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You can also watch the program described below (and many more than 150 of our previous monthly interview programs and also many special programs at the Olympia FOR's website, www.olympiafor.org. Simply click the TV programs link, scroll down, and click the program you want to watch. Many of our website's TV program listings also include links to documents describing the program in Word and/or .pdf format.

DECEMBER 2016

“Healing from Political Blame, Shame, and Trauma”

by Glen Anderson, this TV series' producer and host

The Olympia FOR's December 2016 TV program helps us understand the social and political trauma that has been hurting us – especially during the 2016 election campaign season. **The 2016 election season has exposed much fear, anger and divisiveness that was already existing in American society. People who were already hurting in various ways have been further antagonized and traumatized.**

This interview is not intended to support or oppose any political candidate or any political party. Rather, we want to explore and understand the human realities for people who live in the U.S. and for American society overall. We want to understand the underlying emotions and traumas that the campaign season exposed, so all of us can heal from them and help our society and our individual lives become healthier and more humane.

Four guests help us understand the problems for about the first 20 minutes. Then we spend the rest of the hour exploring remedies and solutions. How could we help individuals and our entire society use humane ways to heal and recover from political and social trauma and divisiveness? The notes below summarize what we said during the interview.

We conducted this interview on Thursday November 10, 2016, just two days after the election. Even if some further events might have occurred by the time you watch this interview, the insights we share will be useful long into the future.

Four guests help us understand what's happening, why, and how to heal and make progress:

- **Liv Monroe** has long experience conducting workshops that deal with the kinds of emotions that we'll discuss during this hour. Liv's workshops help people develop wise, compassionate ways to cope with problems. She is especially skilled in using Marshall Rosenberg's model of Nonviolent Communication, which we'll discuss during this hour.
- **Robert Lovitt** works in several ways with senior citizens. He leads a Buddhist meditation group and will offer some insights from Buddhist perspectives to help us move beyond the binary, dualistic thinking that has trapped much of political thought in the U.S. I appreciate Robert's compassion and his gentle wit.
- **Keylee Marineau** has lived in Olympia for 16 years. She has a Master's Degree in Counseling Psychology and works for the excellent local social service agency Community Youth Services as their Director of Services for High Risk Youth. As a trained therapist she meets people where they are at – without judgment – and she is a skilled bridge-builder.

- **Rev. Dr. John Van Eenwyk** is a Ph.D. clinical psychologist and an Episcopal priest. He has solid experience working with people who have suffered from political and physical violence in many parts of the world. He also founded the International Trauma Treatment Program, which this TV series has featured several times over the years.

What did Americans observe and experience during the long 2016 election season? And what had already been implicit and ongoing in American society?

Even though people seem to be worried about election outcomes every four years, the long 2016 election season seemed especially nasty and stressful. Our guests shared some insights about what they sensed the American people have been observing and experiencing.

John said that with increasing globalization, people feel they have less control over their lives than before. What do we have control over nowadays, and what do we not have control over?

Liv said the amount of blame was much more than in previous elections.

Robert interacts with a variety of people in the community and sometimes they talk politics. He said these conversations used to be playful and fun with warm teasing, etc., but this year he noticed much more anger and bitterness.

Indeed, in mid-October 2016 the American Psychological Association released some preliminary data from a pending “Stress in America” report. They surveyed more than 3,000 persons and found that about half of them said the election “is a very or somewhat significant” source of stress in their lives. The percentages were above 50% for both Republicans and for Democrats.

A survey by ABC news showed similar results. Also, other reputable surveys showed 55% percent of voters “disgusted” with the campaign and 51% of adults “afraid of the election outcome.”

What underlying political, cultural and social realities did the 2016 election season expose? What had already been implicit and ongoing in American society?

Among the world’s nations, the U.S. used to rank at the top in terms of economic well-being, health, education, and so forth. But now the U.S. is far down the list in these rankings. Americans know from our own experience that we have sunk low.

When Donald Trump said, “Make America great again,” many people perceived that he understood their pain. Then when Hillary Clinton said America is already great, many people perceived that she did not understand their pain.

Our guests share insights into the kinds of pain and suffering that people been feeling for years – and that were expressed in various ways during the 2016 election season.

Keylee mentioned that many people had felt invisible and not listened to, but both Trump and Sanders said things that resonated with people who felt neglected by the other candidates during the long campaign season.

Some people were surprised at the racism, sexism, and other nasty things expressed during the 2016 election campaign season. Other people said those things were already existing but politicians and the public expressed them more openly than usual. Keylee said that much of the divisiveness, blame, shame and political trauma is not new with this election cycle. Some segments of the population have long been experiencing it. Some young people are disenfranchised from their families and from society overall. Some are in survival mode. Their situation comes from longstanding shame, blame and trauma. They are in their situation almost entirely because of shame and blame.

She works directly with at-risk young people in downtown Olympia. She said that 26%-28% of people on the streets are young black people, even though they are only 6% of the population. She said that 40% of homeless youths in our nation are LGBTQ. Their families could not accept who they are. We must address these issues that already exist in our society, so we can help these individuals who are now on the streets and solve the underlying problems.

Trump's statements and behaviors showed blatant sexism. Many people were shocked to hear those spoken of and acted upon so blatantly, but many, many women have already been experiencing such sexism routinely.

Likewise, the vulnerable young people with whom she works have been experiencing various kinds of oppression (racism, homophobia, etc.) throughout their lives. Indeed, their current at-risk problems are the result of such oppression. Homophobia, institutional racism, etc., are why these young people have been forced onto the streets already.

In what ways was fear expressed or exposed during the 2016 election season?

The U.S. has been flooded with fears coming from all sides. Various kinds of people had good reasons to feel afraid about their physical safety, their civil rights, their economic survival, and so forth.

But also during the long campaign season, some politicians exploited people's fears about other demographic groups, and many politicians tried to make us feel afraid about their political opponents. None of that fear-mongering was actually proposing constructive solutions for public policy. To my mind, it simply smacked of nasty campaigning.

John said that when people feel they have more control over their own lives, they are less fearful, because they figure they can make things work out OK. But nowadays giant, powerful forces are at work in the world that have seriously reduced ordinary people's feelings that they have much control over their lives. As a result, fear increases. People are afraid for their very survival, especially regarding big issues (climate crisis, giant corporations, etc.).

Liv pointed out that fears are triggered in various settings, such as the long lines at airports for screening passengers. Even in people's daily lives, people are afraid of meeting their individual economic needs for food, housing, etc.

In what ways was anger expressed or exposed during the 2016 election season?

Liv pointed out that when people are afraid, they often express their fear through anger. Very often when someone is expressing anger, that feeling is rooted in either fear or hurt, but fear and hurt often get expressed as anger. For example, a parent who is angry when a teenager arrives home very late might actually be venting the fear they have been feeling about their teenager's safety.

A good remedy is to focus on what people really need. We explored this later in this interview.

In what ways were blame and shame expressed or exposed during the long 2016 election season?

Liv pointed out that our society trains us from childhood to avoid being blamed for anything. We tend to shift blame to other people instead.

Stemming from the various kinds of hurts people have been suffering, many Americans focused a lot of blame on various other people – blaming demographic groups – blaming other politicians – and so forth. Some politicians picked up on this blaming behavior and exploited it for their own political gain.

Liv pointed out that blame often arises from fear. We have been raised to avoid being blamed. She said that blame, shame and humiliation never help anyone. They push people into defensiveness. Then it's hard to make progress. It's hard for people to feel apologetic for anything they have done if they have just been humiliated about it.

In contrast, if we can connect with them and be in touch with the positive intention behind the bad behavior, then the person can see that we are on their side and they can deal with it better.

Liv pointed out that in addition to a lot of outward expressions of blame, a lot of shame also exists implicitly within our society. She said that people use **shame and humiliation** in order to change other people's behaviors. When people are shamed or humiliated, they feel that they are not worthy.

Glen pointed out that poor people – and entire poor communities – are taught to feel badly about themselves, to de-value and blame themselves. Our society blames and shames them and tells them that their poverty is their own fault. Society does this specifically in order to exempt the rest of us from having to seriously look at the economic system that causes their poverty.

Politicians exploit this further. Many Republican state governors and legislatures refused additional federal funding for Medicaid to meet poor people's health care needs. They reinforced the shame in getting governmental help. But they do NOT shame big business corporations that lobby for tax loopholes and budget subsidies. There is a double standard about who is worthy and who is not.

Liv noted that we can notice what a society values most by looking at which buildings are the tallest. Centuries ago the tallest buildings were the churches. Now the tallest buildings are the financial institutions.

In what ways was divisiveness – the sense of “us” vs. “the other” expressed or exposed during this long election season?

All of these emotions are very divisive – and these emotions get exploited to help some people oppress other people. Here are two examples:

- Lyndon Johnson once said, “If you can convince the lowest white man that he's better than the best colored man, he won't notice that you're picking his pocket.”
- In 1965 Martin Luther King, Jr., said, “The Southern aristocracy took the world and gave the poor white man Jim Crow. And when his wrinkled stomach cried out for the food that his empty pockets could not provide, he ate Jim Crow, a psychological bird that told him that no matter how bad off he was, at least he was a white man, better than a black man.”

Robert noticed among other people and also himself an amount of self-righteousness – and clinging to ego – that we really should recognize and deal with. Notice smugness about our candidates – and the different feelings when our candidates lose.

Keylee pointed out that – although many white people were surprised – people of color have been telling her that none of this is new. They have been working all along to stop racism. The fact that mainstream white people are surprised only shows how mainstream white people have been ignoring the realities and the hard work experience by marginalized people – especially people of color – for many, many years. Glen agreed that this has been their default for a long time.

Just before we shifted our conversation to start proposing solutions, Glen highlighted the problem that in our society, **many people seem to not understand** people who are different from them, in terms of race, religion, age, economic class, political values, and so forth.

In order to solve the problems we have been discussing, we must bring more diverse people into the conversation, so all of us will better understand each other's experiences and develop empathy all around for all of us.

Robert urged better listening. He said some candidates actually did listen to people's needs and concerns and made efforts to serve as political voices for these neglected people. He mentioned a good point by the Dalai Lama: when we talk we are saying things we already know, but if we want to learn we must listen to other people. Some candidates smugly thought they had all the answers and did not listen to the needs of the people.

Keylee mentioned that many of the diverse young people whom "nice" people in our society look down upon have been traumatized in many various ways. She discussed the sources of their abuse and trauma, and how the cycle continues.

Let's shift our consciousness so we can move toward solutions:

Glen shared a relevant insight from John Judis's book *The Populist Explosion*. The author says that populism attracts people when mainstream political parties let problems fester. Growing populism is a warning sign that a political crisis is brewing.

John Judis wrote that **left-wing populists** bring people together to oppose elites or the establishment above them. However, **right-wing populists** bring people together against an elite that they accuse of coddling a third group that they think does not deserve support and should be kept down. Right-wing populists pick on vulnerable populations instead of directly confronting the elites that oppress all of us. They whip up resentment.

John agreed with this as an example of how politicians set people against each other. If we share a common crisis, we do come together (*e.g.*, organize sandbagging during a flood). But when diverse people come together, the power structure feels threatened, so the power structure wants to divide and conquer.

After having explored the problems, we shifted toward solutions and remedies. Perhaps a good way to start this transition would be to shift our consciousness away from **dualistic thinking: I am good, but people who disagree with me are bad**. Robert shared some Buddhist insights into the problems with dualistic thinking. The Buddhist concept of reincarnation says that each of us could be the reincarnation of people who are very different from us, so we much have compassion across those differences. He even said that it might be good for each of us to acknowledge that each of us has our inner Trump and our inner Clinton. Such humility and depolarization could help us heal and move ahead.

Solutions, Remedies, and Healing:

How to counter or dismantle fear:

Liv said when she was young, she participated in an international exchange program and lived in India for three weeks. When she returned to the U.S., she gave a hundred talks about the experience.

Liv urged people to get to know each other as individuals and have meaningful dialogues. Be willing to speak about ourselves vulnerably, so we can really come together. These dialogues would not be intended to change the other person, but simply to be curious about what the other person believes, and why. What similarities can we find between ourselves and the other person?

Keylee pointed out that some people might be afraid that openly sharing about their own values might expose their values to change if challenged by the other person. But it is possible to be grounded in our own values and not worry about someone else disagreeing with them.

Liv affirmed that if we go deep enough in open, courageous conversations, we can find a lot of common ground even with people who might first seem to be very different from us. All of us want freedom. All of us want to love and be loved. These are among the very big, deep values that all of us share. We try various ways

to meet our needs, but the fact that sometimes we fail in our attempts to meet our needs does not mean that our basic needs do not exist. We just need more skill in figuring out how to meet our needs.

How to counter or dismantle anger:

Glen said we want healing for individuals and for our entire society. Could Liv's way of reducing fear also reduce anger? **Fear** is contagious. **Anger** is contagious. Why not practice **compassion** and start an epidemic of compassion? Why not practice **empathy** in a contagious way and start an epidemic of empathy?

Liv said a good remedy is to notice exactly what we are feeling: fear, anger, or whatever. Recognize that this strong emotion is an expression of some underlying fears and hurts. Pay attention to what unmet needs exist, and find better ways to meet those needs. We need to recognize and discuss the underlying fears and hurts and vulnerabilities.

Keylee said that during this election season a lot of suppressed anger broke forth. Let's deal with it.

How to counter or dismantle blame and shame:

Robert said it's important to distinguish between someone as a human being and what that person has said or done. Even if we do not like what the person has said or done, we can still accept the person as a human being who has basic goodness within them.

Liv pointed out that humiliating Germany after World War I did not work. Humiliating someone never works. When a person feels de-valued, the frontal lobe of the brain stops working, and the person reacts defensively instead of rationally or thoughtfully. The person who has been humiliated stops listening. And yet we build a lot of blame and shame into our society and our culture.

She distinguished between "clean guilt" and "dirty guilt." "Clean guilt" comes from an unintentional misbehavior, and we recognize that this has hurt someone and we are sorry for what we did. "Dirty guilt" is about blame and shame that people have dumped on us, and we feel blamed for being bad people. And this "dirty guilt" might not have arisen from anything we did; we might simply have been blamed for being poor.

How to counter or dismantle divisiveness – the sense of "us" vs. "the other":

Divisiveness – provoking barriers between "us" vs. "the other" – has long existed in society, but during the 2016 election season it became a very serious problem. Our guests suggested how we could counter or dismantle divisiveness.

John said our culture worships at the altar of violence. Our athletic sports – and also our politics – emphasize that "if you crush the other person, you are the superior person." In contrast, John said what is really heroic is to open oneself to genuinely listen to the opinions of someone different from us, and give them credence for believing those opinions, and let their thoughts mix with ours. The best way to promote this fresh, humane approach is to actually do it – to model it – so other people can appreciate and adopt it. He said that even the TV interview we were conducting right then is an example, because we were genuinely listening to our various ideas and mixing our ideas together toward wiser outcomes.

Keylee said that all of us – including her – have latent biases. The way to overcome our biases is to actually meet and develop genuine relationships with people who are different from us. This dispels fear. Even people with horrible criminal records share common humanity with all of us.

Liv suggested dropping **all** of the labels, so we can really connect.

Glen mentioned that during the Olympia FOR's weekly peace vigils, our sign, "All people are one human family" produces a warm, supportive response from people who walk past or drive past. Regardless of any demographic difference or physical difference (heavy weight, many tattoos, purple spiky hair, etc.), everyone feels welcome and included.

Liv says that our bodies have many parts, and that if her left little finger gets cut, her whole body works to heal that injury. Likewise, within our society, we are all one body. So when society is injured, we all need healing.

Glen mentioned that each of the world's religions include wishing well for one's adversaries:

- Buddhism teaches that we should wish our adversaries to be free from suffering and free from the causes of suffering.
- Christianity teaches us to love our enemies and pray for those who want to hurt us.
- A basic strategy of nonviolence is to "rewrite the script" of what is happening so we can de-polarize a conflict and put both parties on the same side for nonviolent healing.

Even if we choose not to agree with our political adversaries, we can still recognize our common humanity and wish well for them as people. Perhaps we can help them see a better way to meet their needs (including perhaps needs that they don't recognize), instead of the particular unjust or unwise public policy they might be proposing. Helping people see their real needs – and applying compassion and creativity – might help all of us find better solutions, including better public policy.

Robert said that the Dalai Lama recognizes that all people are trying to be happy.

Glen shared a quotation that the Vietnamese Zen Buddhist Thich Nhat Hanh wrote decades ago: "Reconciliation is to understand both sides, to go to one side and describe the suffering being endured by the other side, and then go to the other side and describe the suffering being endured by the first side. Doing only that will be a great help for peace."

How could we have better conversations with different kinds of people?

Resolving these problems will require talking with different kinds of people – across different ages, races, religions, and political values. How could we have better conversations with people who are different from us?

John said fear comes from feeling we do not have the resources to cope with the challenges that appear in our lives. Talking with people who are different from us can give new insights to all of us – the other persons and ourselves. We can try "walking a mile in their shoes." Such conversations can give each participant new insights and new solutions that can help all of us better cope with life's difficulties. This is empowering, so it can reduce fear and reduce polarization. John urged us to engage the adversary rather than try to eliminate the adversary.

Robert urged us to genuinely listen to the adversary rather than try to talk them down.

Keylee said we need to believe that what a person says is true for that person. We can't deny their experience. Each person on this planet is an expert in his or her own life experience, so let's respect their sense of what they have experienced and their sincerity in how they see their truth.

How could "trauma psychology" help us make progress?

John has extensive experience helping people who have been severely traumatized by war and torture. He shared insights into how trauma psychology is relevant to our topic. Trauma psychology shows that we have

far less control over our lives than we would assume or want. So without much control, what can we do? Healing comes sooner and better when victims are supported by their families and communities. Relationships with other people can help people heal from trauma.

Nonviolent Communication:

The greater Olympia WA community appreciates the workshops Liv offers to help people understand Marshall Rosenberg's model of Nonviolent Communication. She very briefly summarized a few key concepts of Nonviolent Communication (NVC).

She started with a story in which a 4th grade girl helped her parents end an argument by asking what one parent actually needed. Once that need was expressed, the argument ended. The girl had learned about NVC in school.

NVC affirms each person's humanity and helps people understand our various needs. She brought out a stuffed giraffe doll. Giraffes have very large hearts (because they need to pump blood far, far up into their heads), so NVC focuses on a heart-felt approach. Do not tell people what to do or tell them what they should have done. Instead, get clear about what your actual needs are, and express those. Blaming people only escalates the problem. Instead express what your inner need is.

In contrast, the stuffed jackal doll represents the kinds of talk that makes things worse but is so prevalent: labeling, blaming, accusing, bossing around, etc. Liv cautioned us against labeling some people as jackals and other people as giraffes, because that puts us back into the labeling, blaming dualism. Actually, each of us has jackal aspects, and each of us has giraffe aspects. Each of us has a choice and can stop blaming others and ourselves, and choose the giraffe's heart-based way of living. Look for the needs and the values that the other person is trying to fulfill.

NVC recognizes people's good intentions, even if they don't recognize those good intentions. Instead of blaming, look for ways to make things better.

Buddhist approaches:

Buddhism has a lot to teach us about today's topic. Robert shared some relevant insights.

Robert said that self-compassion is important. We can heal ourselves in order that we can help to heal others. When we confront our own walls of fear, anger, and jackal voices, we can send some compassion to ourselves.

Liv said that if we do have compassion for ourselves it will be easier to have compassion for others.

Let's get out of the dualism. Zen Buddhism invites us to let go of any sense of duality – of good/bad – of judgmentalism.

The Dalai Lama has shown how to do things well. The Dalai Lama has many good reasons to hate China, but he refuses to hate China. For decades he has been responding with compassion.

Glen expressed appreciation for Buddhism's emphasis on compassion as crucial for coping with the human condition. This pertains to individuals and also the larger scope.

What if we were to assume that all people are basically good and want what's best?

Instead of "politics as usual," Glen suggested that we try assuming that all people are basically good, and all people are seeking what they see as best. None of us has absolute truth or all of the answers. If we assume good will on the other person's part, this would open up space for a better interaction, and the other

person would notice the positive vibe. So when we meet a stranger, let's assume that this person is someone of good will who wants to do what is best. If our initial connection with that stranger conveys our assumption of good will on the other person's part, we will have a better interaction. Ultimately, this would also incrementally improve harmony in the political dynamics of our entire society.

Liv agreed. She said that adults tell children how bad they are, and society tells prisoners how bad they are. We demand that those children and prisoners repent. It would be much better if we were to help those children and prisoners get in touch with their basic goodness – and their good values – and build from there.

Instead we build prisons in remote locations away from the prisoners' families, so they lose the connectedness and healing that frequent family contacts could provide. And we keep people in prison long, long after they have repented. When they do eventually come out, we stigmatize them in additional ways and prevent them from re-joining society. Their prison records prevent them from voting, getting jobs, enjoying social safety net services, etc., etc. Prisons are the worst possible ways to deal with the real problems.

Keylee noted that – based on how society treats different kinds of people – some of us find it easier to feel good about ourselves than other people do. For example, it's easier for white people in an acceptable socioeconomic class, than it is for people of color and people in lower socioeconomic classes. We need to understand how unearned privilege puts some of us over other people.

Glen said that meanwhile, we are noticing much oppression and repression against people nowadays. But oppression and repression will not have the last word. An old friend who had spent time in South Africa near the end of the apartheid era noticed that the black Africans were suffering increased oppression and repression from the white government as the political crisis over apartheid was heightening tensions. Glen's friend told him that an elderly black African woman told him this analogy: When a horse is lying down and dying, it will kick its legs hard soon before it dies. She told my friend and her own country-people to recognize that violent oppression and repression are evidence that the old regime is dying, and these are steps in the overall sweep in history when the old regime is dying.

**Robert read this poem, which is relevant to our discussion topic.
It was written by an 8th century Buddhist monk and teacher:**

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms,
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power
And may people think of benefiting each other.

Closing encouragement and resources:

At the end of the interview, Glen thanked our four guests for sharing their insights, their wisdom, and their hearts with us:

- Liv Monroe
- Robert Lovitt
- Keylee Marineau
- Rev. Dr. John Van Eenwyk

And Glen thanked all of the people who have been watching and reflecting with us throughout this hour.

Despite what some people say, let's not fall into the trap of thinking that the American people are stupid. They have been misinformed by self-serving politicians and by news media owned by giant corporations. If we treat people as if they were stupid – and speak condescendingly to them or about them – we push them away rather than bring them together into solidarity to solve the underlying problems.

Our society seems to be suffering from escalating polarization. Let's not assume that we are stuck with this. Let's find better ways to respect the basic humanity of every person – including the people with whom we disagree.

May each of us practice more humane, nonviolent communication in our person-to-person conversations and at the larger community and national levels.

Let's tap into our most humane values.

Let's develop better skills for advocating for public policies.

Let's develop better skills for having meaningful conversations with people on the other side.

Yes, we really can find better ways to raise our issues so that we will be more effective in moving the public, moving the media, moving the politicians, and moving our society's other decision-makers.

Mohandas Gandhi and Martin Luther King taught and practiced ways to make this progress. Martin Luther King wrote this:

“The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you murder the hater, but you do not murder hate. In fact, violence merely increases hate.... Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness can not drive out darkness; only light can do that. Hate can not drive out hate; only love can do that.”

For additional insights, watch two of the Olympia FOR's TV programs through our website, www.olympiafor.org. At www.olympiafor.org, click the “TV Programs” link and scroll down to these two programs:

- **September 2015** TV program, “**How to Talk Politics with People Different from You**”
Click the link to watch the program and/or read the thorough summary I wrote at either the Word link or the pdf link.
- **November 2016** TV program, “**Social and Political Implications of Death Anxiety**”
Click the link for watching the interview, and/or read the thorough summary I wrote in a Word document.

Also, I highly recommend exploring Marshall Rosenberg's “Nonviolent Communication” books, videos, workshops. Visit the website for the Center for Nonviolent Communication at www.cnvc.org

In the Pacific Northwest, an additional resource is www.nwcompass.org

You are reading this summary – and seeing these links – in the summary of this interview I wrote and posted next to the link for watching the Olympia Fellowship of Reconciliation's December 2016 TV program on the “TV Programs” part of www.olympiafor.org.

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