kalusugang Emosyonal
(How to Give Children an Emotional Head Start) by *Marjon Riekerk*
Paper: \$1 ISBN 1-885357-73-7

SUOMEA (FINNISH)

Parikeskustelun Perusteet
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-68-1

Ihmisen Tila (The Human Situation)
Paper: \$4 ISBN 91-88804-054

Miten Aloittaa "Uudelleenarvottava Pari-kestustelu"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-1-58429-0889

Nuorten tukeminen ja ymmärtäminen
(Understanding and Supporting Young People)
by *Jenny Sazama*
Paper: \$2 ISBN 978-1-58429-143-5

Ihmisen inhimillinen puoli
(The Human Side of Human Beings)
Paper: \$4 ISBN 978-1-58429-142-8

Kaiken elämänylläpitäminen
(Sustaining All Life)
by *Diane Shisk and others*
Paper: \$3 ISBN 978-1-58429-191-6

FRANÇAIS (FRENCH)

Le côté humain des êtres humains
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-41-0
Hardcover: \$6 ISBN 0-911214-56-9

Manuel de base de la Co-écoute
(Fundamentals Manual)
Paper: \$8 ISBN 978-1-58429-095-7

Le courant ascendant
(The Upward Trend)
Paper: \$10 ISBN 0-911214-78-X

Le processus d'apprentissage
(The Nature of the Learning Process)
Paper: \$2 ISBN 1-885357-45-1

Comment donner aux enfants un bon départ affectif (How to Give Children an Emotional Head Start)
by *Marjon Riekerk*
Paper: \$2 ISBN 0-913937-33-9

Comment débiter "la Réévaluation par la Co-écoute"
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-045-5

Ce qui ne va pas dans le système de la "santé mentale" et comment y remédier
(What's Wrong with the "Mental Health" System and What Can Be Done About It)
Paper: \$3 ISBN 1-58429-049-8

A l'écoute des enfants
(Listening Effectively to Children)
by *Patty Wipfler*
Paper: \$7 ISBN 1-58429-126-5

Travailler ensemble pour éliminer le racisme (Working Together to End Racism)
by *Tim Jackins et d'autres*
Paper: \$2 ISBN 1-58429-101-X

Ordre et beauté: de leur utilité
(The Uses of Beauty and Order)
Paper: \$2 ISBN 1-58429-120-6

Un nouveau type de communicateur
(A New Kind of Communicator)
Paper: \$5 ISBN 978-1-58429-163-3

Une introduction à la Co-écoute
(An Introduction to Co-Counseling)
by *Dan Nickerson*
Paper: \$1 ISBN 1-58429-137-0

La nécessité de fixer des objectifs à long terme (The Necessity of Long Range Goals)
Paper: \$2 ISBN 1-58429-121-4

Humain au masculin (The Human Male)
by *Harvey Jackins et d'autres*
Paper: \$3 ISBN 978-1-58429-141-1

La Compétition—une activité inhumaine
(Competition—An Inhuman Activity)
by *Perry Saidman*
Paper: \$2 ISBN 978-1-58429-144-2

La Co-écoute pour les couples mariés
(Co-Counseling for Married Couples)
Paper: \$2 ISBN 978-1-58429-152-7

Préserver la vie sous toutes ses formes
(Sustaining All Life)
by *Diane Shisk et d'autres*
Paper: \$3 ISBN 978-1-58429-188-6

DEUTSCH (GERMAN)

Die Menschliche Seite der Menschen
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-58429-098-6

Handbuch für elementares Counseling
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-39-9

Die Situation des Menschen
(The Human Situation)
Paper: \$7 ISBN 0-911214-75-5

Kindern wirkungsvoll zuhören
(Listening Effectively to Children)
by *Patty Wipfler*
Paper: \$7 ISBN 978-1-58429-138-1

*Wie man mit Neuauswertungs-
counseling beginnt*
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 978-1-58429-145-9

Alles Leben Bewahren
(Sustaining All Life)
von Diane Shisk und andere
Paper: \$3 ISBN 978-1-58429-185-5

ΕΛΛΗΝΙΚΑ (GREEK)

Η ανθρώπινη πλευρά των ανθρώπων
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-913937-13-4

*Βασικές αρχές της Συμπαράστασης για
Αναθεώρηση*
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-71-2

*Αξιιώματα της Συμπαράστασης για
Αναθεώρηση*
(The Postulates of Re-evaluation Counseling)
Paper: \$2 ISBN 0-911214-99-2

*Πώς θα βοηθήσεις τα παιδιά να ξεκινήσουν
τη ζωή τους γεμάτα καλά συναισθήματα*
(How to Give Children an Emotional
Head Start)
by Marjon Riekerk
Paper: \$2 ISBN 1-887357-47-8

*Εισαγωγή στη Συμπαράσταση για
Αναθεώρηση*
(An Introduction to Co-Counseling)
by Dan Nickerson
Paper: \$1 ISBN 1-885357-39-7

*Πώς ν' αρχίσεις "Συμπαράσταση για
Αναθεώρηση"*
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-046-3

Το κλάμα
(Crying)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-107-9

*Πώς να δώσουμε ένα χέρι βοήθειας στο
θυμωμένο παιδί*
(Reaching For Your Angry Child)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-109-5

Πώς γιατρεύουμε τους φόβους των παιδιών
(Healing Children's Fears)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-108-7

Πώς βάζουμε όρια με τα παιδιά
(Setting Limits with Children)
by Patty Wipfler
Paper: \$3 ISBN 1-58429-110-9

Ειχωριστή ώρα
(Special Time)
by Patty Wipfler
Paper: \$3 ISBN 158429-135-4

Παιχνυδοάκουσμα
(Playlistening)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-165-7

Ξεσπάσματα και αγανάκτηση
(Tantrums and Indignation)
by Patty Wipfler
Paper: \$3 ISBN 978-1-58429-174-9

עברית (HEBREW)

הפן האנושי בבני האדם
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-58429-113-3

Fundamentals Manual
Paper: \$8 ISBN 0-911214-70-4

*"מה לא תקין במערכת "בריאות הנפש"
ומה ניתן לעשות בקשר לכך*
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)
Paper: \$3 ISBN 1-58429-028-5

*"כיצד לתחיל "יעוץ להערכה מחדש"
(How to Begin "Re-evaluation Counseling")*
Paper: \$1 ISBN 1-58429-077-3

כיצד להעניק לילדים בסיס רגשי איתן
(How to Give Children an Emotional Head
Start) by Marjon Riekerk
Paper: \$2 ISBN 1-885357-40-0

אמנות ההקשבה
(The Art of Listening)
Paper: \$2 ISBN 1-58429-076-5

טוטט מדיניות לשחרור גברים.
(The Human Male)
by Harvey Jackins and others
Paper: \$3 ISBN 1-58429-051-X

*רעיונות מרכזיים ותובנות של יעוץ להערכה
'מחדש נכונים להיום. חלק א'*
(The Key Concepts and Insights
of Re-evaluation Counseling To Date Part 1)
Paper: \$3 ISBN 978-1-58429-158-9

נוסח עברי להנחיות 2013
(Guidelines for the Re-evaluation Counseling
Communities, 2013)

Paper: \$7 US/NIS 30
ISBN 978-1-58429-179-4

Sustaining All Life
by Diane Shisk and others
Paper: \$3

HINDI

संपूर्ण जीव सृष्टी की शाश्वतता
अतीत की विनाशकारी नीतियों पर काबू पाना
(Sustaining All Life)
by Diane Shisk and others
Paper: \$3 ISBN 978-1-58429-181-7

MAGYAR (HUNGARIAN)

Az emberi lények emberi oldala
(The Human Side of Human Beings)
Paper: \$4 ISBN 1-885357-22-2

*Bevezetés a kölcsönös támogatásba:
alapfokú támogató kézikönyv*
(Fundamentals Manual)
Paper: \$8 ISBN 0-913937-87-8

A férfiak felszabadítása
(The Liberation of Men) by John Irwin,
Harvey Jackins, and Charlie Kreiner
Paper: \$3 ISBN 0-913937-85-1

Bevezetés a kölcsönös támogatásba
(An Introduction to Co-Counseling)
by Dan Nickerson
Paper: \$1 ISBN 1-885357-60-5

*Hogyan támogathatják a szülők
gyermeküket* (How Parents Can Counsel
Their Children) by Tim Jackins
Paper: \$4 ISBN 1-885357-61-3

*The Postulates of Re-evaluation
Counseling*
Paper: \$2 ISBN 0-911214-93-3

Hogyan kezdjünk támogatni
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-885357-62-1

BAHASA INDONESIA (INDONESIAN)

Fundamentals Manual
Paper: \$8 ISBN 0-913937-29-0

ITALIANO (ITALIAN)

Il Lato Umano Degli Esseri Umani
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-911214-73-9

*Manuale Elementare
di Rivalutazione Attraverso*
(Fundamentals Manual)
Paper: \$8 ISBN 0-911214-74-7

*Sixteen chapters from
The Human Situation*
Paper: \$1 per chapter,
available as pamphlets

Il Piacere Della "Leadership"
(The Enjoyment of Leadership)
Paper: \$3 ISBN 1-885357-21-4

*Como Dare ai Bambini un Punto di Partenza
Vantaggioso a Livello Emotivo* (How to
Give Children an Emotional Head Start)
di Marjon Riekerk
Paper: \$2 ISBN 1-885357-25-7

Lo Sfogo dei Primi Ricordi Sessuali
(Counseling on Early Sexual Memories)
di Joan Karp
Paper: \$3 ISBN 1-885357-00-1

*Cosa c'è di Sbagliato nel Sistema
di "Igiene Mentale"*
(What's Wrong with the "Mental Health"
System and What Can Be Done About It)
Paper: \$3 ISBN 1-885357-20-6

*Come Avviare le "Rivalutazione attraverso
il Co-ascolto"*
(How to Begin "Re-evaluation Counseling")
Paper: \$1 ISBN 1-58429-081-1

日本語 (JAPANESE)

人間性回復へのアプローチ
(The Human Side of Human Beings)
Paper: \$4 ISBN 0-913937-78-9

continued . . .

LITERATURE IN OTHER LANGUAGES

... continued

コウ・カウンセリング初級マニュアル
(Fundamentals Manual)

Paper: \$8 ISBN 1-58429-096-X

再評価カウンセリングのはじまり
(How "Re-evaluation Counseling" Began)

Paper: \$2 ISBN 1-885357-33-8

アジア人の解放
(The Liberation of Asians)

by *Cheng Imm Tan*

Paper: \$3 ISBN 1-885357-36-2

若い人をサポートし、共に生きる
(Understanding and Supporting
Young People)

by *Jenny Szama*

Paper: \$2 ISBN 1-58429-066-8

「メンタルヘルス」システムの誤りとは
何か 私たちにできること

(What's Wrong with the "Mental Health"
System and What Can Be Done About It)

Paper: \$3 ISBN 1-58429-047-1

貧困の中を生きてきた私達

(We Who Were Raised Poor: Ending
the Oppression of Classism)

by *Gwen Brown*

Paper: \$2 ISBN 1-58429-061-7

コウ・カウンセリングの始め方(再評価
カウンセリング)

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-081-1

性に関する初めの記憶をカウンセリング
する

(Counseling on Early Sexual Memories)

by *Joan Kaip*

Paper: \$3 ISBN: 1-58429-079-X

男性の解放

(The Liberation of Men)

by *John Irwin, Harvey Jackins,
and Charlie Kreiner*

Paper: \$2 ISBN: 1-58429-054-4

人間がおかれている状況 第2巻
(The Human Situation, Vol. 2)

Paper: \$7 ISBN: 0-913937-47-9

男性解放の草案 人間である男性
(The Human Male)

by *Harvey Jackins and others*

Paper: \$2 ISBN: 1-58429-115-X

性についての理性的な考え方
(A Rational Theory of Sexuality)

Paper: \$2 ISBN: 1-58429-133-8

再評価カウンセリング・コミュニティの
ためのガイドライン 2013年版
(Guidelines for the Re-evaluation Counseling
Communities, 2013)

Paper: \$3 ISBN: 978-1-58429-173-2

Sustaining All Life

by *Diane Shisk and others*

Paper: \$3

KANNADA

Fundamentals Manual

Paper: \$8 ISBN 0-911214-79-8

KISWAHILI

Mwongozo wa Misingi

(Fundamentals Manual)

Paper: \$8 ISBN 0-913937-79-7

Jinsi ya Kuanza "Tathmini ya Ushauri"

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-58429-080-3

LIETUVIŲ KALBA (LITHUANIAN)

Pagrind vadov lis (Fundamentals Manual)

Paper: \$8 ISBN 1-885357-16-8

MALAYALAM

The Human Side of Human Beings

Paper: \$4 ISBN 1-58429-068-4

मराठी (MARATHI)

The Human Side of Human Beings

Paper: \$4 ISBN 1-885357-4F-3

NORSK (NORWEGIAN)

En teori om menneskelighet

(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-80-1

*Hvordan vi kan gi barn et følelsesmessig
forsprang* (How to Give Children an Emo-
tional Head Start) by *Marjon Riekerk*

Paper: \$2 ISBN 1-885357-58-3

Lederskap er en fornøyelse

(The Enjoyment of Leadership)

Paper: \$3 ISBN 0-913937-65-7

Hvordan starte med "parsamtale"

(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 978-1-58429-146-6

Ta vare på Alt Liv

(Sustaining All Life)

by *Diane Shisk and others*

Paper: \$3 ISBN 978-1-58429-190-9

POLSKI (POLISH)

W Pełni Ludzkich Możliwości

(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-34-6

*Specyficzne Cechy Wzajemnego
Pomagania*

(The Distinctive Characteristics
of Re-evaluation Counseling)

Paper: \$2 ISBN 1-885357-15-X

PORTUGUÊS (PORTUGUESE)

O Lado Humano Dos Seres Humanos
(The Human Side of Human Beings)

Paper: \$4 ISBN 0-911214-66-6

LIMBA ROMÂNĂ (ROMANIAN)

Latura Umana A Oamenilor
(The Human Side of Human Beings)
(rough draft)

Paper: \$4 ISBN 0-913937-49-5

The Human Situation

Paper: \$7 ISBN 58429-069-2

An Introduction to Co-Counseling
by *Dan Nickerson*

Paper: \$1 ISBN 1-58429-039-0

Eliberarea Babatilor
(The Liberation of Men)

by *John Irwin, Harvey Jackins,
and Charlie Kreiner*

Paper: \$3 ISBN 1-58429-040-4

A New Kind of Communicator

Paper: \$4 ISBN 1-58429-055-2

The List

Hardcover: \$50 ISBN 973-36-0335-X

РУССКИЙ ЯЗЫК (RUSSIAN)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-50-9

The Enjoyment of Leadership

Paper: \$3 ISBN 0-913937-66-5

Fundamentals Manual

Paper: \$8 ISBN 1-58429-057-9

The Postulates of
Re-evaluation Counseling

Paper: \$2 ISBN 0-911214-95-X

How to Give Children an Emotional Head
Start by *Marjon Riekerk*

Paper: \$2 ISBN 1-885357-37-0

SAMI

How to Give Children an Emotional Head
Start by *Marjon Riekerk*

Paper: \$2 ISBN 82-91816-27-1

SHONA

Musimboti we kuzvisunungura
(Fundamentals Manual)

Paper: \$8 ISBN 0-913937-91-6

SLOVENSKÝ (SLOVAK)

ĽUDSKÉ V ČLOVEKU

(The Human Side of Human Beings)

Paper: \$4 ISBN 1-58429-117-6

ESPAÑOL (SPANISH)

El lado humano de los seres humanos
(The Human Side of Human Beings)

Paper: \$4 ISBN 1-885357-08-7

Manual elemental del escucha para clases elementales del Proceso de Reevaluación
(Fundamentals Manual)

Paper: \$8 ISBN 0-911214-83-6

La situación humana
(The Human Situation)

Paper: \$7 ISBN 0-911214-29-1

Cómo empezar el "Proceso de Reevaluación"
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 1-885357-50-8

El arte de escuchar
(The Art of Listening)

Paper: \$2 ISBN 158429-136-2

Cómo dar a los niños y las niñas una ventaja emocional
(How to Give Children an Emotional Head Start) *por Marjon Riekerk*

Paper: \$2 ISBN 0-913937-37-1

Cómo pueden madres y padres ser escuchados de sus hijos e hijas
(How Parents Can Counsel Their Children) *por Tim Jackins*

Paper: \$4 ISBN 0-913937-74-6

Primer taller latinoamericano: Preguntas y demostraciones
(Transcript of the first Latin American workshop)

Paper: \$5 ISBN 0-913937-70-3

Acomodando la discapacidad
(Accommodating Disability)
por Marsha Saxton

Paper: \$2 ISBN 0-913937-72-X

Qué está mal en el sistema de "salud mental" y qué puede hacerse acerca de ello
(What's Wrong with the "Mental Health" System and What Can Be Done About It)

Paper: \$3 ISBN 1-885357-01-X

El gozo del liderazgo
(The Enjoyment of Leadership)

Paper: \$3 ISBN 0-913937-97-5

Pensando lógicamente sobre una sociedad futura (Logical Thinking About a Future Society)

Paper: \$3 ISBN 1-885357-12-5

Competición—Una actividad inhumana
(Competition—An Inhuman Activity)
por Perry Saidman

Paper: \$2 ISBN 1-885357-13-3

Introducción a Co-Escucha
(An Introduction to Co-Counseling)
por Dan Nickerson

Paper: \$1 ISBN 1-885357-17-6

Trabajando sobre las memorias sexuales tempranas (Counseling on Early Sexual Memories) *por Joan Karp*

Paper: \$3 ISBN 1-885357-63-X

Renunciemos a falsas expectativas y "desilusiones" (Give Up False Expectations and Disappointment)

Paper: \$2 ISBN 1-58429-044-7

La impotencia es un fraude
(Powerlessness is a Fraud)

Paper: \$2 ISBN 1-58429-048-X

El uso de las "afirmaciones sutiles (de la realidad)"
(The Intensive Use of "Understatements")

Paper: \$2 ISBN 1-58429-060-9

Cómo escuchar eficazmente a niñas y niños (Listening Effectively to Children)
por Patty Wipfler

Paper: \$7 ISBN 1-58429-074-9

Trabajar juntos y juntas para eliminar el racismo (Working Together to End Racism)
por Tim Jackins y otras personas

Paper: \$2 ISBN 1-58429-123-0

La Lista
(The List)

Hardback: \$25
ISBN 978-1-58429-148-0

El Varón (The Human Male)
por Harvey Jackins y otras personas

Paper: \$3 ISBN 978-1-58429-123-7

Compromiso con todas las formas de vida (Sustaining All Life)

por Diane Shisk y otras personas

Paper: \$3 ISBN 978-1-58429-186-2

SVENSKA (SWEDISH)

Det mänskliga hos människan
(The Human Side of Human Beings)

Paper: \$4 ISBN 91-7810-654-0

Handbok i omvärderande parsamtal
(Fundamentals Manual)

Paper: \$8 ISBN 91-88804-09-7

Människans situation
(The Human Situation)

Paper: \$7 ISBN 91-88804-0-4

Den uppåtsträvande tendensen
(The Upward Trend)

Paper: \$10 ISBN 91-971405-0-3

Hur man ger barn ett känslomässigt försprång
(How to Give Children an Emotional Head Start) *by Marjon Riekerk*

Paper: \$2 ISBN 0-913937-33-9

Hur föräldrar kan parsamtala sina barn
(How Parents Can Counsel Their Children) *by Tim Jackins*

Paper: \$4 ISBN 91-971405-62

En introduktion till omvärderande parsamtal
(An Introduction to Co-Counseling)
by Dan Nickerson

Paper: \$1 ISBN 91-88804-00-3

Införlivad rasism
(Internalized Racism) *by Suzanne Lipsky*

Paper: \$2 ISBN 91-88804-01-1

Att parsamtala kring tidiga sexuella minnen (Counseling on Early Sexual Memories) *by Joan Karp*

Paper: \$3 ISBN 91-88804-02X

Hur man börjar parsamtala
(How to Begin "Re-evaluation Counseling")

Paper: \$1 ISBN 91-88804-11-9

Vårda Ochbevara Allt Liv
(Sustaining All Life)

by Diane Shisk and others

Paper: \$3 ISBN 978-91-58429-187-9

தமிழ் (TAMIL)

The Human Side of Human Beings

Paper: \$4 ISBN 0-913937-30-4

Fundamentals Manual

Paper: \$8 ISBN 0-913937-16-9

TELUGU

Fundamentals Manual

Paper: \$8 ISBN 1-58429-070-6

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one title)

You can order on page 111 or at <www.rationalisland.com>.



PAMPHLETS

ALL PRICES ARE \$2.00 (U.S.) EXCEPT WHERE INDICATED OTHERWISE. 20% OFF PRICE FOR 10 TO 19 COPIES;
40% OFF FOR 20 OR MORE COPIES (OF ONE TITLE). POSTAGE AND HANDLING COSTS WILL BE ADDED.
YOU CAN ORDER ON PAGE 111 OR AT <WWW.RATIONALISLAND.COM>.

**ABORIGINAL AUSTRALIANS
HEALING THE HURTS OF RACISM**

by Kerrie Tim. A description of how Aboriginal people have used RC in eliminating racism and recovering from internalized racism.

ACCOMMODATING DISABILITY

by Marsha Saxton. An essay on meeting the challenges of including people with disabilities in the RC Communities.

ALL THE TIME IN THE WORLD

by Margery Larrabee. An account of an experience with RC.



THE ART OF LISTENING

by Harvey Jackins. A succinct review of the interactions involved in paying attention.

**CO-COUNSELING
FOR MARRIED COUPLES**

by Harvey Jackins. A guide to self-help for marriage problems.

**THE COMMUNICATION
OF IMPORTANT IDEAS**

by Harvey Jackins. An essay on interpersonal communication.

COMPETITION—AN INHUMAN ACTIVITY

by Perry Saidman. From a talk on competition.

THE COMPLETE APPRECIATION OF ONESELF

by Harvey Jackins. An essay on an important piece of RC theory.

COUNSELING ON EARLY SEXUAL MEMORIES

by Joan Karp. 2nd ed. A thorough description of techniques being used to discharge distresses connected in any way at all to sex. Price: \$3.00

**CREATING A JUST WORLD:
LEADERSHIP FOR THE TWENTY-FIRST CENTURY**

by Pamela Roby. A revised version of the Presidential Address given to the Society for the Study of Social Problems. Price: \$3.00

**THE DISTINCTIVE CHARACTERISTICS
OF RE-EVALUATION COUNSELING**

by Harvey Jackins. What differentiates Re-evaluation Counseling from humanistic psychologies.

**ENDING CLASS OPPRESSION: A DRAFT LIBERATION
POLICY FOR MIDDLE-CLASS PEOPLE**

by Seán Ruth and Caroline New. Price: \$3.00

THE ENJOYMENT OF LEADERSHIP

by Harvey Jackins. Price: \$3.00

FAMILY WORK

by P. Wipfler, D. Shisk, T. Jackins, L. Kenny, C. Esser, L. Garcia, E. Brown, W. Cooper, and J. Yoder. Many articles on building RC family work. Price: \$4.00

THE FLEXIBLE HUMAN IN THE RIGID SOCIETY

by Harvey Jackins. An essay on the rational relationship of the individual to society.

THE GOOD AND THE GREAT IN ART

by Harvey Jackins. Distress, attitudes, and transcendence in art.

**GUIDELINES FOR THE RE-EVALUATION
COUNSELING COMMUNITIES**

2013 edition. Price: \$3.00

HOW PARENTS CAN COUNSEL THEIR CHILDREN

by Tim Jackins. Price: \$4.00

HOW “RE-EVALUATION COUNSELING” BEGAN

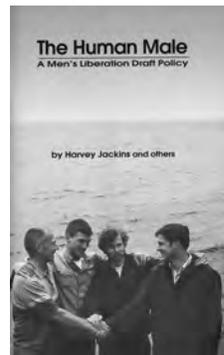
by Harvey Jackins. The story of how RC started.

HOW TO BEGIN “RE-EVALUATION COUNSELING”

A convenient pocket-size booklet with simple instructions. Price: \$1.00

HOW TO GIVE CHILDREN AN EMOTIONAL HEAD START

by Marjon Riekerk.



**THE HUMAN MALE: A MEN'S
LIBERATION DRAFT POLICY**

by Harvey Jackins and others. An overview of the nine institutions that oppress men and a program for liberation. Price: \$3.00

INTERNALIZED RACISM

by Suzanne Lipsky. An essay on the internalization of racist oppression.

**AN INTRODUCTION
TO CO-COUNSELING**

by Dan Nickerson. Price: \$1.00

IRISH LIBERATION POLICY

by Ann Brennan, Trish Glynn, Breda Kelly, Pascal McCulla, Keith McVeigh, Seán Ruth, Shalini Sinha, Brian Smeaton, and Mick Stuart.

IS DEATH NECESSARY?

by Harvey Jackins. Conjectures on the possibility of physical immortality.

LETTER TO A RESPECTED PSYCHIATRIST

by Harvey Jackins.

**THE LIBERATION OF ASIANS: THINKING ABOUT ASIAN
OPPRESSION AND LIBERATION FOR PEOPLE OF
ASIAN HERITAGE LIVING OUTSIDE OF ASIA**

by Cheng Imm Tan. Price: \$3.00

THE LIBERATION OF MEN

by John Irwin, Harvey Jackins, and Charlie Kreiner. “The Liberation of Males,” “It’s Time for Men to Organize,” and “Giving Up Sexism.” Price: \$3.00

continued . . .

PAMPHLETS

... continued



LISTENING EFFECTIVELY TO CHILDREN

by Patty Wipfler. Essays on special time; playlistening; tantrums and indignation; and crying, fears, and anger. Price: \$7.00

THE LOGIC OF BEING COMPLETELY LOGICAL

by Harvey Jackins. An essay on being rational.

LOGICAL THINKING ABOUT A FUTURE SOCIETY

by Harvey Jackins. Proposals for

rational attitudes and actions during the collapse of the current society. Price: \$3.00

THE NATURE OF THE LEARNING PROCESS

by Harvey Jackins. A guide to the solution of learning difficulties.

THE NECESSITY OF LONG RANGE GOALS

by Harvey Jackins. The role of farsighted goals in the achievement of immediate ones.

NO LIMITS: THE LIBERATION OF WOMEN

by Diane Balser. Basic understandings from the work on women's liberation and how to do this work. Price: \$3.00

THE OWNING CLASS

by Jo Saunders. A description of the owning class (their origins, hurts, and recovery) from a Re-evaluation Counseling perspective. Price: \$3.00

PERMIT THEIR FLOURISHING

by the staff of the Palo Alto Pre-School. First year of the pre-school. Price: \$3.00

THE POSTULATES OF RE-EVALUATION COUNSELING

by Harvey Jackins. The axiomatic foundations of Re-evaluation Counseling theory.

A RATIONAL THEORY OF SEXUALITY

by Harvey Jackins. Common sense and good thinking in a turbulent area of human cultures.

RE-EVALUATION COUNSELING: A "CULTURALLY COMPETENT" MODEL FOR SOCIAL LIBERATION

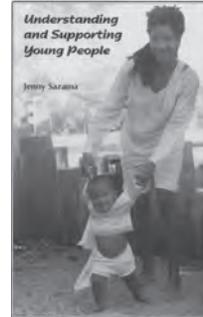
by Eduardo Aguilar. A Chicano looks at Re-evaluation Counseling.

SUSTAINING ALL LIFE: OVERCOMING THE DESTRUCTIVE POLICIES OF THE PAST

by Diane Shisk and others. Outlining the current situation and ways forward. Price: \$3.00

UNDERSTANDING AND HEALING THE EFFECTS OF INTERNALIZED RACISM: STRATEGIES FOR BLACK LIBERATION

by Barbara Love. Price: \$3.00



UNDERSTANDING AND SUPPORTING YOUNG PEOPLE

by Jenny Szazama. How adults can be allies to young people.

UNITED TO END RACISM AND THE UNITED NATIONS WORLD CONFERENCE AGAINST RACISM: DURBAN, SOUTH AFRICA, AUGUST 2001

Includes a description of United to End Racism's (UER's) work at the United Nations World Conference

Against Racism, color photos, a list of the UER workshops, a sample of UER flyers, and graphics of three UER posters. Price: \$3.00

THE USES OF BEAUTY AND ORDER

by Harvey Jackins. The importance of upgrading an individual's environment.

WE WHO WERE RAISED POOR: ENDING THE OPPRESSION OF CLASSISM

by Gwen Brown. An essay on the strengths and difficulties of being raised poor and how to fight classism.

WHAT'S WRONG WITH THE "MENTAL HEALTH" SYSTEM AND WHAT CAN BE DONE ABOUT IT

A Draft Policy prepared for the Re-evaluation Counseling Communities. Price: \$3.00

WHERE DID GOD COME FROM?

by Harvey Jackins. A seminal essay on rationality and religion.

WHO'S IN CHARGE?

by Harvey Jackins. An essay on responsibility.

WHY LEAD IN RC

by Gwen Brown. A personal account of the benefits of leading in RC.

WORKING TOGETHER TO END RACISM: HEALING FROM THE DAMAGE CAUSED BY RACISM

by Tim Jackins and others. A pamphlet written for the United Nations World Conference Against Racism about what we in RC have learned from our work to end racism.



KK

Older issues contain important information not found in newer ones. We encourage you to read all issues.

journals • journals • journals • journals • journals

BLACK RE-EMERGENCE for people interested in black liberation. (Send articles and letters to Sondra McCurry at <smccurry@ameritech.net>.) Issue No. 1 available, \$1.00 each; Issues No. 2 to 4 available, \$2.00 each; Issues No. 5 to 11 available, \$3.00 each; Issue No. 12 available, \$4.00 each.



THE CARING PARENT for people interested in parenting. (Send articles and letters to Lydia Vernon-Jones at <lvernonjones@gmail.com>.) Issues No. 1 and 2 available, \$2.00 each; Issues No. 3 to 6 available, \$3.00 each.

CATHOLIC JOURNAL for everyone interested in Catholic liberation. (Send articles and letters to Marian Fredal at <mhfredal@gmail.com>.) In preparation.

CLASSROOM, a journal of the theory and practice of learning and educational change. (Send articles and letters to Kimkya Nailah at <hithisisewe@msn.com>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 to 5 available, \$2.00 each; Issues No. 6 to 10 available, \$3.00 each.

COLLEAGUE for communication among college and university faculty and other interested people. (Send articles and letters to *Colleague* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issue No. 3 available, \$2.00 each; Issues No. 4 and 5 available, \$3.00 each.

COMING HOME for communication among owning-class people and their allies. (Send articles and letters to Sally Oesterling at <sallyoes@verizon.net>.) Issue No. 1 available, \$3.00 each.

COMPLETE ELEGANCE for communication among people with disabilities and their allies. (Send articles and letters to Dan Simpson at <dansimpson@comcast.net>.) Issues No. 1 to 3 available, \$1.00 each; Issues No. 4 and 5 available, \$.50 each; Issues No. 6 to 9 available, \$2.00 each.

CREATIVITY, a journal about all kinds of art and artists and Re-evaluation Counseling. (Send articles and letters to Bill Horne at <bhorne@netbistro.com>.) Issue No. 1 available, \$2.00 each; Issue No. 2 available, \$3.00 each.

HERITAGE for exchange of information on RC in Native cultures. (Send articles and letters to Alison Ehara-Brown at <tsitsho@gmail.com>.) Issue No. 2 available, \$2.00 each; Issues No. 3 and 4 available, \$3.00 each.

MEN for communication among men and their allies. (Send articles and letters to John Irwin at <john.h.irwin@gmail.com>.) Issue No. 1 available, \$2.00 each; Issue No. 2 available, \$3.00 each; Issue No. 3 available, \$2.00 each; Issue No. 4 available, \$3.00 each.

OLDER AND BOLDER for communication among older people and their allies. (Send articles and letters to Dreama Frisk at <dreamawf@gmail.com>.) (Former titles: *Growing Older* and *The Elders Speak*.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issue No. 5 available, \$3.00 each; Issues No. 6 and 7 available, \$4.00 each.



OUR ASIAN INHERITANCE for exchange of information on RC in the Asian and Asian-American cultures. (Send articles and letters to *Our Asian Inheritance* at <publications@rc.org>. Editor for Chinese heritage: Francie Chew at <franciechew@gmail.com>. Editor for Japanese heritage: Dan Kwong at <dkbb12@aol.com>.) (Former title: *Asian-American Re-evaluation*.) Issue No. 1 available, \$1.10 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4 and 5 available, \$2.00 each; Issues No. 6 and 7 available, \$3.00 each.

OUR TRUE SELVES for communication among middle-class people and their allies. (Send articles and letters to Caroline New at <carolinethenew@gmail.com>.) Issues No. 1 and 2 available, \$3.00 each.

PEACE for peace and disarmament activists. (Send articles and letters to *Peace* at <publications@rc.org>.) Issue No. 1 available, \$3.00 each.

PENSAMIENTOS for exchange of information and ideas among people of Chicano/a ancestry. (Send articles and letters to Micaela Morse at <micaelamorse@mindspring.com>.) Issues No. 1 to 3 available, \$1.00 each; Issue No. 4 available, \$3.00 each; and Issue No. 5 available, \$4.00 each.

PRESENT TIME for everybody; all about Re-evaluation Counseling. (Send articles and letters to Lisa Kauffman at <publications@rc.org>.) Issued quarterly, January, April, July, and October. Yearly subscriptions are available. See page 110. Issues No. 11 to 30 available, \$1.00 each; Issues No. 31 to 61 available, \$2.00 each; Issues No. 62 to 99 available, \$2.50 each; Issues No. 100 to 149 available, \$3.50 each; Issues No. 150 to 182 available, \$4.00 each. Issues No. 183 to 189 available, \$5.00 each.

continued . . .

JOURNALS

. . . continued

It is possible to order all back issues of *Present Time*—more than 120 issues from October 1970 to the present—for only \$125.

PRESENT TIME INDEX Vol. 1, 1977-1986, \$3.00; **INDEX TO PRESENT TIME** Vol. 2, January 1977-July 1992 (inclusive), \$6.00. (A complete index may also be found on the RC website at <www.rc.org>.)

RAISED-POOR JOURNAL for communication among raised-poor people and their allies. (Send articles and letters to Gary Hollander at <garyhollander@wi.rr.com>.) In preparation.

THE RC TEACHER for people interested in the theory and practice of teaching Re-evaluation Counseling. (Send articles and letters to Margo Hittleman at <mjh17@cornell.edu>.) Issues No. 1 to 10 available, \$1.00 each; Issues No. 11 to 24 (Index), 25 to 27 available, \$2.00 each; Issues No. 28 and 29 available, \$3.00 each; Issue No. 30 available, \$4.00 each.

RECOVERY AND RE-EMERGENCE for “mental health” system survivors and others interested in “mental health” issues. (Send articles to Anne Piche at <annepiche@gmail.com>.) Issues No. 1, 2, and 3 available, \$2.00 each; Issues No. 4, 5, and 6 available, \$3.00 each.

RUAH HADASHAH for everyone interested in Jewish liberation. (Send articles and letters to Amy Leos-Urbel at <aleos-urbel@comcast.net>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each; Issues No. 5 to 10 available, \$3.00 each; Issue No. 11 available, \$4.00 each.

SEEDS AND CRYSTALS for poets and poetry lovers. (Send poems, articles, and letters to *Seeds and Crystals* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 and 4 available, \$2.00 each.

SIDE BY SIDE for communication among people interested in Lesbian/Gay/Bisexual/Queer/Transgender liberation. (Former title: *Proud Allies*.) Send articles and letters to “J S Chardin” at <gmorandi7614@gmail.com>.) Issue No. 1 available, \$2.00 each; Issues No. 2 to 3 available, \$3.00 each.

SISTERS for communication among Co-Counselors who are interested in women’s liberation. (Send articles and letters to Barbara Harwood at <barbaraharwood1944@gmail.com>.) Issues No. 1 to 3 available, \$1.00 each; Issue No. 4 available, \$2.00 each; Issues No. 5 to 12 available, \$3.00 each.

SONGS ON OUR WAY OUT, original songs with RC content. (Send songs and recordings to Betty Becker at <betty.becker@colorado.edu>.) Issue No. 1 available, \$1.00 each; Issue No. 2 available, \$2.00 each.

SUSTAINING ALL LIFE for people interested in care of the environment. (Send articles and letters to Beth Cruise at <rc.bethcruise@gmail.com>.) Issues No. 1 and 2 available, \$4.00 each.

WELL-BEING for exchange of information and ideas about health. (Send articles and letters to Pam Geyer at <pgeyer@medcetera.com>.) Issue No. 1 available, \$.10 each; Issues No. 2 and 3 available, \$1.00 each; Issues No. 4 to 6 available, \$3.00 each.

WIDE WORLD CHANGING for people interested in social change. (Send articles and letters to Keith Osajima at <keithosajima@gmail.com>.) Issues No. 1 to 3 available, \$2.00 each.

WORKING FOR A LIVING for everyone interested in working-class issues. (Send articles and letters to *Working for a Living* at <publications@rc.org>.) Issues No. 1 and 2 available, \$1.00 each; Issues No. 3 to 5 available, \$2.00 each; Issues No. 6 to 8 available, \$3.00 each.

YOUNG AND POWERFUL for young people and young adults and everyone interested in young people and young adults. (Former title: *Upcoming*.) (Send articles and letters from and about young people and young adults to Alana Eichner at <alanaeichner@gmail.com>.) *Upcoming* Issues No. 1 and 2 available, \$1.00 each; *Young and Powerful* Issues No. 1 to 4 available, \$2.00 each; Issues No. 5 to 7 available, \$3.00 each.

20% off price for 10 to 19 copies; 40% off for 20 or more copies (of one issue)

You can order on page 111 or at <www.rationalisland.com>.

Present Time, beginning with the January 2005 issue, and the most recent issues of other journals are available to visually impaired persons, at no cost, in digital text versions. Almost all RC literature in English published before 2006 is available on audio cassette, also at no cost, to persons with vision difficulties.

RC TEACHER UPDATE CDS

TALKS BY TIM JACKINS AT RECENT RC WORKSHOPS

\$25 (FOR RC TEACHERS) AND \$35 (FOR OTHERS) PER ANNUAL SET OF FOUR; \$10 PER INDIVIDUAL CD (AND FOR DVD 236)

ORDER BY CD OR DVD NUMBER, FOR EXAMPLE, CD 1 OR DVD 236.

ORDER FORMS ON PAGES 111 AND 112

2004

- Perspectives on Ourselves and Our Communities
RCTU 1 (CD 1)

2005 set

- Together For Larger Lives
RCTU 2 (CD 2)
- Ourselves and Our Societies
RCTU 3 (CD 3)
- A Human Perspective
RCTU 4 (CD 4)
- Three Steps Forward
RCTU 5 (CD 5)

2006 set

- Oppression and Sex
RCTU 6 (CD 6)
- The Uses and Limitations of Reassurance in Counseling
RCTU 7 (CD 7)
- Participating in the RC World Conference 2005
RCTU 8 (CD 8)
- Moving Forward Together: RC Pre-World Conferences 2005
RCTU 9 (CD 9)

2007 set

- White People Continuing to Move Against Racism
RCTU 10 (CD 10)
- Overcoming Early Distress
RCTU 11 (CD 11)
- Perspective and Decision
RCTU 12 (CD 12)
- RC Leaders, on Class Issues
Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies
RCTU 13 (DVD 236)

2008 set

- A Recent Introduction to RC
RCTU 14 (CD 13)
(specify regular speed or 25% slower)
- The Early Years of RC
RCTU 15 (CD 14)
- Fighting for Ourselves
RCTU 16 (CD 15)
- Overcoming Early Defeats
RCTU 17 (CD 16)

2009 set

- An Effective Way to Work Early
RCTU 18 (CD 17)
- Understanding Our Present Abilities and Challenging Past Confusions
RCTU 19 (CD 18)
- Deciding to Challenge the Effects of Early Distress
RCTU 20 (CD 19)
- Some Basics of RC Family Work
RCTU 21 (CD 20)

2010 set

- From the 2009 World Conference
RCTU 22 (CD 21)
- Deciding to Challenge Our Earliest Hurts
RCTU 23 (CD 22)
- Some Thoughts About Men
RCTU 24 (CD 23)
- Engaging Our Minds
RCTU 25 (CD 24)



2011 set

- Standing Against the Effects of Distress
RCTU 26 (CD 25)
- A Crucial Accomplishment in Ending Racism—a Talk to White People
RCTU 27 (CD 26)
- Further Steps in Family Work
RCTU 28 (CD 27)
- Finishing an Unfinished Battle
RCTU 29 (CD 28)

2012 set

- Close Relationships and RC
RCTU 30 (CD 30)
- Affection
RCTU 31 (CD 31)
- Three Topics from Open Questions
RCTU 32 (CD 32)
- Sex and Relationships
RCTU 33 (CD 33)

2013 set

- Changing Your Mind
RCTU 34 (CD 34)
- Where We Are
RCTU 35 (CD 35)
- Building RC
RCTU 36 (CD 36)
- Further Thoughts on Relationships
RCTU 37 (CD 37)

2014 set

- Ending Racism Together
RCTU 38 (CD 38)
- You Can't Lose Now
RCTU 39 (CD 39)
- Developing Forever as Leaders
RCTU 40 (CD 40)
- Toward a Society Without Class
RCTU 41 (CD 41)

continued . . .

CDS

... continued

2015 set

- **Two Questions: Pornography and Distress in Relationships**
RCTU 42 (CD 42)
- **Challenging Our Limitations**
RCTU 43 (CD 43)
- **An Interesting Time to Be Alive**
RCTU 44 (CD 44)
- **Strengthening Connections to Resolve Early Hurts**
RCTU 45 (CD 45)

2016 set

- **Men Healing the Hurts of Male Domination**
RCTU 46 (CD 46)
- **Preparing to Move**
RCTU 47 (CD 47)
- **The Beginnings of RC**
RCTU 48 (CD 48)
- **Racism, Genocide, and the RC Communities**
RCTU 49 (CD 49)

2017

- **Committing to Each Other as We Challenge Chronic Material**
RCTU 50 (CD 50)
- **Near the Edge of Happiness**
RCTU 51 (CD 51)
- **Looking at Class**
RCTU 52 (CD 52)
- **Life Guided by Thought and Decision**
RCTU 53 (CD 53)

The four CDs per year are available on a subscription basis, one calendar year at a time, for up to three years. They are mailed out quarterly as they are released. The price is \$25 per year for certified RC teachers (\$27.50 for Washington, USA, residents) and \$35 per year for all others (\$38.50 for Washington, USA, residents).

The 12-CD sets for 2006, 2007 (includes a DVD), and 2008; for 2009, 2010, and 2011; and for 2012, 2013, and 2014 are each available for \$40 per set.

ADDITIONAL CDS

CD #1001

Affection, Love, and Sex

A talk by Harvey Jackins at the University of Maine (1977)

\$10.00

CD #1002

The Liberation of the Middle Class

A talk by Seán Ruth, the International Liberation Reference Person for Middle-Class People (2011)

\$10.00

CD #1003

Challenging the Limits of Internalized Racism

A talk by Barbara Love, the International Liberation Reference Person for African-Heritage People (2010)

\$10.00

CD #1004

(a 3-CD set in both French and English)
(Un jeu de 3 CD à la fois en français et en anglais)

Talks from the 2011 Ottawa Workshop
by Tim Jackins

Communications à l'atelier Ottawa 2011
par Tim Jackins

\$25.00

CD #1005

The Importance of Harvey Jackins

by Tim Jackins, Diane Balsler, Lorenzo Garcia, Barbara Love,
Steve Thompson, Jenny Sazama, and Mike Ishii

\$10.00

Transcripts of all CDs and DVDs are available as a comprehension aid, at no cost, for people for whom English is not their first language.



KK

RE-EVALUATION COUNSELING VIDEOCASSETTES AND DVDS

BLACK & WHITE VIDEOCASSETTES & DVDS	
DISCHARGING THE PATTERNS OF WHITE RACISM (1 hour, 20 minutes) with Harvey Jackins <i>Four demonstrations on discharging white racism.</i>	DVD 1 VHS 1
RECLAIMING OUR POWER (1 hour, 20 minutes) with Harvey Jackins <i>An early lecture and demonstrations on reclaiming one's power.</i>	DVD 2 VHS 2
CHALLENGING THE CHRONIC PATTERN (1 hour, 26 minutes) with Harvey Jackins <i>Lectures and demonstrations on discharging chronic patterns. (Excellent content, though visual and sound quality are uneven.)</i>	DVD 3 VHS 3
COUNSELING ON CLASSIST OPPRESSION (37 minutes) with Harvey Jackins <i>Discharging the patterns of classist oppression (both the oppressed and oppressor roles)—two demonstrations.</i>	DVD 4 VHS 4
A YOUNG PERSON'S CHALLENGE TO YOUNG PEOPLE'S OPPRESSION (32 minutes) with Harvey Jackins <i>In a demonstration, a young person rejects, discharges on, and re-evaluates young people's oppression.</i>	DVD 5 VHS 5
COUNSELING ON SEXIST OPPRESSION (1 hour, 27 minutes) with Harvey Jackins <i>A brief lecture and five demonstrations on sexist oppression—four with women, one with a man.</i>	DVD 6 VHS 6
COUNSELING ON THE PATTERNS OF ANTI-SEMITISM (ANTI-JEWISH OPPRESSION) (2 hours) with Harvey Jackins <i>The theory for understanding and combating anti-Jewish oppression. Four demonstrations—two with Jews, two with non-Jews (one an Arab).</i>	DVD 8 VHS 8
A RATIONAL POLICY ON SEXUALITY (45 minutes) with Harvey Jackins <i>A lecture on sexuality—an important step forward.</i>	DVD 9 VHS 9
THE ORIGINS OF CLASSIST OPPRESSION AND THE REMEDY (1 hour, 25 minutes) with Harvey Jackins <i>A lecture on the origins of and methods for dealing with classist oppression.</i>	DVD 10 VHS 10
COUNSELING ON THE PATTERNS OF HOMOSEXUAL OPPRESSION (25 minutes) with Harvey Jackins <i>Demonstrations with a person oppressed for being homosexual, and on homophobia.</i>	DVD 11 VHS 11
COUNSELING ON PHYSICAL HURTS (50 minutes) with Harvey Jackins <i>The theory and practice of counseling on physical hurts.</i>	DVD 12 VHS 12

THE OPPRESSION OF PHYSICALLY DIFFERENT PEOPLE (42 minutes) with Harvey Jackins <i>A person oppressed for having disabilities discharges internalized oppression.</i>	DVD 13 VHS 13
JEWISH LIBERATION (1 hour, 12 minutes) with Harvey Jackins <i>Demonstrations on the beginnings of liberation from anti-Jewish oppression and on a firm commitment by a Gentile ally. Anti-Jewish oppression in world affairs.</i>	DVD 14 VHS 14
COLOR VIDEOCASSETTES & DVDS	
TAKING CHARGE No. 1 (1 hour, 30 minutes) with Harvey Jackins <i>Key issues facing the RC Communities in the 1980s. Also, counseling with attention outside distress, and on ageism.</i>	DVD 101 VHS 101
TAKING CHARGE No. 2 (1 hour, 30 minutes) with Harvey Jackins <i>The structure of the RC Communities. How we relate to each other in RC. Demonstrations on fear of nuclear holocaust and on using the women's commitment.</i>	DVD 102 VHS 102
TAKING CHARGE No. 3 (1 hour, 30 minutes) with Harvey Jackins <i>Three frontier areas: ending the pattern of paying attention to distress, counseling with attention away from distress, and the Wygelian leaders' group.</i>	DVD 103 VHS 103
TAKING CHARGE No. 4 (1 hour, 44 minutes) with Harvey Jackins <i>Building one's own Community. The frontier counseling of leaders. An activists' commitment.</i>	DVD 104 VHS 104
TAKING CHARGE No. 5 (1 hour, 15 minutes) with Harvey Jackins <i>A talk on addictions. Also, two demonstrations: A black woman counsels on "white" and attention away from distress; and someone promises to see that everything works well. Questions and answers about recovering from anesthesia and surgery.</i>	DVD 105 VHS 105
A JEWISH COMMITMENT AGAINST ISOLATION (45 minutes) with Harvey Jackins <i>A universal commitment for Jews, and two demonstrations—a good example of how theory and practice continually evolve in RC.</i>	DVD 201 VHS 201
NO LIMITS FOR WOMEN (2 hours) with Harvey Jackins <i>Demonstrations with three women that illustrate advanced work toward re-emergence.</i>	DVD 202 VHS 202
COUNSELING WITH THE USE OF COMMITMENTS (2 hours) with Harvey Jackins <i>Commitments, and their use for working-class people, Chicanos/as, men, women, parents, and United Statesers.</i>	DVD 203 VHS 203

continued . . .

VIDEOCASSETTES AND DVDS

... continued

THE HUMAN SIDE OF HUMAN BEINGS: AN INTRODUCTION TO RC (1 hour, 15 minutes) with Harvey Jackins <i>An introduction to the theory and practice of RC.</i>	DVD 204 VHS 204	BREAKING FREE FROM RACISM (1 hour, 40 minutes) with Harvey Jackins <i>Methods for white people to discharge racism and reclaim their full humanity.</i>	DVD 217 VHS 217
THE WORLD OF WOMEN: THE NAIROBI WOMEN'S CONFERENCE (1 hour, 20 minutes) <i>Diane Balsler, Barbara Love, and others, on their taking RC to the United Nations Women's Conference in Nairobi, Kenya.</i>	DVD 205 VHS 205	PEOPLE OF COLOR AND BLACK PEOPLE: TWO PANELS (1 hour, 24 minutes) with Harvey Jackins <i>Twenty-one Co-Counselors targeted by racism answer questions and discharge. Black RCers answer questions about being black and about being black in Re-evaluation Counseling.</i>	DVD 218 VHS 218
HOW A RATIONAL ORGANIZATION CAN GROW AND FUNCTION: THE RC WORLD CONFERENCE IN MONTREAL (1 hour, 15 minutes) with Harvey Jackins <i>The worldwide RC Community deciding organizational and financial policy.</i>	DVD 206 VHS 206	SUPPORTING LEADERS AND HANDLING ATTACKS (1 hour, 20 minutes) with Tim Jackins <i>Why leaders get attacked and what to do about it. How to discharge our fears of handling such attacks.</i>	DVD 219 VHS 219
SOUND FUNDAMENTALS AND ADVANCED PROGRESS IN RC THEORY (45 minutes) with Harvey Jackins <i>Advanced concepts in RC spring directly from the clarification of the fundamental concepts.</i>	DVD 207 VHS 207	ADVANCED RE-EMERGENCE AND FRONTIER COUNSELING (1 hour, 55 minutes) with Harvey Jackins <i>Planning for steady re-emergence. How to keep thinking while counseling on chronic patterns, and how to use the frontier commitments.</i>	DVD 220 VHS 220
DECISIVE COUNSELING (40 minutes) with Harvey Jackins <i>What are the central elements of being excellent, decisive counselors? A report and three demonstrations.</i>	DVD 208 VHS 208	MEN AGAINST SEXISM (1 hour, 35 minutes) <i>Charlie Kreiner counsels a man and several women on sexism.</i>	DVD 221 VHS 221
THE WYGELIAN LEADERS' GROUP (40 minutes) with Harvey Jackins <i>A demonstration of the simple and effective functioning of the Wygelian type of leaders' organization.</i>	DVD 209 VHS 209	BATTLING INTERNALIZED SEXISM (1 hour, 20 minutes) with Harvey Jackins <i>A woman discharges on internalized sexism.</i>	DVD 222 VHS 222
WHY WOMEN MUST EMPHASIZE WOMEN'S ISSUES (1 hour, 50 minutes) with Diane Balsler <i>A demonstration of the necessary prioritizing of women's issues and women reclaiming their power.</i>	DVD 210 VHS 210	FOUNDATIONS OF FAMILY WORK (1 hour) with Tim Jackins and Chuck Esser <i>Talks on showing caring, common distresses that come up in family work, and moving things forward for children and their families.</i>	DVD 223 VHS 223
WOMEN'S REPRODUCTIVE RIGHTS (1 hour, 5 minutes) with Diane Balsler <i>Women's reproductive rights. A talk, demonstrations, and questions and answers.</i>	DVD 211 VHS 211	AN INTRODUCTION TO RE-EVALUATION COUNSELING AND FAMILY WORK (1 hour, 10 minutes) with Tim Jackins <i>An introduction to Co-Counseling with a focus on young children and how they heal from hurts. A description of RC family work. Questions and answers.</i>	DVD 224 VHS 224
HOW PARENTS CAN COUNSEL THEIR CHILDREN (1 hour, 50 minutes) with Tim Jackins <i>Questions and answers at a gather-in for parents and allies of parents.</i>	DVD 212 VHS 212	COUNSELING WITH ATTENTION AWAY FROM DISTRESS (2 hours) with Harvey Jackins <i>The importance of counseling with attention away from distress. The Exchange of Roles, "Why Do You Love Me, Counselor?" the Understatement.</i>	DVD 225 VHS 225
MEN'S LIVES: PANEL #1 (1 hour, 54 minutes) with Harvey Jackins <i>Five men share what it's been like growing up male, from infancy to the present, in U.S. society.</i>	DVD 213 VHS 213	ELIMINATING WHITE RACISM NOW (1 hour, 10 minutes) with Tim Jackins <i>A talk on the central importance of eliminating white racism, and a demonstration with an African-heritage woman, on racism.</i>	DVD 226 VHS 226
NO ANCESTORS, NO DESCENDANTS (53 minutes) with Harvey Jackins <i>A short talk and several demonstrations. (The notion that we "descend" from each other can be dispensed with.)</i>	DVD 214 VHS 214	"PAIRED COMMITMENTS" (1 hour, 37 minutes) with Harvey Jackins <i>Forming "paired commitments" (in which two people make a lifelong commitment to each other and take responsibility for each other's re-emergence).</i>	DVD 227 VHS 227
FRONTIER COMMITMENTS (2 hours) with Harvey Jackins <i>Advanced theory, and six demonstrations, on the "frontier" commitments.</i>	DVD 215 VHS 215		
COUNSELING THE VERY YOUNG (1 hour, 14 minutes) with Tim Jackins and others <i>Tim Jackins on counseling the very young. Patty Wipfler, Lenore Kenny, and Tim respond to questions.</i>	DVD 216 VHS 216		

VIDEOCASSETTES AND DVDS

<p>“THE UNDERSTATEMENT” (55 minutes) with Harvey Jackins <i>A talk on Understatements and three demonstrations illustrating the use of them.</i></p>	<p>DVD 228 VHS 228</p>
<p>UNDERSTATEMENTS (AND MORE), IN SPANISH AND ENGLISH (2 hours) with Harvey Jackins <i>Several demonstrations using Understatements.</i></p>	<p>DVD 229 VHS 229</p>
<p>THE ENDING OF RACISM (1 hour, 33 minutes) <i>Video interviews with twenty Co-Counselors representing African-heritage, Asian-heritage, Chicano/a, Indigenous, Latino/a, Mizrahi, Palestinian, and mixed-heritage people, showing the effects of racism on their lives and the effectiveness of RC in ending racism. A project of United to End Racism.</i></p>	<p>DVD 230 VHS 230</p>
<p>THE ROLE OF WHITE PEOPLE IN ENDING RACISM (1 hour) with Tim Jackins <i>A talk at a United to End Racism workshop at the NGO Forum of the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 231 VHS 231</p>
<p>UNITED TO END RACISM (1 hour, 24 minutes) <i>Undertakings and experiences of United to End Racism at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 232 VHS 232</p>
<p>REACHING NEW PEOPLE WITH OUR WORK TO END RACISM (1 hour, 51 minutes) <i>Ten- to fifteen-minute segments from ten of the United to End Racism workshops at the United Nations World Conference Against Racism, in Durban, South Africa, August 2001.</i></p>	<p>DVD 233 VHS 233</p>
<p>WORKING FOR MEN’S LIBERATION (1 hour, 48 minutes) with Tim Jackins <i>Men’s panels, two demonstrations, and several talks on applying RC theory to men’s liberation.</i></p>	<p>DVD 234 VHS 234</p>
<p>VIEWS OF RC 2005: TALKS FROM THE PRE-WORLD AND WORLD CONFERENCES (4 hours) with Tim Jackins <i>Two-DVD set of talks, for \$30.</i></p>	<p>DVD 235 VHS 235</p>
<p>RC LEADERS, ON CLASS ISSUES (19 minutes) <i>Talks by Tim Jackins and the four International Liberation Reference Persons who lead class-based constituencies.</i></p>	<p>DVD 236 (RCTU 13)</p>
<p>SPECIAL PACKAGE: A FOUNDATION OF HARVEY JACKINS <i>A set of six DVDs of Harvey’s talks and demonstrations: DVD numbers 2, 8, 9, 204, 225, and 228 (see descriptions under those numbers). \$100</i></p>	<p>DVD set 1</p>
<p>A VIDEO INTRODUCTION TO THE WORK OF HARVEY JACKINS <i>Eight excerpts from the large collection of videos of Harvey doing lectures and demonstrations, spanning the decades of RC.</i></p>	<p>DVD 237</p>

<p>MOVING TOWARD LIBERATION <i>Reports from the International Liberation Reference Persons and International Commonality Reference Persons in San Jose, California, USA, in September 2011. \$15</i></p>	<p>DVD 238</p>
<p>NO LIMITS FOR WOMEN—BEIJING PLUS 20 (2 hours, 37 minutes) <i>A 2-DVD set with excerpts from seven workshops led by No Limits for Women at the UN Commission on the Status of Women Beijing Plus 20 NGO Forum, in March 2015. \$25</i></p>	<p>DVD 239</p>

All videocassettes are available in NTSC, PAL, or SECAM (L) format. Cost for videocassettes and DVDs is \$20.00 (U.S.) each, unless otherwise indicated, plus postage and handling.

**Checks, Visa, or MasterCard accepted.
To order, see page 111 or go to <www.rationalisland.com>.**



KATIE KAUFFMAN

RC Environmental Goal Posters



There are two versions of this poster (to left):

- With the RC goal on the environment, in English
- With the RC goal on the environment restated for the wide world, in English

Both are \$8.00.

(To read the text of the goals, go to <www.rc.org/SALposters> on the RC website.)

This poster measures 27 inches by 20 inches (51 centimeters by 68.5 centimeters).



There is one version of this poster (to left):

- With the RC goal on the environment restated for the wide world, in English

The price is \$8.00.

(To read the text of the goal, go to <www.rc.org/SALposters> on the RC website.)

20 inches by 27 inches
(51 centimeters by
68.5 centimeters)



There are two versions of this poster (to left):

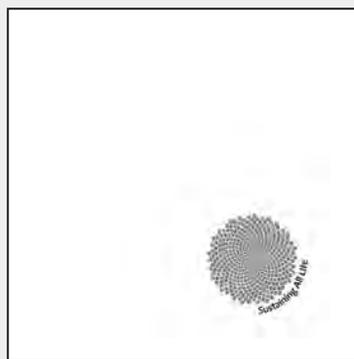
- With the RC goal on the environment, in English
- Con la meta de RC sobre el medio ambiente, en español

The price is \$8.00.

(To read the text of the goal in English, go to <www.rc.org/SALposters> on the RC website. Para leer el texto de la meta en español, ver el sitio web de RC en <www.rc.org/SALposters>.)

20 inches by 27 inches
(51 centimeters by
68.5 centimeters)

Sustaining All Life Hankies



14 inches by 14 inches
(35.5 centimeters by 35.5 centimeters)
\$5.00

United to End Racism T-Shirts



Large and X-Large
\$20.00

Sustaining All Life T-Shirts



A few T-shirts available,
in X-Large only
\$20.00

No quantity discounts on posters, t-shirts, or hankies. • Postage and handling costs will be added.

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

PRESENT TIME AND RC TEACHER UPDATE SUBSCRIPTIONS

You can subscribe, or renew your subscription, to *Present Time* and/or the *RC Teacher Update* CD series by mailing this form together with payment to the address at the bottom of the page. You can also subscribe, with credit card information, at <www.rationalisland.com>. To subscribe on the website to the digital version of *Present Time*, search for "ptol" under "All Literature."

Present Time print subscriptions begin with the next issue published; digital subscriptions begin with the current issue. Take 20% off the price for 10 to 19 subscriptions or 40% off for 20 or more subscriptions, if delivered to the same address.

Print or Digital *Present Time* Subscription

Note: Subscribers outside the United States pay the U.S. price for a digital-only subscription.

	USA	Washington State (sales tax included)	Outside USA (print edition only)
<input type="checkbox"/> 1 year	\$20	\$22	\$30
<input type="checkbox"/> 2 years	\$40	\$44	\$60
<input type="checkbox"/> 5 years	\$105	\$115	\$155

Combination Print and Digital *Present Time* Subscription

(Adding a digital subscription to an existing print subscription costs \$2.50 per issue; there is a one-year minimum subscription.)

	USA	Washington State	Outside USA	
<input type="checkbox"/> 1 year	\$30	\$33	\$40	* If you add a digital subscription to an existing print subscription, the cost is \$2.50 per issue, with a one-year minimum. (You may customize your digital sub so your print and digital sub expiration dates match.)
<input type="checkbox"/> 2 years	\$60	\$66	\$80	
<input type="checkbox"/> 5 years	\$155	\$170	\$205	

Check this box if you would like us to match the expiration dates of your print and digital subscriptions.

RC Teacher Update (RCTU) CDs Subscription

Subscriptions to the *RC Teacher Update (RCTU) CDs* are now available to everyone. A subscription consists of the four CDs produced in a calendar year and includes postage. You can subscribe for one, two, or three years, at any time during the year. You will receive the CDs already produced that year and then the others as they become available. Certified RC teachers pay a reduced rate (see below).

	U.S. and non-U.S.	Washington State (sales tax included)
<input type="checkbox"/> 1 year	\$35	\$38.50
<input type="checkbox"/> 2 years	\$65	\$71
<input type="checkbox"/> 3 years	\$95	\$104

Check this box if you are a certified RC Teacher. Your price is \$25 per year, including postage.

Name: _____

Mailing Address: _____

City: _____

State/Province: _____

Postal Code: _____

Country: _____

Phone: _____

E-mail: _____

Check or money order enclosed, payable to Rational Island Publishers

Paying by credit card (Visa or Mastercard only)

Please complete the form in the opposite column.

Visa/Mastercard number:

_____ / _____ / _____ / _____

Expiration Date: (Month) _____ (Year) _____

3-digit security code: _____

Signature: _____

Name as it appears on your card:

Billing address, if different from address in opposite column:

City: _____

State/Province: _____

Postal Code: _____

Country: _____

Mail payment and completed form to

Rational Island Publishers, 719 2nd Avenue North, Seattle, Washington 98109, USA

WORKSHOPS

- wheelchair accessible ✕ not wheelchair accessible ✧ no information supplied by organizer

This list of weekend workshops includes only some of the Regional and International RC workshops being held all over the world. We list all announcements we receive from workshop organizers, workshop leaders, and local RC newsletters, to the extent we have space and are sent sufficient information. Because we do not have enough staff to solicit this information, we ask that workshop organizers e-mail workshop information (dates, place, accessibility, leader, organizer and how to contact organizer, title of workshop, and who the workshop is for) to 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
October 12-15/17	East Coast USA	◊ Diane Balsler & Tim Jackins	Micaela Morse, micaelamorse@mindspring.com	Women & Men Leaders
October 13-15/17	near Tulsa Oklahoma, USA	◊ Marcie Rendon	Barbara Boring Tel +1-206-465-2430, bboring@aol.com	People with Cherokee Heritage for North America
October 19-22/17	Los Angeles, California, USA	◊ Tim Jackins	Randi Wolfe Tel +1-707-356-8010, randiwolfe@gmail.com	Teachers & Leaders for Southern California, USA
October 20-22/17	Chevy Chase, Maryland, USA	● Janet Foner & Cherie Brown	Jay Raymond Tel +1-215-887-5467, raymondnotes@icloud.com	Jews & "Mental Health" Liberation, mainly for USA (Leaders meet October 19-20/17)
October 26-29/17	Stanley Stoke-On-Trent, England	◊ Cliff Jones	Jenny Martin Tel +44-121-240-0998, families52@hotmail.com	BLCD, for Europe & United Kingdom
October 27-29/17	Minneapolis, Minnesota, USA	◊ Diane Balsler	Judy Tilsen Tel +1-651-491-3881, judytilsen@gmail.com	Jewish Women's Liberation for Midwest North America
October 27-29/17	near Washington, DC, USA	◊ Diane Shisk	Jevera Temsky, rtemsky@venzon.net	Community Building for Maryland & Washington DC, USA
October 27-29/17	Midwest USA	◊ Joanne Bray	Claudia Murphy Tel +1-518-466-6904, cmm214@aol.com	Catholic Liberation for Midwest North America (Leaders Day 10/27/17)
October 27-29/17	Ellensburg, Washington, USA	◊ Shelley Macy	Doug Sowdon Tel +1-360-770-5271, dsowdon@comcast.net	Teachers, Leaders, & Community Builders for Idaho, Montana, & parts of Washington, USA
November 3-5/17	Albuquerque, New Mexico, USA	◊ Diane Shisk	Sparky Griego Tel +1-505-577-5325, sgnego@rocketmail.com	Teachers & Leaders for Southwest USA
November 9-12/17	Alton, New Hampshire, USA	◊ Tim Jackins	Guy Wood, guynvt@gmail.com	Teachers & Leaders for Québec, Canada, western Massachusetts, Albany, New York, Vermont, New Hampshire & Maine, USA
November 16-19/17	Chicago, Illinois, USA	● "Jeanne D'Arc"	"J.S. Chardin," gmorandi7614@gmail.com	LGBTQ Liberation for Midwest USA
November 17-19/17	Marin Headlands, California, USA	● Jo Saunders	Sharon Veach Tel +1-805-248-5430, srveach.rc@gmail.com	Ownin-Class Liberation for West Coast Canada & USA (Leaders 11/16/17)
November 23-26/17	near London, England	● Dvora Slavin	Christine Sheppard, christinesheppard@icloud.com	White People Eliminating White Racism for Cornwall, England, Scotland, & Wales
December 1-3/17	near Seattle, Washington, USA	◊ Marcie Rendon	Morgen Elizabethchild Tel +1-510-532-9662, moomwolfmama@aol.com	Natives Raised in Native Communities for West Coast North America
December 1-3/17	Bryant Pond, Maine, USA	◊ Marya Axner	Jerry Yoder, jerryyoder@mac.com	Parents' Liberation for Québec & New Brunswick, Canada & Maine, New Hampshire, & Vermont, USA
January 4-7/18	near New York City, New York, USA	✕ "David Nijinsky"	"J.S. Chardin," gmorandi7614@gmail.com	GBQTF Men's Liberation
January 4-7/18	Honesdale, Pennsylvania, USA	◊ "Jeanne D'Arc"	"Aya Anser," aya.ansar.rc@gmail.com and "Jane Addams," janeaddams2005@aol.com	LBQT Raised Female
January 5-7/18	Hampton, Georgia, USA (near Atlanta)	✕ Cherie Brown	Lee Pratt Tel +1-404-454-5584, itamalee@gmail.com	Jewish Liberation for Jews from Southeast USA
January 10-15/18	northern California, USA	◊ Tim Jackins	Dvora Slavin Tel +1-206-399-8944, dvoraslavin@gmail.com	Reference Persons for West Coast USA & Canada
January 19-21/18	Adelaide, Australia	◊ Chuck Esser	Cynthia Lawson, cynthia.lawson@mail.com	Family Workshop (younger age group)
January 26-28/18	Sydney, New South Wales, Australia	◊ Chuck Esser	Joani-Janaway, 59honey@gmail.com	Teens Family Workshop
January 26-28/18	Jefferson, Maine, USA	◊ Diane Balsler	Bonnie Tomash Tel +1-207-474-0903, btomash@msad54.org	Women's Liberation
February 15-18/18	Lunteren, the Netherlands	◊ Chuck Esser & Dorann Van Heeswijk	Jan Venderbos, janvenderbos@upcmail.nl	Family Workers Conference for continental Europe & Israel
February 22-25/18	Los Angeles, California, USA	◊ Diane Balsler	Mary Ruth Gross Tel +1-510-243-5934, maryruthgross@gmail.com	Contemporary Women's Issues for West Coast North America & the U.S. Southwest
February 23-26/18	near Atlanta, Georgia, USA	◊ Sean Ruth	Leslie Kausch Tel +1-336-509-3660, singonki@gmail.com	Middle-Class Liberation for Central & Eastern North America
March 9-11/18	near Milwaukee, Wisconsin, USA	◊ Cherie Brown & Dorann Van Heeswijk	Judy Tilsen Tel +1-651-491-3881, judytilsen@gmail.com	Jewish Liberation & Allies for Midwest USA
March 9-12/18	Sydney, New South Wales, Australia	◊ Diane Shisk	Helen Lamont, Tel: 0403 454 004, helenlamont7@gmail.com	Teachers & Leaders

continued . . .

WORKSHOPS

... continued

DATE	PLACE & ACCESSIBILITY CODE	LEADER(S)	ORGANIZER	DESCRIPTION
March 15-18/18	Livermore, California, USA (near Oakland)	◊ Tim Jackins	Vivian Pacheco Tel +1-626-485-0595 vivian.santanapacheco@gmail.com	Actively Getting RC into the World for North America
March 21-25/18	The Netherlands	◊ Barbara Love	Marlene Mellor, marlenemellor@gmail.com	Ending Racism, for Continental Europe
March 30-April 1/18	Location to be announced	◊ Beth Edmonds	Kathryn Gardner Tel +1-207-890-7823 kathryngardner13@gmail.com	Women's Liberation for White Protestants, for East Coast USA
April 6-8/18	Warwick, New York, USA	◊ Marcie Rendon	Jack Manno jpmanno@est.edu	Allies to Native Peoples, for Canada/USA East Coast
April 13-15/18	near Seattle, Washington, USA	◊ Cherie Brown & Dorann Van Heeswijk	Dave Cook Tel +206-725-6886, 41cdcook@gmail.com	Jewish Liberation & Allies, for Washington, Oregon, Idaho, Montana, USA & British Columbia, Canada
April 19-22/18	Australia	◊ Emily Bloch	Brooke Greenwood, brookegreenwood24@gmail.com	Young Adults & People Ages 30 to 35 in Australia & New Zealand
April 19-22/18	Groesbeek, the Netherlands	◊ Tim Jackins	Engitte Theeuwes, b.theeuwes@antenna.nl	European Leaders
April 20-22/18	Atlanta, Georgia, USA	◊ Barbara Love	Cornelia Cho, opt2hope@gmail.com	U.S. Southern Liberation for those who currently live, have lived, or have ancestry based in the U.S. Southern states (Leaders 4/19/18)
April 26-30/18	Taiwan	◊ Emily Bloch	Hsiaoni Lin, efferan@gmail.com	Young Adults & People Ages 30 to 35 in Asia
May 4-7/18	New York City area, New York, USA	◊ Jo Saunders	Nelson Simon, Tel +1-718-554-0853, nsimon100@earthlink.net	Owning-Class People of the Global Majority
May 10-13/18	near Philadelphia, Pennsylvania, USA	◊ Tim Jackins	Mike Sheadel, msheadel@gmail.com	Teachers & Leaders, for Pennsylvania & New Jersey, USA
May 18-20/18	Albuquerque, New Mexico, USA	◊ Diane Balsler	Sparky Griego Tel +1-505-577-5325, sgriego@rocketmail.com	Women's Liberation, for Arizona, Colorado, & New Mexico, USA
May 18-20/18	Chicago, Illinois, USA	◊ Dvora Slavin	Holly Jorgenson, hollydjorgenson@gmail.com	White People Eliminating Racism
May 25-28/18	North Carolina, USA	◊ Julian Weissglass	Rachel Winters, rwintersnc@gmail.com	Healing from US Wars, for East Coast USA
June 1-3/18	Rindge, New Hampshire, USA	● Pam Geyer	Virginia Fulton, Tel +1-860-428-2470, vmfulton@earthlink.net	Elders' Liberation, for Eastern Provinces of Canada & New England & Eastern New York State, USA
June 8-10/18	England	◊ Cherie Brown & Dorann Van Heeswijk	Stella Mason, Tel, +44 7957 226 284, stellamason@blueyonder.co.uk (for Jews), Amanda Harrington, Tel, +44 7976 258 685, amanda.harrington01@gmail.com (for Allies)	Jewish Liberation & Allies to Jews, for England & invited others
June 8-10/18	South Central USA	◊ Diane Balsler	Ama Rogan, arogan@tulane.edu	Women's Workshop, for Arkansas, Louisiana, Oklahoma, Texas, Alabama, Florida, & Georgia, USA
June 15-17/18	Portland Oregon, USA	◊ Teresa Enrico, Dvora Slavin, & Randi Wolfe	Judi Soloway, jchazanow@yahoo.com	Jewish Family Workshop, for West Coast USA & Canada
June 22-25/18	Philadelphia, Pennsylvania, USA	◊ Ellie Brown & Barbara Love	Jan Froehlich, Tel +1-207-807-3078, jfroehlich1@me.com	College & University Faculty
July 5-8/18	Nigeria	◊ Diane Balsler assisted by Janet Kabue & Olivia Vincent	Chioma Okwonko, chioks4@yahoo.com	Women
July 12-15/18	Kenya	◊ Diane Balsler assisted by Janet Kabue & Marion Ouphouet	Wanjiku Kironyo, wanjiku@sedsmmc.org	Women
July 17-19/18	Location to be announced	◊ Barbara Love & Tim Jackins		Wygelian Leaders, BLCD
July 19-22/18	Location to be announced	◊ Barbara Love		International BLCD
July 19-22/18	Swaziland	◊ Diane Balsler assisted by Janet Kabue & Marion Ouphouet	Ntombenkulu Mhlanga, ntekati@gmail.com	Women
July 27-29/18	near Minneapolis/Saint Paul, Minnesota, USA	◊ Barbara Boring	Judy Tilsen, Tel +1-651-491-3881, judymtilsen@gmail.com	Natives Raised White, for North America
August 3-5/18	East Coast North America	◊ Micaela Morse & David Pechie	Tamara Damon, tkdamon@gmail.com	Family Workshop for families where the parents were themselves raised with RC
August 9-13/18	Location to be announced	◊ Tim Jackins	Jan Yoshiwara, jyoshiwara@gmail.com	Asian Leaders
August 24-26/18	Tacoma, Washington, USA	● Julian Weissglass	Tara Villaiba, Tel +1-805-637-6602, taradicv@gmail.com	Wide World Change to Sustain All Life
September 12-16/18	Oisterwijk, the Netherlands	● Tim Jackins	Goof Buijs, bunic@ziggo.nl	European Men Leaders
September 21-23/18	near Seattle, Washington, USA	◊ Joan Karp	Dave Cook, Tel +206-725-6886, 41cdcook@gmail.com	Death & Dying/Life & Living, for Washington, Oregon, Idaho, Montana, USA & British Columbia, Canada
October 4-7/18	near Philadelphia, Pennsylvania, USA	◊ Fela Barclift, Teresa Enrico, & Chuck Esser	Alix Webb, Tel +1-267-235-8141, alixmw@gmail.com	People of the Global Majority Family Workers, for East Coast North America
October 26-28/18	San Francisco Bay Area, California, USA	◊ "Jeanne D Arc"	"Emma Goldman", emmagoldmanrc@gmail.com	LGBTQ Leaders
November 9-11/18	Newton, Massachusetts, USA (near Boston)	◊ Barbara Love	Shani Fletcher, Tel +1-617-251-6052, shanifletcher@gmail.com	People of the Global Majority, for East Coast Canada & USA, & the Caribbean



Index to the October 2017 *Present Time*

Africa: The Gambia, 23-26; Kenya, 28-29; Nigeria, 35, 65, 76-77, 79; Benin, 66; Ghana, 76; Uganda 77

Allies: to Israel and Palestine, 71

Attacks: nature of, 30

Australia: care of the environment in, 65, 67-90

Benin: introducing RC in, 66

Class oppression/classism: RC goal to end it, 7; looking at it, 41-43

Climate change: about, 62-63; combating, in Benin, 66

Co-Counseling/counseling: our progress, 5; relationships, 19; changing our minds, 33-34; family work in Nigeria, 35; the efficiency of a direction, 35; fuller picture of, 36; fully embracing RC theory, 38; "leveraging" likes and dislikes, 39-40; role of RC theory, 40; on class, 42-43; mistakes, 47; and societal change, 56, 70

Community (RC): new Community goals, 6-8; changes in the *Guidelines*, 9-21; outreach, 15-16; and likes and dislikes, 39-40; young people's and young adults' strategic plan, 48-51

Drugs (and other substances): about, 10-11

Educational change: workshop via Skype, 29

Electronic communication: about, 19, 29

Environment (care of): RC goal for, 8; good news about, 26; draft policy for, 61-64; in Nigeria, 65; in Australia, 65; in Benin, 66; personal connection to, in Australia, 67-70

Family work: in Nigeria, 35

French: article in, 77

Fundraising: about, 15-16

(The) Gambia: workshops in, 23-26

Gay oppression: and male domination, 53-54; and the Ending Gay Oppression and Internalized Sexism between LGBTQF and Heterosexual Women Workshop, 54-56

Ghana: and ending war, 76

Goals: new RC Community goals, 6-8; both immediate and long-range, 8; on all levels at once, 87

Guidelines: changes in, 6-21

Immigrants: of the Global Majority, 52

Indigenous people: backing them (2017 World Conference goal), 8

Internet: and security, 18-19

Israel: and Palestine and U.S. allies, 71

Jackins, Harvey: 5, 8, 27, 30, 35, 40, 43, 47, 56, 58, 70, 73, 79, 87

Jackins, Tim: 3-5, 6, 33-34, 41-43

Kenya: women meeting in, 28; spreading RC in, 29

Language: and male domination and sexism, 46-47

Leadership (RC): about, 13-14, 27; in both RC and the wide world, 73

Listening project: in Nigeria, 79

Men: male domination, sexism, and language, 46-47; Gay oppression and male domination, 53-54

"Mental health" oppression: an experience with, 57-58

Nigeria: RC in, 35, 65, 76, 77, 79

No-socializing policy: and activism, 83-86

Oppression/liberation: of South, Central, and West Asians, 44-45; sexism, male domination, and language, 46-47; of young people and young adults (strategic plan): 48-51; Protestant, 51; immigrants, 52; Gay, 53-55; "mental health," 57-58; parents' (mothers'), 59; of children, 87

Outreach funds: about, 15

Palestine: and Israel and U.S. allies, 71

Parents: a mother organizing, 59

Poems/songs/rhymes: 25, 36, 43, 64, 82

Policies: changing them, 4; changes in the *Guidelines*, 6-21; about, 11; draft liberation policies, 15

Protestants: liberation of, 51

Pseudonyms/anonymity: about 17-18

Relationships: and disagreement, criticism, and upsets, 20-21; and likes and dislikes, 39-40

Religion: Protestant liberation, 51

Sexism: and language, 46-47; internalized oppression between LGBTQF and heterosexual women, 54-55

Shisk, Diane: 72-73, 83-86

Social media: about, 21

Society: changing it, 3-5; preoccupation with survival, 43; collapsing, 79

South, Central, and West Asians: workshop for, 44-45

Spanish: article in, 32

Teaching/communicating RC: in classes, 10; requirements for teachers, 11; assistant teachers, 12-13; spreading, 16-17; in The Gambia, 23-26; about the environment, 26; teaching each other in a Community class, 27; in Kenya, 28-29; outside the RC Community, 31; using the teacher packet, 32; actively taking RC into the wide world, 74-75

Theory (RC): not mixing with other theories, 13; fully embracing, 38; role of, 40; mistakes, 47; keeping theory ahead of practice, 58

Uganda: and healing from war, 77

War: ending, 76-77

Wide world changing: how do we do it? 3-5; in relation to Co-Counseling, 56; as a mom, 59; draft policy for care of the environment (COE), 61-64; COE in Nigeria, 65; COE in Australia, 65, 67-70; COE in Benin, 66; and individual re-emergence, 70; in Palestine and Israel, 71; in the current situation, 72-73; leading in both RC and the world, 73; actively taking RC into the wide world, 74-75; small actions making a difference, 78; where to throw one's weight, 79; as elected officials, 80-82; activism and the no-socializing policy, 83-86; ending mistreatment of children, 87

Women: male domination, sexism, and language, 46-47; internalized oppression, 54-55; organizing as a mom, 59

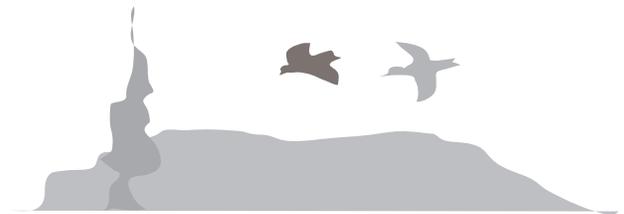
Working-class people: and ending classism, 7, 41-43

Workshops/gather-ins/conferences: 2017 World Conference of the RC Communities, 6-21; about Regional and International workshops and gather-ins, 15; in Kenya, 28; educational change, 29; South, Central, West Asians, and U.S. identity, 44-45; on ending war, 76-77

Writing: poem about, 25

Young adults: the 2017 World Conference goal for, 7; thinking about drugs and alcohol, 37-38; young people's and young adults' strategic plan, 48-51

Young people: the 2017 World Conference goal for, 7; young people's and young adults' strategic plan, 48-51



Re-evaluation Counseling

Re-evaluation Counseling is a process whereby people of all ages and all backgrounds can learn how to exchange effective help with each other in order to free themselves from the effects of past distress experiences.

Re-evaluation Counseling theory provides a model of what a human being can be like in the area of his or her interaction with other human beings and his or her environment. The theory assumes that everyone is born with tremendous intellectual potential, natural zest, and lovingness but that these qualities have become blocked and obscured as the result of accumulated distress experiences (fear, loss, pain, anger, embarrassment, and so on), which begin early in our lives.

Any young person would recover from such distress spontaneously by use of the natural process of emotional discharge (crying, trembling, raging, laughing, yawning, talking). However, this natural process is usually interfered with by well-meaning people ("Don't cry," "Be a big boy," and so on) who erroneously equate the emotional discharge (the healing of the hurt) with the hurt itself.

When adequate emotional discharge can take place, the person is freed from the rigid pattern of behavior and feeling left by the hurt. The basic loving, cooperative, intelligent, and zestful nature is then free to operate. Such a person will tend to be more effective in looking out for his or her own interests and the interests of others and more capable of acting successfully against injustice.

In recovering and using the natural discharge process, two people take turns counseling and being counseled. The one acting as the counselor listens, draws the other out, and permits, encourages, and assists emotional discharge. The one acting as client talks and discharges and re-evaluates. With experience and increased confidence and trust in each other, the process works better and better.

For more information, you can go to the website <www.rc.org>.



Present Time
719 2nd Avenue North
Seattle, Washington 98109
USA



Printed on recycled paper using soy-based ink