

secular idaho

Humanists Of ID, ID Atheists, BUUF
Sages, BUUF Humanists, BSU SSA, West
Valley Freethinkers, ID Society of Reason,
Cosmos Coffee Club, HumanKind,
Sunday Assembly Boise

Free Thought Treasure Valley Coalition of Reason www.tvcor.com.

May 2016 www.tvcor.org

Call Me Reasonable Jeanette Ross *In honor of the Day of Reason, May 5 2016*

Test this for yourself. Ask a friend or foe, ask those standing next to you in line if they think of themselves as reasonable.

What a strange question. Of course I do, you do. And how often do we question our reasons, or even compare them from one day to the next? Our explanations on the day we have received bad news from that first flush of love or getting a check in the mail? Wouldn't life be too miserable if we weren't convinced of our own reasonableness?

This is happy hunting ground for research. Those who study what we say like to remind us that our ideas are transient, unstable, malleable and change from time to time, with situation. Philosophers have organized descriptions of that is logical and rhetoricians have done the same for what is a reasonable statement or defense of a statement— what is a reasonable.

One whole area of study asks us to explain what we are seeing and why. They give us one of their carefully faked photos or biographies and then ask us to make a judgement before we explain ourselves. We have no trouble coming up with a fair-sounding explanation. And in general, it varies depending on who we think we are talking about.

Columbia University professor Charles Tilly's book, Why, examines what we consider appropriate reasons for statements purporting to be factual, or truthful. Tilly, like others, knows that we don't always explain ourselves in the same way. We have probably given a child one reason not to interrupt us. And that's not the same reason we would give a best friend calling for sympathy, or a boss calling for rewrite, or a judge who sees us as one in a lineup of holders of traffic citations.

Tilly's first category is one he calls **conventions**, a sort of standard response that we expect to be accepted without troublesome doubts or questions. This is the Donald Trump level of response, and handily functions as an assertion of what is true or likely, at the same time that it is such an attractive idea that listeners don't need any proof, elaboration, evidence. Trump has followers who not only like what he says, they have their own conventional explanation for why they like it. "He tells it like it is." Look at the faces of those who say this: so pleased to say no more!

Conventions are the penny farthing of discourse, the Benjamin Franklin of explanations, familiar to native English speakers.. There's a little jolt of happiness in knowing what a presidential candidate is getting at when he says he will always 'put America first.' We've heard that before, and doesn't it sound good?

As I write this, Trump explains Hillary Clinton's success as 'playing the woman card.' Working women know what deck this is from, but do angry, frustrated mobs ask? And his classic promise is to 'Make America Great Again,' without specifying when we were great or why. Before we had too many regulations, I guess. The phrase rolls off the tongue, though. You can probably think of others. Early bird gets the worm, right? The problem with government is too many chiefs, not enough Indians. Also too many lower level employees doing nada. Language meant to merely feel goo is part of liberal religious music. An example, for children: "Each of us is a flower, growing in the garden. Each of us is a flower, we need the sun and rain.. Wind, bring the gentle rain; earth, dig my roots down deep."

I'm sure you can see some problems, here. Some flowers don't get a garden, or deep roots, or the rain at the right time. Some of us might be picked off by a nibbling sheep. Plus, children don't stick where you plant them. But the point is to make the singer/audience feel good. Conventional expressions are an invaluable tool for those with authority, those who do not wish to be challenged. One child comes to tell Mama how his brother took his truck and Mama stops him. "Don't be a tattle tale." That is a cheap solution that does not hold up, or resolve any underlying problem (some of you had younger siblings) but it can work in the short run. *Continued page 2*

West Valley Freethinkers, Nampa Contact Charlie B deep-bluesigh@gmail.com wvfreethinkers@gmail.com

C of Southern Idaho Secular group see Facebook "Secular Student Alliance at CSI". For Freethinkers Twin Falls Contact is Erica, erical@eaglemail.csi.edu

COSMOS COFFEE CLUB conversation v begins at 6:30pm 1st & 3rd Mondays at Papa Joe's. Contact Sander Karas at <http://www.meetup.com/CosmosCoffeeClub>

Humanists in Idaho Falls meet at the Unitarian Universalist Church. Ask Doug at gerstner_doug@yahoo.com

Idaho Society of Reason is part of Treasure Valley Coalition of Reason. <http://meetup.com/nontheist/events>

Local Objectivists meet monthly, last Wed 6pm at varying restaurants. Ask Tim Scharff at scharffdesignworks@icloud.com

Meet An Atheist or several, socialize 2nd Tuesdays, typically at The Reef. <https://www.facebook.com/groups/IdahoAtheist/>

Human KIND project <http://www.human-kind-project.com/>, Facebook: <https://www.facebook.com/humankindproject2014>

Sunday Assembly Boise: music, presentations, activities; see Fb

... call me Reasonable continued from page 1

Conventions aren't always a mistake. Between parties with parity (workmates, partners, siblings, those with history and common understandings) favorite conventional responses can relieve stress, remind us of our bonds. "Like gas, bad moments will pass," for instance.

#2 Stronger reasons for our choices are **stories**. What happened, here, a parent asks two quarreling teens, or a student explains why homework has not been completed. These are a mainstay of politicians speak to large audiences or we provide an explanation to a relative stranger. Stories can be manipulated. They include some details, edit others, even as they appeal to our narrative-loving brains. Stories have great flexibility, can be meekly told to win sympathy, or insistent, emphatic, demanding. They work when an agreed-upon moderator presides. This is a core of counseling and 'restorative justice,' which does not depend upon simply deciding who is right and who is wrong.

#3 Right versus wrong are part of the next category, that of **codes, rules**. Who would send the IRS a sad story of why taxes cannot be paid on deadline? Better to fill out the form first. Codes are impersonal ways of settling outcomes. All right, each little person who finds her shoes and puts on her coat will get a balloon. Some codes and purely social, used as class markers or the willingness to respect others: Say please. Say thank you. Excuse me, Pardon me. There's also a whiff of social position, here. The boss probably leaves your cubicle when done talking, without a 'bye your leave.' And spouses of 30 years may not say, "Pass the butter, please." Some codes are more fair than others.

#4 **Logical, even technical descriptions, summaries** of all available facts are expected in professional reports. They take skill- in gathering all relevant data, weighing it by comparative importance. Then modifying language to suit the listener. This is often the only explanation considered 'reasonable' or most reasonable. But as many know, sounding carefully logical may not satisfy.

#5 My addition to Tilly's collection of reasons is **acceptance of differences**. This is a situation where explanations differ, even as those with varying views want to stay in relationship. That's the civilized explanation, one, alas, decried by those observing the political process and disliking the outcomes. There are strategies for learning to compromise and find some grounds for agreement. This is only possible with mutual respect. I'm not saying this is easy, just theoretically possible. That's what makes me a humanist.

The Fellowship Movements Jeanette Ross

After the major human rights achievements of the nineteenth century, the end of slavery and beginning of equal legal rights for women, came more changes with common public support. Shorter work weeks, protection of children, safety regulation encouraged an increasing feeling of what was possible. Unitarians and Universalists were involved in many of the earlier movements. By the end of World War II, with returning soldiers given assistance with housing and advanced education, there was a desire to rebuild social relationships as well. This was the great age of fraternal organizations and also for religious fellowships.

Boise's UU Fellowship was part of that, growing in the mid 1960's, gathering families, organizing programs for adults and children. They shared leadership for more than a decade before calling their first paid minister, Armida Alexander.

The optimism that encouraged lay-led groups to meet, recognize and meet their shared needs, continues today. As in the past university communities and cities with educated professionals tend to be the start. The Sunday Assembly program is another and healthy expression of this. Karen Seseck and David Websten are organizing this here— watch for them and introduce yourself.



Humanists of Idaho, a chapter of American Humanist Association & Council for Secular Humanism, is a nonprofit corporation promoting ethical, democratic, and naturalistic Humanism through public awareness, education and community involvement. We meet 3rd Mondays, Jan-Nov, in upper room of the Flicks, Boise. Open discussion and dining at 6:30pm; business 7pm; program 7:30pm We next meet May 16. *Find more at our meetup page, address below.*

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President's Message

President's Message

Jaime Hansen of Family Advocates was our featured speaker in April. Family Advocates is a private, independent 501 (c)(3) non-profit agency founded in 1978 and serving 10 counties in southwest Idaho. They work to strengthen families and keep kids safe by empowering everyday people to protect and enrich the lives of youth. Programs include Court Appointed Special Advocates (CASA), Home Visiting, Parents Anonymous, and Baby Steps. For more info on this program, visit their website: <http://www.strongandsafe.org/>

Robert Franklin will be our featured speaker in May, and will be addressing a number of Human Rights issues, including the Anne Frank Memorial and Gay Rights. Hope to see you all there.

Next event is the National Day of Reason. We will have a booth set up in the park across from the front steps of the Capitol at Noon on Thursday, May 5th. Everyone is encouraged to bring appropriately themed signs to wave. (Good without God, Nothing fails quite like prayer, Science is the answer, etc). National Day of Prayer crowd will have the steps this year. Come out everyone – we need to make our presence known.

PRIDE is June 18, and we will again have our booth out. Also, TV CoR will again have an entry in the parade. The last three years booth spaces were in the BoDo district, but this year will be in the large park across from the Capitol, which will give everyone a better view of the parade. Drop by our booth and say “Hi” to the crew. Anyone interested in putting in a little volunteer time at the booth can contact me at CelebrantVan@gmail.com.

D.G. Van Curen

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website manager Gary Mitchell gdog05@gmail.com Find more at www.meetup.com/Humanists-of-Idaho.

Our next Coalition of Reason board meeting

will be May 24 on the patio of the residence of Jeanette Ross, 2824 Grandee street in Boise. We will begin, as usual, with our ‘worth the trip’ potluck, starting at 6:30pm.

Each member group is expected to send a representative, who has voting privileges at the business meeting that begins when plates are filled.

Guests are welcome. Those who want to know more about us, those desiring interested in additional information about our activities, those with suggestions for what we might do next, are invited.

New like-minded individuals and collections of people are all around us. We are ready to consider new members in our coalition.

Call Jeanette at (208) 378-1217 for directions. Plenty of street parking.



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“Mary McGrory: First Queen of Journalism”

By John Norris

Mary McGrory was one of the first two women to crack the glass ceiling on the world of American journalism, Helen Thomas, her contemporary, being the other. Her career began in the early 1950s with several years trapped as a Boston newspaper book reviewer, a remote pigeon hole used to stash a female bold enough to attempt using her education in the news business. Hiding some misgivings, she talked her way into news reporting for a Washington, D. C. newspaper. She was given the very distasteful assignment of covering the Army-McCarthy hearings for an early assignment. And her attempt in the big leagues of reporting was a home run.

Mary McGrory showed not only pluck, but a very novel approach to news. Her stories were accurate and well-researched, but she introduced the human element into the rather impersonal brew of news of the time. She often took a personal, critical view of her subjects and she was noted for her ability to carve and serve her subjects to the public with their emotions and demeanors laid bare. And her friends and acquaintances were often targets of her journalist's barbs, but Mary had a special knack for not conceding, and yet maintaining strong positive relationships with these people through the decades of her career.

McGrory used a variety of techniques to survive in the all-male world of journalism in the days prior to American feminists and their allies removing barriers and shattering glass ceilings. Her foundation was a strong education, a talent aptly suited for her career, and old-fashioned gumption. She was highly respected from the beginning and she routinely produced four columns per week versus one or two for her male peers. Skill and hard work earned her the respect of the news industry. She also played the “lady card”, using men to carry her luggage, fetch coffee, and get

good seats for her at press events. In the heady days in which she made her mark, there were no pioneer tracks in the turf to follow and she made her own. Mary was “super-Catholic” for her entire life and her religion was a hallmark of her persona.

Mary was also a dedicated philanthropist and she gave very strong support to a Catholic orphanage run by nuns. She was extremely generous in her financial support, but perhaps even more precious was her regular donation of her time to visit the orphanage and to campaign for her young charges. She used her manipulative powers to raise money and gain other benefits for the children. Her circle of professionals, both peers and superiors in the newspaper business, were regularly induced to volunteer time and to donate funds for the orphans. She was on a friendly basis with the Kennedy clan and they provided picnics, swimming parties and other activities at their various properties. Once, a young child told Bobby Kennedy that he was sorry that his brother had been killed and the rising young politico gathered himself despite his grief and told the child that it was OK because he had another brother. And even with some of Mary's journalistic barbs directed against John and Bobby Kennedy, the family provided support to Mary's orphans long after the brothers' assassinations.

McGrory's lived her personal life among the press and the nation's leaders. Her longer romantic relationships did not blossom into matrimony or children. Dalliances included at least one of the Kennedy brothers. Also, she once received a late night visit from President Lyndon Johnson; she was probably one of few women to refuse the uninvited attention of a president. Parties or salons in her apartment. included the very crème de la crème of Washington D. C., right up to president. It seems that in Mary's company, these people felt at ease.

Author John Norris researched the accumulated life files and publications of Mary McGrory, a few years after her death. The result can appeal to those considering a journalism career, as well as those exploring the days of the total glass ceiling for women. This book is a fine introduction to the pen of John Norris as much as it is a celebration of the life of a pioneer journalist.

Wally Keltner

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Boise State

SECULAR STUDENT ALLIANCE

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BSU SSA is a home for secular students., encouraging critical thought, open, rational, scientific examinations of the universe and our place in it. We believe ethics and morality can be based on humanistic and rational values. We present a positive view of various -isms and non-religious worldviews through debates, workshops, speakers, movies, book club, discussion, and social gatherings.

Fall 2015 officers

Lindee Neumeier - President, Colin Fenello - Treasurer

Kendra Sanford - Secretary

BREAD & CIRCUS: Living with Inequality J Ross

I love me an ethno-historian with specialties in anthropology and conflict management. Add to this that Nancie Loudon Gonzalez also shares my political views and love of a good spectacle. Election year? Game On!

Professor Gonzalez compares the present stage of the Presidential campaigns with the great carnivals of Europe at the time of the Renaissance. She brings up what Russian scholar Mikhail Bakhtin, who suggested that the religious holidays once meant to reinforce the power of the only Church in town actually contributed to the opposite.

Pre-Lenten parades, with veneration of saints and the blessings of priests, gave neglected and overburdened lower classes a chance to blow off steam. They also blended into folk tales (think Robin Hood) with subversive messages. Bad leaders, beware! They morphed into much-loved carnivals in the Americas, where they coexist today with a no-rules atmosphere, colorful costumes on the locals and cheesy equivalents for visitors— a day or two of excess, what's the harm— away from one's neighbors. After everyone goes home, the same handful of families hire cleanup crews.

Think of Donald Trump, traveling around the country, a mopey retinue of reporters behind him, sponsoring one carnival after another. This man knows an opportunity. He's playing the role of Robin Hood, ready to protect our villages from marauders of brownish hue. He knows who hates an uppity female pretending she could be in charge of anything.

He doesn't have to do more (at least for now) than to mock his enemies and whip up a party mood. Hillary Clinton's policy studies are simply hilarious for this man. He will build a wall! Mexico will pay for it! Apparently he pulls this out if the crowd gets restless. He insists, he does not prove.

Trump has the advantage of priming from the high priests of the conservative movement.

The enemies have been named, devils given their horns and left hiding among those few worthy or honest immigrants trying to do what our ancestors (worthy, all!) did before.

Carnival's promoters are thinking of box office, not strategies for achieving visionary ends. This is a relatively modern movement; agricultural and hunting societies required some effort from everyone and inequalities were far fewer.

Today's income extremes can be ignored, at least during what Nancie refers to as Carnavalesque events. For both political and religious rallies, any solution is justified if the enemies are believed dangerous enough. Democracy is a very latecomer, arriving at a terrific and evident cost for European nations. And even when they learned that they must live with each other, we see fallout among disrupted peoples of the eastern Mediterranean, Asia and Africa. These people have their own stories, which don't include Robin Hood or Wiley Coyote, the trickster who can show up, mock the local chief, and save us.

This was the role of Ammon Bundy and his followers, who believed that showing up and scaring a few townspeople is enough to take over that always corrupt government in charge. Only revolutionary change will work because all those who become involved inside governance will be corrupted (see Robin Hood.)

A new study by the Pew Center shows the similarities between religious conservatism, believers of conspiracy theories, and science deniers. They have in common a preference for a leader who is a strong authority figure. They feed on fantasies that induce satisfaction, mass euphoria— a leader happy to insist that he (always a he) can absolutely fix everything. I expect a long, hot summer.



BUUF Humanists meet 3rd Sunday, 11:15:am, Boise Unitarian Universalist Fellowship library, May 15 Sages meet April 12 and 26, 9:30am, at Kopper Kitchen, near the Boise airport.

Sages will meet at the usual times in May, on the 12th and 26th, at Kopper Kitchen, no host breakfast. At one of those meetings, our summer morning potluck brunch will be discussed.

Humanists will meet, too, on May 15, the usual 11:15 am in the library. Come early for a soft table-side seat; we had a packed room last month.

What's it like getting older? J Ross

Our youngest participant, age 7 years, said he is getting stronger, learning by practice how to ride his bicycle. I mentioned that this is good to hear, especially for those of us who are growing weaker these days. A former outdoor athlete, for instance, has lost what was most important to him as a young man, the stamina to backpack, run, spend extended time in the wilderness. Now he has the patience, but no longer the energy to be a parent of young children again. Recently his mother-in-law moved to assisted living. His 88 year old mother was visited by her son living in the area and the son observed that her skin was getting yellow! After two emergency surgeries, a week in the hospital followed by two weeks in a rehab facility she was able to go home. He remembers when elderly relatives worked until they wore out. Today's independent living facilities are much better and he appreciates the differences.

A former University professor enjoyed teaching college students but was made aware, after a few decades, of how he was raised in a different culture from that of today's youth. (He observed that 'we were raised with certain values' but don't really live them now, if we ever did.) He was conscious of the difference between old culture and new to be interfering with his ability to connect with his students. He could not bridge the gap. Although he had expected to teach until retirement age, he could not do this and retired early. The most dramatic part of growing old: the dramatic shock when he sees his face in the mirror. Who is that old guy?

Another, one of our few true natives, was part of a conservative religious community, youngest of four. Only time has allowed these adults of many paths to rejoin here. Now he sees how his oldest sister had mothered him when he was very young.

Within the last year the four siblings have re-gathered in Boise, including those who retained the family's rather conservative Christian faith. They now meet and eat together weekly. Distances have been bridged with unexpected changes.

The brother whose career was in advertising, in New York City, found his career foundering because he was no longer able to pitch to a younger market. In common they speak of difficulties reaching and assisting their own children. It's a surprise for the youngest to find once older siblings turning to him. With children who have experienced their own difficulties, with lost and recovered connections, they can compare and learn from each other.

And the promising son who married outside of the clan's safe white community? He brings the benefits of immersion in a culture that especially values its elders. There is some aunt and uncle envy.

A woman usually running her household with inevitably older eyes said she looks forward to the day when her Orbiter sprinkler has instructions that don't require the reading glasses lying inside by the bedside table. Once we have more of them, can our culture adjust to its elders, she asks?

Our country boy takes pleasure in doing for his neighbors what they cannot do for themselves—and can't afford to pay him for, either. He drives schoolbus for children of the children he's ferried to years school before.

And our ninety something enjoys one of those retirement facilities that provides community services with healthy meals.

A retired professional and continuous learner takes the advice of his medical doctor: if your exercise and floss your teeth, have a family pet, you'll gain at least ten years. He freshens up his faith in today's youth by attending high school graduations programs every year or two. That's where he hears "beautiful optimism and hope," rather than cynicism. Still, there's a reality. When he was at one day recently, surprised by all the construction that makes the once-familiar look strange, he was looking up trying to identify the library when a young male student approached, touched him lightly on the elbow, asking solicitously, "Sir, may I help you?" Thoughtful, but Ecchh.

Strategies for connecting to a youthful world? One woman introduces herself as 'Grandma' to neighbor children and also offers to tell them the names of her plants— while picking them a flower. One who never raised children has volunteered in the nursery for a few years. Among the benefits learning all over how to play with blocks on the floor.

And "little girls want to put hats on me."

May 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 ISOR	2	3	4	5 noon Day of Reason rally	6	7
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15 ISOR BUUF Humanists	16 HOI	17	18	19	20	21
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Humanism defined J Ross

Humanism is, like other ‘isms,’ is fairly new as a word. It was coined two hundred some years ago by bookish, well-educated people attempting to dress up a squishy idea. Humanism is a ‘stance,’ a position from which we understand. Essentially humanists believe that our kind, whatever the culture or training, can make decisions in our own best interest. This makes humanism a good fit with democracy, the belief that ordinary folk can make a good choice regarding who will lead them, make their decisions for them. With me so far? This, I believe, is an act of faith. Steven Pinker is well known for his confidence that we will listen to our ‘better angels,’ and vote for those who will work faithfully and without bias for the best understood good of the greatest number. A humanities education (which I was given) is a selection of readings from persons of many ages and cultures who believe that this can work on a grand as well as small scale.

Research is mixed in support of this.

A humanistic approach refers to an attitude of generosity toward others despite everything you know about them. The word also refers to people who deliberately do good deeds for others, sometimes out of the belief that those who have received favors will at some point provide favors for others. This is a pragmatic notion, with some support. Numerous studies show that those who are raised with positive support, with more encouragement than criticism, have greater confidence. Those who understand the ordeals of foremothers and fathers, of obstacles and how they were overcome, are more capable of striving, taking reasonable chances, of facing changes of conditions. This is well suited to life in the world as it is, with competition, the need for nimble feet and brains to face ever-evolving circumstances.

A humanistic attitude encourages resilience.

..and the Utopian Dream

J Ross

Look this up and you’ll be offered this witticism: the word means something like ‘good place,’ with alternate meaning ‘no place.’ What’s the joke here? Nobody is perfect and places are made of people, thus, utopias seem unlikely, unless competition improves us, as, supposedly with free enterprise.

It’s a common human impulse. Our first recorded literary tale is in cuneiform, much shared and translated. It’s the story of Gilgamesh, a powerful king of Uruk, one of the world’s first cities. Gilgamesh so abused his powers over his people that his subjects begged the gods to send him a distraction. This distraction was an enormous, hairy monster so destructive that Gilgamesh himself went out to fight it.

I won’t spoil this story for you, except to say that after engaging in hand to hand battle the two men respected each other and decided to work together to eliminate monsters much wickeder than themselves.

Best friends forever, until the hairy friend Enkidu sickened and died. Gilgamesh refused to accept this. He traveled the sea of death to find the secret of immortality. In the land of the dead, Gilgamesh’s own grandfather, Utnapishtim passes on the secret. Dive down to the bottom of the ocean, and you will find it.

This is the final extreme challenge. Gilgamesh the mighty tries again and again, until, at the limit of his strength, he finds the plant and returns, Exhausted, he sleeps on the shore next to the plant, only to awaken to see it eaten by a snake that slithers out of its old skin and is gone.

Accepting the fact of death for all that lives is the first great reality check. But hope is dear and near. The most common and persistent belief is in a past perfect time, Eden, some say, or America is a golden past. Why not make America great again?

Why Am I Afraid to Tell you Who I Am? *An early self-help book by John Powell*

We are not fixed by our past or in our present; we do, we shift, we can and do change. This is a warning regarding use of characterizing adjectives, especially negative ones, even those that fairly represent our behavior in the past. How to measure the efficacy of your choices: are you happier, more reflective, freer to try something that might be better or new, with potential, during and after interactions? Are you energized or tired, anxious, deflated?

Fears, shame, feelings of inadequacy, shame—scars and pain can keep us from transparently sharing who or what we feel or want. Eric Berne's sort of actions by **Parent**, (take charge of others; assuming one has the answers); **Child** (avoiding responsibility or angry/rebellious or deferential); **Adult** (knowing and accepting responsibility for one's choices; assuming others are your equals). These reactions to cultural patterns are expressed by the author in Freudian terms modes of ego programmed in as reactive responses. Still, we can, if we examine them, take responsibility for and effect changes. We can choose what is our most useful or helpful response and act on that. Not easy, of course. .

Berne calls Games those maneuvers to win a battle while defending oneself, avoiding self disclosure, thus no free or honest responses in ego- threatening situations.

Humanists of Idaho

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Abraham Maslow and Carl Rogers considered how we can find our most fulfilled self, in a dynamic balance of interior and exterior forces, reflective and exploratory, alive to and accepting a wide range of emotion, to live with the greatest potential for our selves and others—self-actualizing, in Maslow's expression. This is a state of integration of our senses, actions, relationships.

We can engage with others in cliché and phatic communication; just facts, no self disclosure; personal convictions mostly; judgement of others' gut feeling, frustrations, irritations—or a range of reactions, 'peak' expression and hearing, fully engaged. Better to express core emotions with candor, without judgement, as "you annoyed me when.." in a way that does not cut off a response. When possible, share feelings as soon after the cause/event, to avoid changing or enhancing their importance. We can identify and take responsibility as we share. In emergency situations, simply describe what was seen or experienced, first, in detail and in time order. Describe your own reaction by actions rather than feelings. To be understood is liberating, but a risk to initiate. To recognize one's self in others expands our sense of being alive. Scapegoating is not being honest, not expressing our feelings or responsibilities. Blaming, projecting, victimizing, feeling paranoid, rationalizing, mean or nasty—'unmasking' others, forcing them to confront their masks, games,, is an avoidance of facing our own. Berne's examples of games include: always right; braggart; clown; competitor; conformer; crank; cynic; grandstander; hero; dominator; dreamer/fictionalizer; fragile; gossip; hedonist; indecisive; guilty; flamer or impervious; intellectualizer; procrastinator; geeky; pouter; prejudiced; loner; martyr; mommy; age-avoider; resent-filled.