



DIALECTICAL MATERIALIST RECOVERY

Theory and Practice Basic Text

Official First Edition

A practical introduction to the political, philosophical, behavioral, and skills-training foundations of Dialectical Materialist Recovery.

June 2026

Skills · Solidarity · Practice

Recovery is not purity. Recovery is skilled regulation under real conditions.



Reader's Note

This Basic Text is an educational and mutual-aid document. It is not a medical manual, a replacement for therapy, a substitute for medication, a detox protocol, or emergency care. Dialectical Materialist Recovery is peer-led. It can work alongside clinical treatment, but it does not replace it.

The DBT-informed portions of this text are original explanations written for DMR. They do not reproduce Marsha Linehan's copyrighted handouts or worksheets. Groups that use official DBT handouts should obtain and use authorized materials from the relevant publications or publishers. Participants with acute risk, severe withdrawal, suicidal crisis, psychosis, or medical instability should seek appropriate professional care immediately.

This edition is meant to establish ideological and practical unity: a shared language, a shared method, and a shared orientation toward recovery as mature, deliberate, skilled regulation under real material conditions.

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**PART I**

The Problem: Addiction in the Platform-Capitalist Milieu

Why recovery now requires a theory of the nervous system, the phone, work, class, culture, and history.

1. Addiction is not only inside the isolated person

DMR begins from a simple claim: addiction is real, but it is not merely private. It is not only a chemical habit inside one defective individual. It is a patterned relation between an organism, a substance or behavior, a social world, and a set of material conditions. Addiction is biological, psychological, social, economic, technological, historical, and political at the same time.

A person can be responsible for behavior without being the sole author of the conditions that made that behavior likely. This is not an excuse. It is a more exact form of responsibility. We do not ask only, “What is wrong with this person?” We ask: What conditions trained this nervous system? What reinforcements shaped this behavior? What forms of labor, housing, isolation, boredom, trauma, and technology made relapse more probable?

Modern addiction science describes addiction as involving reward, stress, and self-control circuits. Repeated drug exposure can narrow motivation, intensify stress reactivity, and impair self-regulation [2][4]. DMR adds: those circuits do not float outside history. They are embedded in workplaces, phones, families, institutions, markets, advertising systems, police regimes, treatment centers, and communities.

2. The internet phone as a portable reinforcement machine

The smartphone is not simply a neutral tool. It is a portable interface through which work, entertainment, sex, news, friendship, banking, dating, music, gambling-like reward schedules, surveillance, political propaganda, and status competition flow into the hand. It is a device that attaches the nervous system to the market almost continuously.

Under platform capitalism, attention becomes raw material. Desire is tracked, predicted, shaped, and sold. The user is not merely consuming content. The user is being trained by notifications, feeds, recommendations, likes, streaks, infinite scroll, algorithmic ranking, and variable rewards. The phone becomes both object and environment: a tool we use and a world we inhabit.



This matters for recovery because the line between substance addiction and process addiction becomes thinner when most ordinary culture is mediated by the phone. Drugs, pornography, shopping, sports betting, social media, food delivery, gaming, outrage, and romantic fantasy can be delivered through the same interface, often with similar cycles of cue, craving, pursuit, reward, crash, and repetition. Behavioral addictions have long been compared with substance addictions because both can involve craving, loss of control, continued use despite harm, and reinforcement learning [3].

The recovering person is therefore not merely abstaining from drugs or alcohol. He or she is learning how to live inside a technological environment designed to capture attention, manipulate reward, and weaken deliberate action. Recovery today requires phone literacy, platform literacy, reinforcement literacy, and nervous-system literacy.

3. Cognitive mapping and the broken world-picture

Fredric Jameson used the term cognitive mapping to describe the need for people to locate themselves within the total social and economic system that shapes their lives. In postmodernity, the system becomes too vast, abstract, global, and mediated to be easily represented. People feel effects without being able to map causes. They experience anxiety, humiliation, debt, loneliness, and compulsion, but cannot see the total machinery that produces those states [1].

The phone deepens this problem. Each person receives a different world. Feeds are personalized. Ads are personalized. Search results, entertainment, political content, sexual content, and social comparison are individualized. The result is not one shared public world, but millions of semi-private algorithmic chambers. Each person becomes, in Jameson's sense, a monad: sealed into a subjective world that feels immediate, intense, and self-evident.

This produces a recovery problem. If a person cannot map the forces acting on him, he will misrecognize systemic pressures as personal failure. He will say, "I am weak," when he should also say, "My environment is organized against my regulation." He will say, "I am crazy," when he should also say, "My nervous system is being trained by contradictory demands." He will say, "Nothing makes sense," when he needs collective concepts that help reality become legible again.

DMR attempts to rebuild cognitive mapping at the level of recovery. We study relapse chains, emotion chains, work schedules, phone use, shame loops, class conditions, treatment systems, and political economy. We do not do this to escape responsibility. We do it to make responsibility possible.

4. Appalachia, opioids, and the destruction of productive life

The opioid catastrophe did not fall from the sky. It emerged from medical practices, corporate marketing, pain, disability, deindustrialization, regulatory failure, poverty, despair, and the social wreckage of communities whose productive foundations had been weakened. Appalachia was among the regions most devastated by overdose, and Kentucky and West Virginia have been repeatedly identified



as central sites of rural opioid harm [5][8].

Purdue Pharma's role in the opioid crisis is not speculation. The U.S. Department of Justice announced criminal and civil resolutions involving Purdue Pharma, including guilty pleas related to fraud and kickback conspiracies connected to OxyContin [6]. This corporate history matters to DMR because it shows how addiction can be industrially produced. Pain becomes a market. Despair becomes a revenue stream. The wounded body becomes a site of extraction.

Deindustrialization intensified the crisis. In coal-impacted Appalachia, productive work declined, and coal employment fell sharply over recent decades [7]. When men lose meaningful work, they do not merely lose wages. They lose recognized social usefulness. They lose the daily discipline of craft, cooperation, endurance, and pride. They are told to become consumers rather than producers: consumers of pills, sugar, pornography, sports spectacle, streaming platforms, gambling, and low-grade cinematic fantasy.

DMR does not romanticize coal, injury, hierarchy, or patriarchal domination. But it refuses to mock the need for masculine dignity. Many men in the upper South inherited models of manhood based on steadiness, kinship, work, respect, quiet competence, and mutual recognition. That tradition was always contradictory. It could be loving and cruel, solid and reactionary, dignified and narrow. DMR seeks to recover what is durable in it while rejecting domination, misogyny, racism, homophobia, and sentimental nostalgia.

5. A sober masculinity without domination

DMR's masculine ideal is not the gangster, the influencer, the gym-bro tyrant, the sentimental patriarch, or the defeated addict performing toughness through self-destruction. The ideal is quieter and harder: a person who can regulate himself, tell the truth, work with others, protect without controlling, endure without becoming cruel, ask for help without humiliation, and stand in solidarity without needing to dominate the room.

This is a rugged upper-South masculinity reconstructed under new conditions: polite but not submissive, confident but not theatrical, strong but not abusive, loyal but not tribal, disciplined but not puritanical. It is a working-class ethos translated from the shop floor, the union hall, the family porch, the church basement, the recovery room, the strike line, and the skills group into the age of phones, fentanyl, warehouse labor, platform work, and algorithmic isolation.

6. The failure of metanarrative and the need for new collective meaning

In many communities, the Christian Church once offered a shared story: sin, suffering, redemption, duty, family, work, death, judgment, and hope. DMR does not deny that churches have helped many people survive. Churches have fed people, housed people, visited jails, buried the dead, and held families



together.

But the Church has often failed to provide men in addiction with a stable and compelling metanarrative adequate to late capitalism. Too often, it moralizes what must be analyzed, shames what must be regulated, spiritualizes what must be materially transformed, and individualizes what is socially produced. Many men have been told to repent when they also needed work, housing, trauma treatment, medication, skill training, political education, and comrades.

DMR proposes another form of meaning: not a mystical rescue from history, but a disciplined return to history. The recovering person is not merely an addict seeking private peace. He is a social, political, and historical subject rebuilding his capacity to act.

7. From the Young Patriots to a new recovery politics

The Young Patriots Organization and Fred Hampton's Rainbow Coalition remain important because they showed that poor whites, Black revolutionaries, and Puerto Rican organizers could find common cause against poverty, police violence, racism, and exploitation. The original Rainbow Coalition brought together the Black Panther Party, the Young Lords, and the Young Patriots in Chicago, creating a model of cross-racial working-class solidarity [9][10].

DMR does not copy that history mechanically. We inherit its problem: how can people trained to misunderstand one another become capable of solidarity? How can poor and working people stop being played against one another? How can the most wounded fractions of the working class become organized, disciplined, loving, and dangerous to the systems that profit from their destruction?

The DMR answer begins modestly: build meetings where people learn to regulate, speak honestly, practice skills, analyze conditions, and support one another without domination. The larger horizon is a recovery of the individual subject and the social world in which that subject must live.



PART II

The ABCs of Marxism-Leninism

Historical materialism and dialectical materialism in a simple, classical, practical form.

1. Why DMR needs theory

A recovery organization without theory is easily absorbed by whatever ideology already dominates the treatment market. It will speak the language of morality, compliance, consumer choice, personal branding, or private wellness. DMR needs theory because recovery is not only a feeling. It is a method.

The theory of DMR is Marxism-Leninism, stated in basic form. We begin with historical materialism, the science of society and history, and dialectical materialism, the philosophical method for understanding nature, society, thought, contradiction, change, and practice. This section follows the simple, classical style associated with Stalin's well-known formulation of dialectical and historical materialism, while adapting the explanation for recovery practice [11].

Section One: Historical Materialism

Historical materialism is the Marxist science of society. It teaches that human history is not ultimately explained by ideas alone, great personalities alone, or moral intentions alone. Human beings must produce the material conditions of life: food, shelter, tools, clothing, transport, medicine, and social organization. The way people produce life shapes the way society is organized.

The basic unit is the mode of production: the organized way a society produces and reproduces life. A mode of production includes productive forces and relations of production.

- Productive forces are the tools, machines, land, knowledge, labor power, science, techniques, and cooperative capacities by which people produce.
- Relations of production are the social relations people enter into around production: ownership, control, command, wages, rent, debt, class position, and access to resources.
- Class means a group's position within the relations of production. Classes are not merely income groups; they are structured positions in the social process of production.
- Class struggle is the struggle between classes whose interests are opposed by the organization of production.



In capitalism, the central relation is between the bourgeoisie, which owns capital, and the proletariat, which must sell labor power to live. Many intermediate and unstable positions exist, but the core relation remains: those who own and command production exploit those who must work.

The base is the economic structure of society: production, ownership, labor, class, and exchange. The superstructure includes law, politics, education, religion, media, morality, and culture. The superstructure is not fake or powerless. It is real. But it develops on the basis of material life and helps reproduce or contest the existing order.

For recovery, historical materialism means that addiction cannot be understood apart from labor, class, housing, policing, medical systems, family structures, technology, and culture. A person's relapse chain is individual, but the conditions that shape it are social.

2. Historical change

Historical materialism teaches that society changes when the productive forces come into contradiction with the relations of production. Old social forms that once allowed development become fetters. New forces grow inside the old order. Conflict intensifies. Classes struggle. At certain points, gradual change becomes revolutionary rupture.

- Contradiction means an internal tension between opposed forces within the same process.
- Revolution means a transformation in the structure of power and production, not merely a change in opinion.
- Practice is the test of theory. A theory that cannot orient action, explain reality, and be corrected through experience is not living theory.

Capitalism develops immense productive powers: industry, medicine, science, logistics, computation, communication, agriculture, and global cooperation. But it organizes those powers through private profit, wage labor, competition, imperialism, and crisis. It produces abundance and deprivation at the same time. It creates technological connection and social loneliness at the same time. It produces treatment centers and relapse markets at the same time.

Section Two: Dialectical Materialism

Dialectical materialism is the Marxist philosophy of reality and change. It is materialist because it begins from the real world, not from pure ideas. It is dialectical because it understands things as connected, changing, contradictory, and developing.

The first principle is that the world is material. Matter exists independently of our thoughts. Consciousness is real, but it is not primary. Ideas arise in living bodies, societies, languages, histories, and practices.

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The second principle is that the world is knowable. We may be mistaken, partial, and historically limited, but reality is not a private dream. Through science, practice, collective struggle, and correction, human beings can know the world more adequately.

The third principle is that everything is interconnected. No object exists in isolation. A craving is connected to sleep, memory, trauma, phone use, hunger, shame, social position, and opportunity. A relapse is not a miracle. It is a chain.

The fourth principle is that everything is in motion and development. A person is not a fixed essence. A habit is not eternal. A class relation is not natural. A nervous system can be trained. A meeting can become an organization. An organization can become a force.

The fifth principle is that development proceeds through contradiction. Things change because internal tensions press them forward. The recovering person is full of contradictions: wanting to live and wanting relief, seeking truth and fleeing pain, needing solidarity and fearing exposure, desiring discipline and resenting limits. DMR does not deny contradiction. It studies it and works through it.

The sixth principle is the transformation of quantity into quality. Small repeated changes can accumulate until a new state appears. One practice session is small. A hundred practice sessions can become a new capacity. One day of abstinence may not feel like transformation. Repeated days, supported by skill, can become a different life.

The seventh principle is the negation of the negation. Development often advances by overcoming a form while preserving what was useful in it. DMR negates moralistic recovery, but it preserves discipline. It negates passive treatment consumerism, but preserves help-seeking. It negates reactionary masculinity, but preserves courage, steadiness, duty, and loyalty.

The basic Marxist rule: study reality as a moving totality. Do not worship appearances. Do not isolate the individual from conditions. Do not isolate conditions from responsibility. Find the contradiction, locate the intervention point, and test the line in practice.



PART III

DBT, Dialectical Abstinence, and Revolutionary Recovery

Bringing dialectics down to earth as behavioral skill, deliberate practice, and social transformation.

1. What DBT contributes

Dialectical Behavior Therapy, or DBT, is a structured behavioral treatment developed by Marsha Linehan. DBT is known for balancing acceptance and change, and for teaching skills in mindfulness, emotion regulation, distress tolerance, and interpersonal effectiveness [12]. DBT has been adapted for substance use problems, and research has found evidence that DBT can reduce substance use among people with severe emotion dysregulation and co-occurring disorders [13][14].

DMR uses DBT because DBT is concrete. It teaches what to do with the body, attention, speech, urges, emotions, and relationships. It does not merely tell people to become better. It trains capacities.

In DMR, DBT is not mystical. It is materialist and behavioral. A skill is a learned pattern of action. A state is a condition of the organism. An urge is a tendency toward behavior. A chain is a sequence of events. A consequence is what behavior produces. Regulation is the practice of influencing the organism and its environment so that action becomes more effective.

2. Emotions are not moral verdicts

DBT treats emotions as functional processes. An emotion usually includes a prompting event, interpretation, body changes, action urges, expressions, and aftereffects. Emotions communicate, motivate, organize attention, and prepare action. They are not sins. They are not always accurate. They are not commands.

For recovery, this is decisive. Shame may say, “I am worthless.” Fear may say, “Run.” Anger may say, “Attack.” Desire may say, “Use now.” DBT does not ask us to hate these states. It asks us to notice them, name them, understand them, check them against reality, and choose the next effective behavior.

This is dialectical: we accept that the emotion is present, and we also refuse to let it govern the whole situation. Acceptance without change becomes resignation. Change without acceptance becomes self-hatred. Skillful recovery requires both.



3. Learning skills as craft

Learning DBT skills is like learning drums, welding, carpentry, driving, lifting, cooking, prayer discipline, or any other craft. Reading the instruction is not the same as having the skill. The skill is built by repetition under conditions of difficulty.

Deliberate practice means focused practice aimed at improving performance, not merely repeating what already feels comfortable. It includes feedback, correction, and increasingly difficult situations. Expert performance research has long emphasized the role of extended, purposeful practice, while also recognizing that practice is not the only factor in human development [16].

Desirable difficulty means that some difficulty improves learning. If practice is too easy, it does not transfer. If it is too hard, the person collapses. DMR seeks the middle zone: difficulty enough to build capacity, support enough to make success possible.

This is why DMR meetings teach one skill, model it, rehearse it, and give memory supports. We do not simply tell people to regulate. We scaffold regulation.

4. Dialectical abstinence

Dialectical abstinence means that abstinence can be necessary without becoming moral purity. Abstinence may be required for survival, sanity, housing, family repair, employment, legal stability, and freedom. But abstinence alone is not the whole of recovery.

DMR refuses both moralism and excuse-making. Relapse is serious, but it is not a metaphysical collapse of the person. It is a behavioral event in a chain of causes and conditions. The task is to study it, interrupt it, repair harm, and learn from it.

Dialectical abstinence asks: What must I abstain from in order to live? What conditions make abstinence more likely? What skills protect abstinence? What relationships support it? What technologies undermine it? What states make it fragile?

5. Reform, revolution, and the recovering person

Recovery has reformist and revolutionary moments. A reform is a concrete improvement inside existing conditions: medication access, housing, employment, therapy, harm reduction, mutual aid, nutrition, sleep, exercise, phone boundaries, and skill training. DMR supports reforms because people must live now.

But DMR also teaches that capitalism continuously reproduces conditions of addiction: alienation, exploitation, despair, marketized pain, isolation, and commodified attention. Therefore recovery cannot stop at private adjustment. The recovering person's deeper historical vocation is to become capable of participating in the transformation of the society that produced the injury.

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In Leninist terms, a revolution requires both objective conditions and subjective conditions. Objective conditions include crises in the old order, class conflict, institutional breakdown, and the inability of the ruling class to govern in the old way. Subjective conditions include organization, discipline, leadership, political education, and the capacity of the working class to act collectively.

The dictatorship of the proletariat means working-class political power during the transition from capitalism to socialism. It is not a license for personal cruelty or individual violence. It is a class concept: the suppression of exploiters' power and the organization of society according to the needs of the working majority.

DMR rejects individual adventurism, terror, macho fantasies of violence, and theatrical radicalism. The revolutionary task of the recovering person begins with becoming reliable: able to show up, regulate, study, serve, organize, and act in disciplined solidarity.

**PART IV**

The DMR Skills Curriculum

Four modules for practical recovery under real conditions.

How to use this curriculum

The skills below are written as a DMR adaptation. They preserve the general DBT skill areas while explaining them in the language of regulation, material conditions, and practice. Each skill should be taught, modeled, rehearsed, and practiced in real life. No skill becomes real until it enters behavior.

Module One: Core Mindfulness Skills

Core mindfulness trains attention. It helps us notice what is happening before we automatically obey an urge. Mindfulness is not mystical. It is the practical ability to observe reality with enough steadiness to choose the next action.

Wise Mind

Wise Mind is the integration of emotional information and reasonable analysis. Emotion alone can become impulsive. Reason alone can become cold, avoidant, or detached. Wise Mind asks: what is true here, what matters here, and what action fits the whole situation?

Observe

Observe means noticing what is happening without immediately changing it. Notice the body, urge, thought, image, tone of voice, craving, shame, or fear. Observation creates a gap between stimulus and action.

Describe

Describe means putting accurate words on what is happening. Instead of “I am ruined,” say, “I am having shame thoughts and an urge to isolate.” Description weakens fusion with the state.

Participate

Participate means entering the activity fully. In recovery, this may mean fully attending a meeting, doing the dishes, exercising, making the call, or practicing the skill without standing outside oneself as a spectator.

One-Mindfully

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One-Mindfully means doing one thing at a time. The phone trains fragmentation. Recovery requires reclaiming attention: eat while eating, drive while driving, listen while listening, practice while practicing.

Nonjudgmentally

Nonjudgmentally means dropping moral labels when they block effective action. Instead of “I am disgusting,” say, “I used, I harmed trust, and I need repair.” Reality is severe enough; shame theater adds no information.

Effectively

Effectively means doing what works for the goal, not what satisfies pride, revenge, despair, or performance. Ask: what action moves me toward a life worth living?

Module Two: Emotion Regulation Skills

Emotion regulation means understanding emotions and influencing their intensity, duration, and behavioral consequences. It does not mean becoming emotionless. It means becoming less ruled by states.

Name the Emotion

Start by naming the emotion: fear, anger, sadness, shame, disgust, guilt, envy, joy, desire. An unnamed emotion often governs from the dark. A named emotion can be studied.

Check the Facts

Check whether the emotion fits the facts. Ask: what happened? What am I assuming? What evidence supports the interpretation? What evidence complicates it? Is the threat real, exaggerated, remembered, or imagined?

Opposite Action

Use Opposite Action when an emotion does not fit the facts or when acting on it will make life worse. If shame says hide, practice appropriate contact. If depression says collapse, practice movement. If unjustified anger says attack, practice restraint.

Problem Solving

Use Problem Solving when the emotion fits the facts and the situation requires action. Define the problem, generate options, choose one, act, and review. Regulation is sometimes achieved by changing the situation.

PLEASE Skills



PLEASE means caring for the body so emotions become easier to regulate: treat physical illness, eat adequately, avoid mood-altering substances when abstinence is required, sleep enough, and exercise. The organism is the base of the mind.

Build Mastery

Build Mastery means doing things that create competence. Small victories accumulate. The recovering person needs evidence that he or she can act effectively.

Cope Ahead

Cope Ahead means rehearsing a difficult situation before it happens. Imagine the trigger, the state, the urge, the skill, the support, and the next step. Do not wait until crisis to invent the plan.

Module Three: Interpersonal Effectiveness Skills

Interpersonal effectiveness trains speech, boundaries, repair, and cooperation. Addiction isolates. Recovery requires social capacity: asking, refusing, apologizing, negotiating, and remaining dignified under pressure.

Clarify the Objective

Before speaking, ask: what do I want from this interaction? Do I need a concrete outcome, a preserved relationship, self-respect, or all three? Confusion about the goal produces confused communication.

DEAR Request

A DEAR-style request is direct and concrete: describe the facts, express the impact, ask clearly, and reinforce why cooperation helps. DMR uses this as disciplined working-class speech: no manipulation, no collapse, no domination.

GIVE Relationship Skill

GIVE means protecting the relationship through gentleness, interest, validation, and an easy manner. It is not people-pleasing. It is the skill of not turning every need into a fight.

FAST Self-Respect Skill

FAST means keeping self-respect: be fair, avoid unnecessary apologies, stick to values, and be truthful. Recovery requires not selling oneself for approval or comfort.

Boundary Practice

A boundary states what one will do or not do. It is not a threat designed to control another person. Example: "I cannot be around drug use. If it starts, I will leave."

Repair



Repair means naming harm, taking responsibility, asking what repair is possible, and changing behavior. Repair is not self-humiliation. It is social regulation.

Ask for Help

Asking for help is a skill. A useful request is specific: “Can you call me at 8?” “Can I sit with you after group?” “Can you help me make the appointment?” Vague distress often fails to recruit support.

Module Four: Distress Tolerance Skills

Distress tolerance means surviving crisis without making it worse. It is not resignation. It is emergency regulation. The goal is to get through the wave without using, attacking, disappearing, or destroying what one is trying to build.

STOP

STOP means stop, step back, observe, and proceed effectively. It is the basic anti-impulse skill. It inserts a pause into a destructive sequence.

TIPP

TIPP uses the body to change the state quickly: temperature shift, intense brief exercise when medically safe, paced breathing, and paired muscle relaxation. The body can help pull the mind out of emergency mode.

Pros and Cons

Pros and Cons means writing or speaking the short-term and long-term consequences of using versus not using, acting versus not acting, contacting versus waiting. It makes consequences visible before impulse narrows the field.

Distract Skillfully

Skillful distraction buys time. It is not denial. It is using activity, attention, service, comparison, emotion shift, temporary pushing away, thoughts, or sensations to survive the peak of the urge.

Self-Soothe

Self-soothing uses the senses to calm the organism: sound, touch, smell, taste, sight, warmth, music, shower, clean clothes, safe lighting, and ordinary care. It teaches the body that pain can be endured without self-destruction.

Improve the Moment

Improve the Moment means making an unbearable moment slightly more bearable through imagery, meaning, prayer or reflection, relaxation, one thing at a time, brief vacation, or encouragement.

Radical Acceptance

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Radical Acceptance means acknowledging reality as it is right now, without approving of it or surrendering to it. It ends the extra suffering produced by fighting facts that already exist.

Urge Surfing

Urge Surfing means observing craving as a wave that rises, peaks, and falls. The instruction is not “like the urge.” The instruction is: do not become the urge; ride it until it changes.

The DMR weekly practice cycle

A DMR meeting teaches one skill. During the week, the participant practices it at least once under real conditions. At the next meeting, the participant reports: What was the situation? What was the state? What was the skill? What happened? What should be revised?

This is how skill becomes capacity. This is how capacity becomes character. This is how character becomes collective reliability. This is how recovery becomes historical force.



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Closing Formula

Recovery is not purity. Recovery is practice. We study reality. We train skills. We support one another. We transform what can be transformed.