

Chapter 1 : Mercury/Pluto “ Reclaim the Power of your Words Today ”« Ellen Longo's Astrology Blog

Oct 30, “ From suffragette to queer, the pejorative force of words can change. But reclaiming them has had mixed success.

How often should I shampoo my hair? The answer might surprise you. So, with this in mind, we decided to ask eight of these bloggers why they originally reclaimed the word and how it has since changed their views of their bodies. I now say it and own it I think that this very raw and emotional aspect of transitioning, where you really need to dig deep into your soul and mind to figure out who you really are, led me to the body positive community I started using the word fat earlier this year. While I was transitioning, many things changed not just physically but socially My transition propelled some of these issues to the front, and one of the biggest ones was body image. Something that I never really gave much thought to, was now something I had to worry about I started using the word fat after I noticed one of my friends describe herself as a fat girl with all of the confidence in the world. I do this because I think that by giving visibility to the word, just like giving visibility to trans women, we can normalize these things that society has deemed to bad or different and this will further bring acceptance and understanding Being fat to me means that I have self love, self acceptance, that I have a positive outlook for my curvaceous, large framed body that carries my mind and soul. That fear hurts us all, no matter what size we are When we reclaim the words that have been used to bring us down we take their power away. This word held more power over me than any insult, cuss word, opinion or thought. It was truly the worst thing someone could say to me It shifted because I realized that my thoughts and ideas around that word could change. I love my body. Your size and fatness says nothing about you as a person. I knew I wanted to be part of that You have the right to live your life the way you want to just as much as a thin person does. With a million reminders a day that fat is the worst thing that can happen to you, it is pretty bad ass to celebrate the word fat as a term of empowerment. Fat is an insult if you believe being fat is bad. It describes my body, community and activism The earliest I can remember seeing the word fat being thrown around in a positive way was in the old LiveJournal communities. We talked about fat acceptance books and had a Fatshion group. We can all become better humans if we start using the word fat unapologetically and let go of the fatphobia attached to it. Seeing other bodies like your own is so important when it comes to feeling like your body type exists and you are allowed to live in it and wear what you want. I had only shopped at Lane Bryant for most of my life because it was the ONLY brick and mortar store that was dedicated to people my size. Every other store that MAYBE had some plus sizes had us shoved in the back of the store or hung the five total plus size garments on one rack I quickly learned the hard lesson that putting your plus size body on the internet for all to see was, to some awful people, an open invite to criticize, bully, and tear you apart. I started using it because the more we normalize these words that were used against us, the less hurtful power they have Fat is most definitely not the worst thing you can be.

Chapter 2 : Laci Green On The Problem With Reclaiming The Word 'Bitch' | HuffPost

These are mean words, demeaning words, words that wound. And yet, sometimes these words come out of the most unexpected of mouths, spoken by the very same people who they were once used to degrade. It's a phenomenon known as linguistic reclamation, a means by which people wrest back power over the words once used to hold them down.

If it makes you think, great. What I found was rather eye opening for me. I was actually sad to finish reading it – it was that brilliant. Before that it had only been used to talk about female dogs. It came into fashion as a slang term for an undesirable woman with a high sex drive which was, and still is to some degree, considered unfeminine and dangerous. Culture was then, and still is, afraid of female sexuality. Calling a woman a bitch suggested she was the same as a dog in heat. So, right from the beginning, it was a term used to dehumanize women and to shame them for being sexual beings. A bitch is on the bottom. A bitch is subjugated. A bitch is freely fucked by the other dogs or men, in this case, is illogical and unreasonable desperate like the dog in heat and lacks human dignity. Being called a dog is not a compliment, being called a bitch is worse. At some point, and I am not exactly sure when, the meaning of the word expanded to include men who were seen as feminine or dominated. A bitch is a man who does not perform his male-role properly, who is not on top. When talking about gender, men are usually considered the privileged group while women are seen as oppressed. Even inside the privileged male-group, there is still a hierarchy of masculinity. The reason this kind of language is so problematic is that bitch, while sometimes used to describe men who are not performing their male-gender properly, usually means the female in a situation – the subjugated one, the one getting fucked. In the first example, the idea is that the student made the test his bitch by dominating it, which embeds our language with a casual acceptance of patriarchy and violence against or the subjugation of women. In the second statement, a bitch is clearly something undesirable meaning difficult or tricky – why should that be equated with ideas of womanhood and female sexuality? But all feminism is is the idea that women are just as human as men are and the acknowledgement that sexism is still alive and well and needs to be dealt with. It plays right into the system. Male politicians are simply never talked about in this way, they are allowed to have their voices even if people disagree with their politics. There is a double standard here. If she was a bitch, she had it coming – see where this is going? This, my friends, is why you get called out for using it in my presence. This is why some of your jokes are really not funny. Seriously, read that article I linked to at the top. She is originally from Pittsburgh, Pennsylvania. She can be contacted at kaitmauro gmail. This post was written by a Feministing Community user and does not necessarily reflect the views of any Feministing columnist, editor, or executive director.

Chapter 3 : Can We Ever Really Reclaim the "N" Word? - The Black Institute

Tips on Social media through the lens of words that power it. Upon returning from a conference on social media, I found a common theme lingering in my notes from the talks. Yes, we got the best tips for Facebook post length. We got the insider tricks to becoming famous on Instagram. (One Instagram.

Reclaiming Identity and the Power of Words Empowering young people to find their voices through writing and creative arts. In response to this question, You Press was born. Can you tell us a bit about what You Press does? You Press is a social enterprise based in London, which is currently run by volunteers and creative artists to support young people to bring their words and art to a wider audience. Our work involves challenging stereotypes and stigmas about young people and communities, through creative arts and writing. What was the catalyst for starting the organisation? Our question was how can young people from diverse ethnic and socio-economic backgrounds gain more access, be included and contribute to mainstream British society? How can young people have a voice and gain positive attention from the public? After carrying out research and community consultations with young people, we decided that it was time to find a solution. What are some of the most interesting or successful projects You Press has worked on to-date? The stories that were performed at our theatrical show were based on the real life stories of ten inspirational refugees, asylum seekers and migrants from around the world. We also therapeutically supported one of our participants to move out of a terrible accommodation and find work as well reunite with his family. Along with this, we also supported our group to find part-time work. We are particularly proud of this project because we achieved our aim to create a more positive community attitude towards people of displacement. These positive outcomes have enabled us as an organisation to explore new ideas to grow and have a bigger impact. What direction do you see the You Press taking over the next years? In the next years we plan to expand our work to become a central hub for young people to develop their skills and to creatively use their talents to make a positive social change. Do you think attitudes towards youth have changed in the UK since You Press first started? The attitudes towards the youth in the UK are slowly changing. This made politicians less likely to prioritise policies that support young people. Which provides hope, but unfortunately there is still a long way to go to change how young people are seen, especially young people from Black, Asian, and minority ethnic backgrounds. What strategies do you use to reach out to vulnerable or marginalised young people and get them involved in the projects? To reach out to vulnerable or marginalised young people and get them involved in our projects, we work closely with our partners and our communities to conduct effective out-reach recruitments. Also because of our positive community reputation, we get a lot of word of mouth referrals by our networks and cohorts. What project is You Press working on at the moment? Interested in reading more content like this?

Chapter 4 : The Power Of Reclaiming Controversial Terms - Everything After Z by www.nxgvision.com

The essential first step in crafting a difficult conversation is to reclaim a healthy respect for the power of words. When preparing to engage another in a difficult conversation we must acknowledge and anticipate the impact our words could have on another.

For many musicians, the only way to beat them is to join them, reclaiming the words to negate their power: The latest reclamation comes courtesy of Tyler, the Creator, the rapper from skateboarding, jazz-appreciating hip-hop crew Odd Future. To promote it, he and a white model were photographed holding hands wearing the shirts. He explained further on his blog: I asked myself some questions: What if a black guy wore this logo on a shirt? Would he be promoting self hate? Would he be taking the power out of a shape? What if a gay guy wore this on a shirt? Would he [be] promoting homophobia? The thing that tops it off is the homoerotic tone of the hand holding, which to some degree HAS to piss off the guys who takes this logo serious. This made the photo even more important to me, because it was me playing with the idea of taking the power out of something so stupid. Or maybe my whole idea on this is stupid. Who knows, but why not try it out? Tyler, a cosmopolitan artist and astute businessman, is also a classic provocateur, here cobbling together loaded symbols into a bigot-baiting bricolage. Never one to mince her words The N-word is equally complicated, but a relatively new space has been carved out for it. Nevertheless, the original pronunciation and spelling remain, surviving in a ghetto of pure racism. Cross-dressing gay rapper Mykki Blanco uses the word: To me, that word is for academics “sheltered brainy gays. We come back then to context, and why a white person wearing the Golf Wang tee can do so in the confines of an Odd Future gig, but not outside.

Chapter 5 : Reappropriation - Wikipedia

Reclaiming Identity and the Power of Words Empowering young people to find their voices through writing and creative arts. SHARE. by Olwen Smith, November 8,

Many Christians today, it seems, are thirsting for something more than they have found. Tired of learning about God, they want to experience God. Hundreds of prayer summits, held each year in cities across the United States, bring pastors together for four days of prayer. These summit meetings have no agenda and no speakers. Pastors come together to meet God and spend time with God. Most of the time is spent in worship—praising and thanking God. Solemn assemblies being held all over the country for congregations, for groups of church leaders, and at denominational conferences are chiefly times of repentance for corporate sins. Unprecedented numbers worldwide—million Christians and 10 million prayer groups—are praying daily for spiritual awakening and world evangelization, according to statistician David Barrett. This new hunger for meaningful prayer has implications for public worship. But before we explore these implications, it may be helpful to take a look at some of the difficulties believers have entering meaningfully into corporate prayer during worship. I know of no biblical reason why the same ordained persons should do most of the praying in worship service after worship service. Prayer is very much a matter of the heart. Every person brings a different heart to prayer. No matter how good a pray-er the leader is, it gets a little monotonous—heart-wise—when you hear the same person week after week. After a while our hearts tend to disengage. It would be much richer to hear the prayer-music of many hearts and many voices in weekly worship services. The second difficulty is the fear of praying aloud with others. Most worshipers today are unwilling or unable to participate verbally in worship prayer, even if it is with only one or two persons. Evelyn Christenson, a well-known prayer leader and teacher, discovered that about two-thirds of her audiences had seldom or never prayed aloud with another person. Most of them were afraid to. My experience suggests that this is the case in most Reformed churches today. The result is that the majority of worshipers feel uncomfortable if asked to verbalize prayers with others in a worship service. Because of this reluctance, the possibility of people praying together in small groups and really connecting in a heart-to-heart way is minimal. This is a great loss and, until corrected, it diminishes the possibility of reclaiming the full potential of prayer in worship. A third difficulty is the inward focus of much worship prayer. Most church leaders agree that about 90 percent of the praying that goes on in our churches is inward-directed—that is, for the people of the church. What does this mean? It means that very little thought and very little prayer are directed toward the needs of the hurting, sin-sick world outside our walls. The church loses the opportunity to engage in its priestly task of interceding for those who are confused and blinded by the evil one. How Worship Leaders Can Involve the Congregation in Prayer What can worship leaders do to help their congregations enter more deeply into prayer? Here are some suggestions. Arrange for a variety of congregational members to lead in prayer. Choose those who are growing spiritually and deepening their prayer lives. Choose men and women, young and old, well educated and less educated. Encourage members to pray about things familiar to them—public officials for government, teachers for educational concerns, mothers for children, farmers for agriculture, and students for schools. People with differing spiritual gifts will pray differently. Those with gifts of mercy will pray with great compassion. Those with gifts of evangelism will wrestle passionately for the lost. Those with gifts of faith will tend to quicken faith in others. Many of my richest experiences in worship prayer have occurred when prayer was led by non-professional congregational members. Give attention to preparation—preparation of the prayer and preparation of the pray-er. Freshly worded prayers spawned in the heart of a prayer leader out of Scripture and by the Holy Spirit will strike a responsive chord in the hearts of fellow pray-ers. Fire in the heart of the prayer leader will ignite a flame in the hearts of worshipers. True spiritual fervor, esteem for God, conviction of sin, compassion for the hurting, and passion for lost persons will result in leader heartfelt prayers that will most surely engage the hearts of those who hear. Plan for shorter, more frequent prayers. Since the prayer attention span of most worshipers is very short—some say under two minutes—why not acknowledge this by planning for several short prayers rather than one long

one? Consider, for example, brief prayers of adoration, thanksgiving, confession, intercession, and consecration sprinkled throughout the worship service at fitting times. Or segment concerns into specific topics to be prayed for one at a time, with interludes of Scripture, song, or comment. Teach and train church members in prayer. Knowledge and skills are fundamental in prayer development. Put the teaching into several different formats such as preaching, small groups, weekend retreats, church school classes, and mid-week courses. Make sure participants have a chance to experience prayer and practice praying aloud with others. Provide baby steps like praying one-word prayers, one-phrase prayers, and one-sentence prayers to help people break through their fear of praying with others. Provide them with times, places, and ways to pray together. A well-taught congregation will be able to move into deeper levels of prayer in worship. Spontaneous participation in twos, in small groups, or with an open microphone gives members a chance to pray about things that are important to them. It allows members to see and hear each other worshipping, praising, interceding, and submitting to God in prayer. Such praying will forge a bond that sustains a vital sense of community in your church. God did not give us intercessory prayer simply to maintain our churches and get help for our hurting members. Intercessory prayer is a God-given means to advance the kingdom and build the church. In 1 Timothy 2: Verses such as these are strong encouragement to direct many of our prayers outward. Encourage all believers to pray silently before and during worship. After taking a seat in the worship center, believers might pray for those who sit around them, visitors who will be attending, lukewarm members, unsaved attenders, those who are experiencing difficulties in life, and so on. I often review the order of worship, look up the hymns to be sung, read the Scripture on which the sermon will be based, and pray over these for myself, for the worship leaders, and for the other worshipers. During worship, ongoing prayers should focus on the worship leaders, on those who are hearing the Word preached, and especially on guests and the unsaved who are present. The Heart of Worship Worship is at the heart of what the church is and does. And prayer is at the very heart of worship. His supernatural strength is available to praying people who are convinced to the core of their beings that he can make a difference. Slowing down to be with God InterVarsity Press, , p.

"This won't break us, we will come out stronger. Some may view us as victims, but we refuse to be victimised by this. The real victims will be future generations suffering preventable disasters caused by climate change.

Reclaiming Jesus A Confession of Faith in a Time of Crisis We are living through perilous and polarizing times as a nation, with a dangerous crisis of moral and political leadership at the highest levels of our government and in our churches. We believe the soul of the nation and the integrity of faith are now at stake. It is time to be followers of Jesus before anything else—nationality, political party, race, ethnicity, gender, geography—our identity in Christ precedes every other identity. When politics undermines our theology, we must examine that politics. When that role is undermined by political leadership, faith leaders must stand up and speak out. Martin Luther King Jr. We do so here with humility, prayer, and a deep dependency on the grace and Holy Spirit of God. This letter comes from a retreat on Ash Wednesday, In this season of Lent, we feel deep lamentations for the state of our nation, and our own hearts are filled with confession for the sins we feel called to address. The true meaning of the word repentance is to turn around. It is time to lament, confess, repent, and turn. In times of crisis, the church has historically learned to return to Jesus Christ. That is our foundational confession. It was central for the early church and needs to again become central to us. If Jesus is Lord, then Caesar was not—nor any other political ruler since. If Jesus is Lord, no other authority is absolute. Our faith is personal but never private, meant not only for heaven but for this earth. The question we face is this: Who is Jesus Christ for us today? What does our loyalty to Christ, as disciples, require at this moment in our history? We believe it is time to renew our theology of public discipleship and witness. What we believe leads us to what we must reject. Therefore, we offer the following six affirmations of what we believe, and the resulting rejections of practices and policies by political leaders which dangerously corrode the soul of the nation and deeply threaten the public integrity of our faith. We pray that we, as followers of Jesus, will find the depth of faith to match the danger of our political crisis. That image and likeness confers a divinely decreed dignity, worth, and God-given equality to all of us as children of the one God who is the Creator of all things. Racial bigotry is a brutal denial of the image of God the imago dei in some of the children of God. Our participation in the global community of Christ absolutely prevents any toleration of racial bigotry. Racial justice and healing are biblical and theological issues for us, and are central to the mission of the body of Christ in the world. We give thanks for the prophetic role of the historic black churches in America when they have called for a more faithful gospel. We, as followers of Jesus, must clearly reject the use of racial bigotry for political gain that we have seen. In the face of such bigotry, silence is complicity. In particular, we reject white supremacy and commit ourselves to help dismantle the systems and structures that perpetuate white preference and advantage. Further, any doctrines or political strategies that use racist resentments, fears, or language must be named as public sin—one that goes back to the foundation of our nation and lingers on. Racial bigotry must be antithetical for those belonging to the body of Christ, because it denies the truth of the gospel we profess. In Christ, there is to be no oppression based on race, gender, identity, or class Galatians 3: The body of Christ, where those great human divisions are to be overcome, is meant to be an example for the rest of society. When we fail to overcome these oppressive obstacles, and even perpetuate them, we have failed in our vocation to the world—to proclaim and live the reconciling gospel of Christ. We lament when such practices seem publicly ignored, and thus privately condoned, by those in high positions of leadership. We stand for the respect, protection, and affirmation of women in our families, communities, workplaces, politics, and churches. We support the courageous truth-telling voices of women, who have helped the nation recognize these abuses. We confess sexism as a sin, requiring our repentance and resistance. Our proclamation of the lordship of Jesus Christ is at stake in our solidarity with the most vulnerable. We confess our growing national sin of putting the rich over the poor. We reject the immoral logic of cutting services and programs for the poor while cutting taxes for the rich. Budgets are moral documents. We commit ourselves to opposing and reversing those policies and finding solutions that reflect the wisdom of people from different political parties and philosophies to seek the common good. Protecting the poor is a central commitment of Christian

discipleship, to which 2, verses in the Bible attest. Truth-telling is central to the prophetic biblical tradition, whose vocation includes speaking the Word of God into their societies and speaking the truth to power. The search and respect for truth is crucial to anyone who follows Christ. Politicians, like the rest of us, are human, fallible, sinful, and mortal. But when public lying becomes so persistent that it deliberately tries to change facts for ideological, political, or personal gain, the public accountability to truth is undermined. The normalization of lying presents a profound moral danger to the fabric of society. In the face of lies that bring darkness, Jesus is our truth and our light. We believe our elected officials are called to public service, not public tyranny, so we must protect the limits, checks, and balances of democracy and encourage humility and civility on the part of elected officials. We support democracy, not because we believe in human perfection, but because we do not. The authority of government is instituted by God to order an unredeemed society for the sake of justice and peace, but ultimate authority belongs only to God. We believe authoritarian political leadership is a theological danger that threatens democracy and the common good—and we will resist it. Disrespect for the rule of law, not recognizing the equal importance of our three branches of government, and replacing civility with dehumanizing hostility toward opponents are of great concern to us. Neglecting the ethic of public service and accountability, in favor of personal recognition and gain often characterized by offensive arrogance, are not just political issues for us. They raise deeper concerns about political idolatry, accompanied by false and unconstitutional notions of authority. Our churches and our nations are part of an international community whose interests always surpass national boundaries. We, in turn, should love and serve the world and all its inhabitants, rather than seek first narrow, nationalistic prerogatives. While we share a patriotic love for our country, we reject xenophobic or ethnic nationalism that places one nation over others as a political goal. Serving our own communities is essential, but the global connections between us are undeniable. Global poverty, environmental damage, violent conflict, weapons of mass destruction, and deadly diseases in some places ultimately affect all places, and we need wise political leadership to deal with each of these. The present crisis calls us to go deeper—deeper into our relationship to God; deeper into our relationships with each other, especially across racial, ethnic, and national lines; deeper into our relationships with the most vulnerable, who are at greatest risk. The church is always subject to temptations to power, to cultural conformity, and to racial, class, and gender divides, as Galatians 3: Jesus summarizes the Greatest Commandment: This is the first commandment. And the second is like unto it. You shall love your neighbor as yourself. Our urgent need, in a time of moral and political crisis, is to recover the power of confessing our faith. Lament, repent, and then repair. If Jesus is Lord, there is always space for grace. We believe it is time to speak and to act in faith and conscience, not because of politics, but because we are disciples of Jesus Christ—to whom be all authority, honor, and glory. It is time for a fresh confession of faith. He is the light in our darkness.

Chapter 7 : Reclaiming the power to heal the world - www.nxgvision.com

The "N" word is still considered an expletive in the world of TV and radio, which is indicative of its power, considering the list of four letter words not allowed on TV and radio is continually shrinking.

At first I was going to write about how in ancient mythology, Mercury is the only soul allowed to visit the underworld and return to the land of the living at will. In other words, our thinking, analyzing, and discriminating function can be infused with wisdom from our unconscious and put that wisdom to use in the world. Last night I was having a conversation with someone who is experiencing a fairly treacherous Pluto transit in her life: This transit has been slowly contacting all of these various points in her chart over the last couple of years and this year it continues. Needless to say she has been experiencing the typical kinds of issues a strong Pluto transit tends to bring: She has had to look deeper and deeper into her own psyche in order to sort this out, and she has become committed to rooting out the last drop of these ancient patterns so she can be free forever. Pluto is related to power; all the textbooks say so. This is a power we either wield ourselves or let others wield it instead. At some deep and fundamental level we decide whether we hold the authority and power in our lives, or whether other people do. When my friend reacts to the scathing critical words of her boss, she allows his negative state to become hers. If she continues to think about them and then speak about the situation with others, she further transmits his dark impulse out into the world. Thoughts and words have a powerful transforming alchemy; they may be the most powerful energies operating in our day to day lives. We hand over power to others to the extent we allow their words to impact us. We are either open to their words or not. We acquiesce, we grab them, we take them personally or we let them just linger in the ethers until they dissipate, unclaimed. I believe this all gets set up in childhood or even before, and those with strong Pluto influences in their chart usually had a power figure crashing through their household, insisting on absolute authority and creating the belief that everyone else was powerless and inconsequential. If you see the movie you will recognize the constant battle he faced regarding power and whether he was entitled to wield it. In his case it was an opposition between the two planets: No matter how these things get set up, or how long we have been victims of other people, the day comes when we take back our power and today can be such a day. The conjunction gives us the insight as to where we have surrendered our power to others and it also gives us the will to reclaim our birthright. Today is the day we can meld our thoughts and words with our inner authority, truth, and power. Today we can choose to dip down into the source of inner authority and come back into the world with our minds infused with our own deep knowledge, the knowledge to create the life we desire through claiming the power in our own thoughts and words. Today is the day!

Chapter 8 : A few words about reclaiming "slut"

I understand that for some the attempt at reclamation is about reclaiming the power of the word, and turning it into something positive, but I've not seen this be overly successful thus far with the word "slut" (or with most attempts at reappropriation). And I think there is good reason for that - the term has a very clear history of.

Chapter 9 : 8 women on why they are reclaiming the word fat

The power of words may be used to change the physical makeup of human beings or the Earth. When used with clarity and purpose, the power of words may be used to create world peace. Allyse Sonnega is a dedicated yogini, educator, mother, vegan, and overall uplifting human being that provides great service to the world through her peaceful.