

INTERVIEW-DIALOGUE

Co-Liberation – Journeying for a New Worldview, beyond Patriarchy and Materialism

Skeena Rathor with Richard House in interview-dialogue

Richard House [RH]: Skeena, we share a deep interest in the momentous questions flagged up in our title – issues that are being thrust to the forefront of many people’s awareness in the face of the currently unfolding Covid event. Some of us prefer to construe this moment as a key juncture in the evolution of human consciousness, and I hope this view might plausibly emerge in what follows. Can we start by you sharing what particular interests and concerns you bring to these concerns, and we’ll use your reply as the jumping-off point for diving more deeply into these questions.

Skeena Rathor [SR]: So first of all, a profound ‘thank you’, dear Richard, for making such a wide open space for discussions that don’t feel easy or comfortable. I come to you with wanting to renew some humility around not knowing the depth and complexity of the issue of patriarchy and its ensuing narratives, and certainly not knowing what can heave us out of its cultural mores. I feel like part of patriarchy’s behaviour is to present ‘knowns’. To claim certainty of the identification of cause, means and effect. To say that there needs to exist ‘A’ dominant narrative – for me the idea of a singular worldview repeats a feature of patriarchy, and doesn’t feel respectful of our pluriversality – the many countable and *uncountable* ways we exist as human beings; and once again it subtly erases the rich cultures and worldviews of indigenous communities. And by the way, I mean ‘indigenous’ in a broader way than is commonly used.

My family is from Kashmir, one of the most fought-over lands in modern history – ravaged by colonialism, and in Kashmir, in India and

Pakistan, the people of that land have their own stories, traditions, culture and ‘worldview’. Pluriversality deepens the idea of intersectionality and makes it cheerfully more difficult for our patriarchal culture’s habit of measuring a human being, for the sake of judgement, so that we can identify where the other fits in the human caste system; and then if we can all be identified, value-judged and categorised, then perhaps this helps us to feel mildly safer in the face of the scarcity story that patriarchy insists upon.

Isn’t this part of the allure of patriarchal materialist science? It offers us a way of understanding the order of things, the sliding scale of the importance of things. Everything in its place, and everyone in their place. Enabling ‘reasonable’ controls and the medicalisation of every aspect of the human experience. Well I don’t know about you, Richard, but I want to escape the prison of patriarchy. I want to become a fugitive of patriarchy (thank you, Bayo Akamolafe (e.g. 2020) for the evocative word of ‘fugitive’ in relation to these discussions). I want us to walk past its operating systems, its skyscrapers and borders, and into the wilderness. I want our freedom, and Co-Liberation is asserting something very strongly – that my freedom, no matter how different we appear, depends on yours, as does my safety and my flourishing; and I think yours depends on mine. I think the climate and ecological crisis, and the covid crisis, have finally shown us that our health is mutually dependent – these are both crises of global health, and cannot be confined by borders. There is infinite interdependence. As Albert Einstein and others have said, everything is connected to everything

else. So then there is no becoming free and no human flourishing until we find togetherness in Liberation work. This is what Co-Liberation means – the work of OUR freedom – freedom WITH. Why do I long to be free? I would like us to talk about this.

RH: Well I always learn from you, Skeena (and/or we co-create learning together!). I've never heard the term 'pluriversality' before; can you give some insight into what the term denotes in relation to your work and commitments?

You write, 'Isn't this part of the allure of patriarchal materialist science? It offers us a way of understanding the order of things, the sliding scale of the importance of things. Everything in its place, and everyone in their place.' That rings so true – and it seems to me that there's a vital discussion and elucidation that needs to happen about the (*unconscious*) *emotional function* that patriarchal science serves, and which makes a mockery of any pretensions that 'science' has to objectivity and truth. Why is it, for example, that despite the great work of people like philosopher Paul Feyerabend (e.g. Kidd with House, 2020–1), the core metaphysical assumptions of materialist science are hardly ever even named, let alone interrogated? Perhaps we'll return to this phenomenon, and its effects, later; but for the moment, let's dive into freedom – a very important notion and experience in Humanistic Psychology, of course.

I'm assuming that 'freedom *with*' is importantly distinct from 'freedom *from*'? – does that distinction serve any useful purpose, I wonder? And I'm also wondering where you would place freedom in the great human scheme of things – do you see it as a fundamental datum of human experience? And would you see patriarchy as an evolutionary handicap (possibly a *necessary* one?...) that we need to evolve beyond, for humankind to fully embrace freedom? And might such an evolution be at least part of what's unfolding at the moment? (There's nothing like having one's freedom removed for

highlighting just how important it is.) Lots there to chew on, as you wish to – menu up to you!

SR: Yes, we are co-learning and it's so joyous when we make discoveries together. I have a picture in my mind, Richard, of human beings right now as both archaeologists of our lands and 'outer-space' explorers – trying to identify our ancient ruins and our cosmic possibilities so that we might carry on existing. This present time, for me, is about freeing ourselves from what we think we know, enough to be willing to enter a wild exploration. *Pluriversality* fits because it's about the countable and the uncountable ways of knowing, of being non-homogeneous, going beyond universality and universalism – that which can be transported for uniformity. I feel it as a more liberating place from which to embrace difference because it allows for much more than identity to be indicative of what burdens of oppression the other carries.

Audre Lorde, one my favourite feminists who lived at a number of intersections, used the word 'manyness' to describe aspects of identity: she talked about us being 'forged in the crucibles of differences'. Well I think this is mirrored in the word 'pluriversal'. I am so many differences, and I am still a mystery to myself and others, as is all of nature and the multiverse.

Recent academic and liberation literature has been based around the idea of *intersectionality* – the growing understanding that there are overlapping systems of discrimination and disadvantage. This might have been a useful step for us to acknowledge the complexity of oppression, power and privilege – it's debatable because it's had other impacts too, and stays within the current paradigm. I think *Pluriversality* goes a stage further, and invites us into trans-modernity where there is space for the spirit and mystery, and knowing that rests in the bosoms of ancient and indigenous cultures: it appreciates that we are all part of an interconnected and abundant diversity. The *Pluriverse* counts and maps the grass roots, and at the same time it invites context-specific

solutions that honour soul and spiritual intelligence and our multiversal interdependence. It offers sensation, phenomena and dimensions in ways that materialistic science finds difficult. So we are using these ideas of Pluriversality to inform the work of Co-Liberation.

To your questions about freedom. I think freedom is an innate human need. For me, the work of becoming adult is to become free. Free to be here with our unique purpose, in relationship and for the good of all. This requires a move from attachment and dependence to equanimity, non-attachment (crucially different from *unattachment* and *detachment*) and intimacy with self. To be free to love, be loved and find the countless ways of love. Arundhati Roy says ‘that it really began the day love laws were made. The laws that lay down, who should be loved, how. And how much.’ I don’t know what Arundhati’s ‘IT’ is. For now, I’m calling IT – the story of separation and scarcity curated by patriarchal culture.

I know there have been thousands of years of critical philosophical and psychological enquiry, almost exclusively by men, about the word and notion of ‘freedom’. I refuse to go there. That approach has been devastating both for freedom as a need and because of the results for the human heart. Modern patriarchal culture (born of the Enlightenment and then the industrial revolution, and growing into neo-liberalism) has made freedom mean *independence* – ‘freedom from...’.

In Western culture, babies at birth are wrenched from their mothers arms to be ‘measured’ and injected with Vit K – this is all for ‘our safety’, of course; the medicalised birth process is seen as one of the great triumphs of modern medicine, and at the same time it creates trauma for most mothers and babies. Then in a very short space of time the mother is left mostly alone, and the mothering principle in society is made worthless by the political economy unless the baby can become independent so that the

mother can return to ‘work’, with nurseries mothering for profit (see Rathor & House, 2016). According to modern-day patriarchy, care work is not work unless it can be commodified.

Next, it becomes about raising an ‘independent’ child. A child that doesn’t need anyone. We try and do this by ignoring babies and young children, and shaming them about their anger and grief for the loss of relationship. We break their will and passion. We educate them out of their imagination and make them wrong or right, good or bad, and then we grade their ability and effort – we tell them what they are worth. In the process we break our children’s hearts and we enslave them to their feelings of scarcity, powerlessness and separation. How could we possibly think that this is going to create a free human being? It creates traumatised broken human beings who struggle to self-regulate under stress, and a society that doesn’t know what freedom really looks like – and, most crucially, what freedom *feels* like.

Then we design systems, structures and cultures that reflect our enslavement and pain, and we live in its cages – knowing something is very wrong but not being able to put our finger on it. Escapees and sceptics are alienated, whilst ‘other’ cultures are colonised. We try and distract and numb ourselves, and we use every consolation technique we can. Occasionally, in someone’s arms, or in the forest, or under a moonlit sky, or when dancing, we might feel better because it reminds us of what we need, who we really are, and why we are here. Yet still the violence rages on inside us and we take it outside us – and here we are; somewhere between mass suicide and mass manslaughter – destroying the earth and our health. Co-Liberation offers a framework for restoring our need and relationship with freedom together and freedom for all.

RH: Pheew. Pause for long breaths....

I love ‘...trying to identify our ancient ruins and our cosmic possibilities so that we might carry

on existing. This present time, for me, is about freeing ourselves from what we think we know'; and '...I am so many differences, and I am still a mystery to myself and others, as is all of nature and the multiverse'. These are wonderfully evocative articulations of what, for me, Humanistic and Transpersonal Psychology is all about, Skeena.

I think your pluriversality might be akin to the way philosopher of science Paul Feyerabend uses the term 'abundance' (Kidd & House, 2020–1) – and how he saw modern techno-science doing a kind of violence to the world's natural abundance, with the former's increasingly narrow, one-dimensional worldview. I think you'd agree with what my former colleague Onel Brooks wrote recently – that 'the abundance of a conversation, engagement or situation is not something that can be conquered and listed' (Brooks, 2020–1, online).

I'm tempted to enter into a kind of philosophical engagement on all you say here, Skeena, but I know that any disembodied, over-intellectual 'knock-about' is a million miles away from being your interest! – and of course I admire that. Patriarchy seems to be at the core of much of what you say here – and I know we've both been strongly influenced by Miki Kashtan's perspective on patriarchy, recently featured in this magazine (Kashtan, 2020). I know Miki makes recommendations about embracing what she calls the 'soft qualities', and avoiding the self-defeating attempt to replace patriarchy via a (patriarchal) attack on it. Yet I'm still left wondering about *what actually needs to happen* in society in order that a critical mass of people make this shift in consciousness such that the old patriarchal world-view loses its power over us. I look at the extent to which modern mass media (both the corporate control of the MSM and people's access to information, and the addictive nature of data-capturing so-called 'social' media and smartphone technology) are continually militating against the kind of shift in consciousness that people like us favour – and I can sometimes (often?) feel some despair that

any meaningful change is possible in the current system with its self-perpetuating configurations of power.

And this in turn leads to an 'action' or 'praxis' question, that goes something like this: given the dispiriting (and, I think, very accurate) picture that you paint of the hyper-modern materialist culture that humankind has collectively created at this point in the evolution of consciousness, I'm interested in what your Co-Liberation approach has to say about the *actual journeys* we need to take to transcend the toxicity of 'late modernity', and *how that journeying is actually going to come about* – given that, as Miki and others say, huge numbers of us having individual therapy just isn't going to do it.

Or put a bit differently, given the massive material (and materialist) interests that underpin the cultural status quo, and the huge financial, technological and ideational power-bases that seem determined to entrench it ever-more deeply, what can people do (individually and collectively) to make substantive impacts on the status quo, and transcending it towards the kind of 'trans-modern' world that you're envisaging, and which so many of us want? A few simple questions for you there!... – please pick up on what touches and seems important to you.

SR: So, dear Richard, these are the very questions at the heart of the Co-Liberation project. What might be humanity's next transformation journey and/or quite possibly what might be our extinction journey / our dying journey or our journey into transhumanism which would be a form of human beingness dying; or what might be our journey into greater consciousness or evolution journey, which some will call a transcendence or ascension journey?

I want to speak even more plainly for a moment. For me, we are at a choice-point around our collective capacity for love. In destroying our first love affair – that between mother and child, and then our second, that between earth and

child – we have diminished our capacity for love. We are love-less: we literally exist in less love that a human being is meant for. We grow in love deficit. We harbour a frozen grief and frozen needs that can never be met, and that tear away at our capacity for relationships. So then Co-Liberation is assuming that the journey is a *restoration* of love. This means placing the relationship of mother and mother earth at the centre of system transformation work.

I want to talk for a moment about the need to evolve our language, because we need to tell a love story. The human heart longs for a love story. To re-ignite our will and desire to live, we need to tell the greatest love story ever told. Let's start here; the original meaning of the word 'arche' is 'beginning'. We know this meaning through words like 'archaeology' and 'archangels'. But then also it has been put at the end of the word 'patri(-)archy', where the older meaning of 'domination' has been used. So, *we exist in 'the fathers of domination' paradigm*. If we used the original meaning and considered matriarchy, as in 'the mothers from the beginning', then I wonder?... Because isn't it biologically and culturally true that life begins with the mother; and what if life also flourishes most when the mothering principle is held at the centre of a community?

There is a mothering instinct in all human beings and in children – an instinct to birth(create), nurture and protect. I am calling this 'the mothering principle'. I am suggesting that the root energy of Co-Liberation lies in the mothering principle – in honouring this original source of love. I am also suggesting that we would start to re-organise life and our systems in protection and nurture of this energy source – that we would organise in more *matri-focal* ways. It's crucial to be clear that matri-focal ways of organising are *not* an inversion, or parallel, or opposite of patriarchal organising. Matri-focal ways of being, which exist abundantly in indigenous cultures, place men, women and transgender and non-binary lives in non-hierarchical, egalitarian ways of being, alongside, organising resources as a circulation

of gifts, with the needs of 'mothering', or the mothering principle, at the centre of community life.

In the Quran it says 'Heaven lies at the feet of mothers'. This religion that often represents a zenith of patriarchy, like every 'belief' system that has been birthed in the era of patriarchy, holds contradictions between its spiritual core and its material and physical practice. Deep in our spirit there is a knowing of a union. A place where we were never separate and cannot be separated. Our bodies and souls remember this oneness. We arrive from oneness, and then in patriarchy and its recent creation of 'modernity', there is a violent separation that causes heart-breaking trauma and an unquenchable separation anxiety. We then spend our lives replaying and recasting our separation traumata, re-traumatising ourselves and creating new traumata and separations.

Co-Liberation as story is wanting a restoration of love, and even an evolutionary love, where through hitting a polarity or extremity of separation we are hurled into experiencing a more expansive dimension of oneness that respects the universal law of balance. I'm suggesting that the catastrophic pain of now is a birthing pain of a climactic era of love. Miki Kashtan's analysis (Kashtan, 2020–1) centres the story of scarcity, separation and powerlessness. I want to add the feeling of soullessness that patriarchy has inspired as another aspect to what Co-Liberation recognises as the incarceration. What I mean by 'soullessness' is this idea that we are here just as 3D matter, that there is no spirit on its own elusive journey, that there is no soul wanting to express its purpose, that there is no mystery element, or unseen order.

Co-Liberation wants to transform the story, or take us on a journey from...: scarcity towards abundance, separation towards togetherness and belonging, from powerlessness towards power, and from soullessness to soulfulness.

Co-Liberation as a process is offering four pathways for this journey. All the pathways meet each other and are interconnected. So we only need to choose one path to meet the other pathways of Co-Liberation. **PATHWAY 1** is about deep listening and noticing our *interdependence*. So as one example of living into this pathway, we want to create systemic agreements that make time and space for our heart stories, because in hearing another's story, we inevitably see moments of ourselves, we recognise the connections to our own heart.

PATHWAY 2 is the *freedom* pathway where we listen for and notice our oppressor and oppressed behaviours, and we also notice the way our oppressions, racism and colonialism have designed the systems, strictures and structures under which we labour. We create agreements that catch our behaviours, and we commit to truth practices and processes as regular experiences that enable us to hear and speak the truth because it's true that the truth sets you free.

PATHWAY 3 is us moving towards *belonging and togetherness*, where we create agreements that help us to move into more relationship with one another and earth and accountability with care; and **PATHWAY 4** is the *power* pathway, which moves us from states of powerlessness and soullessness to reclaiming our power within and with all that is seen and unseen – we decolonise our futures and let go of scientific materialism as a superior way of knowing. Pathway 4 asks for the work of reparations and rematriation. All of the pathways are supported by body- and heart-based trauma release practices, making it a truly holistic and revolutionary practice for systems change.

So really, Co-Liberation is inviting us on a journey of escape, on an expedition into the wilds. It involves a very painful walking away, a seismic letting-go of who we have been for so long. It will require us to locate the freeze in our chests; this freeze is our map, it's where we got lost, where we dissociated in order to stay alive. It contains our frozen grief and rage. We need to

witness it together with tenderness and reverence, for it contains vital information: it contains details of the next leg of the expedition; these are the stories of our shame, our despair and hopelessness and our greatest fears – of being alone. We need to rest and move. The energy that keeps us moving will be the love we have found in our grief, because grief is just love that lost somewhere to go. Our fuel-stops on this journey will be grief-tending practices and grief ceremonies; this is where we need to rest. These will be the sacred stops – the Selahs. We will rise from these places of rest with the joy of rediscovered love, and then off we'll go again keeping the new story in sight as the summit. There is indeed a journey, there is a mountain to climb and I'm so excited because I know we have the kit, we have each other, we have the great mother cheering us on; we can do this!

RH: Phew. I feel a bit caught here, Skeena: part of me wants to 'do a Jacques Lacan' and just stop this interview right there – because for me to say any more after what you've just written risks a 'more is less' situation, if not a violation into the depth and breadth of it. But as you know, knowing when to stop is one of my 'issues'!; so I'll risk just one more question which I hope will enable you to put the finishing touches to this Co-Liberation portrait. (I did just want to say, though, that '...hurled into experiencing' does sound a bit like Heidegger-on-steroids – and as a humanistic psychologist, I love it! – it's so *you*.) I also hear so many of the humanistic and transpersonal therapies in what you write here – here I think we find Reich, Perls, Lowen, Rogers, Bowlby, Winnicott, Assagioli, Jung, Brazleton, Trevarthen... (*all men!* – oh dear...) – and no doubt a whole lot more besides.

As I'm sure you know, there's a whole literature (much of it psychoanalytic) on mother-hate and mother-blame (e.g. Eyer, 1996; Ladd-Taylor & Umansky, 1997; Reimer & Sahagian, 2015), some of it at least having a Melanie Kleinian bent (in passing... – someone surely needs to write a scholarly analysis of *where Klein meets*

patriarchy at the level of the unconscious! – and with the collective / cultural unconscious factored in, too). If we are indeed to embrace the matri-focal, as you term it, and decisively move beyond what you term ‘the fathers of domination’ paradigm (what a term!), I guess a necessary condition of that journey will require a bringing into awareness, and a full working-through, of just how the patriarchal goldfish-bowl still holds its sway on us all (men and women) in so many ways. And given that millions of people doing individual therapy and then joining up just isn’t going to do it, do you envisage some cultural-level, popular, even political intervention helping to seed the kind of consciousness-transformation that you’re envisaging here? – and one that somehow succeeds in cutting through the toxically self-reinforcing nature of the materialistic, patriarchal status quo that I alluded to earlier. Or put differently, what kind of intervention(s) (horrid patriarchal word!) at the level of culture / popular culture / politics might succeed in bringing about the co-liberatory evolution of human consciousness that you’ve named so compellingly here? And might this also be the moment to say something about the Co-Liberation programme book that I know you’re writing at the moment?

I’m sorry to be asking you such searchingly difficult questions – but I know you’ll take it as a compliment. My closing task now is to offer my heart-felt thanks for your boldest of provocations, to appropriately shut up, and leave the final words with you.

SR: Goodness, all those names, all these thinkers, all these ideas to be read and thought about. How rich the world of Humanistic Psychology is, and yet at the same time there feels to me a poverty of meaning-making or active change.

One of the things Terry Brazelton said, whose name you mentioned, was ‘Your baby is your book’. What I think he meant by that is that you can’t learn about your baby by reading a book. He was aware that baby books were

increasingly the fashion in the global north world or in the whiteness paradigm. He noted that with babies born and raised in the global south, in earth-based cultures and earth-connection being styles and in the less academically educated peoples of the world, they hit physical developmental milestones like crawling and walking way ahead of babies born in the global-north world. We know from the work of people like Sally Goddard Blythe at the Institute of Neuro Physiological Psychology (e.g. Goddard Bythe, 2018, 2020) that brain development and capacity are about physical development, and we also know that physical health and development are all about touch and movement, especially for babies. It’s true all the way through life, and in Norman Doigne’s book *The Brain that Changes Itself*, he talks passionately about physical body practices that change, slow down and sometimes turn around diseases like Parkinson’s and Alzheimers.

So then, Rich, the cultural intervention that Co-Liberation wants to celebrate and invite people towards is body and heart movement, attention and relationship tending. Returning to our bodies and connecting with the body of the community of life is the healing journey we are being asked to make. This is the journey of Liberation. It’s falling back in love with our bodies that feels the key. We are in the body of separation. We have split ourselves into three distinct parts of body, mind and soul whilst elevating the value of the mind and denigrating the value of the body and soul. Rumi said, ‘Although the light of soul is essential, nobody has reached that sky without a body’. Liberation is a movement we all need to make and to do. To do this, we need to come home to our first responders: muscles like the diaphragm and pelvic floor that, because of how ‘caught up and caught in’ we are, have greatly depleted sensation. Our bodies are in some entropy. Do you know that most adults would find it hard to stand on one leg with their eyes closed for 30 seconds, but that this is a standard for the balance strength we need to avoid injuries? Our hips are stuck and tense, hyper-flexed and dance-less for too long every day, which I’m

finding really deeply painful and tragic – I’m finding myself grieving for this almost daily.

I don’t think we are anywhere near understanding the devastating consequences for the core of our humanity, our human spirit and human body, the organs of the skin, and the heart and kidneys in particular, that in our already touch-phobic society, we’re making physical closeness a fearsome thing. I am predicting this to be a mass global traumatising and dehumanising event of epic consequence and impact. It has never been more urgent or potentially transformational for us to be campaigning for movement, touch and full-bodied sensation experience. We need to surrender into and embrace the lived experience of the body itself. We need to integrate the information of our traumas, our fears and our shame, so that we might become fearless lovers in these end times; and of course it might be the case that in becoming truer love beings, mother earth might just decide to keep us.

I used to say to my children, when they were little and ready to come through a deep hysterical pain, what we sometimes call a tantrum, which is sadly so disparaging of what’s really happening for our children when they feel so desperate... that feelings are like the weather in our body, constantly changing with so much variety, and all weathers are part of growing the beautiful garden of who we are.

We need to connect with the gale-force winds of a compacted ache or whispering winds of generalised dullness or the eerie still air of emptiness, despair and aloneness, the soft rains of our grief that sometimes turn into thunderstorms and then lightening bolts of rage, and we need to return to the pulsing sunbeams of joy, the heat of ecstasy, and the shine of bliss that we only truly feel through our bodies all the sharp thorny edges and divine tingling or electrical currents passing through you, all those waves ebbing and flowing and cells dancing and spiralling, all those pulses, beats and throbs. Our bodies are relentlessly devoted to movement: we are all the elements and its great weather

system, and we are also these cosmic beings connected to the stars and billions of galaxies beyond our own. We need to create the reverent space in our life to FEEL all of this.

As a Brazelton Assessor, we were taught to look and listen to every quiver, every change in colour and temperature, every facial movement and eye movement, every extension and flexion through the limbs. We were taught to read the bodies of babies as if they were the Holy Grail, and through my 20-year training in body work (I have accumulated 13 certificates in body-intelligence practice) I’ve been taught to read the bodies of all ages in many different ways, and I have learnt to make interventions that might create strength, release and integration. My greatest joy and honour is to be given permission to watch and listen and communicate with bodies, and still I really struggle to make any sense of what I am seeing and sensing because a human body is a mirror of all life, infinitely complex: essentially it’s a mystery to itself and only a knowable reality to the God field which is able to integrate the purpose of all life and make all matter, matter. You and I matter. In the unified field of the God field we are essential, necessary, needed and enough.

Many prophets have said that the work of your life is to know thyself. Well I think there is some glorious trickster energy at work here. I think this supposition takes you full circle; to know yourself you need to know God, to know God you need to know yourself. The Co-Liberation book and 21-day programme is a very small and humble attempt to know yourself, to integrate the political or exoteric – that which is outside you, the physical – that which is you that only you know and the mystical and esoteric that which is God and your small community. I’m cringing at how grandiose that sounds, and really we can be much less grand and say it’s just a book that shares ideas and actions for human body, heart and soul freedom at individual, group and systemic levels. I don’t think anything like this has ever been tried before so I am very scared,

very unsure and very in love and in gratitude with my family, community and the amazing Co-Liberation team that holds me while I try.

I want to thank you, dear Richard, for such a heart-opening, soul-searching sharing.

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