SEXUAL ABUSE: THE SHADOW OF COLONIZATION IN CANADA

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Curriculum Project by
Patricia D. Spence

ABSTRACT

This curriculum examines the reasons for the disproportionate rate of perpetration of sexual abuse within the Aboriginal community of Canada from a depth psychological perspective. Colonization left deep wounds within the first Nations of Canada. The infrequent but usual explanations of the causes of sexual abuse are not adequate when it comes to understanding this extraordinary situation. This means that an attempt must be made to understand the mind and unconscious attitudes of the colonizer. Advances in psychological thought over the past 100 years make such understanding possible. What did the colonizers carry within the deepest parts of themselves that they should have left such searing scars? Why was the Aboriginal soul so vulnerable to what is described in depth psychological language as the unconscious shadow of the colonizer?

The trend in contemporary sociological and psychological thought is to exteriorize the plight of Aboriginal people by viewing the causes of social ills to be such things as poverty, lack of education, unemployment, inadequate recreational opportunities for youth and such. These all have destructive consequences but, in and of themselves, they do not cause sexual abuse. It is the position of this curriculum that sexual abuse reflects the spiritual poverty of a barren Aboriginal soul, which took into itself the shadow energy of the colonizer.

Chair:

MA Program: Depth Psychology
Sonoma State University

Date: May 15, 201*
DEDICATION

For Ut'otenchi's people. Ut'otenchi weeps for you.
For Sophia. May we of the colonizing cultures remember you
so that we feel the tears of our brothers and sisters.
For Frank Tuttle, through whom the energies of the ancestors
flowed and which he shared with such generosity.
For Neil Russack, who heard my story and believed.
For Linda Elliott, who saw me through to the very end.
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CURRICULUM PROJECT FOREWORD

Developing this particular curriculum involved encountering a number of challenges that were rather unique. These challenges were expressed in the serious questions others had about my determination to investigate the sensitive issue of sexual abuse within the smaller Indigenous communities in Canada. Some of the questions were related to misconceptions and were relatively easy to answer. Others were more difficult and the exercise of responding to them led to a deepening of thought, which I hope the curriculum reflects. Below, I briefly outline the challenges and my responses in order to create a frame of reference for the reader.

The first was related to the fact that I am a Canadian who attended an American university, writing about Canadian Aboriginal Peoples. This raised the question: ‘Why’? The answer was quite simple. There was no depth psychology master’s level program at any university in Canada. The program at Sonoma State described itself as one which combined attention to personal psychodynamics with an academic education in archetypal/Jungian psychology. My goals fit with this description. I believed in the importance of the ancient and deep human story and that one could only understand the tragedy of sexual abuse among Indigenous Canadians from that perspective. In other words I wanted ‘depth’ education. I also believed that I could not work effectively in the field of sexual abuse if there was unfinished business of a personal nature on my plate. I have many years of exposure to the problem of sexual abuse and had worked with and among sex offenders. I knew the difficulty of the work, that it had at times exhausted me. I knew what I would be up against when I returned to it. I applied myself to the best of my abilities on both fronts, following the recommendation to involve myself in
therapeutic work over the duration of the program and was fortunate to work with a highly skilled Jungian analyst.

The second challenge related to the assumption that the Canadian Indigenous situation was likely the same as it was in the United States. The assumption is understandable. At times, however, this made what I had to say sound quite foreign, even astounding, to Americans. I will briefly note a few important differences.

With a population of 30 million people, Canada has a growing Indigenous population of 2 million. This means one out of every fifteen Canadians is Indigenous. In general the Canadian populace is more aware of the Indigenous people within their midst. This is partially related to numbers. We do not have a large population of African Canadians, and First Nations people who have taken up residence in cities such as Vancouver, Edmonton, Winnipeg and Toronto tend to be noticed. They make the news. In other ways too, they are more a part of the culture of the country. For instance, a popular, nationally broadcast Canadian television drama which aired for years was set in a reserve community. A national Indigenous television station, with emphasis on the more remote Aboriginal communities, provides outstanding connection among Indigenous communities across Canada and is available to any Canadian viewer. Canadians are able to see people who live quite traditionally in the vast, far reaches of the North, untouched by road access. Programs are broadcast in English, French and Indigenous languages. The latter are still fluently spoken in some communities. Then of course there are very importantly land claims, by the First Nations, which are being dealt with (albeit slowly) by the Federal, Provincial and Territorial Governments. Land is being claimed and is being given back, and/or financial settlements made.
The public developments described above began at about the same time I moved to Sioux Lookout, Ontario in 1973 and found myself among Ojibwa and Cree neighbors. For several years I flew into remote communities where it was almost always necessary for me to work through an interpreter. The North, incredibly, from Old Crow in the Yukon to Davis Inlet in Labrador, has become a single community. In the Yukon, where I now reside, I can turn on my television and see communities I visited all those years ago in Northern Ontario.

One of the ramifications of the higher profile of Indigenous Canadians, and the more liberal socialistic attitude of Canadians in general, was the formation of the Royal Commission on Aboriginal People, established to examine the conditions under which Aboriginal Canadians live and have lived. The commission launched its report (1996) with these words from George Erasmus:

We believe that the relationship between Aboriginal and non-Aboriginal people in Canada must change. We believe it can....It does not befit this great democracy, a place that prides itself on its compassion, its respect for rights and law, to perpetuate within its midst and throughout most of its history a systematic disregard for the constitutional relationship with Aboriginal people which first allowed this country to come into existence...

The legacy of Canada’s treatment of Aboriginal people is one of waste ....it is measured in statistic after statistic, in the rates of suicide, of substance abuse, of incarceration, of unemployment, of welfare dependence, of low educational attainment, of poor health, and poor housing (Rene Dussault, p.1).

Aboriginal reality in Canada has become a vicious circle of cause and effect. If that vicious circle is to become a healing circle, the roots of injustice must be addressed. Instead of problem feeding problem, solution must feed solution.

The roots of injustice lie in history and it is there where the key to the regeneration of Aboriginal society and a new and better relationship with the rest of Canada can be found.

Aboriginal peoples were nations before the first European settlers arrived. They were nations, recognized as such in the Royal Proclamation of 1763 which confirmed and codified the relationship with Aboriginal peoples. They were nations and recognized as such, when they signed treaties to share their land and resources.
And they remain nations today in their coherence, distinctiveness and their understanding of themselves and the world. There was no conquest, no giving up of rights. There was a partnership expressed in law embedded in our history. (p.1)

The Royal Commission on Aboriginal People opened up, through its investigation into the residential school system, the problem of sexual abuse. Native people, one after the other came forward and testified to the atrocities they had experienced. However, what has not happened, with the exception of a few courageous communities, is that Native people are not yet speaking about the perpetuation of the cycles of abuse, and the endemic nature it has assumed. In this curriculum I have chosen to speak in a manner which I hope will encourage Aboriginal people to speak out in turn, about what is going on within their communities now. With George Erasmus, I believe that “the roots of injustice must be addressed” and that “the roots of injustice lie in history.” In this curriculum I address the problem of sexual abuse from the perspective of the depth psychological history of the colonizer.

In 2005 the Assembly of First Nations (a national political organization of Aboriginal Peoples) signed an Accord with the Federal Government, not just to compensate residential school survivors but to resolve the harms caused, through reconciliation and healing efforts. The Assembly’s National Chief, Phil Fontaine (2005) stated:

Canada has committed to an approach which will finally deal with the tragic legacy of the residential schools in a fair and just manner. This accord will not only result in a better, faster…. process for residential school survivors who were abused, it is a commitment for the entire country to move forward through a national dialogue on healing, reconciliation, commemoration, and truth-sharing. This is a holistic way to deal with this terrible, tragic legacy of our shared past. (p.1)
A comparative study on residential schools prepared for the Secretariat of the United Nations Permanent Forum on Indigenous Issues in 2009 states that, “Unlike Canada the U.S.A., has made no attempt to address the legacies of boarding school abuses” (p. 34).

Finally, sexual abuse itself exists within the powerful realm of that which is taboo. Because of this, the subject has been difficult to talk about and a difficult one for both cohort members and sometimes instructors to listen to. I made the effort to be sensitive to the sensibilities of others. I have become convinced, however, that the power of the taboo carries autonomous energy and this energy has a deeply unconscious effect. The energy creates resistance, and it was a tremendous struggle at times to stay grounded and to deal with the resistance in both myself and others.

Associated to my intentions to work in the field of sexual abuse (a little outside the norm to begin with) and my intention to do this work on behalf of Aboriginal Canadians (an unknown entity in the American university environment) has been a certain degree of skepticism. Perhaps, I have been asked, this concern was a projection of some personal issue I need to work through? My intent in this Foreword is to make very clear that work related experience brought me face to face with the devastation of sexual abuse and my conscience demands that I work toward change. I would be manifesting nothing short of a character disorder verging on sociopathy were I to ignore continuing tragedy. There are enough people already doing that.

What has sustained me is the enduring beauty of the receptive capacity which Native people introduced into my life. Stumbling, as I did, into that unconditional ethos brought me something of great value. I came to fear the loss of this ethos as I observed
the worst of "civilization" encroach upon the North. We mainstream Canadians had much to learn and we were blind to it. Something existed crucial to the soul, something we cut ruthlessly from our consciousness, century after century.

Through the work of this thesis and through personal work in analysis I have greater awareness of what I contain personally and collectively. I am aware of the absent spaces within myself and in Western culture. I am aware of what has happened to the ethos of another culture when it encountered our collective shadow. I will qualify my words by saying that as far as my white soul will allow I have done my homework, and because I have tried to know myself my appreciation for the cultural soul of Aboriginal people has deepened.

In his book *Dancing with a Ghost*, Rupert Ross (1992) tells the story of Red Jacket, a renowned orator of the Six Nations people, who were being pressured by missionaries to "forsake their manitous and uncivilized ways, and to espouse the Bible and civilization." Finally it was agreed that Red Jacket would grant a missionary an interview. He rejected what the missionary offered with these words, "Kitchi-Manitou has given us a different understanding" (pp. ix, x). It is this understanding I have glimpsed. I do not pretend to have the inside track on Native consciousness but what I have seen has had the power to expose the shadow of Western culture. My task, then, is to identify on behalf of Aboriginal people, the psychological darkness they encountered, causing them unbearable anguish of spirit and which continues in this present day unabated.
I would like to thank Professor Mary Gomes, Professor Jurgen Kremer, and Dr. Betty Bastien for their appreciation of this project and their willingness to take the risk to become involved with a topic so difficult for all of us. It should be noted that this is the first curriculum project produced by Sonoma State’s Depth Psychology Department, (they are regularly done within the Education Department, of course.) and with this came additional responsibilities for Dr. Gomes. I especially appreciate her flexibility and the extra effort required to take this on. Finally to the best of my knowledge no curriculum has been created which has examined the depth psychology of colonization and its relationship to sexual abuse with the Indigenous community. The need for it leaves no question in my mind.
Chapter One

Sexual Abuse: The Shadow of Colonization in Canada

Note: As colonization reflected the inflation of the masculine principle within the psyches of both men and women, I have, for the most part chosen to use gender specific terms he, his, rather than gender neutral terms in descriptions of colonialist behavior and thinking.

Curriculum Intent and Its Impetus

This curriculum is designed to contribute to the education of Aboriginal students in counseling and health care programs at the undergraduate level as well mainstream Canadians working with the Aboriginal population. It is an exploration of the phenomenon of Aboriginal sexual abuse from a depth psychological perspective. The topic has crystallized over time as I have sought to understand the distress and confusion experienced by the many lost children and Aboriginal adults I have worked with for the past 34 years.

The impetus for my need to explore and find the meaning behind the widespread sexual abuse within the Aboriginal communities I came to know occurred in 1995. I was working for a Native tribal council, the first in British Columbia to be given the legal mandate to manage its own child welfare matters. One of the small communities in which I worked asked me to talk to them about the fact that their children were acting out sexually in inappropriate ways. I responded as honestly as I could at the time and explained that abuse did not happen in a vacuum. It was learned. I also said that the respect that adults wanted from their children would not be forthcoming if sexual abuse was not dealt with. Finally, I spoke of the possibility of forgiveness. I remember this talk
as the most difficult of my life and felt the limitations of my response. I thought few
people would even show up, but the room was full. Afterward, the wife of the chief and
many others came and thanked me for what I had said. I was deeply affected, even
amazed, by the response. Later I debriefed with Rose, the Native woman who was the
tribal council liaison and village support worker, asking her if there were any men in the
village who might be able to talk to the boys whose sexual behavior was clearly
inappropriate. She shook her head and I felt devastation fill my heart. All of the adult
men were either perpetrators of sexual abuse or colluding with those who were. We
spoke about the situation, both in despair, and talked about the bizarre possibility of
incarcerating the entire male population. There was a nightmarish quality to the
conversation. Rose told me that traditionally sexual abuse among her people had always
carried a taboo. It had been dealt with either by banishment or beheading. At the time I
could barely grasp the reality of this sort of pervasiveness of sexual abuse. I have been
compelled ever since then to ask and answer the question why. It is therefore the intent of
this curriculum to share the answers that have made sense to me from a perspective that is
both psychological and spiritual and which expresses my conviction that change and
healing are both possible and critically necessary.

Curriculum Rationale

As I delved into the psychological forces Aboriginal people encountered during
the process of colonization, things began to make increasing sense, and I realized that
understanding the dynamics of Aboriginal sexual abuse meant understanding the
colonizer and the *collective shadow* of the process of colonization. Conveying this understanding is the primary objective of the curriculum.

One of C.G. Jung’s greatest contributions to psychological thought is his concept of the unconscious *shadow*. He explained this in simple terms. The shadow consists of those parts of oneself which are unpalatable to consciousness and so denied. When this denial occurs one of the frequent ways it is dealt with is to project those rejected pieces onto others. Jung believed entire cultures carry collective shadows which can be projected with enormous destructive potential onto other cultures. This shadow dynamic created the devastation of colonization for Aboriginal peoples. There were profound differences between the Aboriginal and Western ethos. For example, the colonialist valued material acquisition, industrial and technological advancement, scientific and rational thinking, and held the Judeo/Christian view that the earth was man’s to subdue. Christianity also emphasized that there was one God and that the task of the New Testament apostles was to convert the heathen to Christianity. This was acted out in the spirit of evangelism during colonization by predominately Roman Catholic and Anglican churches. Historical records explicitly state the goal of colonization was the assimilation of the Aboriginal. In other words, Indigenous people were to be made over into the image of the colonizer. Assimilation once accomplished would eliminate all sorts of problems, such as the acquisition of land.

In contrast to the colonial view, the spiritual and psychological ethos of the Aboriginal was *relational* in the broadest and deepest sense of the word. The earth itself was alive and continually renewed, expressed through the individual and collective life of
the people. This was the very marrow of being in the world. I am not aware of who first used the term *ensouled* but it is appropriate to the traditional Aboriginal view of the earth and the cosmos. Deep relationship with the energies of the natural world was essential to survival. It was necessary to know the essence of the animal, the plant, and the human beings next to which one stood, the community of which one was a part. Of necessity the ego of the Aboriginal was permeable and relational.

It is my particular conviction that the Indigenous psyche received, to an extent impossible for most of us to imagine, the energies of the ensouled world, and in so doing experienced an inherent cosmic reality little understood by the Western mind. Before I am judged an incurable romantic where Aboriginal people are concerned, I must say that I am quite sure life was lived with very human struggles. The larger view, however, was as different from the colonizers’ as night is from day.

For the colonial psyche God existed in Heaven, not in the earth, and that which was unknown consciously—the potential darkness of the individual related to instinct and indeed the light of nature herself, the earth reflecting that light—needed to remain unknown if people were not to be shaken to their very psychic foundations. Thus the idea of the primitive shadow was projected. In Canada the colonizer attempted to subdue the ‘primitive’ through constriction of physical space and treaties which promised that the Queen would care for the welfare of Indigenous Canadians like a mother, from the cradle to the grave. Religious practices were banned. In some places travel required the permission of the government agent and on occasion was banned altogether.
Policies of assimilation denied the soul of the Aboriginal, but perhaps also unconsciously reflected the need of the Western collective unconscious to assimilate something of receptive spiritual value into its own psyche. Because the desire was not part of consciousness, however, assimilation became inverted into the cruelest of energies. The clearest example of the colonizer’s struggle with his own repressed instincts was expressed in the operation of Canadian residential schools. The system was harrowing to the level of brutality, separating children from parents, separating siblings within the same school, forbidding children to speak the only language they knew. Children went hungry, sickened and died, were frequently brutalized, physically and sexually, by colonizers who was at least in the beginning convinced of their righteousness. What they thought of themselves after the fact will forever remain unknown. I cannot, however, help but wonder what he told himself afterward? In the past several years, Canada has endeavored to clean its slate of these breaches of human rights. Yet there are still 12,000 cases involving residential school abuse before the courts.

In addition to the physical hardships and the struggle of an explosion of change caused by confrontation with a new and enormously foreign culture, the receptive capacity of Indigenous peoples, the permeable ego, made them particularly vulnerable to incorporating the shadow of the colonizer. The fallout of this incorporation is epidemic levels of sexual abuse – soul loss on a massive scale.

The Cree and Ojibwa people sometimes referred to soul loss as windigo possession. Recently I came across another spelling of the word windigo - witiko, which
has the secondary but related meaning of ‘frenzy.’ This frenzy is described by Peters as one of various “culture bound syndromes” around the world which are described as dissociative or “negative possession states.” (cited in Watkins and Shulman-Lorenz, 2002, p.17) I have observed the horrors of witiko. The soul loss experienced by many Native peoples, like a mirror, reflects the soullessness and unconsciousness of the colonizer. It would seem that an explanation is owed to the Indigenous people of Canada and that explanation can only be from the knowledge of Western consciousness to which we now have access. The denial of this explanation would be nothing less than of a continuation of the process of colonization and a reprehensible moral failure.

I have chosen to design a curriculum rather than write a thesis as there is little meaningful work being done within teaching environments concerning the issue of endemic sexual abuse in the Aboriginal communities in Canada. This is in part because we lack a viable psychological perspective. Thus the need for a depth perspective is critical, as is the need for teachers and learners. I have found from my own experience that a depth perspective can be taught and presented in an accessible manner to just about anyone.

I began an academic study of sexual abuse several years ago while investigating cognitive behavioral theory as a treatment for sex offenders. I spent a year working with Aboriginal and Non Aboriginal offenders in a cognitive behavioral treatment program in Manitoba. Simply put, the soul was missing from this approach. However I have also had the opportunity to visit a Native community in Manitoba which has developed its own unique program to deal with sexual abuse. This little village, Hollow Water, shone
like a diamond and I was greatly encouraged by the efforts and perspective I observed.

Here the soul was present.

The proposed curriculum is not designed to take the place of other approaches, but rather to ground the understanding of sexual abuse in a depth perspective, from which treatment can evolve or become more effective.

Core Curriculum Concepts

The first three, discussed above, are:

1. The concept of the *unconscious shadow*, as defined by C.G. Jung.
2. The concept of *receptivity*, as it relates to the Indigenous psyche.
3. The concept of *soul loss* as it relates to the experience of both the Aboriginal and the colonizer.

There is a promise of redemption inherent in deeply understanding the destructive forces active in our lives. The word redemption has strong Christian fundamentalist overtones, so I have chosen instead the words *reclamation* and the *repair of the soul*, which involve the righting of wrongs and bringing one’s world back into balance. My Native friends have taught me that the illness of one is the illness of all and that sickness is sickness no matter what form it takes. The beauty of this view is reflected in the fact that the healing of one can also be the healing of all. The fourth and final core concept is, therefore the reclamation and repair of the soul.

Curriculum Objectives

Although the forces of colonization have global ramifications for Indigenous
people the objectives below are specific to the Canadian situation.

1. To foster a depth psychological understanding of the psychic forces Aboriginal people encountered during the process of colonization.

2. To develop an appreciation of the psychological differences between the colonizer and the traditional Aboriginal.

3. To provide an explanation of the collective phenomenon of sexual abuse in Aboriginal communities from a depth psychological perspective. This implies understanding the collective shadow of the Western psyche at the time of colonization, and the interaction of the collective shadow with the relational, receptive Aboriginal psyche.

4. To contribute to the restoration of cultural dignity by framing the problem of sexual abuse in a broad psychological and historical context which may lighten the burden of shame, thereby freeing energy for the process of dealing with the tragedy of sexual abuse.

5. To empower those who must deal directly with sexual abuse, generating foundational thinking related to ongoing programs in use for the treatment of sex offenders. In other words programs need to be constructed on the values of the soul and not consist simply of strategies or techniques which are presently the norm.

Areas of Concentration (the topics on which the curriculum focuses within the context of the general theme of colonization and sexual abuse - the area of concentration is indicated by chapter titles.)

- Sexual Abuse and the Indigenous Community – the Contemporary Situation
• The Basic Concepts of Jung's View of the Psyche
• The Collective Unconscious Shadow of the Colonialist
• The Receptive Ethos of the Aboriginal Psyche
• Soul Loss and Vulnerability
• Reclamation and the Repair of Souls

Chapter (Areas of Concentration) Organization

Each of the following chapters includes a through discussion of the topic with pertinent literature reviewed. Topics are introduced by listing key concepts and learning outcomes for the student. Vocabulary definitions are included as required. Each chapter provides suggested resource and enrichment materials such as films and readings. Questions for students to consider in discussion and written format are emphasized in all areas. The curriculum also contains personal stories of my experiences with First Nations people which relate to the topics under discussion. I want to honor the tradition of "heart speaking" as employed in traditional healing circles. As Ross (1996) points out, in an oral tradition not only did a speaker want to enlighten thought but also to touch the heart:

Heart speaking is important (as) it honors the audience. Because it involves sharing of things that mean something to the speaker, that giving means something to the audience too. To give only information, by contrast and none of yourself would be seen as a withholding of sorts. (p.42)

Final Notes

Although I stated that this curriculum is developed for Aboriginal and mainstream individuals in the counseling or healthcare professions working with aboriginal people, it also contains the potential to be used in the education of sex offenders in court mandated programs.
or in community healing initiatives. I would hope that will be the case. Portions of the curriculum are also suitable as briefer workshop material for teachers and community educators.

One of the most important considerations in teaching the body of information to Aboriginal counseling students is that many have experienced sexual abuse that has never been dealt with. The ground must be prepared for the course to have a successful outcome. This will require the cooperation of resource people and institutions. It may also require personal, confidential information about course candidates which must be treated with the highest degree of respect and professionalism.
Chapter Two

Sexual Abuse and the Indigenous Community: The Contemporary Situation

Key Concepts

- Extent of the sexual abuse problem
- Dynamics of communities living with sexual abuse
- Influence of the taboo
- Contemporary attitudes towards suffering
- Collusion

Learning Objectives

- Students will investigate and identify reasons for the silence which surrounds the issue of sexual abuse. This is critical to a depth understanding of the problem and to the development of the capacity to address the problem.
- Students will increase their awareness of the consequences of collusion.

Discussion – The Chaotic Facts of Life for the First Nations of Canada

Most students will be aware that statistically speaking life is worse for Aboriginal Canadians than for mainstream Canadians. However, for the sake of establishing the credibility of the commentary in this chapter, some facts and figures are noted below.

The Statistics Canada Aboriginal Peoples Survey (2000) revealed the following:

- Life expectancy for Aboriginal males is 68.9 years. For females it is 76.6 years. This is approximately 5 years less in both groups that it is in the mainstream population.
• The most common causes of death for youths and adults between the ages of one and 44 are injury and accidental poisoning.

In 2006 Health Canada reported that;

• Suicide rates were five to seven times higher for First Nations youth than non First Nations. Inuit youth suicide rates were among the highest in the world, at 11 times the national average.

In 2005 Juristat, Statistics Canada stated that;

• 21% of the adult male prisoner population in Canada was Aboriginal. 30% of the adult female prisoner population was Aboriginal. Aboriginal adults comprise 4% of the total Canadian population.

• In the Province of Saskatchewan Aboriginal persons comprise 79% of the prison population while making up 18% of the outside population.

Ellerby & Ellerby (1998) carried out an extensive study on incarcerated Aboriginal sex offenders and treatment. They reported;

• In Canada 25 percent of incarcerated sex offenders out of the total population of incarcerated sex offenders were Aboriginal (the Aboriginal Healing Foundation confirmed this in 2002). In the Prairie region 40 percent of incarcerated Aboriginal men were sex offenders.

Ross (1996) stated;

• The community of Hollow Water estimated that 80 percent of the population had been victims of sexual abuse and that 50 percent of men and some women had perpetrated sexual abuse.
Alkali Lake in British Columbia reported:

- 90% of the children on the reserve had been sexually abused (as cited in Four Worlds, Part IV, 2009).

These statistics reflect the conditions of what a native professor once described to me as “communities where chaos reigns.” Within the state of chaos depicted above we find an inherent degradation resulting from the experience of the loss of soul, a reflection of the shadow of colonization in which sexual abuse was embedded. The world for First Nations was turned upside down.

For readers unfamiliar with the stories of Hollow Water and Alkali Lake, it is essential to understand that these statistics concerning sexual abuse were made available by the communities themselves, and that these communities embarked on intensive healing endeavors which, although difficult and painful, were successful over the long term. They willingly shared and continue to share their stories.

The residential school generation lost touch with traditional family relationships and ways of relating to themselves and their children. These had provided necessary structural, psychological, internalized guidelines. They were not nurtured, emotionally or culturally, in the depersonalized and frequently dysfunctional situations where they spent their childhoods. This made young people more vulnerable upon their return to the culture of alcohol. Subsequently their children suffered, as detailed in the “Four Worlds Study” (2009):

Add to this vulnerability the problem of physical and sexual abuse and it becomes clear that . . . growing up in Alkali Lake was a waking nightmare for most people.
Children often came to school (when they came at all) hungry, bruised and numbed by neglect, psychological humiliation or the prolonged terror of physical and sexual abuse. It became commonplace for them to see their parents and other adults staggering from house to house in search of a bottle or the next party. Children learned to cower and hide when their parents got into screaming matches which often ended in physical or sexual abuse or worse. And with alcoholism came poverty, hunger, sickness, suicides and layer after layer of loss as loves ones died in accidents, from violence or from largely unnecessary disease brought about by constant abuse and neglect of the body. (Part IV, 2009, p. 3)

Bushie (2006) describes the community of Hollow Water as it was before it came to terms with sexual abuse. The following excerpt is from the Toronto Sun (2006):

If you had seen this community back in the 70's where there was so much chaos—visible chaos—you would have written us off... Alcohol abuse was at its highest point then. You could find a party in the community any time of the day or any day of the week. There was violence between men. Gangs. There was also violence against women but the physical violence and sexual assaults were the most visible. Women did not start drinking until the 1960's. That's when our community started to go downhill. Prior to that, women were holding everything together.

Berma Bushie is the First Nations woman who took the initiative and with a handful of other women has led Hollow Water in a dynamic healing venture for over 20 years.

The following example will complete our brief portrait of “chaos.” During a presentation by the federal government at the 2006 “Healing Our Spirit Worldwide” conference on Aboriginal youth suicide in Edmonton, Nina Buckskin, a Blackfoot teacher in Alberta stood and said:

I think that all the suicides in Aboriginal communities are caused by sexual abuse. I worked for 34 years and many of the children would tell me stories about what was happening to them and you know sometimes it’s just unbelievable, the things that they tell me. Imagine, we’re expecting our children to come and learn. When they have issues like that how can they learn? Sexual abuse is rampant. It is being done by grandpa, grandma, mom, dad, brother, sister, cousin.... (cited in The Toronto Sun, 2006)
We can be fairly certain of the magnitude of the problem of sexual abuse. My personal experience in communities with severe alcoholism—in the Yukon, in Northern Ontario and on Vancouver Island—confirms the words of Nina Buckskin. Attorney Rupert Ross carefully agrees, having travelled extensively across Canada’s north on behalf of Canada’s Justice Department and written extensively as well on the Hollow Water venture. We must ask then, why is there still so much silence and seeming lack of concern about the perpetration of sexual abuse by people who “know”? And there are many who know, who are neither victim nor perpetrator. Teachers, mainstream social workers, nurses, doctors, and federal government employees all “know.”

One important factor related to our silence is our attitude towards that which is taboo. A second is the present day disconnected attitude mainstream psychologists (and perhaps people in general) have toward suffering. This reflects our ability to disconnect from traumatic events because they are emotionally overwhelming. I will address each of these factors because their ramifications feed collusion on a massive scale and the need to live and serve a lie which leaves communities adrift in isolation, shamed, despairing, and spiritually impoverished.

The Taboo. Taboo carries with it a powerful energy charge which deeply resonates in the unconscious of the individual and of the collective. The incest taboo is extraordinarily strong across cultures. It is something all of us understand although we may not be able to speak about it coherently, especially if we are very young. Sex offenders enter into a state of denial when it comes to the taboo and have all sorts of rationalizations and justifications around their actions, while still on some level they
know they should act differently. Victims frequently rationalize the actions of the offenders. For instance, a child tells herself that her father does this because he loves her; she is special. The father, on the other hand, may tell himself that he is educating his daughter—teaching her to be a woman. Most of all he denies the pain he inflicts upon his victims.

The breaking of taboos results in shame for both victim and perpetrator. And the shame is deep. Community members, whether or not they have been victimized or perpetrated sexual abuse, carry shame on behalf of their community. Shame engenders hopelessness and despair, a feeling that there is no way out. I remember saying to a perpetrator who numbed himself with alcohol that he must feel there was no good reason to stay sober. He replied, “You got that right.”

Many communities have made endeavors to dry out. They seldom succeed for long although sometimes individuals do. The truth is that such endeavors will continue to fail if sexual abuse is not addressed. Sexual abuse goes to the core of being within the individual and the community. You cannot build a house and expect it to stand if the foundation is laid on swampy ground.

There is a reason to sober up, because in so doing one can have greater control over abusive inclinations. One may not be able to ever make things right for those he or she has harmed but the harming can stop. Many times I have looked in the mirror and wondered . . . would I ever want to draw a sober breath if I were responsible for stealing a
child's soul through sexual abuse? It is such a terrible thing to have to face, yet there is no way out other than to do exactly that.

*Collusion.* People who live and work on the fringes of situations where the sexual taboo is rampantly broken usually keep their eyes closed. In an article written at the request of the National Clearinghouse on Family Violence (the Public Health Agency of Canada), LaRocque writes, “It is distressing to observe apathy by both Aboriginal and non-Aboriginal populations concerning sexual violence” (1994, p.76).

I, too, have found the apathy distressing, even astounding. After teaching in a small mixed Aboriginal/White community for many years I decided that I would take a leave of absence to attend an Aboriginal counseling program and learn what I could about sexual abuse. I was surprised by two things. First, sexual abuse was rarely mentioned in the program. Many of the students were victims of sexual abuse and had never dealt with it. Yet they were preparing to be counselors! (In spite of the silence around the issue in the program, I was encouraged to do an independent study on the subject and had the opportunity to work directly with sex offenders for a year.) Secondly, when I returned home, not one person in the community or on the staff of my school asked me what I had learned about sexual abuse.

The "apathy" that disturbed LaRocque evolves out of the power a taboo has to say "Keep Out. Stay Away." The taboo does not want to be faced. Yet this does not excuse those with the capacity to help. Sometimes life demands that we do difficult things, that
we inconvenience ourselves for the sake of another. LaRocque (1994) continues her comment:

The Aboriginal leadership, in particular, must be called on to address this issue. Nor should the general public—or governments—walk away. The onus for change cannot rest solely on Aboriginal shoulders. White people and people in positions of power must share the burdens of finding answers, as they have been part of the problem. (p. 41)

The meaning hidden behind indifference and apathy creates the dynamic of collusion. Everyone pretends that all is right, and allow children and adults to suffer in unimaginable ways for unimaginable lengths of time. They send the message that sexual abuse is alright and denial grows deeper roots. Will we wake up one day and be sickened by our “sins of omission”? Perhaps it is just part of the culture. Will we ever see our own shadow in the eyes of innocent Aboriginal children? The act of breaking a taboo results in the loss of soul for the perpetrator. Perhaps it also reflects this loss to begin with. The victim is also driven away from his or her own inner essence in the process. The soul of the victim is nonexistent for the perpetrator and the victim incorporates this attitude deeply into his or her being.

Suffering. We are afraid of taboo, regardless of whether we are white or Aboriginal. We are also afraid of suffering. For a victimized child this is rightly so. Children cower, hide and run away when parents fight. They want only to be safe. Still, there is something quite amiss in the Western attitude toward suffering. In his eloquent book Facing Human Suffering: Psychology and Psychotherapy as Moral Engagement, Miller (2004) examines the attitudes of those involved in the mental health field toward suffering. His second chapter, which all students should be encouraged to read, begins:
In clinical psychology, psychiatry and other mental health professions, the amelioration of the suffering experienced by clients has been replaced by—and I would argue, reduced to—a concern with eliminating what are construed as the symptoms or manifestations of mental disorders, disabilities, diseases, and dysfunctions. The clients’ agony, misery or sorrow is viewed as a mere epiphenomenon to be replaced by a description of a clinical syndrome that is presumably more easily defined, measured, and scientifically explained as the consequence of some technical design flaw in the person’s nervous system, cognitive processes, or learning environment that is amenable to change. Lost in the translation is the meaning to the person of the injury, harm or loss incurred; the role of other individuals who contributed to or who are affected by the injury, harm or loss; and any sense of the moral consequences or ethical impact of the same. (p. 39)

Miller reveals that our present attitude toward the suffering of others can reflect the fact that it makes us feel overwhelmed. We don’t want to see it. We deny empathy its proper place in our hearts. Miller finds it “inconceivable” that the modern professions of psychiatry and psychology also close their eyes to suffering and describes this as reflecting a “terrifying paranoid delusion system” (p.40). We ask for help when we are suffering. We ask for alleviation of pain and then treatment is given which ignores the fact of suffering and its alleviation. Miller identifies certain approaches to therapy, such as cognitive behavioral and strategic family therapies, as having the goal of making therapy entirely objective. My experience with the cognitive behavioral model of treatment with sex offenders confirmed his statement. Therapy was about “learning” to identify patterns and avoiding traps. Some of the men I worked with, both Aboriginal and non-Aboriginal, had lived their childhoods in virtual hell and yet this suffering was ignored.

The “canned” programs worked through steps which were thought to prevent the recurrence of abuse. The program also purposed to “teach empathy” for the victim. How
does one have empathy for another if it has never been a part of one’s life? The heart of
the offender, his suffering, was ignored. Within mainstream psychology, cognitive
behavioral therapy is the primary treatment modality for sex offenders. Strategies which
draw an offender’s attention to his behavioral patterns are worthwhile, but where is the
offender going to get the emotional and spiritual energy he needs to avoid the pitfalls if
his heart is ignored? What exactly does mainstream psychology have to offer to
Aboriginal communities if it does not even recognize its own soul?

Collusion and suffering. Herman (1997) begins her book Trauma and Recovery:

The ordinary response to atrocities is to banish them from consciousness. Certain
violations of the social compact are too terrible to utter aloud. This is the meaning
of the word “unspeakable.”

Atrocities, however, refuse to be buried. Equally as powerful as the desire to deny
atrocities is the conviction that denial does not work. Folk wisdom is filled with
ghosts who refuse to rest in their graves until their stores are told... Remembering
and letting the truth out about terrible events are the prerequisites both for the
restoration of the social order and for the healing of individual victims.

The conflict between the will to deny horrible events and the will to proclaim
them aloud is the central dialectic of psychological trauma. (p. 1)

Sexual abuse touches everyone within the confines of a community. Whether we want to
or not, we find ourselves in situations that “require” the act of collusion.

LaRocque (1994) draws this scenario for victims of sexual abuse:

Aboriginal victims face obstacles that come with all small communities. There is
a lack of privacy. Fear of further humiliation through community gossip and fear
of ostracism and intimidation from supporters of the perpetrator may all be at
work. Often a victim is confronted with disbelief, anger, and family denial or
betrayal. Secrecy is expected and enforced. There is, in effect, more censorship
against those who would report sexual assault than other forms of violence.
But if a victim does proceed with reporting, who will want to hear? And if she goes out of the community, she faces racism/sexism in the form of judgment, indifference, or disbelief. Many non-Aboriginals in positions of social service...do not take the complainants seriously. (p.77)

A personal story of collusion and suffering. At one point I was called to a community after a foster parent committed suicide. The foster children for whom I was responsible were nowhere to be found. They had seen their foster father lying in the middle of the road with blood and brain matter splattered around him. No one knew where they were and they were only 7 and 10 years old. This was a community where “chaos reigned.” Finally I was able to locate them. They had taken themselves off to school after being up all night and were sitting quietly at their desks. Not a word had been said to their teachers. These children went through their day as if nothing had happened, completely dissociated. In their young lives they had witnessed a great deal of violence, and I expect they became practiced in the ability to dissociate.

The chief of the community asked me to conduct a healing circle. He himself had at one time placed a pillow over the face of a 10 year old child to stifle her cries as he raped her and I was privy to this information. He had never been charged with a crime but on his own he had sobered up and remained sober. I hated dealing with this man and was continually aware that others saw me behaving normally with a man whose sex offences were surely known to all. I wondered how this looked to young people. Was the fact that my job required me to cooperate with the chief “normalizing” his behavior? I was stunned at what I was being asked to do when he requested a healing circle. I do not know why I agreed and I still do not know if it was the correct choice. But another child
in the home had followed me around like a puppy all day, clearly so very lost and I knew I needed to do something. This was the first healing circle I had ever facilitated and it happened in the midst of tragedy I could not comprehend, let alone begin to integrate within my own psyche. I will never forget the sounds of the groans that came out of the chief as he asked the Creator to help the children of the village. They came from the darkest place imaginable—a place I would not wish upon anyone—and I knew he regretted and suffered because of his actions. Here I saw the conflict Herman wrote about between telling the truth and keeping the secret.

In chaotic communities the lie demanded by collusion is served and sometimes people believe the lies they tell themselves. It has been years since I saw those children and that chief, but I often wonder what happened to them. Did the chief tell the truth eventually about his wrong doing? And what scars darken the hearts of those three beautiful children who witnessed the death of their foster father?

For those of us who have the strength, for those who know the story, stopping the pretense is overdue.

Questions for Discussion

1. Think of a time you reached out for help and came away feeling “not heard.” Describe this. What were the consequences for you?

2. We all “collude” at some time in our lives. Choose an example from your own life. Describe this. How did collusion make you feel? What were the consequences?
3. If you come from a community where collusion has become a way of life, describe this.

4. Can collusion be avoided? Why or why not? Is it a necessary evil at times?

5. Generate ideas for dealing with collusion.

Recommended Resources

Chapter Three

A Brief Biography of C.G. Jung and an Outline of his Basic Psychological Concepts

“The psyche is the greatest of all cosmic wonders…”

C.G. Jung

Key Concepts

- Jung’s view of the Western psyche in particular and the human psyche in general. An introduction to the limits of his understanding with respect to Indigenous peoples
- The collective and personal unconscious and their relationship to the individuation process
- The anima and animus
- Individuation
- The archetypal great mother and the archetypal great father
- The ego and the Self
- Projection
- The personal and collective shadow

Learning Objectives

1. Students will acquire a basic intellectual familiarity with the terms listed above and their essential meanings.
2. Students will be encouraged to test the reality of basic Jungian concepts, through examining the applicability of selected concepts to their own lives. (See Questions for Discussion and Suggested learning Activities)
Discussion

*Biology of C.G. Jung.* Jung was born in Switzerland in 1874 during the height of the colonialist period. He survived two world wars and was deeply affected by the devastation wrought by Nazi Germany and the development and deployment of the atomic bomb. Jung died in 1961. He wrote brilliantly and prolifically about the depths of the human psyche until the end of his life. Most of his ideas remain as relevant today as they were during his lifetime. Some of them have been interwoven into the fabric of western culture without the populace being aware of their source. For example, the concepts of introversion and extraversion originated with Jung.

Jung’s father was a clergyman and Jung described him as a man deeply conflicted in the matter of his faith, but one who refused to address the conflict of his inner experience, giving up the struggle. For that reason, Jung was disappointed and dispirited in his relationship with his father. Jung also hoped that his psychological explorations of the nature of the Christian story would encourage his father to broaden his perceptions and find new spiritual meaning in Christianity. This never happened and his father died a man who had lost his faith.

Today Jung’s mother would have been considered odd if not unbalanced mentally, and she was frequently away for treatment of a nervous disorder which seemed to relate in part to the unhappiness between herself and her husband. Yet she knew something about the depths of the human soul that Jung related to. Jung (1961) describes his mother as someone with two personalities: the first functioned according to the
Christian standard of the time but "at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal....archaic and ruthless, ruthless as truth and nature. At such moments she was what I have called the embodiment of the natural mind" (p.50). Jung’s interest in the unconscious was no doubt sparked by his mother. Jung related strongly to her “second personality” and felt that it was linked to his ability, “….not always pleasant – of seeing people and things as they are. I can let myself be deceived from here to Tipperary when I don’t want to recognize something, and yet at bottom I know how matters really stand” (p.50).

Although the family was poor by the standards of the time, Jung managed to scrape together enough money to attend medical school and support his mother and only sister after his father’s death. Jung’s interest in psychology was stimulated by the work of Sigmund Freud, his contemporary who was also very much a father figure to him. Freud in turn saw Jung as the son who would carry on his work. For several years the two worked closely together, until the differences in their thinking led to a parting of the way. Freud believed that the contents of consciousness that we find uncomfortable are repressed and hidden, forming the whole of the unconscious part of the mind. Jung did not disagree with the idea of repressed contents but he was certain that the unconscious was far more than simply a repository for material which caused the conscious mind discomfort. Neither could Jung accept Freud’s rigid theory that humanity was driven by the sexual instinct to seek life (eros) and by the death instinct (thanatos) to seek death, and nothing more. With a certain humor Jung (1936/1940) articulates the Freudian
viewpoint concerning the unconscious and dreams in the work *Children's Dreams*. I cannot present a better synopsis:

Freud saw dreams above all as wish fulfillments...You are thirsty and dream of wonderful water...These dreams stem from somatic sources and can suitably be explained as wish fulfillments. Now Freud soon came across dreams that could not readily be explained as wish fulfillments. Freud then assumed that these were concealed wish fulfillments, meaning that for one reason or another wish fulfillments must not take place. It follows that there must be a censor. Who is the censor? It can't possibly be consciousness itself! Freud says: it is the existing rest of consciousness that is exercising the censorship. So one develops a game with oneself by presenting a wish to oneself, but in disguising it in such a way as not to recognize it....Thus the unconscious is credited with quite some achievement, for what creates the dream would have to proceed with the utmost deceitfulness. First, it knows the wish to which I do not own up, second it would be able, if it wanted, to represent it directly-but it wants to keep it a secret from me and distorts it ...a little goblin...saying: "I know perfectly well what you have in mind, but I won't tell you..." Freud says (this) is so that sleep is not disturbed. (p. 24)

For Jung (1936/1940), the "unconscious stresses natural functioning..." (p. 25). Our psyche inherently expresses itself through the creation of symbols in dreams and daily life and symbols are meaningful in and of themselves. They are not devices of deceit. Jung believed that the dream was indeed purposeful. He posited four types of dreams. The dream might express a reaction to a conscious situation, either compensating for a missing element in our lives or complimenting a positive element. A dream could also bring to our attention a conflict which existed between the conscious mind and the unconscious. Sometimes dreams seem to have the goal of changing our conscious attitude. Lastly a dream might be very special—a "great dream" that we will always recall and that will significantly impact our lives (p. 5).

Jung's (1961) autobiography, *Memories, Dreams, Reflections*, finished shortly before he died, describes the outer aspects of his life only in so far as it related to his
inner world. For Jung—and biographer von Franz agrees—the richest of all things is the inner world of the psyche. Jung applied his whole life to the task of exploring it.

Jung’s perceptions of indigenous peoples. Noted above was the fact that Jung lived during the height of the colonialist period. His perceptions of Aboriginal people reflected the collective colonialist view. As he grew older, Jung (1961) began to see the effects of colonialism, and was grieved by them:

...someone had drawn for me a picture of the real white man. It was as though until now I had seen nothing but sentimental, prettified color prints. This Indian had struck our vulnerable spot, unveiled a truth to which we are blind. I felt rising within me like a shapeless mist something unknown yet deeply familiar. And out of this mist, image upon image detached itself: first the Roman legions smashing into the cities of Gaul... I saw the Roman eagle on the North Sea and the banks of the White Nile. Then I saw St Augustine transmitting the Christian creed to the Britons on the tips of Roman lances, and Charlemagne’s most glorious forced conversion of the heathen; then the pillaging and murdering bands of the Crusading armies. With a quiet stab I realized the hollowness of that old romanticism about the Crusades. Then followed Columbus, Cortes and the other conquistadors who with fire, sword, torture and Christianity came down upon even these remote pueblos dreaming peacefully in the Sun, their Father. I saw too, the people of the Pacific islands decimated by firewater, syphilis and scarlet fever carried in the clothes the missionaries forced on them. (p. 248)

Jung did not, however, develop deep insight into the Aboriginal mind and soul. His exposure to Aboriginal people was limited and I think outward cultural differences blocked his view of deeper connections. He had far more in common with Indigenous people than he knew and his later writings reflect a matured spiritual sense of the cosmos very much in agreement with traditional Indigenous perceptions. Had he lived another 10 years and spent time with Indigenous people, I think it possible his ideas would have richly evolved. As they relate to Aboriginal people, some of his earlier words are difficult to tolerate, but in his process of discovery Jung uncovered the depths of the Western
mind. In so doing, he allows us to see the inner workings of those we refer to as "colonizers."

*Basic Jungian Concepts*

*The psyche.* Jung used the word *psyche* when he referred to the totality of all psychological processes. This includes the collective unconscious universal and personal unconscious energies as well as the collective and personal energies of which we are conscious. The psyche is embedded in matter, our biological existence. It uses the language of symbols in its interpretation and presentation of existence.

*Myth.* In general when people today use the word myth, they are inferring that a myth, which may have been regarded as a literal religious truth at one point in time, is really only something make believe. With the store of scientific advancements at our disposal, we no longer accept such beliefs. But Jung, on the other hand, saw mythologies as vital symbolic expressions of deep psychic truths, necessary to the spiritual development and even the survival of men and women around the globe. Myth remains very much alive within the unconscious and influences our behavior whether we accept that fact or not.

*The universal collective unconscious.* This part of the psyche may be described as the deepest ground of being for humanity. It consists of instinctual energies such as the fight or flight response. We can compare these instincts to what we see in other creatures. A bird flies south in winter. It is not conscious of its reasons for doing so but we could say that nature itself takes care of what the bird must do in order to ensure its survival.
The instinct for reproduction is universal across species. The instinct to care for the newborn is universal. Jung believed that the collective unconscious contained the patterns which make us unique as a species. To paraphrase him, it is our inheritance at the hands of nature. Jung (1927/1931) said, “The collective unconscious contains the whole spiritual heritage of mankind’s evolution, born anew in the brain structure of every individual” (p.158). Jung (1928/1966) believed that with the effort to know ourselves we could more closely approach the wonder of the collective unconscious and be brought into “absolute, binding and indissoluble with the world at large” (p 136).

Archetypes of the collective unconscious. According to Jung instinct and archetype are essentially synonymous. It may even be said simplistically but for the sake of clarity that Jung identified instincts which had not been previously identified and gave them the name of archetype. On the other hand, when Jung described the effort to know oneself he was not simply referring to the identification of instinct but to these newly identified patterns of energy he called archetypes, which carried a spiritual sense or feeling tone with them described as numinosity, an awareness of the presence of something divine.

For Jung (1927/1931), instinct and archetype are two sides of one energy source: In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect....The essential content of all mythologies and all religions ....is archetypal. The archetype is spirit or pseudo-spirit: what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable as can be easily seen when one compares a man who is ruled by his instinctual drives with a man seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so is this case
also “les extremes se touchent.” They belong together as correspondences, which is not to say that one is derivable from the other but they subsist side by side as reflections in our minds of the opposition that underlies all psychic energy. Man finds himself simultaneously driven to act and free to reflect. This contrariety in his own nature has no moral significance for instinct is not in itself bad any more than spirit is good. Both can be both. (p. 206)

Archetypal patterns are expressed through mythological themes and images which are deeply symbolic and carry inherent meaning and a feeling tone which can be difficult to put into words. These images are found across cultures and are part of man’s spiritual nature. They move us toward meaning. The psyche is inherently a symbolic mechanism which specializes in that which Jung referred to as the “symbol making function”.

Dreams, visions and myth arise from the symbol making function of the psyche and the language of dream and myth has profound meaning. From the collective unconscious arise universal symbols which unite us as a species (whether we choose to see this or not). Take for example the shape of the circle. What does it signify to Tibetan Buddhists, Hindus, Christians, and the Navajo? How does it speak to healing endeavors within Canada’s First Nations? Although there is a cultural overlay whenever we come across a common symbol there is also a meaning at its core which connects us as human beings. The essence of the circle is wholeness, something without beginning or end, a sacred space. Jung would call this meaning and its image archetypal.

Archetypal energies are expressed in innumerable ways. I can remember the first time I ever heard the sound of Ojibwa drumming. I had a sense of being transported thousands of years into a past which until that time was not known to me consciously, although it had always existed as part of my soul. This sense was just as real, if not more
so, than the men I watched beating the huge circular drum. A similar experience occurred the first and only time I heard the sound of the Aboriginal didgeridoo. Something deep within my psyche resonated with a universal archetype of experience. I was profoundly moved.

The archetypal energies of the collective unconscious have rich stories to tell and these give our lives deep meaning and our actions significance for good or for ill. Sometimes images of archetypal energies show up in dreams when our unconscious is doing its best to get something through to us. For example I was once confronted with the sight of a young boy in a hospital who was suffering from an incurable brain disease. He was in great distress and there was nothing which could be done to ease it. I felt a deep despair that a child should have to experience such suffering. That night I dreamed of the Virgin Mary. I was not brought up Catholic and in the fundamentalist milieu of my childhood, Mary was given short shrift. Indeed it was considered sinful to pray to Mary. My unconscious, however, did not care one bit about any of that. In my dream Mary reached down and touched my arm. I experienced the sweetest love I had ever known and felt it flow into every cell of my body. I learned from that dream that when there is nothing else that can be done, all that is left is love, and that it is ours to give. This dream experience was sacred to me and, like the proclivity of my response to the beating of the drum, the archetypal source had been present in me all along.

Each archetypal energy field has a light and dark face and many variations of those faces. These faces and variations exist in each individual. Frequently we feel the draw of polar opposites within ourselves. I offer a simple example. We might become so
angry with someone that we want to hurt them physically. At the same time we love the other and do not want to ruin the relationship with abusive behavior. It may take enormous will for us to say no to the part of ourselves that would strike out, but we choose to do what the positive archetypal pole is asking of us. At the same time we grow because we recognize that darkness does exist within us and we had the fortitude to hang on and resist instinctual acting out.

*Individuation.* I have no answer as to why the universe, including the psyche, exhibits so profoundly the phenomena of opposites. I do know that without destruction there is no creation, without death there is no rebirth. This growth Jung called *individuation,* meaning the process of becoming who we were individually meant to become, to live our personal truth and live out our personal story.

Using Christian symbolism as an example, Von Franz (1975) writes:

> Therefore, says Jung, the crucified one is an “eternal” truth, for whoever finds himself on the path of individuation cannot evade that suspension between the opposites which is symbolized by the crucifixion. But just at the deepest point of suffering, the context of the next stage appears, the birth of the inner man, that is the Self, or stone of the wise....

> The Self too which is brought into reality in the individuation process is the wider inner man who reaches toward eternity. (p. 227)

Explaining Jung’s hesitation to be completely explicit in his description of archetypal energies, von Franz (1975) states that Jung believed archetypal energies could only be isolated relatively, because they overlap to an extraordinary degree. “Archetypal representations, in other words, elude any attempt to grasp them academically that is purely intellectually or intuitively. *They are only delimited or genuinely graspable in the*
actual culture of a people or in the work and experience of an individual” (emphasis mine) (p.129-130).

Traditionally, Aboriginal peoples sought out archetypal experience through ceremony. The archetype had something to teach. The ceremony was sacred, through the experience life was enriched, and the ability to carry and understand new responsibilities achieved. One did not enter the deep experience of the collective unconscious and expect to stay there or do so without preparation and need. Ceremony kept the world centered and in balance for the individual and his relationship with the community. In my view Aboriginal people traditionally had a more conscious relationship with the collective unconscious than did the Western colonialist. Today only a handful of Westerners recognize the vitality inherent in the collective unconscious and the process of individuation can be a lonely one indeed without the sustaining beliefs of a community.

Personal unconscious. Jung distinguished two separate but related portions of the unconscious. These were the collective unconscious, described above, and the personal unconscious. The latter, to use Jung’s phrase, may be considered the “top layer” of the unconscious and contains materials of a personal nature which are acquired through our individual experiences of life. This idea of a personal unconscious and the idea of an unconscious generally speaking within humankind must be credited to Freud. Jung agreed with the idea that we frequently repress personal memories, tendencies, wishes and plans, but there were very significant differences between the views of the two men. Jung could not accept the fact that the unconscious was only a repository of repressed contents. It was the vast collective unconscious which Jung identified that Freud rejected. We must be careful in being too literal in thinking of the personal unconscious as the top
layer; it might be better to think of the personal unconscious as a component of the unconscious and one that is powerfully affected by the universal collective unconscious. Personal contents accrue around or are drawn to the deeper archetypal forces within the unconscious, so that in a Jungian therapeutic milieu the unearthing of personal repressed materials frequently brings us into contact and relationship with archetypal contents. That being said, for Jung (1919/1928) the repressed memories, tendencies, wishes and plans are:

...integral components of the personality...and their loss to consciousness produces an inferiority...that has the psychological character ...of a want which gives rise to a feeling of moral resentment. The sense of moral inferiority always indicates that the missing element is something which, one feels, should not be missing. (p 106)

The moral inferiority one feels is not the result of society’s imposed rules and regulations but comes about because the Self is whispering, “This won’t do.” We feel compromised somehow. An example might be that of a battered woman who has come to believe that she deserves what she gets or that she does not have the strength to leave or that her partner will change this time. Yet somewhere inside her a different truth remains hidden, the truth that no human being should have to live the way she is, and she feels worthless in her denial of that truth. Conscious recognition of that hidden truth and support can free her to be true to her own soul and encourage the development of the Self. The woman in this example repressed her personal need to be respected. It became part of her personal unconscious.

Projection. Projection occurs when we have not brought into consciousness parts of our collective and personal unconscious. We all project, no matter how conscious we might be, because the unconscious is simply too vast for us to ever know its complexity. What we do not see in our selves we see or think we see in another. We may project positively or negatively. Projection carries an emotional charge and this is a clue to its
presence. For instance, if we find ourselves in the presence of someone who really gets under our skin, every time we are with them we can ask ourselves what it is about the person that drives us crazy. If we are able to identify the irritating factor we can then ask ourselves whether or not that factor plays a part in our personal inner experience in some way. Any facet or face or pole of any archetype can be projected onto another. Projection was at the heart of colonization. The colonizer was in complete denial with respect to his primal relationship with the earth. As far as he was concerned he had transcended the psychologically necessary relationship with nature, including his own nature. It was under control. Aboriginal people therefore carried the Colonizers projection of something that needed to be contained and brought under control – even eradicated.

*Primary Archetypes of the Collective Unconscious as Identified by Jung*

*Anima and animus.* Jung would say that imprinted in our psyche is a pattern of energy that is contra-sexual. Men carry the imprint of the *anima*. The word anima comes from the Greek language and it means *soul*. This archetypal imprint is feminine. The *animus* is the masculine archetypal imprint or form in a woman. The animus and anima are colored by life experience and these archetypes are sometimes quite suddenly activated in the experience of falling in love, (which is different from loving). We project our inner ideal onto the fortunate (or unfortunate) person we fall in love with. There is an expression we use when we sometimes observe this process in another and see clearly that a wrong or doubtful choice has been made – “She’s wearing rose colored glasses.” In other words sometimes we do not see the other as he or she really is. The animus or anima clouds our vision. Eventually we all wake up – the projection like magic potion
wears off, and if we are lucky we will not be in for too much of a shock and can get down to the business of truly knowing and loving the other. Too frequently, however, the animus or anima inside our psyche carries the hidden truth or pain or deceit of our personal experience and we wake in shock to find ourselves with the person we said we would never tolerate in our lives. We find we have involved ourselves with the alcoholic father or the mother who asked us to deny our true feelings, and a pattern repeats itself against our will. That is the power of the archetype. The call to deep personal work resounds with this experience.

As the soulful part of our psyche, the anima and animus can also guide our spiritual quests, giving us strength and vision. The energies of the animus and anima seem to be directed to the experience of union, whether with another human being or with what may be called the _divine_. The anima and the animus connect us with our unconscious. They are our spirit guides.

_The archetypal mother_. The energies, qualities and characteristics of the archetypal mother as well as those of the archetypal father are of primary importance to the understanding of the dynamics of colonialism and the repercussions of those dynamics for Indigenous people. The imprint of the archetypal mother is profoundly deep across cultures but seems to be least understood in the European/Western world. “Jung’s interest in Mother and all she represents stands as a salutary corrective to the single-minded masculinity of Western culture” (Hopcke, 1992, p. 99). For Jung (1954), “A concept like ”physical matter“ stripped of its numinous connotation (a felt sacred sense)
of the ‘Great Mother,’ no longer expresses the vast emotional meaning of ‘Mother Earth.’ It is a mere intellectual term, dry as dust and entirely inhuman” (p. 308).

The archetypal mother is the Great Mother, giving birth to plants and animals alike. She is the womb of creation. The great archetypal mother, the bringer of plenty, also brings famine in turn. She is nature – an equal mixture of blessings and grief. In Judaic Mythology she is Sophia, full of wisdom. In the Christian tradition she is Mary, mother of the Son of God. In the Navajo tradition she is Spider Woman who sent her grandsons in search of their father, the sun to ask for his help in the slaying of monsters.

Although Jung (1961) did not understand until perhaps the end of his life the reciprocal nature of Indigenous people with the physical world, he did understand that the world of the Western mind had become ‘dehumanized’ through science:

Out of sheer envy we are obliged to smile at the Indians’ naivete and to plume ourselves on our cleverness: for otherwise we would discover how impoverished and down at the heels we are. Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth. (p. 252)

One of my favorite images of the “divine feminine” derives from Wilhelm’s (1950) interpretation of the feminine principle presented in his commentary in the I Ching or Book of changes. His descriptions of both the masculine and feminine energies of the psyche have strongly influenced my thinking about the colonialist and traditional Aboriginal cultures. The Book of changes refers to the feminine principle as “The Receptive” and I have come to think of Aboriginal culture as reflecting a receptive ethos. Wilhelm writes:
[The Receptive] represents nature in contrast to spirit, earth in contrast to heaven, space as against time, the female-maternal as against the male-paternal. An important attribute of the Receptive is devotion. The image of a ‘mare’ accompanies the idea of perseverance. Its (the mare’s) tireless roaming over the plains is taken as a symbol of the vast expanse of the earth. This is the symbol chosen because the mare combines the strength and swiftness of the horse with the gentleness and devotion of the cow. The earth is able to carry all things that live and move upon it. In its devotion it carries all things good and evil without exception. (p. 10-11)

This beautiful description of the feminine principle has of course its polar opposite. The ‘Great Mother’ is also the ‘Terrible Mother’ who can wreak revenge mercilessly. This energy emerges within cultures and within individuals as a consequence of a too rigid and one-sided identification with the masculine principle.

*The archetypal father.* Jung did not write very much about the archetypal father. Perhaps as Hopcke (1992) states, Jung was more interested in the feminine and the need to bring our attention to it because of the over-masculinization of Western culture. This section begins with a continuation of the ideas presented in the *Book of changes.* Wilhelm (1950) interprets the archetypal masculine as the *Creative,* and its task is not to compete with the Receptive but to compliment it:

The great man ...because he sees with great clarity causes and effects he completes the ...steps at the right time and mounts toward heaven on them at the right time...The course of the Creative alters and shapes beings until each attains its true specific nature, then it keeps them in conformity with the ‘Great Harmony’ . . . Love is linked to the attributes of the Creative archetypal masculine. (p. 4-6)

Through his interpretation and commentary of ancient Chinese culture, Wilhelm (1950) revealed the culture’s grasp, in an inherent and beautiful way, of both the archetypal
masculine and feminine. The Chinese also were aware of the potential dark possibilities of each as depicted by the top lines of the “Creative” and “Receptive” hexagrams:

**Creative** When a man seeks to climb so high that he loses touch with the rest of mankind, he becomes isolated, and this necessarily leads to failure. (The top line) warns against titanic aspirations that exceed one’s power. A precipitous fall would follow (p. 10).

**Receptive** In the top place the dark element should yield to the light. If it attempts to maintain a position to which it is not entitled and to rule instead of serving, it draws down upon itself the anger of the strong. A struggle ensues in which it is overthrown, with injury, however to both sides. The dragon, symbol of heaven, comes to fight the false dragon that symbolizes the inflation of the earth principle... In this unnatural contest both primal powers suffer injury. (p. 15)

An article, written by Jungian analyst Gambini (1998) makes a forceful impression. He writes about the state of affairs globally and its relationship to the depreciation or loss of the rightful and balanced masculine principle. He points out that we are all connected, “especially at the unconscious level with one another and with nature. We need to examine to what degree all that is happening to nature is also happening to our own psyches” (p. 200). Gambini, a Brazilian, reflected deeply about the destruction of the Amazon forests. He realized that if an old Indian man were to give his opinion about the emptiness and the absence of energy left by deforestation he would say that the problem had to do with the “inner” state of human beings and that “outer imbalance can be corrected only if at least one person connects with the world’s soul” (p. 201).

In the city of Sao Paulo, the second largest in the world, Gambini (1998) tells us that trees are constantly attacked as if their “natural growth was a dangerous threat” (p. 202). For Gambini the story of ‘tortured’ trees reflects the human story: “When I see trees
such as...in the city of Sao Paulo, I think of the death of an archetypal father whose absence breeds disorientation and freezes inner growth” (p. 206). Gambini’s reflection has stayed with me. While undertaking the task of this thesis, I walked down the streets of the manicured community in which I temporarily found myself. Daily I walked past ‘tortured’ trees—so tortured they appeared deformed. I felt ill as I looked at them and wondered who lived in the houses behind those tortured trees. I cannot help but resonate with Gambini’s statement that the earth has lost its archetypal father whose purpose, at least in part, is to act as guardian of archetypal feminine values and states of being. In the masculine ethos of the Western and developing world we no longer have the loving father. We have instead a ruthless masculine which does not even begin to recognize the feminine principle as its necessary and natural partner, and thus destroys the rainforests and pollutes the air.

Greenfield (1985) writes succinctly about the essential masculine. She states that its intention is to push the development of consciousness out of primal identification with the mother. The male principal is mental and pertains to activated spirit, intellect and will. This is a necessary life task, a protective and life enhancing task, but it does not imply relegating the feminine to the dust bin. The male principal assists the feminine to fulfill itself, and the opposite is also true. For Greenfield, “The spirit aspect of the animus may appear in myth as the wind or breath that animates inanimate matter. The Creator puts the breath of life into man to mobilize him and give him consciousness” (Greenfield, p.190). As with all archetypes the masculine has two distinct poles and many faces. “It impregnates and creates and in its negative form it rapes and destroys” (p. 190). Just as
the feminine has the potential to withdraw her life giving qualities and in essence consume herself so does the masculine have the potential for monstrous and intrusive sexuality. Greenfield makes a powerful point pertinent to this curriculum: “Occasionally the monster shows up as the shadow side of a character who is ostensibly a father figure” (p. 200).

*The ego and the self.* Jung did not define the ego as an archetype, but it has an important relationship to the archetype of wholeness or what Jung described as the *Self.* Because of this relationship I have chosen to combine the discussion of the Self and the ego. For Jung (1944), “The Self is not only the center [of being] but also the whole circumference, which embraces both conscious and unconscious as totality” (p. 17). What this means, in my opinion, is that the Self is who we were born to be and it is aware of this whether we are conscious of it or not. It is difficult to define the Self because so much of it is outside of conscious awareness. Jung saw it as the image of the Divine in men and women, the imprint of God if you will. We might say that the imprint of God is in the seed which possesses the potential to grow into a unique individual. The Self is also the point of reference for the unconscious, while the ego is the point of reference for that which is conscious. The Self is in the central position of authority in relation to the development of the psyche. It keeps trying to bring our psychological and spiritual life into a place of balance. Traumatized children have convinced me of the reality of the Self, especially those who act out their anger. I remember a seven year old I worked with, whose father was in jail for murder and whose mother had abandoned him, in exchange for alcohol. One day Kelly was extremely agitated and upset and it was necessary to
physically restrain him. I held him until he calmed down and then simply cradled him in my arms. He began to cry and to whisper. As I bent my head toward his, I heard him say, "Where is she? Where is she?" Kelly’s rage was the rage of the Self. His longing, the longing of the Self for what should have been his. There was much suffering in his struggles but there was also beauty. The Self does not give up readily.

The ego is essentially who we think we are, or who we feel like we are. The ego can be quite incorrect in its assessment of itself. For instance Kelly may have felt that he was worthless or unlovable or bad and that was why his mother had nothing to do with him. None of this was true but the ego believed it was. This belief could accompany Kelly his whole life if he were not fortunate enough to experience the safety and love he which should have been rightfully his.

The following are Jung’s (1954) thoughts on consciousness and the ego:

The important fact about consciousness is that nothing can be conscious without an ego to which it refers. If something is not related to the ego then it is not conscious. Therefore you can define consciousness as a relation of psychic facts to the ego. What is that ego? The ego is a complex datum which is constituted first of all by a general awareness of your body, of your existence, and secondly by your memory data; you have a certain idea of having been, a long series of memories. Those two are the main constituents of what we call the ego. Therefore you can call the ego a complex of psychic facts. This complex has a great power of attraction, like a magnet; it attracts contents from the unconscious, from the dark realm of which we know nothing; it also attracts impressions from the outside, and when they enter into association with the ego they are conscious. If they do not they are not conscious. (p. 8)

In other words we think we are who we are because of our experience, and because of the welling up of reactions from the unconscious related to that experience.

The Self is what confirmed for me who Kelly really was. If Kelly is inherently valued in his humanity, his ego as the container of his ideas about himself will become
strong, and he will be able to face the challenges of life. If on the other hand, life reinforces his worthlessness, then his store of emotional resources and his behavioral repertoire will be limited. He could then be easily overwhelmed by the force of his unconscious urges, unable to contain or understand what is going on and going wrong. His life will be at the mercy of *shadow* forces.

*The shadow.* Jung believed that the most important task psychologically and spiritually for each individual was to bring into conscious awareness the darker side of his or her nature. This dark side Jung (1954) called the shadow. "...That is in ourselves we have a shadow; we have a very bad fellow in ourselves, a very poor man and he has to be accepted" (p. 280). The shadow is in effect a portion of the personal unconscious. Integrating shadow contents or the personal unconscious into consciousness is a tough task, but what we do not admit to in ourselves can create havoc within or be projected onto others. "Projections of all kinds obscure our view of our fellow men, spoiling its objectivity, and thus spoiling all possibility of genuine human relationships," (Von Franz, C.G. Jung Ed. *Man and His Symbols*, 1964, p.181), or as Jung (1951) says, projections "...change the world into a replica of ones unknown face" (p. 4).

No one, no matter what he or she wants to think, is without a dark side. Making the effort to be righteous, living a good and moral life, does not mean that the shadow will go away. In fact the opposite occurs; the shadow gains energy and our potential for destruction becomes all the greater. The shadow of the personal unconscious however can also contain the creative and life affirming parts of ourselves if we live in too much darkness. Von Franz (1980), Jung’s closest associate, refers to this as the “white shadow”
and it is just as real as it's opposite. If a person thinks of themselves as rotten to the core, and even if their actions reflect this, somewhere inside themselves is a part longing for the touch of love and to live life in a manner which touches others with love. They may have no consciousness of this whatsoever until something breaks through the defenses they have erected.

Jung distinguished between the personal shadow of the individual and what he termed the *archetypal shadow*. The archetypal shadow is as deeply a part of the collective unconscious as is the Self. It is the counterpart to absolute good, and it is absolute evil;" darkness cast by the brightness of God as the Self...” (Hopcke, 1989, p.83). We must be careful that we do not draw rigid distinctions or lines of demarcation between the two. The unexamined life feeds not only the personal shadow but the archetypal one as well.

At the end of his life, Jung (1961) wrote:

Therefore the individual who wishes to have an answer to the problem of evil as it is posed today has need first and foremost of *self-knowledge*, [which] is the utmost possible knowledge of his own wholeness. He must know relentlessly how much good he can do, what crimes he is capable of and must beware of regarding the one as real and the other as illusion. Both are elements in his nature, and both are bound to come to light in him, should he wish - as he ought - to live without self-deception or self-delusion. (p. 330)

Jung lived through two world wars, through Nazism, Bolshevism and the dropping of the atomic bomb on Hiroshima. As a Western European in the 1960s he described the times in which he lived:

We stand face to face with the terrible question of evil and do not even know what is before us, let alone what to pit against it, and even if we did know we still could not understand “how it could happen here.” With glorious naïveté a statesman comes out with the proud declaration that he has no “imagination for evil.” Quite
comes out with the proud declaration that he has no “imagination for evil.” Quite right: we have no imagination for evil but evil has us in its grip. Some do not want to know this, and others are identified with evil...some call themselves Christian and imagine that they can trample so-called evil underfoot by merely willing to; others have succumbed to it and no longer see the good. (p.330)

It seems to me that the words above can be aptly applied to the process of colonization in which the personal and archetypal shadows merged (archetypes attract and accrue personal contents around them like a magnet) and were projected onto First Nations, rationalized through inflated, one-sided Western consciousness and a corrupted Christian theology.

Questions for Discussion and Suggested Activities

1. What is your response to the idea of the “universal collective unconscious”?
2. Describe your ‘dream lover’ and then remember that this image exists in your psyche as your anima or animus – your spiritual guide.
3. Describe a “rose-colored glasses” experience.
4. What are some examples of the dangers of projection?
5. What projections do you feel or think Native people carry at this time?
6. What projections might Native people place on non-Natives?
7. Recall a particularly strong dream. Did or do you have a sense of the message of the dream, even without interpretation? Explain.
8. Bring a dream to class you would be willing to share for an exercise in symbolic analysis.
9. What is the value of making the shadow conscious?
10. Think of someone you know quite well. Can you see something about them that they do not see? Describe this. Does it exemplify the shadow?

Suggested Resources


Chapter Four

The Collective Unconscious Shadow of the Colonizer

Special Chapter Preface

In the foreword to this curriculum and in Chapter One the effect of the taboo as it related to incest and sexual abuse was discussed. The second portion of this chapter deals with the powerfully destructive archetypal energy personified in the figure of Lilith, who is no respecter of taboos. This archetype carries the autonomous energy I described in the foreword and is not an easy figure to encounter. Admitting that the violent and gruesome actions attributed to her, were and continue to be, quite literally acted out by persons whose consciousness she has possessed is most challenging. The first reaction is often denial. This is naturally so. We do not want her around. Why would we? Unfortunately that does not make her go away. Dealing with sexual abuse and the rape of the soul requires us to face Lilith. I have chosen to omit detailed descriptions of sexual abuse within the residential school system or within communities, out of respect for the reader. As a professional counselor, I have heard the details of all manner of violence and sometimes I feel contaminated. What I present in this chapter is a sufficient challenge. I have learned that knowing the details requires a good debriefing and maintenance of the practice of giving the stories to the Creator. It is the Creator who transforms and cleanses; not my ego. It is not possible to carry the stories and remain spiritually healthy, mentally balanced.

Key Concepts

- The feminine principle
The relationship of myth to the psyche
The psychological history of patriarchal consciousness
The relationship of the patriarchal colonizer to the feminine
The dynamics of repression and the evolution of the patriarchal shadow
The concretization of the shadow and sexual abuse
The spread of the shadow

Learning Objectives

1. Students will acquire a depth psychological perspective on the evolution of the colonial mind set.

2. Students will understand the Western psychological dynamics confronting First Nations people and the power of those dynamics expressed within the residential school system.

3. Students will begin to understand the breadth and depth of the universal collective unconscious and commonalities underlying different cultures.

Discussion Part One

This chapter deals with the shadow of the colonizer and its projection onto the Indigenous people of Canada, reflected in the violation of the bodies and souls of children within the context of residential schools. As I have struggled over the years to make sense of the proportions of sexual abuse within so many chaotic Indigenous communities, I found that Jung’s concept of the shadow, particularly his appreciation of the power of the projection of the collective shadow, was most helpful. It enabled me to grasp the energies inherent in colonialism and their relationship to the disintegration of
Aboriginal culture from the perspective of the experience of the soul. Commonly cited explanations for the enormous suffering and degradation of Indigenous people - poverty, unemployment, lack of education, substandard living conditions, identity loss, and paternalism are all contributing factors, but for me, even collectively, they have always had an insufficient feel. This relates to the fact that these factors have been addressed from an extroverted standpoint. Paternalism, for example, is seen as a kind of warm and fuzzy over protection. The words “identity loss” are so superficially understood that if the average citizen was asked what they meant they would respond by saying (if they were honest), “Well, I’m not sure but times change and people have to learn new ways.” Identity loss has become something about externals. Things can no longer be done in the old way. New customs need to be learned. Identity loss is not about things. It is about the meaning behind those things. The inner experience of the individual remains unseen in a world consumed by extroversion. Extroverted reasoning avoids ‘soul’ as if ‘soul’ did not exist. Such superficial intellectualizations means that spiritual awareness is locked up in the Western shadow and this serves to keep us at arms length from a confrontation with inner truth, engendering greater confusion in those already wounded.

In this chapter I suggest that the shadow of the colonizer contained the energies of the repressed or “cut off” feminine principle, which at one very distant time was part of the psyche of all peoples, including the ancestors of the European colonizer. A wonderful representation of this feminine principle within the Western and Judaic tradition is found in the figure of Sophia, or as she came to be known, the Shekhinah. In some stories the Shekhinah is the Bride of God. In others she is His daughter and sometimes his mother or
sister. In other words the Creator contained all the representations of the feminine within.

In the Northern Tutcheone language, God or the Great Spirit is known as Ut’otench’i. Ut’otench’i is neither masculine nor feminine. Ut’otench’i is Ut’otench’i – ALL.

Something quite similar is explained in Judaic writing, (Schwartz, 2004). If the masculine principle contained all the aspects of the feminine, the feminine principle at some point in time contained all the aspects of the masculine. This is implied in the words of Sophia quoted on page 53. For that matter both principles still do contain their opposites as evidenced by the various archetypal masculine and feminine figures our psyches present to us in our dreams. What may not be present culturally or individually is a balance of energy.

The shadow side of the feminine in Judaic mythology was represented through the figure of the depraved and ruthless Lilith, and the shadow side of the masculine was and continues to be represented by the inconsistent and ruthless God of the Old Testament. Within the Christian context God kept His status as a patriarch and has been mistakenly honored for the original ALL. The feminine energies in the Christian context, including the energy personified by Lilith ceased to be named, psychically inducing a very dangerous situation (described below), indicating the extent of the repression of the feminine in the patriarchal colonialist and in the present Western ethos.

Both the Shekhinah and Lilith may have come primarily from the Judaic tradition, but because of the universal nature of archetypes the message the collective unconscious sends through them fits each perfectly for an interpretation which can deepen our understanding of the dynamics involved in the process of colonization.
I will begin the exploration of the collective psyche of the colonizer through the story of the Shekhinah (feminine principle) and her relationship with the God (masculine principle) of Judaic mythology for three reasons. First, it appears that the contemporary patriarchal mind is unaware that the quality of the receptive feminine also existed as an integral part of the Western psyche, and waits to return to consciousness. Secondly, the stories of the Shekhinah explicitly depict the fact that the development of the patriarchal ethos involved a shattering betrayal of the feminine principle. If the feminine principle is not understood for what it represented, then the violence of the patriarchal principle will not be understood. The third reason is that in order for the Western patriarchal mind to relate to the cultural loss of Indigenous people or to understand their receptive way of being in the world, it must experience awareness of the lost feminine on both personal and collective levels. Should such awareness come into consciousness it may bring with it grief, repentance even but out of this there opens the possibility of a new understanding, with ramifications not only for Indigenous people but for the fate of the planet. It does not matter how many “how to work cross culturally” books are written for therapists, psychologists, or mental health workers if those of us from the colonizing society lack an inner awareness of the process of receptivity as demonstrated by the archetypal feminine. The task is large but we are all called to it.

Originally, the appreciation of the feminine principle reflected the vision of the psychic wholeness of the cosmos, probably stemming from Paleolithic times, when as Chinen (1993) suggests, the masculine and feminine were equivalent in psychic value. The Book of Proverbs attributes the words below to Sophia, an earlier version of the
Shekhina whose name meant "wisdom:"

The Lord created me at the beginning of His course, at the first of his works of old. In the distant past I was fashioned, at the beginning of the origin of the earth. There was still no deep when I was brought forth, no springs rich in water; before the foundations of the mountains were sunk, before the hill I was born. He had not yet made earth and fields, or the world's first lumps of clay. I was there when he set the heavens into place; when He fixed the horizon upon the deep; when He made the heavens above firm and the fountains of the deep gushed forth. When He assigned the sea its limits, so that the waters never transgressed his command; when He fixed the foundations of the earth, I was with him as a confidant, a source of delight every day, rejoicing before Him at all times, rejoicing in his inhabited world, finding delight with mankind. (Proverbs 8: 22 – 31)

The figure of the Shekhinah in Jewish mysticism seems to have evolved from the archetypal/cosmic Sophia and the figure of "Mother Zion" who personified the homeland, (the ground of life) for the Jewish people.

"Mother Zion" can be seen as a "strong remnant of goddess worship in Judaism" (Schwartz, 2004, p. 99). Historically, this fits with the views of archeologists, anthropologists and ethnologists who believe that goddess worship in many areas of the world preceded the patriarchal ethos. (For those interested in the equality of the masculine and feminine ethos of the Paleolithic era, as well as the evolution of the goddess culture, I recommend the references listed at the end of this chapter.)

In the following section, selections from the stories of the Shekhinah are reproduced as told by scholar and award winning author Howard Schwartz (2004), in his extensive treatment of the mythology of Judaism. His storytelling abilities are of the finest quality and carry a clear and unique feeling tone. Each selection is followed by a commentary which I hope will convey the relationship of the masculine and feminine principles of the Judeo-Christian traditions—the initial beauty of the relationship and its
subsequent deterioration. Keep in mind that myths reflect, according to the Jungian
viewpoint, the facts of individual and collective psychic life. Schwartz writes:

God’s heavenly treasures were hidden in the innermost of many chambers. They
could not be revealed to anyone for they were too well hidden.

So God decided to bring together his heavenly treasures in his daughter, the
Shekhina. That way He would make them available to the world, but only to those
who knew where they could be found.

So God saw to it that His daughter, the Shekhina, contained within herself all the
paths of wisdom. Whoever knows those paths has access to God, and to all
heavenly wisdom. And whoever would like to fathom those paths must turn to
Her for help, for only She knows where God has hidden his heavenly treasures
(pp. 47, 48).

(Did not Indigenous people realize that the Creator had hidden heavenly treasures within
the earth?) For Schwartz (2004) this story illustrates that God contains both masculine
and feminine elements. God can be what s/he chooses to be. In the following passage
Schwartz tells us that:

Because of His love for the Shekhinah God sometimes calls Her “My sister,”
since they both come from the same place. Sometimes, He calls Her “My
daughter” since she is truly his daughter. And sometimes He calls Her “My
mother” (p.48).

We have a quite beautiful admixture of the masculine and feminine divine, but perhaps
the hint of eventual patriarchal supremacy remains in the words, “She is truly his
daughter.”

Schwartz writes of “The Two Shekhinahs: ”

God’s daughter, the Shekhinah, is said to inhabit two realms at the same time.
There is a Shekhinah above just as there is a Shekhinah below. In her divine
manifestation she stays in Heaven...But in her earthy manifestation she
came...from the side of the light...For she is God’s messenger and the world is
illuminated through her deeds...
So that they can always communicate, God has built a window between them and whenever She needs her Father or He needs Her, they join one another through the window. In this way God Himself enters the world in the form of his daughter. (p.49)

For Schwartz the importance of this myth is to “demonstrate that a divine feminine presence can be found above and below” (p.49). In other words the light and wisdom of the cosmos are inherent within the heavenly realm of God (the masculine psyche) and in the earth itself, the place of the feminine. The masculine enters “through” the window and into the place of the feminine. The feminine is “receptive” to and welcomes the masculine principle.

In the story that follows the Shekhinah is portrayed as the Bride of God.

Schwartz introduces the split between the masculine and feminine principles:

The Sacred Bedchamber on the very day King Solomon completed the building of the Temple of Jerusalem, God and His Bride were united, and Her face shone with perfect joy. Then there was joy for all, above and below. As long as the temple stood, it served as the sacred Bedchamber of God the King and His Bride, the Shekhinah. Every midnight She would enter through the place of the Holy of Holies, and She and God would celebrate their joyous union. The loving embrace of the King and His Queen assured the well-being not only of Israel, but also of the whole world.

The King would come to the Queen and lie in her arms and all that she asked of Him he would do... They lay in a tight embrace, Her image impressed on His body like a seal imprinted upon a page as is written, “Set me a seal upon Your heart” (Song of Solomon, 8:6).

As long as the Temple stood, the King would come down from His heavenly abode every midnight, seek out his Bride... in their sacred bedchamber. But when the temple was destroyed, the Shekhinah went into exile and the Bride and Groom were torn apart. (p. 69)

The temple represents, as did the window, the meeting place, the place of communion between the masculine and feminine. It is scared space, which in other mythologies is
defined as the center of the world. It is the place of the Self. And the Self asks for cooperation, integration and love between the masculine and feminine elements of the psyche.

According to Schwartz, there appears to be agreement among religious scholars that the temple was the earthly home of the Shekhinah (p. 17). The Biblical destruction of the temple was related to the sins of the people, but perhaps we can also attribute blame to God Himself. Historically the city of Jerusalem came under siege by the Babylonians and the actual temple in Jerusalem was destroyed in 586 B.C. After an unsuccessful attempt to regain control of Jerusalem, many of the remaining Jews fled, fearing reprisals, including the prophet Jeremiah, (Hebrew Bible p. 1073). Mythologically speaking there was no longer a place of communion between the masculine and feminine principles. This caused enormous grief. The split in the psyche is related to the increasing expression of autonomous functioning of the masculine principle as evidenced through violence and warfare.

Earlier it was noted that prior to patriarchal times, the Goddess played a more powerful role than did the masculine God in cultures around the world. The development of patriarchal systems coincided with the need for economic organization following the establishment of agriculture. Cities or city states were founded. Bureaucracy and military force became necessary tools for the management of economic affairs and the protection of lands. Warfare is perhaps the strongest example of a masculine endeavor devoid of feminine expression, even though part of the propaganda and contradiction of war and is the protection of the feminine and the home.
In the next section, Schwartz depicts the severing of the two principles:

Before God destroyed His house and the whole land below, He first cast his Bride from on high, bringing Her down from where She took nourishment from the sacred heavens. Only then did He destroy the temple in the world below. For these are the ways of God when he wishes to judge the world: First he passes judgment on the world above, and then he establishes His justice in the world below. (p. 55)

He then makes this searing statement concerning the casting out of the Shekhinah:

Like the Shekhinah, Lucifer was cast out of Heaven. But while Lucifer led a rebellion against God, there is no evidence that the Shekhinah did anything wrong. Instead her removal from heaven symbolizes the high price paid above as well as below. (p. 55)

With the severing of the masculine and feminine principles, both suffer great injury. They are inherently necessary to each other for the balancing of energies. One-sidedness, within the individual or the culture, is the consequence of the split. The sins of man may be interpreted as those actions necessary to the development of patriarchal management and maintenance of the "system," to the exclusion of the feminine. If we think of God as the rational decision making part of the psyche, which in this instance became "puffed up" or in Jungian terms "inflated" with His own desires, it was this inflated God who first cast the Shekhinah out of heaven. In other words, out of that portion of the psyche or mind that thought it could retain wholeness and manage on its own. It was after this act that God destroyed the temple—the place of communion where He and the Shekhinah met and kept the world was kept in order. Psychologically speaking, the inflated, rational mind forgets or ignores its essential association with the intuitive, feeling capacity and the importance of this capacity to wise choices. The creative masculine cannot stand on its own. When it attempts to do so, this results in a changed relationship between the deep
archetypal masculine and feminine energies of the unconscious and in destructive consequences.

If the reader has ever had the experience of talking with someone who comes entirely from their head, it rather feels as if one is communicating with an invisible psychic hardness that can provoke quite a headache. That is the quality of the masculine without the feminine. No matter how much sense the speaker makes, it hurts to listen. The softness of the heart is missing, along with an understanding of the relational consequences of the information presented.

The separation of the masculine from the feminine creates psychic anguish for both. This anguish frequently remains unconscious, especially to the masculine psyche, both individually and collectively. Schwartz continues:

Since the destruction of the temple, the Shekhina descends night after night...and enters the Holy of Holies, and sees that Her swelling house and Her couch are ruined and soiled. And she wanders up and down, waits and laments and weeps bitterly...and lifts up Her voice and says, “My couch, My couch, My dwelling place, where My husband would come to me and lie in my arms and all that I asked of him he would give Me...How has the ark of the Covenant which stood here come to be forgotten? From here went forth nourishment for all the world and light and blessing to all. Now I seek my husband in every place, but He is not here. My husband, My husband, where have you gone? Do you not remember how You held Your left arm beneath my head and Your right arm embraced Me and You vowed that You would never cease loving me? And now You have forgotten me. (p. 56)

Is there an adult woman alive today who has not felt at one time or another something of the Shekhinah’s grief? This is the archetypal stamp of the soul expressing itself through concrete human relationships. It is said that a Holy man inquired of the Shekhinah, ‘What ails you?’ and she replied weeping, “My children are in exile and the Sanctuary has been burnt, so why should I remain here?” (p. 57).
Myth across cultures has the power to convey many truths. I am quite certain that the scholars and mystics who interpreted the scriptures from the Judaic culture never dreamed that one day in the 21st century a parallel could be drawn between the loss of the feminine in their tradition and the devastation of the feminine principle on North American soil. Such is the power of myth and the force of the collective unconscious. Through myth mainstream Canadians have the opportunity to understand the effects their unenlightened behavior had on the Indigenous people of Canada. I hope, as stated in the intentions of this curriculum, that Indigenous people can better understand the half soul of the patriarchy with its repressed feminine shadow and powerful negative projections, discussed further in the second portion of this chapter. The inheritance of the Western shadow came out of, in mythical terms, God’s betrayal of Himself. For the feminine was also divine, and as indicated in the early part of the Shekhinah stories, part of the fabric of the Creator and creation.

Depicted below is a portrait of the masculine without the feminine. It seems as if God has lost his humanity. Without the Shekhinah He is unable to feel. Schwartz (2004) writes:

After the temple had been destroyed and the Shekhinah had gone into exile...so too did the upper and lower realms weep for Her and go into mourning. Then God came down from heaven and looked upon His house that had been burned. He looked for his people who had gone into exile. And he inquired about His Bride...and just as she had suffered a change, so too did Her husband. His light no longer shone, and He was changed from what He had been. Indeed, by some accounts God was bound in chains.

God said to his ministering angels, “When a mortal king mourns, what does he do?” they said, “He extinguishes his torches.” God said, “I too shall do that. The sun and the moon will become black and the stars stop shimmering.”
God said, "When a mortal king mourns, what does he do?" They said, "He sits in silence." God said, "I too shall do that. I will sit alone and keep silent."

God said, "When a mortal king mourns, what does he do?" They said, "He sits and laments." God said, "I too shall do that." (p. 58).

The lack of feeling or of a sense of meaningful relationship within a patriarchal mentality wrought the devastation of colonialism. In the story above it seems to me that God expresses the deep longing of the patriarchal soul for consciousness. God as the ruling masculine principle had no idea of soulful inner experience.

Discussion Part Two

This section addresses the mythic shadow figure of Lilith. Before discussing the part she played in the process of colonization, the following clarification is in order. During the height of the feminist movement, Lilith became a symbol of the liberated woman. This stemmed from the fact that in one telling of the Lilith story, she was the first wife of Adam and argued with him about her preference sexually. She refused to be dominated. Although this particular story certainly has relevance to the feminist movement, when viewed collectively the myths of Lilith present us with far more destructive.

Within the collective unconscious, as will be made clear, Lilith represents archetypal demonized feminine energy—the polar opposite of the Shekhinah. The connotations of the term demonized imply that something is out of control. In Jungian psychology references are frequently made to "possession by an archetype," meaning that the person in question is in the grip of archetypal energy and identified with it. One has lost ego consciousness, the ability to discriminate between the human and the divine pull
of the archetype. For instance, one might identify completely with the hero whose task it is to rescue the maiden in distress or with the martyr and be continually martyred without good cause. Identification with an archetype is an unconscious process involving the dynamic of projection.

We need to keep in mind that Lilith is not a garden variety archetype. She is an exceedingly dark shadow of the feminine principle. Archetypally, she is a demon; she is not a goddess. What might the ramifications be of psychic possession by this kind of darkness? It would seem to me that they would be far more dangerous than possession by the hero or martyr complex. Although the shadow of the colonizer carried many archetypal projections regarding Aboriginal consciousness, it is my conviction that the deepest and most perverse of these was the shadow energy of Lilith, ruthlessly expressed in the church run residential schools in Canada. We will trace the history of Lilith energy briefly, from her earliest appearance to her entrance into Judaism, through the Christian millennia and into the Canadian residential schools.

After God cast out the Shekhinah, one story tells us that He took Lilith for a time for his wife. Interpreted symbolically, this means that the changed attitude of the masculine psyche gave rise to a different experience of the internal feminine. Both the masculine and feminine energies involved responded intensely to the imbalance. The masculine lost the ability to feel, and the feminine, as told in the stories of Lilith, became a perversion within the masculine unconsciousness of those she possessed. Lilith evolved out of the unfeeling, unrelated masculine. The greater the distance the masculine psyche placed between itself and the feminine attributes necessary to a more whole and healthy
consciousness, the greater the rage of the feminine became.

During the time frame relevant to this curriculum, Lilith energy of the collective unconscious consisted of two basic personalities identified by Hurwitz (1992) and Schwartz (2004) as Lamashtu and Ishtar, Babylonian goddesses predating Lilith.

According to Hurwitz (1992) Lamashtu carried the energy of the “terrible mother:”

Fearsome and savage is her nature. Raging, furious, fearsome, terrifying, violent, rapacious, rampaging, evil, malicious, she overthrows and destroys all that she approaches. Terrible are her deeds. Wherever she comes, wherever she appears, she brings evil and destruction. Men, beasts, trees, rivers roads, buildings, she brings harm to them all. A flesh eating blood-sucking monster is she. (p. 36)

Lilith/Lamashtu hovered closely to pregnant women, waiting to “tear the child from the mother’s body” after which she would begin to torment the child, “now with heat and fire, then with fever and shivering” (p.37).

The other persona of Lilith, Ishtar, was that of a seductress who beguiled men and led them astray. While this appears to be a relatively mild charge, in the Judaic world the Ishtar side of Lilith took on terrifyingly dangerous traits of character. She was regarded as a succubus, a bodiless demon who visited men in their sleep, impregnating herself with the sperm of nocturnal emissions, and spawning a multitude of demons who perpetuated her darkness in the world. As cited in Scerba (1999), the Talmud says, “One may not sleep in a house alone, and whoever sleeps in a house alone is seized by Lilith” (p. 2).

And in the Zohar (Scerba, 1999) it says, “Her eyes are huge, and in her hand is a sharp sword from which bitter drops fall. She kills him and casts him into the very center of hell” (p. 3). Lilith was regarded as one of the Shedim or demons on whose behalf children were sacrificed.
In some instances the experience of psychic demonic energy can depend on the misconception that energies unpalatable to our sensibilities are not actually part of us. The further away we attempt to push the uncomfortable element the stronger and darker the energy becomes and the more power it has over us. A metamorphosis occurs which encourages the expression of evil. It appears that as the masculine Judeo-Christian God demanded increasingly greater psychic territory (or in non-symbolic terms, as the patriarchy gained greater power and control historically) aspects of the feminine took on an increasingly disreputable character, particularly for those within the religious establishment. God! the patriarchy would not tolerate an affront to masculine authority.

Lilith, the strangler of children and the epitome of the corrupted female sexual appetite, may have evolved in part out of misguided asceticism. Schwartz (2004) states that many rabbis had a low opinion of the feminine. Jung (1936/1959) reminds us that repression does not make something go away. As a matter of fact, he states that “...repression would prevent it from vanishing, because repressed contents are the very ones that have the best chance of survival, as we know from experience that nothing is corrected in the unconscious” (p. 231). It is only by bringing repressed contents to consciousness that correction is possible—in Jungian language we integrate repressed contents into consciousness in order to evolve spiritually.

Lilith did at least possess a face in the Judaic tradition, bringing her closer to consciousness, but the face was lost in the Christian tradition, making the unconscious energies ever more powerful. Denial of the earthy, instinctual feminine within Christianity created a cesspool of energy which has been acted out in the ranks of the
clergy. Hurwitz (1999) states it is rare to find references to Lilith in which she is personified as both a seducer of men and slayer of children. As I see it, however, within the clerical context and in the residential school system, both sides of Lilith evolved firmly into a single entity.

In order to come to grips with the phenomenon of sexual abuse in First Nations communities, it is essential to understand its expression within the sacred institution of the church. In the recent book, *Sex, Priests and Secret Codes*, authors Doyle, Sipe and Wall (2006) introduce the topic of sexual violation by the clergy:

Unfortunately this crime - and that is its proper name - has been an open wound on the Body of Christ for as far back as records are kept. History shows that in practically every century since the Church began, the problem of the clerical abuse of minors was not just lurking in the shadows but so open at times that extraordinary means had to be taken to quell it. If there is anything new about the sexual abuse of minors by members of the clergy, it is that over the past fifty years a conspiracy of silence has covered it. .... This pall of secrecy has provided an atmosphere where abuse could fester as a systemic infection. In the process, the lives of children, priests, bishops and indeed the credibility of the Catholic Church itself - have been shattered. (p. ix)

The authority of these authors is not in dispute. Doyle is a priest and became involved with the issue of sexual abuse in 1984 when he was serving at the Vatican embassy. Sipe and Wall are both former Benedictine monks. Sipe’s life work is dedicated to searching for the meanings, dynamics, and origins of religious celibacy. Wall has advised on numerous cases relating to Church sexual abuse. These authors emphasize that sex has been disparaged in any human form as “dirty, sinful, unclean and even unnatural” (p. 5). For instance, St. Ambrose taught that Christ had *never experienced sexual desire* and connected the female half of the species to “sexual temptation that ultimately led to sin and death” (p.5). St Jerome taught that Christians must avoid sexual attraction (which is
not humanly possible) and that husbands who loved their wives too much were guilty of adultery.

What is created under these circumstances is psychological enslavement to that which we repress. It was not until 1965 that the Church passed a text granting that sex as an expression of love in addition to the goal of procreation was appropriate in marriage (p. 7).

As stated earlier, the psyche will not tolerate this sort of repression willingly. And so we have Lilith. Although differentiated from Catholicism in its disparate denominations, Protestantism retained until well into the 20th century the same essential attitudes toward sexuality with the exception of clerical marriage. I have known a number of fundamentalists whose thinking rivals that of St. Ambrose and St. Jerome.

Twenty years ago the Catholic Church began to meet the consequences of the demonized side of its nature in both Canada and the United States as abuses by the clergy were publicly exposed. Immoral acts had been compounded by the brazen carelessness of bishops who dealt with abuse by moving the abuser from parish to parish. The Mount Cashel Orphanage in Newfoundland, a Roman Catholic venture, attracted international attention when it was revealed that an entire (non-Aboriginal) community had colluded in silence about the terrible degree of abuse which had occurred within the orphanage. The silence devastated and demoralized the children of the orphanage and left them wounded for a lifetime. How is it possible that ordinary people can so easily dismiss or deny their association to evil?

A stark example of the prevalence of abuse in the church can be seen in a
document prepared by the Office of the Archbishop for the Archdiocese of Los Angeles (2004). The document entitled “Clergy Sexual Abuse” was a statement of admission and apology, and from that stance, interesting to read. Attached to the document were seven pages of names—204 names of clergy members in the Los Angeles Archdiocese who had been charged with sexual abuse since 1934. In my interpretation, each one of those names had had a personal relationship with Lilith while serving in a sacred office. Each one of those names had stood in the pulpit and sat in the confessional assuring folk of the certainty of God’s love. By virtue of his office each priest had the task bestowed on him to intercede between man and God. The element of hypocrisy attached to sexual abuse by the clergy makes their acts particularly distasteful. “Her hands are caked with flesh and blood....She slides in like a snake. She enters the house, she leaves the house again” (as cited. in Hurwitz, 1999, p. 43). A portion of an Aramaic magic text, as cited in Hurwitz, further states, “The evil Lilith, who leads the hearts of men astray, who appears in dreams during the night, and in visions by day, who burns and destroys like a nightmare, who seizes and kills boys and girls...” (p.101).

Lilith’s echo can be found in the concrete actions, emotional reactions, desires and responses of a particular type of sex offender. Fantasies deepen desire, the desire becomes paramount, and life is lived in pursuit of gratification. Opportunities for gratification are carefully, secretly created and a kind of courtship of the child begins. The soul of the child is sacrificed to Shedim, to psychic demons, just as the life of a child was sacrificed to Shedim three or four thousand years ago. Within the residential school context the lives of children were sacrificed to the repression of human relationship and
human concern, contorted by a synthetic sense of righteousness.

The founding of Canadian residential schools was constructed on the premise that assimilation of Native identity into mainstream colonial identity would be the optimal fate for Native people. In 2003 it was estimated that 90 thousand people were still living who had attended residential schools in Canada. At that point 12 thousand individuals had made claims for compensation against the government for abuse within the residential school they had attended. Seventy percent of the 12 thousand also demanded redress from a church, according to the Government of Canada’s, Royal Commission (2006).

The origins of Canada’s residential schools can be traced to 1879 when Sir John Macdonald, the Canadian Prime Minister, came under pressure from the Catholic and Methodist churches to fulfill the education clauses of various treaties. He appointed Nicholas Flood Davin to investigate the suitability of the American “industrial school” as a model for Canada. As reported by the Royal Commission (2006), Davin’s assessment was as follows:

Davin called for the “application of the principle of industrial boarding schools” - off-reserve schools that would teach the arts, crafts and industrial skills of a modern economy. Children, he advised should be removed from their homes, as “the influence of the wigwam was stronger than that of the [day] school”, and be, “kept constantly within the circle of civilized conditions” - the residential school - where they would receive the “care of a mother” that would fit them for a life in modernizing Canada.

The Archbishop of St. Boniface, another participant in establishing the residential schools, was further cited by the Commission as saying that Indian children should be “caught young to be saved from what is on the whole the degenerating influence of their
home environment.” The fact that this thinking reflected the trends of the time does not excuse it. A different conscious awareness did exist as expressed by Member of Parliament, Frank Oliver:

I hope you will excuse me for so speaking but one of the most important commandments laid upon the human by the divine is love and respect by children for parents. It seems strange that in the name of religion a system of education should have been instituted, the foundation principle of which not only ignored but contradicted this command. (cited in Government of Canada, Royal Commission, 2006)

Altogether 130 residential schools were built in Canada. The closure of the last school did not occur until 1996.

According to the interpretation presented in this curriculum, Lilith is found in the very fabric of the development and operation of residential schools. In 1920 attendance became compulsory for Aboriginal children aged 7 to 15. Here we have an explicit example of the acting out of a collective complex of the demonized feminine. The institution which professed to offer the “care of the mother,” split off from consciousness, offered Lilith instead. The child was “torn from the mother’s body,” torn from the wellspring of feminine relationship, from the depths of the Great Mother’s ground of being; the child separated from its mother, the mother separated from her sacred responsibility, and both separated from the cultural receptive ethos of the Divine Feminine. Dussault and Erasmus (2006) continue in The Report of the Royal Commission on Aboriginal People:

At the heart of the vision of residential education - a vision of home and sanctuary of motherly care - there was a dark contradiction, an inherent element of savagery in the mechanics of civilizing the children...The basic premise of resocialization of the great transformation from ‘savage’ to ‘civilized’, was violent. “To kill the Indian in the child”, the department aimed at severing the artery of culture that ran
between generations and was the profound connection between parent and child sustaining family and community. In the end, at the point of final assimilation, ‘all the Indian there is in the race should be dead.’ This was more than a rhetorical flourish as it took on a traumatic reality in the life of each child…. 

If we pause long enough to reflect, any of us will find that it is difficult emotionally to tolerate the vision of the suffering of a seven year old within the confines of the residential school. He is there without the comfort of anything familiar and in all probability will not see his family for at least a year, sometimes two. He may be underfed, he is expected to behave in a rigid and controlled manner, which is completely new to him. He will be punished physically for making mistakes he does not know are mistakes. He may be beaten far beyond accepted standards of corporal punishment. He may be violated sexually. Above all, he cannot cry out in his native tongue. There is no one to comfort him. These terrible facts are a matter of historical record in Canada.

The Government of Canada states that residential schools came out of the missionary spirit of the times. We might call what developed a godly cesspool. Of course, not all staff members of residential school were abusive, but far too many were. The claims of 12 thousand people do not include the suffering of the deceased or those whose shame will not let them speak. Nor are language and culture claims recognized by the Canadian courts, and therefore are not included in the above count.

Hurwitz (1999) cites the Testament of Solomon:

In the Testament of Solomon, Obyzouth, Lilith by a different name says this: When I see the hour approaching, I take my place and when I spot an opportune moment I strangle the child. If I fail, then I withdraw to another place, because I cannot pass even one single night without success….For I have nothing to do but to kill children, make their ears deaf, cause harm to their eyes, shut their mouths fast, befuddle their senses and torment their bodies (p. 116).
One of Lilith's abilities was to spawn demons who in turn multiplied in demonic measure. Her desire insisted on expression and knew no containment. The demons of sexual abuse have assumed horrific power in many Aboriginal communities. There is nothing redeemable about the Lilith I have introduced in this paper. Indeed, demons are exorcized. They are not redeemed. And the Shekhinah waits for her husband to come to his senses and once again open his heart to communion with her deep feminine nature.

In the mythology of Lilith, protection from her wrath involved calling her by name or by one of the many names she acquired. In other words, if she was identified she lost the power to harm. There have been so few willing to look into the face of Lilith and call her by her name. Until that happens she will continue to spawn demons and to separate the soul from the knowledge of the Creator. Until she is named, Aboriginal communities in Canada will reflect the horrors and emptiness of the shadow of the colonizer.

Drawing from the Chinese tradition, Wilhelm (1950) writes of bringing hidden enemies to light:

At times one has to deal with hidden enemies, intangible influences that slink into dark corners and from this hiding place affect people by suggestion. In instances like this, it is necessary to trace these things back to the most secret recesses, in order to determine the nature of the influences to be dealt with....The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while. For when such elusive influences are brought into the light and branded, they lose their power over people. (p. 221-222)

I have not found a better representation of the energy which depicts the problem of abuses inflicted on Native children including sexual abuse than Lilith – evolved out of the split of Western consciousness and the self-righteous patriarchy of religious and political
establishments.

Let us briefly review the acts of the colonizer and their synchronous relationship to the archetype of demonization. Lilith waited to tear the child from the mother’s body. The Government of Canada forced the separation of parents and child. Lilith was “fearsome and savage” – a “blood sucking monster is she.” Residential schools forced upon the child the denial of family and culture. Lilith tormented the child, “now with heat and fire then, with fever and shivering.” In the Carcross School in the Yukon Territory 25 percent of the students died. In schools all across the country students ran away in the dead of winter, some freezing to death. Lilith was the strangler of children. In the residential school children were forbidden to speak their language or to speak to their own brothers and sisters. What is this if not a form of strangulation? A man could not sleep alone lest he be seized by Lilith in his sleep (the sleep of unconsciousness) and be gripped by a compulsion for deviant sexual expression. And how many of the sacred souls and bodies of children were violated and devalued, incorporating the shadow of the colonizer? What I find astounding is the very literal manifestation of the presence of Lilith within the residential schools of the 20th century.

Questions for Discussion and Suggested Activities

1. Is there a particular story or myth or folktale that you have always enjoyed?
   
   Briefly describe it and then with reflection relate it to an aspect of your own life.
   
   Do not intellectualize. Feel what you enjoy about the story and try to put it into words.

2. What is your response to the story of the Shekhina, the patriarchal God, and
Lilith? Be honest. Does it make sense to you to relate these myths to Western consciousness, colonization and the residential school system? Jung believed that we live these myths. What do you think?

3. What is your understanding of the dynamic of repression?

4. Using your imagination put yourself in the shoes of the residential school abuser? What is going on in his psyche? How does he deal mentally with his actions?

5. Research the psychological concept of secondary gain.

Suggested Resources - Films


3. Bonniere, R. (Director). (1960). Ka ke ki ku [motion picture]. Canada: Crawley Films Limited; National Film Board of Canada, 29 min. Children learn traditional ways of life during the summer but come September they will be flown out to a residential school to learn another culture. (Documentary)


Suggested Resources – Books


Chapter Five
The Receptive/Relational Psyche

Key Concepts

- Receptivity and relationship in Aboriginal consciousness
- The permeable and relational ego
- The importance of the sacred circle

Learning Objectives

- Understanding the differences between the Aboriginal and Colonialisit world views
- Appreciation of the Aboriginal world view and the Aboriginal relationship with the unconscious

Discussion

It is not possible to come to grips with the severity of the problem of sexual abuse within the Aboriginal community without an appreciation of the very different approaches to life held by Aboriginal and mainstream Canadians. What did the colonizer and his unconscious shadow encounter in the mental, emotional, spiritual and psychological energies of Native people which were so foreign to him?

This chapter addresses the receptive/relational ethos of the Aboriginal way of life as I have experienced it. It is not an attempt to analyze Aboriginal psychology from any particular discipline. I am simply describing what I have encountered and in so doing support my statements using the thoughtful writings of both Aboriginal and non-
Aboriginal authors. I have taken my encounters and experiences seriously and they have deeply affected how I see the world. Yet it does feel somewhat awkward to be a member of the mainstream community in Canada and describe what I believe to be important principles of another culture. Nevertheless, Aboriginal people have been my teachers and because I value what I have learned, it is with humility and a sense of obligation that I share my observations. There will be many things I can never know, but because I have tried to know myself and the culture of which I am a part, my understanding of the despair of Aboriginal peoples has deepened, along with my appreciation of a different world view. I have placed an emphasis on opening mind and soul to that understanding and appreciation. I am quite certain that beyond culture there is a meeting ground—a place where soul recognizes soul. It is my intention to respect that meeting ground and let it be the source which shapes my words to the best of my ability.

I am going to provide a brief description of the facts of my childhood, because that was where the longing for something I could not describe and had never experienced began. It was this longing that drew me toward Aboriginal people. I grew up in a fundamentalist hellfire and brimstone home in Canada. We moved a great deal and wherever we went we found Sunday sermons that were enough to make one’s teeth rattle and knees knock. I lived in fear most of my childhood that I was doomed to spend eternity in hell. My home was not a place where people enjoyed spicy sermons on Sundays and then went off to live a relatively sane life the rest of the week. The atmosphere was thick with fanaticism. Who I was got lost. The Creator got lost, too, turned into a distorted god who apparently loved one but would condemn one to an
eternal fire for the slightest infraction of He alone knew what. I suffered deeply. The religion of my family was of the same basic fabric as that of many colonialists, and albeit my family beliefs were at the more extreme end of the fundamentalist scale, they were not much different from those who set up mission schools, hoping to Christianize and civilize Indian people.

One day when I was about seventeen, my father, who worked for a General Motors car dealership, came home with a series of pictures of historically famous Aboriginal men. In particular, I remember one of Chief Pontiac. The prints were part of a promotional effort on the part of GM to lend their cars character of some sort. That did not matter to me at the time but the pictures captivated me. I found them beautiful and pasted them on the walls of my bedroom. They sparked my imagination with their naturalness, and a fantasy grew in me of getting on a train one day and then stepping off—into nothing short of an unrestrained state of grace.

Like so many well-intentioned and naive young people, “Indian” for me symbolized romanticized freedom—a dream of free spirits gliding through the underbrush stalking deer. A few years later, romanticism intact, I did indeed board the train and head for Northern Ontario. When I got off the train, what met me on a frozen 40 below zero New Year’s night was the sight of an Indian girl, twelve or thirteen years of age, staggeringly and incoherently drunk, trying to stay warm inside the train station. Most of my romanticism vanished in that instant. I felt sick at as I watched the girl and wondered where exactly I had landed myself. I settled in the town of Sioux Lookout and, in spite of the tragedies I saw on the street, I continued to be drawn to Native people.
My new friends told me story after story about home—the communities further north accessible only by canoe or air—and I determined that as soon as I could I would visit a remote community. I finally hitched a ride on an old Beach Craft and flew to the community of Big Trout Lake. From the air, water and tundra stretched endlessly in every direction with no evidence of civilization. As the plane descended, I could see stunted, windswept spruce hugging the earth and the waves of the lake glistening in the autumn light. Against this backdrop walked a kokum or grandmother with kerchief tied under her chin, long flowered dress over men’s pants, feet in gumboots, making her way steadily toward home. On her back she carried a huge bundle of moss. The words kept going through my head, “This is Canada? This is Canada?” I could not have been more dumbfounded, and I felt my heart open to something new and good.

Quiet pervaded Big Trout Lake. All of the people in the village could have been talking and laughing at once. It would have made no difference. That land itself was still. And the people were gentle to the rather shy and awkward young white woman I was at the time, even though I could not speak their language. I experienced a kind of stillness in them. When I was finally able to put words to the quality I felt, I called it receptive.

The wonderful truth was and is that this is a very real way of relating to life had nothing to do with my romanticized notion of how Indian people were. This gentle receptivity was like balm to my scorched soul. I began to see the world a little differently and over time the face of the wrathful God I had known began to change. I experienced the first unconditional acceptance of my life and fell in love with the north and with so very many of the children and adults I met. I saw a world that took my breath away. Yet
my heart ached because I knew I was also seeing a way of life that was increasingly threatened. I also knew Westerners had much to learn from First Nations people and too few were paying attention. The thought of what had been lost and what was to be lost appalled me. But, my gratitude for what I learned, and for the reclamation of my own lost soul, has never waned.

Initially, I associated the receptive capacity of the people I met with an idealized (on my part) goodness and strength of character. Later I experienced confusion when I realized that I felt the receptive capacity even when I was with people whose actions frequently were not good. I did not understand this paradox. It took time to grasp just how deep this quality of receptivity was. It was part of flesh and bone and sinew and it was essential to survival because it enabled one to live successfully as a hunter gatherer, to know the natural world in depth. Relationship to anything requires receptivity, and the more extensive the relationship, the deeper is one’s receptive capacity. The receptive capacity did not vanish with colonization but the environment changed, and the receptive capacity now puts the individual and community at risk to destructive influences.

The colonizer lacked receptivity in many areas of life and was therefore non-relational in dealings with Aboriginal people. Rupert Ross (1992, 1996) has had along association with First Nations and describes a moment of personal insight which occurred when he was observing a healing circle at an addictions center. He watched a group of disheartened and sick people gently gather and come together into “new feelings of connection and communion with each other...I felt them coming out of themselves...” Ross (1996) states that the word connecting leapt at him:
It captured not only the dynamics in that room, but also the key feature of all the traditional teachings I had been exposed to thus far...It involved a double obligation, requiring first that you learn to see all things as interconnected and second that you dedicate yourself to connecting yourself, to everything around you at every instant, in every activity.

I was… struck by another thought: the possibility that my own culture regularly seemed to have taught me to see myself as “disconnected” from other aspects of creation. Without doubt I learned to see myself as somehow separate from and superior to the animal, mineral and plant worlds. Was I also being taught to see myself as fundamentally disconnected from my fellow human beings? …Those two words, connecting and disconnecting, began to form into lenses…. (p. 66 – 67)

We cannot connect unless we are open to connection, unless we are receptive to relationship. The receptivity of Aboriginal people was the gift of the Creator, the foundation of physical, mental and spiritual survival. Receptivity is the essence of knowing. Without it, we only think we know. It implies openness and a sort of knowing that the Westerner has disparaged because he cannot concretely see it or measure it. If it cannot be seen or measured, then Westerners tend to deny or dismiss it. And, as Dr. Gomes pointed out, the paradox is that we cannot see or measure rationality either. Why do we think we can? In older psychological and anthropological writing concerning the psyche of Native people, one frequently comes across the word anthropomorphize, which means to project the characteristics and qualities of one’s own mental world onto an animal or object and then draw the conclusion that the particular animal or object contains human characteristics. In other words, the Aboriginal awareness of sacred spirit and energy in places, and creatures is thought by the westerner to be a matter of projection and primitive imagination rather than reflective of finely tuned truthful
perception. This is still a commonly held view; it is simply no longer politically correct to say it out loud or put it in writing.

It was not in the least unusual in the remote areas I visited for someone in a particular community to know if a death had occurred in another community, without any modern means of communication. It was not unusual for me to sit up all night having conversations with Native friends and be astounded by their understanding of different spheres of relationship and their experiences with the energies of existence from which I had been cut off by the ethos of Western materialism.

Following are examples of the receptive capacity, described by both Aboriginal and non-Aboriginal authors. The terminology may differ from mine but the essence of the meaning is the same. First, a short statement by Ross (1992) describing his experience of the hunt with First Nations companions:

Those who do not hunt...tend to think of it as going after something. While this is indeed part of the process, it is actually of secondary importance. The most important task involves predicting where, waiting with your gun or bow, you can receive [the animal]. (p. 89)

This example is the sort of thing which is often described in government publications designed to educate white people so they do not make fools of themselves the first time they visit an Aboriginal community. Most folks can appreciate the romance of the sentiment. Regardless of any superficial response, what Ross describes is real. It is one piece of a whole way of being in the world. The animal is in relationship to the hunter and offers itself for the sake of human nourishment. Although, I am not a hunter, for some reason I have had quite unique experiences with owls, two which I will mention.
For a couple of summers preceding a move to Manitoba (where I went for the specific purpose of studying sexual abuse), my dog and I walked frequently along a two mile trail in the woods. Without fail a great grey owl accompanied us for those two miles. It flew about a hundred yards or so, would stop and perch, waiting for us to catch up and then fly on. I was amazed by this and felt honored by this bird but attached no specific personal meaning to the experience. It was not until later that I found out that the great grey owl was Manitoba’s provincial bird, that the owl was associated with Lilith (and also Athena – the goddess of wisdom). A short while ago I asked the oldest and best story teller in Mayo about the owl. He did not know the English name so someone translated for him. He told me the owl was a messenger who could speak all languages – even mine! In the old days if someone had to leave their camp or home for a while and something important happened while they were away the owl would come and speak to them. The owl is also associated in the Ojibwa and Cree cultures with the Windigo. In the Yukon (this is the part I like the best) the owl was once a ‘bad’ bird and ate people but was taught to be good. In fact twice now while I have been driving to see the shaman I mention in the next chapter to talk specifically about sexual abuse a great grey owl swooped down in front of my windshield. This has never before happened. The owl has indeed been a messenger of astounding significance personally. Lilith has been mine to deal with. At one time I feared her but we have become friends and I sense Sophia, the Shekhinah, and Athena deep inside waiting for release. Lilith is crying out for exorcism
Native American Vine Deloria (1992) introduces us to the remarkable penetrating perception of members of the Teton Sioux. This penetration exemplifies receptivity. He quotes these words, written in 1919 by missionary A.M. Beede:

And, I should have said, the fact of a rock, or any object, being a community of persons, was based on or concomitant with the belief that not a few of the people had the ability to see into and through a rock discerning its makeup, similarly as we look into a community or grove of trees. I have known many Indians believing they possessed this ability and not regarding it as anything remarkable—and there was no occasion for doubting their sincerity. (p.3)

Beede’s words resonate with the comments below by Nobel Prize winning biologist Barbara McClintock. In the 1940s and 1950s McClintock theorized that genes were transposable between chromosomes. McClintock’s methods dumbfounded the skeptical scientific community, as cited by her biographer Keller (1983), “One must have the time to look, the patience to ‘hear’ what the material has to say to you. One must have a feeling for the organism” (p. 198). Keller again quotes McClintock, “Every component of the organism is as much of an organism as every other part,” and “I start with a seedling, and I don’t want to leave it. I don’t feel I really know the story if I don’t watch the plant all the way along. So I know every plant in the field. I know them intimately, and I find it a real pleasure to know them” (p. 198). On McClintock’s reverence for nature, Keller writes:

A deep reverence for nature, a capacity for union with that which is to be known – these reflect a different image of science from that of a purely rational enterprise. Yet these two images have co existed throughout history. We are familiar with the idea that a form of mysticism – a commitment to the unity of experience, the oneness of nature, plays an essential role in the process of scientific discovery. Einstein called it, “cosmic religiousity.” In turn, the experience of creative insight
reinforces these commitments, fostering a sense of the limitations of the scientific method, and an appreciation of other ways of knowing. In all this McClintock is no exception. What is exceptional is her forthrightness of expression – the pride she takes in holding, and voicing attitudes that run counter to our more customary ideas about science. In her mind, what we call the scientific method cannot by itself give us, “real understanding.” It gives us relationships which are useful, valid and technically marvelous; however they are not the truth. (p. 201)

It is the hypothesis of anthropologist Jeremy Narby (1999), developed through his investigation of the shamanic experiences of Western Amazonia’s indigenous people, that “shamans take their consciousness down to the molecular level and gain access to biomolecular information” (p.160). I refer the reader to his book, *The Cosmic Serpent*. There is something quite convincing in Narby’s work and it feels closely related to the descriptions of the abilities of the Teton Sioux and to McClintock’s intuitive sense of plants as living organisms. It would seem that McClintock was an example of a scientist who demonstrated that there is something after all to the receptive capacity about which I write, and that both Narby and Ross are examples of highly educated thinkers who follow their intuitive sense to discover the receptive way of being in the world.

We will return for a moment to the observations of missionary A. M. Beede. He would seem to have been a complex and thoughtful Westerner, despite the Christian endeavor which defined his role. Deloria (1992) again quotes Beede:

Of course, the history of any people contains mythology (which is, perhaps, not quite so simple or invaluable as many a ‘scientist’ might assume), but is such a mythology composed entirely of myths added one to another, or is there beneath all and through all and in all an all-compelling something unexplained by our ‘scientific’ ‘force and energy’ which the Western Sioux thought of, sincerely claimed to know as Woniya (Spirit)? (p.3)

It is the appreciation of an ensouled universe Beede is describing. Aboriginal people were receptive to and conscious of this fact. Deloria continues:
The old Indians...were interested in finding the proper moral and ethical road upon which human beings should walk. All knowledge, if it is to be useful, was directed toward this goal. Absent in this approach was the idea that knowledge existed apart from human beings and their communities, and could stand alone for "its own sake". In the Indian conception, it was impossible that there could be abstract propositions that could be used to explore the structure of the physical world. Knowledge was derived from individual and communal experiences in daily life, in keen observation of the environment, and in interpretive messages which they received from spirits in ceremonies, visions and dreams. (p. 4)

How different from the Western European, who sought to conquer and control the forces of nature, to subdue the earth, and force its submission to human will. The colonizer stood upon the earth under the delusion that his ego was in charge and thought what he could do to it. Without ego delusion the Aboriginal stood in receptive relationship to the earth, not concerned with superiority but rather, cooperation within the whole.

Receptivity has been confused by many observers as passivity. Although it may seem as natural as breathing, receptivity is an active process. Passivity does not promote relationship any more than does depression. Receptivity requires an ego response quite different from the individualistic, self centered ego response of the colonialist. I suspect the way of life of Aboriginal people required that the ego be both permeable and relational. This does not mean that it was without boundaries or that Aboriginal people existed, as has sometimes been expressed, in a state of unconsciousness. Permeability is necessary to the receptive capacity, and the Aboriginal ego in its relational response demonstrated a kind of super consciousness. It seems to me that Aboriginal people had a clear understanding of the reality of the unconscious and had sophisticated methods of
working with it through ceremonies and dreams, for example. On the other hand, the colonialist was blind to the very existence of the unconscious.

During ceremony, Aboriginal people journeyed into the unconscious realm deliberately, with a specific purpose in mind. What they learned was subsequently integrated into consciousness, providing guidance, purpose and direction. If the unconscious provided a dream or vision, then it mattered to consciousness. An example will illustrate. For the Cree and Ojibwa one such ceremony involved contact with a spirit called the Pawakan. At the time of puberty a boy or girl was sometimes encouraged to be alone and to fast and wait for the appearance of the Pawakan in a dream or vision. The Pawakan might take any form and provided help to the individual for the rest of their lives in hunting and other ways. It also gave the individual their own song, which was not to be shared with anyone. I cannot know for certain but perhaps the uniqueness of the individual was expressed in their relationship with their Pawakan. This would make sense with respect to the individuation process in a culture that was collectively oriented. This ordering of individual and society provided necessary boundaries and containment for the energies of the unconscious. Access to the Pawakan required that the boy or girl understand that they were about to enter a different realm of knowing. Cleanliness was important because it was associated with something holy or sacred. Once the experience was complete the individual knew they would be returning to their family but consciously changed. The family in turn was prepared for the changed individual and responsibilities changed. The boy was now a young man, the girl a young woman and potentially ready to take a partner. Something special might also have occurred during this experience
which gave the person a particular expertise, and the Pawakan was present for the rest of the individual's life, waiting to offer help when his song was sung.

During Jung's long personal exploration of the unconscious, he realized the extent of its potential to overwhelm ego consciousness completely, and Jung (1961) wrote that the normalcy of family and routines are what held him together (p.189). These things acted as his container for the powerful energies he met in his journey.

In Jungian analysis, the therapist makes every effort to create containment or act as a container for the patient's exploration of the unconscious for exactly the same reasons Aboriginal people worked within the boundaries of ceremony. Receptivity and permeability are qualities essential to accessing the healing energies of the unconscious, whether it is through Indigenous ceremony or Jungian analysis, but the process it not to be taken lightly because in either case there is the danger of flooding consciousness. Integral to the protection of consciousness when the unconscious is explored is the creation of sacred space as symbolized by the circle.

The circle is a universal symbol of wholeness. And in probably all cultures, at least at one time, the circle was regarded as sacred. The Greek word *temenos* means a sacred protected space. Jung attempted to keep this sense present in an analytical relationship. In his Tavistock Lectures, Jung (1959) said:

> The symbol of the mandala has exactly this meaning of a holy place, a *temenos*, to protect the centre. And it is a symbol which is one of the most important motifs in the objectification of unconscious images. It is a means of protecting the center of the personality from being drawn out and from being influenced from the outside. (p. 210)
The sense of the sacredness of the circle and its necessity to ceremony and in mundane life was clearly important to Indigenous peoples. It represents the soul. Today it is making a re-appearance in Canada in Indigenous approaches to justice and healing. The community of Hollow Water refers to four circles of healing and uses four circles, each with a specific group of people defined by their needs and their place within the healing process. Many readers will be familiar with the Lakota medicine wheel, which symbolizes the circle of life—with no beginning and no end. The circle is divided into four sections. Jung would refer to this as a quaternity which also symbolizes wholeness. Why the number four is a universal symbol of wholeness remains the mystery of creation. The Lakota medicine wheel represents the four directions, the four races, the four virtues of courage, wisdom, generosity and fortitude. It represents body, mind, spirit and soul. I have heard that in the Toltec Nagual oral traditions the mysticism of the medicine wheel refers to vast bands of compassion, the building blocks of the macrocosm. A concept of stunning beauty.

Prior to colonization the awareness of an overarching sacred circle protected and contained Aboriginal life. The circle consisted of the structures necessary to frame existence. These structures included relationship with the natural world, with community and family, ceremony, dance, song, traditional education, holy persons, sacred places of renewal, medicine, leadership, freedom to travel, physical health, livelihood, language, natural resources, the land, a sense of continuity, emotional well being, hope and faith in the morality of the cosmos, oral tradition, and a place called home.
During the process of working on this curriculum, I had the opportunity to listen to artist and psychologist, Dr. Jane Zich describe a dream experience of the circle. It amazed me that she heard the call of the deep unconscious to global relationship in the middle of urban California life. Following is the dream as Zich (2005) recorded it:

Panther is leading me in quick strides through a densely populate forest. Panther is no longer a jaguar, yet I know he is the same presence that had visited my kitchen. He communicated with me telepathically. He tells me to follow him.

We arrive at a partial clearing in the jungle. A circle of people, animals and spirits are seated next to one another. There is a sense of profound relatedness and purpose within their silence. I see there is an opening in the circle where I am to sit, but I am uncertain what I am to do. Panther tells me to take my place and to do so humbly.

He clarifies telepathically that humility is not about making oneself small. Humility is about filling ones place in the circle fully. It is just as problematic to fail to take one’s place fully as it is to take more space than is rightfully one’s own. Filling ones place fully allows connection with the totality of the Circle. With panther beside me I sit down in my space and know that doing so is an initiation. (p. 4)

What would it have been like if the foreigners who came to this continent had taken their places in the circle, had filled and not overfilled the seats that would surely have been there for them?

*Questions for discussion and suggested learning activities.*

1. What is your intuitive and intellectual response to the idea of the receptive capacity?

2. If you are First Nations, what differences do you observe between the Aboriginal way of being in the world and the western way of being? What would you add to the preceding discussion? What would you change?
3. If you are non-First Nations and have had experience with First Nations people, what differences have you observed? Check your perceptions with First Nations students. Discuss them.

4. Whether you are First Nation or non-First Nation, have you ever experienced a different kind of knowing than the Western world generally admits to? Describe this experience and share it with the class if you are willing to do so.

5. Choose a traditional First Nations ceremony or Indigenous ceremony from another part of the world. Research. Describe the purpose of the ceremony, the preparation and ritual involved in the creation of a ‘container’ and the impact the ceremony has on the consciousness of the individual.

Learning Resources


Chapter Six

Soul Loss

"My soul, soon you will find out how cold the sun is..."
Chief Dan George

Key Concepts

- Soul and its relationship to spirit
- Soul loss
- Contemporary psychological treatment of the concept of soul and the message to Aboriginal (or any) people
- Extension of the Jungian concept of the Self
- The Self and soul loss
- The meaning and experience of soul loss individually and collectively
- Soul loss and sexual abuse

Learning Objectives

- To develop an appreciation for the depth of loss experienced by First Nations
- To recognize the responsibility of Western collective consciousness in the perpetuation of spiritual, emotional, mental and physical loss within the Indigenous world.
- To encourage Western accountability.

Discussion

I would ask the reader to simply reflect for a moment on the idea of collective soul loss. Each will have a sense or an image of the meaning of these words. It is that
sense or image I ask you to keep in mind, as it will help frame the following discussion concerning the soul loss of the First Nations of this country, experienced individually and collectively.

The meanings of the terms soul and spirit within the context of this curriculum will be clarified and the concept of Self, as introduced in Chapter Two, elaborated upon before discussing the concept and experience of soul loss.

We will begin with the complex concept of soul, with a reminder from Jung (1944/1959):

Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God’s hidden ways and must leave him to decide whether he will work on man from outside or from within, through the soul. (p. 8)

A variety of ideas concerning the soul. Each of us has their own ideas about soul. Some would say the soul does not exist, perhaps meaning that no part of us survives death. Others recognize soul as the deepest part of themselves. Some describe soul as the totality of the psyche. Jung himself used the term soul in a religious sense, but he also distinguished the animus within women and the anima within men as partial manifestations of the soul, serving as a bridge to the collective unconscious. Despite the many ideas and attitudes about and toward the soul there does exist a universal thread, albeit elusive, which has significance for all of us. It is inherent in the question, “What is it in humankind that suffers other than the soul?” For example, we can experience heartbreak but does that describe sufficiently what we see in those old pictures of the survivors at Auschwitz? In my personal conception, the heart is part of the soul but not
the sum total. Today's materialistic trend in psychology denies both the suffering of the heart and the soul which contains it. Still, we call upon mainstream psychological experts to treat the social and personal ills of Aboriginal people—as well as those of the rest of us—and I am forced to ask: What exactly is being treated? No doubt we often need to reconstruct our thinking and change our behavior. Yet we are left with a sense of dissatisfaction and emptiness if the soul is not involved and the heart within remains untouched.

In the Oxford Dictionary of Psychology (2004), soul has only the following reference: “soul talk n. A non-technical name for Black English vernacular” (p 691). Since the soul is not concretely visible or traceable through neuronal pathways and psychologists have still to hear the mice in their laboratories shrieking, “Help me! I have a soul!” the existence of soul is either ignored or highly suspect. In the climate of today's psychological thinking, the experience of the suffering of the soul brings with it the shame of being somehow inappropriate, in addition to deep feelings of inferiority. How many of us would have the foolhardiness to go to a therapist and say, I need help with my soul? The extroverted soulessness of Western culture continues to be projected even by those who are apparently concerned with psychology, a word meaning the study of the mind, soul, or breath when translated from the Greek.

The Christian concept of soul. All Canadians, Aboriginal and non-Aboriginal, have been exposed to varying degrees to the Christian concept of soul. The historic Christian attitude of spiritual superiority presents a problem of tremendous proportions inasmuch as it is powerfully connected to the psychological mechanism of projection.
Colonial Christians did not separate the act of projection from their definition of soul. They covered the globe to ‘save the souls of the heathen’ and to ‘spread the word.’ With Christians, the darkest of shadows, resulting from repression of their individual and collective humanity, gave a particularly strong impetus to projection. With psychologists the impetus seems to be the result of a materialistic stance toward existence, the refusal to see within themselves the part that suffers, that craves a fuller connection with a sense of the Divine. That leaves the definition of soul, in both instances, in the murky waters of the unconscious—dangerous territory indeed. Jung (1944/1959) states:

An exclusively religious projection may rob the soul of its values so that through sheer inanition it becomes incapable of further development and gets stuck in an unconscious state. At the same time it falls victim to the delusion that the cause of all misfortune lies outside, and people no longer stop to ask themselves how far it is their own doing. So insignificant does the soul seem that it is regarded as hardly capable of evil, much less of good. But if the soul no longer has any part to play, religious life congeals into externals and formalities. However we may picture the relationship between God and soul, one thing is certain: that the soul cannot be “nothing but.” On the contrary it has the dignity of an entity endowed with consciousness of a relationship to a Deity. Even if it were only the relationship of a drop of water to the sea, the sea would not exist but for the multitude of drops (p. 7).

What Jung is saying is that when dogma is adhered to for the sake of tradition, or out of fear of the shadow, or because of ignorance, we limit the experience of soul to the point where we no longer accept its reality. The Creator cannot be known from within if we externalize the Creator’s existence. The stamp of the Self when ignored leaves us empty. And it is precious beyond measure. Even if our perceptions are limited by the human condition, our tiny droplet enables us to encounter the mystery of that which is Divine. And the Divine exists because we possess the potential inherent in that droplet. I wonder
what we would see and what would happen if the soul of each human being we
encountered was concretely visible?

_Soul as the essential part of everything._ For the sake of brevity, a dictionary
possible meanings:

the spirit or immaterial part of man, the seat of human personality, intellect, will
and emotions, regarded as an entity that survives the body after death; (2) in
Christianity, the spiritual part of a person, capable of redemption from the power
of sin through divine grace; (3) the essential part or fundamental nature of
anything; and (4) a person’s feelings or moral nature as distinct from other
faculties. (p. 354)

The third meaning, that the soul is the essential part or fundamental nature of
anything, holds an appeal because ideas are not attached that reflect intellectualized or
specific religious points of view. It also seems to reflect the traditional Aboriginal view
of a world in which everything is ensouled and animated by spirit. Although the words
soul and spirit are sometimes used synonymously it serves the understanding of soul loss
to draw a distinction between them, since spirit enlivens the soul, and is not present in a
state of soul loss. Jung’s (1926/1959) stated that “spirit,” like God, describes an object
of psychic experience which is not understood rationally, nor can it be proven to exist:

The archetype of spirit in the shape of a man...or animal always appears in a
situation where insight, understanding, determination, planning etc. are needed
but cannot be mustered on one’s own resources. The archetype compensates the
state of spiritual deficiency by contents designed to fill the gap. (p. 178)

From the psychological point of view, the phenomenon of spirit ... appears as an
intention of the unconscious superior to, or at least on par with, intentions of the
ego. (p. 179)
Spirit, then, reflects the level of energy sustained by the soul and/or the will of the soul. When we speak of someone who is dispirited we are referring to a lack of energy or the absence of will needed to accomplish something. A feeling of inspiration reflects the opposite condition, whether or not, as pointed out above by Jung, the soul is touched by something from within or something from without.

The meaning of soul is further elucidated if we come at it from its opposite, the absence of soul. Harper Collins Dictionary (1996) defines soulless as “lacking any humanizing qualities or influences; dead; mechanical” (p. 355). All of us have felt this level of dispiritedness in our souls to various degrees and most of us have had experiences in which we try to fill a void that never gets enough of what it seems to want. Caretakers in the residential schools tried to fill the craving for relationship with the archetypal divine child within themselves through projections which entailed ‘saving the child.’ Because they turned outward instead of inward to know themselves, the shadow had room to flourish. And true spirituality was abandoned to be replaced by perversion. The soul is never truly satisfied with this sort of substitution. A term psychologists use for the substitution of meeting a need with what is genuine, is secondary gain. Secondary gain kills the pain or temporarily satisfies the craving but it is not what the soul desires. Voids become great gaping holes of distortion which can lead to acts of terrible cruelty. The caretaker’s soullessness was internalized by the child as they learned that they did not possess a soul that mattered, or if it did matter, it belonged to the devil.

If we can appreciate the existence of soul it is easier to comprehend the losses experienced by Aboriginal people. Soul implies depth and the losses of Aboriginal people
were deep indeed. Whether we are comfortable or not with a particular definition of soul or even believe in it, it may be sufficient if we at least grasp the depth of loss. When the term soul loss is used in this curriculum it refers to the deepest of losses. No one is going to accept the existence of soul as fact unless they have some experience of it. It is my belief we find soul when we open our eyes to our own longing for it and sometimes it becomes present to us as an act of grace.

For many years I taught students of all ages who had trouble at home and school. In Chapter Two I used the example of a story of a boy named Kelly who taught me about the existence of the Self. His soul cried out for his mother. To add a piece to Kelly’s story, when he was two years of age or so, his mother returned him to a group home after a visit, literally throwing him through the door shouting, “You want him – you can have him!”

*Soul loss and the Self.* Kelly’s soul, and the essence of his respective *Self,* the archetype at the center of the soul (his potential inherent wholeness), were evident to me. What is the fear of abandonment other than the anguish that one’s inner core remains unseen, that hope will no longer exist? But what attests to the reality of that deep inner core other than its longing for recognition? If, however, the Self’s existence is not respected or remains unrecognized for the father or mother, eventually an intuitive sense of it will not exist for the child. Something hard covers over the potently vulnerable Self, the spark left unseen for too long. I am quite certain this was the fate of Kelly’s parents. I hope it was not his fate. The term “soul loss” implies that the soul is possessed by destructive energies and that the Self is not in view, that it has nothing left to sustain it.
No matter how tormented the soul, I believe hope does not cease to exist and in most instances, the Self is not irretrievably lost.

Kelly’s parents related to him out of their shadows just as the colonizer related to Aboriginal people. Jung believed that the child carried the unconscious of the parent and it is indeed interesting to note how frequently the term “paternalistic” is used in association with the process of colonization. The colonizer often viewed Aboriginal people as childlike. First Nations people were powerless against the Western/Christian forces with which they had to contend. With their natural life-enhancing capacity for receptivity, we can better understand how First Nations people came to absorb the unconscious shadow of a paternalistic Canada.

It is difficult for any thoughtful human being to understand the emotional blindness of the colonizer or the blindness induced by the rage of Kelly’s parents. Jung (1928/1931/1959) writes:

Since it is universally believed that man is merely what consciousness knows of itself he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always “the others” who do them. And when such deeds belong to the recent or remote past, they quickly or conveniently sink into the sea of forgetfulness and that state of chronic wooly-mindedness returns which we describe as “normality.” In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good. The evil, the guilt, the profound unease of conscience, the dark foreboding, are there before our eyes, if only we would see. Man has done these things; I am a man who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to them again at any time...None of us stands outside humanity’s black collective shadow.
At times we live out the shadow aspects within us and at times the shadow of an individual or a culture seizes us. What is so critically important is that we see the shadow we have cast so that something will indeed be “made good.” (p. 301)

Just as the words soul and spirit are sometimes used synonymously, the words Self and soul are used also used synonymously, so a brief review of the Jungian definition of Self as defined in Chapter 2 is probably worthwhile. Within the collective unconscious the Self is “common to all,” a truly universal core that is not bound to any one culture. But for Jung (1964), circumstances encourage the development of the Self in particular ways:

One could picture this in the following way: The seed of a mountain pine contains the whole future tree in a latent form; but each seed falls at a certain time onto a particular place, in which there are a number of special factors, such as the quality of the soil and the stones: the slope of the land and its exposure to sun and wind. The latent totality of the pine in the seed reacts to these circumstances by avoiding the stones and inclining toward the sun, with the result that the tree’s growth is shaped. Thus an individual pine slowly comes into existence constituting the fulfillment of its totality .... (p. 163)

I think we must step away from a too rigid definition of the Self. If our definition mingles with that of soul, no harm is done, for there is a truth which eclipses the boundaries of definition. Definitions are the products of consciousness which is fortunate indeed to catch a glimpse of the inherent wonder of something we know exists but is such a deep mystery that we are not capable of ever knowing it fully. The Self is the seed but it is also the fulfillment, the whole. It is the guiding energy of the process of individuation. Jung used the phrase “circumambulation of the Self” in describing the method for understanding the Self to the extent consciousness can.

In *Man and His Symbols*, a wonderful story is told of the Naskapi First Nation of Labrador. The story is sixty years old now and I am sure that much of the cultural purity
has been lost in the intervening years, but the story has lost none of its beauty. It is used by the authors of *Man and His Symbols* to illustrate the concept of the Self, described by the Naskapi as the soul. The Naskapi lived as hunters in isolated family groups and as a result few communal or collective customs evolved. Individuals were forced by circumstance to turn inward for guidance, knowledge and wisdom. The soul was the “inner companion” and was called “my friend” or *Mista’peo* meaning “Great Man.” To continue:

Those Naskapi who pay attention to their dreams and who try to find their meaning and test their truth can enter into a deeper connection with the Great Man. He favors such people and sends them more and better dreams. Thus the major obligation of an individual Naskapi is to follow the instructions given by his dreams and then to give permanent form to their contents in art. Lies and dishonesty drive the Great Man away from one’s inner realm whereas generosity and love of one’s neighbors and of animals attract him and give him life. ...How far it (the Self) develops depends on whether or not the ego is willing to listen to the messages of the Self. Just as the Naskapi have noticed that a person who is receptive to the hints of the Great Man gets better and more helpful dreams, we could add that the inborn Great Man becomes more real within the receptive person then in those who neglect him. Such a person becomes a more complete human being. (p. 162 – 163)

The Naskapi, uncontaminated, listened to the Great Man or Self and because of this their souls flourished and were endowed with spirit.

Visit a small first Nations community or hang out on Hastings street in Vancouver and you will see emptied souls, the absence of spirit and no knowledge of the beautiful self that is hidden behind the shadow.

*The first nations self.* The Selves of Aboriginal people were nourished by those things which endowed their lives with energy or spirit. The Self related to an ensouled world
and the ensouled world was incorporated within the individual and collective cultural soul. People knew who they were. With reference to the quote from *Man and His Symbols* on page 90, because of the particular slope of the ground onto which psyche's seed of Self fell, and because of the particular light which shone on the particular slope, the knowledge of relatedness, the necessity of receptivity, and the understanding of limitation developed. As my friend Jimmy Johnny so simply described the harsh Yukon environment, “We knew we would live if the land would let us.” In other words the Self knew what it needed, not just for physical survival but for the spiritual, emotional and mental individuation of one’s being. The land has changed and no longer fosters the life of the soul.

The Self is often referred to as *the divine spark within*. A spark is exquisitely fragile and at the same time holds the potential to warm the heart and even set the world ablaze. Wilhelm (1950) comments:

> Everything that gives light is dependent on something to which it clings in order that it may continue to shine... Thus the sun and moon cling to heaven and grain, grass and trees cling to the earth... Human life on earth is conditioned and unfree, and when man recognizes this limitation and makes himself dependent upon the harmonious and beneficent forces of the cosmos he achieves success. (p. 119)

Jimmy Johnny understood exactly what Wilhelm meant.

*Collective soul loss*. It can be difficult to grasp the concept of collective soul loss. This may be in part because we have caged our own souls in collective materialism and have lost our sense of soul or it may be that tragedy has not been closely associated with our collective experience. It is not enough to rely on our intellect alone and think we
understand. What is needed is a deeply intuitive sense of the experience, through which imagination allows the unconscious to penetrate the intellect.

I hope the following description of factors stimulates the imagination of the reader. I have chosen the Yukon as the setting in which to depict the circumstances involved in the experience of soul loss, simply because I have lived there for many years. However, the setting could be anywhere in this vast land. The circumstances may vary from place to place. The motivations of the colonialist and their impact did not.

The Yukon was one of the last places in Canada to be colonized and the colonization was swift and relentless - the result essentially of "gold fever," which infected many adventurers. With their lure to possess, gold and silver opened the floodgates of change for First Nations peoples. In such a situation (which could happen to any culture), the psyche and the factors which stabilize conscious experience are flooded (in Jungian terms) by unconscious, unknown energies.

It was a natural part of Aboriginal life to be receptive to the world at large. This made the collective soul of a relational people even more vulnerable to forces that would swamp any one of us, and the shadow of the Westerner deluged the land. Everything fell under the power of the collective Western shadow. There was not one thing it did not eventually touch. The shadow infected, destroyed, stole or darkened the following structures which were not separate from the internal, spiritual world of the Aboriginal psyche. It eradicated the healing, spiritual traditions that gave meaning to everyday life expressed through ceremony, including but not limited to song, dance, the sound of the
drum, the sweat lodge, the giveaway or potlatch, initiation practices and the vision quest. All these things related to the needs and health of the capital ‘S’ Self. Swept away were the ensouled land with its provisions of space and freedom to move across that space, sacred places; the nourishment provided by animals and plants. What it meant to be human on both mundane and spiritual levels—the ability to communicate in a familiar tongue; having children follow in your footsteps and learn by example; the grandfathers and elders with their wisdom, experience and care for the young; the sacred circle of communication and decision making; leaders of nations with knowledge of responsibilities to family, the group and tribe and manifest respect for the collective needs of the community—all these blessings were swept away. What it meant to be healthy in body, mind and spirit, and, in many cases life itself was swept away. Perceptions of time and a sense of proportion developed through centuries of a relational and receptive way of life were swept away. And the Pawakan’s song could no longer be heard.

And then, because of acts on the part of those with more external power and opposite values, confined spaces came into being. An individual or a group found themselves shrunken, contained by and containing within themselves the shadow which had stripped the world and soul of the ways in which they had had been known. The soul of the earth came to know the experience of rape. The culture came to know the experience of rape and the individual knew now what it meant to be ravaged. There is no politically correct way to say what has just been said – and I have no intention of contributing to the enormous cushioning with which Western consciousness deals with its
history. What were Jung’s (1928/1931/1959) words? “...Man regards himself as harmless and so adds stupidity to his iniquity...” and “...terrible things happen but it is always the others that do them...” (p. 302).

Regardless of racial or cultural heritage, victims of rape often describe themselves as “dirty.” In a single powerful act the victim takes in the contamination and defilement of the rapist. It should not be difficult for us to extrapolate and imagine the contamination of First Nations people. In the single act of rape the victim’s soul has no meaning for the perpetrator. On a collective level, the soul of the Aboriginal (whether or not they experienced sexual abuse) had no meaning for the colonizer. I have wondered if the disproportionate perpetration of sexual abuse in some communities is a kind of acting out of the collective rape of a culture. The collective soul and the individual soul were “wrong” according to narrowly held Christian ethics. For other colonizers the collective soul was in the way of whatever they sought. In the Yukon it happened to be gold and silver but anywhere in Canada, particularly in the last two hundred years, there has always been something, always an “Indian Problem,” primarily related to the vast natural resources of this country and land claims put forward by First Nations, now recognized as valid under Federal law.

In both Jungian and Aboriginal terms soul loss can means possession by energies that overtake the consciousness of the individual or group involved. Jung (1961) drew the following conclusion from what he described as personal experience of soul loss:

The soul (in its manifestation of the anima or animus in this example) establishes the relationship to the unconscious. In a certain sense this is also a relationship to
the collectivity of the dead; for the unconscious corresponds to the mythic land of the dead, the land of the ancestors. If therefore one has a fantasy of the soul vanishing, this means that it has withdrawn into the unconscious or into the land of the dead. There it produces a mysterious animation and gives visible form to...the collective contents. Like a medium it gives the dead a chance to manifest themselves. (p.191)

A problem that may arise from the quote above relates to the language Jung chose. Jung never used the word fantasy lightly, as is common today. What we might substitute here is the word “sense” or perhaps better yet “feeling” in order to grasp the meaning of what it is he is conveying. For the words “mysterious animation” we could substitute haunting or possession. Consciousness is overpowered or possessed in the experience of soul loss by the activation of an archetype (spirit) producing overwhelming psychic energy. In other words, the voltage is too great for the container. Possession can be an ecstatic experience or a terrifying one, depending upon the archetypal complex involved. To reduce confusion to the extent I can I will draw some distinctions among forms of possession. Possession may be a consciously sought experience. One deliberately chooses to enter the archetypal realm of the collective unconscious, for a particular purpose. That is what Jung did over a long period of time in order to know what it was the unconscious contained. That is also what ceremony entails, resulting in the enrichment of consciousness. The purpose of the experience is known beforehand and the experience undertaken after conscious preparation. All is done to ensure that the individual ego will be able to handle the encounter with the collective unconscious, that one is strong in body, mind and spirit. I made mention of this in Chapter 5. Archetypal or spiritual possession of this nature does not result in the sort of soul loss discussed in this chapter, because in the final analysis, consciousness is strengthened, although for a
specific period of time, the ego, the container of consciousness takes a back seat. This is essential in order that a meeting with the archetype or spirit takes place.

Possession may occur as an encounter with an internal force or as a result of external forces. The consciousness of the colonialist was possessed by the shadow archetype in the form of the inflated masculine principle, which dealt ruthlessly with the feminine and relationship. Because the colonialist blocked the awareness of this terrible force he carried it was projected. I believe the consciousness of many First Nations people was particularly vulnerable to absorbing the powerful energy of the colonial shadow projection. Colonization left the soul barren, but the inherent cultural dynamic of receptivity remained intact. Whereas the receptive capacity sustained life and health on all levels until the advent of colonization, what it now took into itself was that which the Shekhinah suffered when she was cast out of Heaven and became ‘Lilith’. When the Self has nothing left, no soil in which to take root, the shadow becomes extremely dark and the Self no longer can find its form. Soul loss in some instances is indeed a, “a relationship to the collectivity of the dead.”

The Ojibwa and Cree people still speak today about the Windigo, an evil being who lived on human flesh. Particularly in times of famine, one was susceptible to possession by this spirit and to cannibalism. This is a cultural example of uninvited possession. It should be relatively easy to understand how consciousness would be under a severe threat when faced with starvation. The earliest written accounts of Windigo possession were recorded by Hudson’s Bay manager George Nelson in the first part of the 19th century. They indicate that fear of Windigo possession was great. The taboo
against eating human flesh was especially powerful. Sometimes an individual would commit suicide rather than act out his cravings. Sometimes those who resorted to cannibalism were deemed possessed by the Windigo and then executed. Hot tea was poured into the chest cavities of those who had suffered Windigo possession to melt the ice and warm the heart. Windigo possession remained relatively rare (Brown and Brightman, 1988).

Although Possession by the Windigo and soul loss were uninvited the culture maintained the structure which helped deal with the experience. There are few cultural structures remaining to deal with possession by the Western shadow which contaminated and penetrated the receptive Aboriginal soul from without.

I must admit I have a respect verging on awe for those who so feared falling into complete unconsciousness and who so valued an ethic that they committed suicide rather than harm another. At the same time I am stunned by the numbers of residential school caretakers who made no effort to retain a measure of the true Christian ethic expressed in the words of Christ when he said it would be better to hang a millstone around the neck of someone and cast them into the depths of the sea rather than permit harm to a child (Luke, 17, v.2). Could we not say that the caretakers in residential schools and many colonialists were possessed by the spirit of the Windigo?

There are many adjectives and descriptive phrases which describe the emotional experience of soul loss. Here are a few: terror, anguish, deadness, rage, utter hopelessness, a belief that existence is pointless, an inability to think, feeling oneself to
be on the brink of madness, cravings to fill a bottomless void, passivity which is the flip side or the shadow side of receptivity, deepest despair, and complete senselessness.

I remember being in the home of a grandmother who spoke very broken English. Her 10 year old grandson and his friend were high on gasoline. It was a freezing winter evening and the nearest neighbors were 20 miles away. The grandmother was trying desperately to get the boys under some control and to keep them inside so they would not freeze to death. But reality made no sense to them in their condition. It was as if neither she nor I were present in even the most remote way. They laughed together and went out. There was no defiance in their laughter. Their senseless high excluded the slightest awareness that we were trying to relate to them. The gas possessed them completely, more so than alcohol possessed any alcoholic I have dealt with. I have seen many examples of wiitiko (Windigo) or “frenzy.” Though this particular example is not necessarily the worst, it has stayed with me because it so explicitly depicts the senselessness of frenzy. Gasoline and alcohol are devastatingly concrete manifestations of the shadow, just as is sexual abuse.

Through all of this I suggested that the receptive capacity remains alive because it was the ethos of Aboriginal experience, or the “conditioned life” Wilhelm (1950) spoke about. Something embedded so deeply does not vanish. Along with the permeable ego, the receptive capacity of the soul continues to receive the external world and is penetrated by the powers that be – only they are too frequently no longer the things which sustain the soul but the things of the shadow cast by time and change, ignorance, selfishness, and
will. The opposites of senselessness and frenzy could be sense and direction—qualities of the Self necessary to the process of the individuation of the soul.

I have found that the concepts and experience discussed above can be made clearer through a visual depiction of the process and so have included the following illustrations.

Diagram 1

The soul is depicted as silver, the color of the moon, and for me the color of receptivity. Each leaf represents an aspect of Aboriginal life and is surrounded by silver to represent the soul of all things. The leaves of the ensouled world are part and parcel of the individual and collective Aboriginal soul. What is outside is inside.

The Self, the divine spark, or the image of the Creator is represented by the gold at the center of the soul, which spreads and gives light enhancing the life-affirming values of the soul. In effect these are the values inherent in the seed of the Self. The soul can be said to reflect the Self when it is not encapsulated in shadow.

Diagram 2

Here the shadow of the colonialist has begun to encroach upon the Aboriginal world. As the shadow removes the external world as it was known, it also destroys those parts of the soul that are deeply connected spiritually to external life forces. The Self has less to sustain its life-enhancing energies. Its image within the cosmos is not reflected
back. It is losing its relationship with the Creator and its sense of what it means to be alive.

Diagram 3

The shadow of the colonizer has now completely destroyed the external relational world and the darkness (in this example) is absolute. The shadow not only removes soul values but penetrates the soul emptied of the relationships that sustained it. In the center (once again in this example) I have left the spark of the Self because it needs to be there, recognized or not. Without it, there would no longer be hope for the reclamation of the soul in this present time.

Conclusion. Of course, not all Aboriginal people have lost everything and many have overcome seemingly insurmountable odds. They were those tossed by the floods of change they have somehow managed to keep the Self in view and to bear the wounds their souls carry. Some, like those described in the final chapter of this curriculum, reflect the light of the Creator with a strong and gentle brightness that is unfathomably deep.

At this point it is unnecessary to say much more about the expression of sexual abuse. The inheritance of the residential schools has been explained. It should be clear that an emptied soul filled with the shadow of the spiritual blindness of the colonizer, self (Self) destructs and like Lilith infects the souls of others with vengeance. Certainly not all sexual abuse is the direct result of residential school experience, but the disproportionate perpetration of sexual abuse within many communities is the direct expression of the incorporation of the overwhelming shadow energy of those who refused
to know any more than their egos' incomplete, one-sided, understanding of soul and creation.

A question that haunts me is whether the Self can be extinguished during the process of soul loss. Certainly the seed of the latent pine tree can be crushed or a seedling destroyed. Restoration of life for the seed or seedling is not possible, but the following experience opened the door of a greater mystery to me about deeper relationship with the cosmos. A favorite walk often takes me past the First Nation’s graveyard just outside the village where I live. I know some of those who lie there. One is a former student. He had been stabbed to death by his girlfriend. This young man had also done his share of harm, but I could not forget the boy I knew or the time he so proudly introduced me to his girlfriend. Upon arriving at the graveyard, I always felt that I should pray but I could never find the right words until a particular day when the Self whispered through me, “Divine Mother, wrap your arms around these souls and love them.” In that moment I knew receptivity. We can only see the darkness if we are willing to see and experience the light. I wonder if, by giving meaning to the darkness borne by lost souls . . . even though their life is gone . . . on some plane somewhere, the Greater Self is at work.

**Questions for Discussion**

1. What is your perception of the soul? If you are willing, describe what you would consider to be a personal experience of soul.

2. What is your perception of the Self? Illustrate in a drawing your sense of your inner essence.
3. Envision the present day Western soul. What does it look like? Describe or draw this.

4. What is your opinion of the experience of individual or collective “soul loss”?

Suggested Resources


Chapter Seven
Reclamation and Repair of the Soul

The following excerpt is from the autobiographical book *For Joshua*, by Ojibwa author, Richard Wagamese (2003). It reflects the theme of this chapter with heartrending beauty and seems a good place to begin the exploration of the reclamation and repair of the soul.

One day the people said to (a little boy) that he was old enough to go and find *there*. It was a magical place, this place called *there*, because everyone got to choose where *there* would be for them.

But finding *there* was difficult. The boy took many roads, many turns, many long journeys trying to find it. He grew older....But inside himself he was still a lonely little boy who could only ever dream dreams....about the kingdom of *there*.

Then one day he met a kind, gentle old man on one of the twisted narrow roads he was travelling....As they sat together by the side of that long, narrow road, the old man began to tell him stories of all his travels, and especially about how good it felt to return from those journeys.

“*What is return?”* the young man asked.

“*Why it’s to get back to where you started, where you belong,”* the old man said.

“*What does it mean to belong?”*

The old man smiled kindly and said, “To belong is to feel right. It’s a place where everything fits.”

“How do you get there?” the young man asked.

“Well. Getting anywhere means you have to make a journey. But on this journey, to find where you belong, you really only have to travel one direction,” the old man said.

“What direction is that?”

“The toughest direction of all,” the old man said. “You have to travel inside yourself, not down long, narrow roads like this one,”

“Does it hurt?” the young man asked.
“Sometimes. But anyone who makes that journey finds out that no matter how hard the journey is, getting there is the biggest comfort of all.”( pp. 1- 2)

Key Concepts

- Where healing begins - the tug of the Self
- Telling the story
- For whom is healing possible
- The healing path – requirements
- Obstacles to healing
- Making things right

Learning Objectives

- Students will develop an understanding of the challenges involved in healing.
- Students will appreciate the concept and necessity of restoring balance.
- Students will appreciate the dynamics of both individual and community healing.
- Students will understand the relevance of cultural history: that it is bred in the bones.

Discussion

As a representative of the colonizing cultures I cannot begin this final chapter on the healing of the wounds of sexual abuse without clearly stating that as Aboriginal communities and individuals require healing so too does the Western soul. In broad terms the collective Western soul has not the remotest idea of whom or what it is. We do not know ourselves or our relationship with the earth and its inhabitants. To borrow a word
used by Shaman Don Trudeau to describe the darkened Aboriginal soul, the Western soul lies in a state of dormancy with respect to the light it could contain and express. We are asleep at the wheel. In my own case as I stated in the personal forward to this curriculum I found myself on the front lines having to face the ruin of another culture; and I had to know who I was and know the culture I belonged to, to the extent of my capabilities, before I could even begin to understand the issue of sexual abuse within the Indigenous community.

Most Canadians have not seen what I have seen and would be unbelieving of the shattering facts of Aboriginal life presented in this document. If, however, we had the courage to face the hunger within our souls caught as they are in our extroverted cage of materialism and began to pay attention to the longing we keep buried for relationship, then we who hold so much power could begin inwardly to make the world a better place—whether or not we have seen what has been described. Deep and sincere personal work has a ripple effect not to be underestimated. Until the collective consciousness of the Western world opens to the Self within, the First Nations of Canada will continue to be essentially isolated in their quest for healing, and all they have to teach us about relationship will continue, rapidly, to go to waste. Members of the colonizing cultures need to feel what it is our souls contain. We need to learn something that First Nations cultures know and that once long ago we also knew: “The wings of Heaven are tied to the wings of the land and the wings of the land are tied to the wings of Heaven and both are sealed with God’s name” (Schwartz, 2004, p. 189).
Healing begins wherever the Self speaks to us or wherever we can glimpse it even for an instant. The soul that longs can be healed. The soul that suffers can be healed. Longing and suffering reflect the fact that within the individual there is a light which has not been extinguished by the turbulent rivers of change and time, no matter how deep the despair. We must return again and again to the little light reflected through our longing and suffering. In so doing we gather together the forgotten resources of the soul, taking them out of the shadow and loosening the grip of the shadow in our lives. Eventually we find the courage to tell our story. Living with secrets and lies makes the soul sick and tremendous healing power is awakened when we share our story with another whose wisdom and integrity we can trust.

While working on this final chapter I had the good fortune to meet Ojibwa shaman, Don Trudeau and to be introduced to his writing. Don lives quietly with his wife just outside the village of Pelly Crossing. He has walked some of those narrow twisted roads described by Richard Wagamese (2003) and found the place he belonged in the Yukon. He paid his dues and became a healer. Still his inner journey continues and at seventy he is revisiting the past by writing his autobiography. He tells me that is a painful endeavor. Perhaps this is what evokes the sense of trust I have in Don. He is willing to deepen his spiritual experience and live with the turmoil this provokes in the heart.

Don is an astute observer of nature in all its forms including human nature. As an elder and Shaman, Don’s responsibility is to teach and in so doing he reminds people of the values they once lived by and which still retain their original validity despite the changes time has wrought. They are the timeless values of the Self and the soul. Just as I
have asked many other people, I asked Don what he thought were the most important factors in healing. One of the things he spoke about, which directly relates to telling one's story, was the importance of free will or self will. In other words individuals can choose, as he puts it, to 'live in the night' or walk the path of healing. In our discussion Don wasted few words on the colonizer and placed the responsibility for withdrawing from negative energy (what in Jungian terms would be described as the shadow) in the hands of the individual. He is correct to say to people that they have free will and he reminds them over and over again.

Many of us need to understand this fact of life. I think of a 13 year old student I taught, a very sweet young girl with a deep sadness in her eyes. One day we were talking about alcohol and I asked the students what they would do if they were at a party and their girlfriend or boyfriend passed them a bottle. Darlene, who was not yet involved in partying, said she would drink it because it was given to her. I sat in stupefied silence as it dawned on me that she did not realize she had the power of choice. She would drink despite not wanting to. And why should Darlene have known that she could make choices when the vortex of negative energy we call colonialism swallowed the right to choose on so many levels and in so many areas of life? Darlene's ego was submerged in a shadow of anomie. The Self is referred to as the template of the ego. If the Self is buried in shadow, then the ego which is the necessary container of will is terribly damaged with little sense of positive identity. The receptive capacity of First Nations peoples was the quality which nourished the Self and soul and through which the Self sustained the relational ego at the same time. Will has a home in a strong container. The spirit has a
place. How could Darlene’s soul come to know the experience of the self will Don spoke about or the spirit about which Jung speaks?

Previously I wrote about the permeable ego of Aboriginal people as a necessary quality for life in a non-materialistic environment. I want to make clear that the permeable ego of First Nations was not a weak ego but just the opposite. It would have been impossible to survive as a culture had Indigenous people not had great ego strength. Living traditionally involved exercising the qualities of patience, honesty, honor, trust, dedication, determination, endurance, discipline and courage (Trudeau, 2004). These qualities are not found in persons with weak egos. In traditional times the soul was motivated by the Self and the ensouled world and the template for the ego was strong. As I have asked the reader to imagine the experience of collective soul loss I would ask also that you imagine the demands of life placed upon the hunter gatherer societies to which most Indigenous Canadians belonged—the extremes of the northern eco systems. As the saying goes, wear someone else’s moccasins for a day.

We all, Native and non-Native, live with the changes of our technological age. But the values and needs of the soul never go out of fashion. Values and needs with their particular cultural hue are, I believe, bred in the bone and healing is helped when the cultural hue of the universal collective unconscious is respected. When I quoted Schwartz, above, (and it bears repeating) that “The wings of heaven are tied to the wings of the land and the wings of the land are tied to the wings of heaven and both are sealed by God,” my intent was to convey the essential oneness of heaven and earth and the complimentary sacred natures of the deep creative masculine and deep receptive feminine
energies. The colonialist did not relate to the Aboriginal sacred, let alone see that the “wings of the land” were as close to the Creator and as blessed by the Creator as those of Heaven. Instead the land and those who understood its soul were seen as being in need of redemption.

Some post-Jungians (Henderson, 1984/1990) add another level to the unconscious part of ourselves which I have referred to as the particular ‘cultural hue,’ calling it the cultural unconscious. The import of culture is immense, deep, and ancient. Anyone exposed to a culture not their own has a wonderful opportunity to learn about different ways of viewing the soul, the human and the divine. Admittedly, it can be challenging because we are forced to look at ourselves through the eyes of others and question our assumptions, but taking up the challenge is worth it. For example, in the research involved for this project, I found myself gravitating toward many of the stories in the Judaic tradition. They resonated powerfully with something in me that I could not explain from my conscious life experience, yet something within the deep unconscious collective part of my psyche was at home with the stories. The stories themselves were frequently about the feminine side of the Divine, which, as discussed, has been ignored for centuries in the Christian tradition and certainly was not a part of my upbringing. My soul longed for the connection to the feminine receptive part of the Self, and my ego needed to continue to incorporate the awareness of that side of creation to which First Nations people had introduced me. I needed to know that receptivity was once a portion of my heritage.
The void in the Western lifestyle directly reflects the absence of receptive, feminine values related to the life giving earth. The principles of Jungian psychology would hold that these traditions, and values represented by the traditions, still contain great meaning and great depth of experience in the present because they are so deeply embedded in our psyche or soul. We cut them out of consciousness to our own and others detriment. If we Westerners awoke to this fact we would respect the healing traditions of First Nations and other Indigenous cultures in which the healing circle, the symbol of wholeness, of the union of heaven and earth, and the symbol of the totality of the Self has played a necessary part for thousands of years.

Several years ago I read the story of Hollow Water Manitoba community’s endeavor to come to terms with sexual abuse. Hollow Water will be discussed at length below and an Appendix, written by Bushie, attached to this curriculum. First, however, I would like to illustrate the point of the discussion in the preceding paragraph with the words of Berma Bushie (1997), the founder of the endeavor, herself a victim of sexual abuse.

I went to a few sessions (of individual therapy) and I could probably have gotten help, but what scared me was, I got in touch with my rage and for the first time became aware of how terrifying it was. I couldn’t make myself go back to a therapist, because I’m going to be there alone, and I’m going to be touching this terrible thing inside me, and I’m going to be walking away alone.

I can’t do my work through western methods. It’s just too much. I have to do my work through the traditional way. I have to use the circle. I have to have people who care about me and know they care about me. I want them there to help me through whatever it is I have to deal with. I can’t do it any other way. For a lot of us here, because we live in this community, this is where our pain is. This is where we face it every day. Our Elders teach us that you can go into the sweat
lodge. You can give it away, give it to the grandfathers, give it to the water, give it to the Creator. (p.167)

It is clear how necessary the cultural Ojibwa hue, or cultural unconscious, was to Bushie. Today in some psychological schools of thought, there is awareness of the healing power of the group (circle) for members of mainstream society. Perhaps we are beginning to resonate with something. Mainstream or not, we were all hunter gatherers long ago.

I visited Hollow Water, a collection of approximately one thousand people grouped into four tiny communities that border on one another. Three of the communities are Metis settlements (half-white and half-French Canadian ancestry) and the fourth is Hollow Water proper, a status First Nation Reserve. I was fortunate to be able to hear the story of how the healing of sexual abuse began from one of the founders of the program. It started with just a few women talking over coffee and eventually sharing the fact that each had been sexually abused. There is power even in the numbers of a few and those few women made healing history in Canada. They courageously accepted the fact that sexual abuse was a community sickness which had been incorporated into the life of each member of the community. They took responsibility for healing, for setting right the balance of spiritual and emotional health, and they were successful. This is the evidence of the magnificence of the healing power of the receptive soul—or of Sophia in the Judaic tradition—and the openness with which it receives the creative energy of the universe (or the Creator) and puts it to work. Hollow Water got a handle on Lilith. The story of ‘The Four Circles of Healing’, as the Hollow Water program is named, is available on film and has been well documented by the Federal Government, those directly involved in creating and maintaining the program and by Rupert Ross. I will,
therefore limit the following discussion to the most important aspects as I see them, related to the Hollow Water venture.

During the mid 1980s, the Hollow Water First Nation and the Federal Justice Department reached an agreement with respect to dealing with sex offenders. All disclosures of sexual abuse and all victimizers (Hollow Water's term) would be reported to the police, but the victimizer was to be given a choice. If he admitted to his offence and was willing to accept long term treatment (up to five years), refraining from placing his victim or victims in further danger, he would have the opportunity to remain in the community. If, however, he chose not to admit to the offence or was not interested in community based help, he would be dealt with through the courts, facing jail in all probability.

Hollow Water felt that to solve the problem of sexual abuse it was critical to maintain the focus on the abuser “...thereby...dealing with the source of the problem and beginning the process of restoring balance” within the individual, family and community, (Solicitor General Canada, 1993, Appendix A, pp. 1-11). The facts in each case are required to support the allegations so that guilt is justly confirmed. This entails an investigation by the police and the involvement of the courts. The victimizer is assigned an ally who takes a non judgmental stance but does not fall prey to any excuses or attempts to deny the abuse. The ally watches for signs of violence or suicide. After five days, the Assessment Team, the Federal Police and the Crown Attorney meet to decide if the community route is appropriate to the victimizer. If the victimizer accepts full responsibility he is presented with a “healing contract” in which his responsibilities are
clearly outlined along with the consequences for failing to abide by the terms of the contract.

Hollow Water runs a treatment program which involves the intensive use of the traditional healing circle. Four circles are established. In the first series of circles, the victimizer begins to talk about what he has done. In the second circle he must do the same with his nuclear family. In the third he speaks to his extended family and in the last to the community. His sincerity toward participating in his own healing and the healing of his family and community are assessed. His healing journey lasts three to five years. Bushie states that the victimizer, “...gradually is able to admit to everything and is helped to feel the love and support of the circle. It is made clear that the goal of the healing process is to help the abuser become a healthy and productive community member” (n.d. p. 2). Healing ends with restitution and reconciliation. Ceremonies, including a cleansing ceremony and the sweat lodge, are part of the traditional processes used. In addition, the victimizer sees a mainstream sexual abuse counselor weekly.

Virtually all contemporary sex offender treatment comes under the cognitive behavioral umbrella today, but in Hollow Water it is the traditional which brings depth into the program. Victimizers are given continual attention and are even expected, through the process, to learn therapeutic skills which they teach to other victimizers such as keeping anger under control.

What has made the Hollow Water’s initiative so effective are two powerful factors. First, it evolved from within the community. It was not imposed. Secondly, it is
genuinely holistic in its comprehensiveness. It takes into account traditional Ojibwa culture and strengths, present day community dynamics, the victim’s story and experience, the absolute necessity of protecting the victim, and the story, experience and responsibility of the victimizer. The Hollow Water approach to the victimizer is humane but uncompromisingly clear. Recognition of the need for healing, vision, and a deep faith in the reality of healing for all concerned is the bedrock of the Hollow Water program. Healing of the victimizer is seen as a spiritual process in which the mental, emotional, physical and spiritual aspects of his life are brought into a state of balance. This is accomplished through very practical work. When I visited Hollow Water I was told that in 20 years there were only two victimizers who had repeated their offences. The first day the program started over 70 children disclosed the fact that they had been sexually abused.

This discussion, and for that matter the entire curriculum, has dealt with obstacles to healing—primarily those created by the colonizer and the inner impact of shadow energy projected onto people of another culture. There is, however, another obstacle in the lives of First Nations people which has been noted but not discussed: drug and alcohol addiction. Alcohol frequently sets the stage for sexual abuse and as the communities of Alkali Lake and Hollow Water found, one cannot be dealt with separately from the other. Don Trudeau (2004) firmly states that the reasons behind addiction within the individual must faced and addressed (p. 142). Hollow Water now has an 80 percent sobriety rate. As an observer I find it nothing short of miraculous that sexual abuse, alcohol and drug addiction are dealt with at the same time in Hollow Water.
The traditional values, individual and collective qualities of self will, courage and
determination, were real, and the evidence is there in the present as they are put to use for
the purpose of healing. The energy in Hollow Water comes from soul and from the soul’s
cultural hue, which is one of tremendous strength, grounded as it is in the living earth.

Another obstacle to healing, which barely qualifies as an excuse, is expressed in a
sentence that is frequently used by members of the mainstream array of helpers and
spokespersons for the government: “The community is not ready to deal with sexual
abuse.” (I have heard this stated many times over the years.) In other words inaction is
justified, because nothing can be done. In the meantime, children continue to be
victimized. Alkali Lake and Hollow Water are exceptions, not the norm. Everywhere
mainstream people who know exactly what is happening simply wait.

In the past several years the Solicitor General has commissioned extensive reports
on Hollow Water and other initiatives. After travelling throughout Canada’s North on
behalf of the Federal Government Crown Attorney, Rupert Ross (1996) wrote a heartfelt,
intelligent and thoughtful book relating the Hollow Water experience. To the best of my
knowledge, the Chief Justices involved in the successful Hollow Water venture were
impassioned persons committed to change within the Justice system for the First Nations
of Canada. Yet, despite this, money is not invested in efforts to extend what has happened
in Hollow Water. Other areas of legitimate concern are extensively funded—such as
health care and healthcare education, promotional programs about addiction, and
residential school reparations so why not spend money getting at the root of addiction?

When I visited Hollow Water in 2005, they were running their entire program on two
yearly grants totaling $250,000. Out of this the salaries of the six full time members of
the Response team were paid. Members of the team are often asked to make visits to
other communities. This they did free of charge until they simply could no longer afford
it. Hollow Water frequently has many professional visitors come to learn about their
program and they give of their time generously. They have people from other First
Nations communities make requests for treatment but they do not have a residential
center established. The fact that funding has not been made available for a residential
program is completely unfathomable.

American experts on sex abuse, Freeman-Longo and Blanchard (1997) describe
the Hollow Water program in the epilogue of their book, Sexual abuse in america:
epidemic of the 21st century. These cognitive behavioral psychologists, specialists in the
area of sexual abuse, spent time in Hollow Water and had this to say:

It may be the United States, like Canada will have to reexamine its criminal
justice system and the psychological industry. We may find the common sense
and community participation seen in remote aboriginal tribes may have
revolutionary application in our own treatment system. Nothing short of dramatic
change in our current system will begin to heal the communities that spawn
sexual abuse. That change will require an open mind and a look to the past if the
future is to be clearly seen. (p.230)

It is encouraging to know the Hollow Water endeavor made such an impression. If only
there were more Hollow Waters. It could be so! The Federal Government has the both the
power and the responsibility to make a difference. Dealing with sexual abuse would save
not only the cost of continued victimization but monies on health care as well. Canadians,
particularly politicians, tend to be overly concerned with political correctness when it
comes to dealing with First Nations issues. In spite of our blatant historical disregard for
the well being of Indigenous people, we do not want to be accused of being “rednecks” or be thought of as racist. There is the possibility that publicly dealing with the issue of sexual abuse would be interpreted in some instances as slander. One might no longer be a popular politician. But sometimes a higher morality demands that we face certain things—even very difficult things such as the loss of our popularity, our rationalizations, and the incest taboo which inherently pushes away discussion of sexual abuse. Morality requires us to admit our collective shadow with its collective history to consciousness and to create conditions which present the opportunity for First Nations healing.

One of the goals of this curriculum has been to broaden the perspective related to sexual abuse within the aboriginal community. I attempted to do this by developing the understanding of the force of the collective Western shadow, in order that the perpetrator might see their conduct as reflecting, in part, the dark face of colonization, and I was hoping that this might encourage the offender to develop the strength to tell their story. This does not mean that they are not accountable but it does mean that there is blame attached to the social and historical forces which first leached the soul and then penetrated it with darkness. Human beings from all cultural traditions carry the deep collective archetypal shadow as well as elements of personal shadow. But not all people carry the cultural receptivity of Indigenous peoples and not all people are met with forces which would shatter any one of us. Without the safety of the elements of the soul upon which the Self was dependent, shadow drew shadow to itself. Offenders receive maximum encouragement and support in Hollow Water so I asked when I visited, if after almost 20 years of healing work, any had voluntarily come forward to disclose their
actions. Just one, I was told, and he became part of their healing team. Is this because abusers, as Don Trudeau (2004) states, come to think that the act of abuse is normal?

Sexual abuse is probably by far, one of the most horrendous of the abuses that has ever been inflicted on women and children throughout the ages...

There are no words to describe the after effects when it is directed toward children...This one abuse has forever implanted the atrocity into the mind of the male or female child suffering the abuse at the hands of the demented aggressor. The male child may well become an offender of the same crime upon maturity, thinking full well that the abusive act is normal.

Any form of sexual abuse should not be tolerated by human society. (p. 149)

To what extent has the light within diminished? Can it be rekindled? Don believes that it depends on the character of the perpetrator. Perpetrators are not all alike. When I think back to some of the children I taught who later became offenders, I have no doubt most if not all experienced abuse themselves. Some of this was factually known to me and as children their despair was visible. But I remember the innate goodness in the character of one young teenage boy. He was a victim of sexual abuse yet filled with concern for the starving children of Africa. He struggled to come up with ways we could get food to them and had a very kind heart. How sad I felt when later he was charged with sexual assault.

A study commissioned by the Correctional Service of Canada in 1998 to evaluate and address the needs of Aboriginal sex offenders confirms Trudeau's (2004) view of the importance of character. Elders involved in prison work with sex offenders stated that it was important to deal with them respectfully, honor individual personalities, and treat them as equals because we all have separate journeys. (It was interesting to note that
members of a relational community-oriented culture reminded members of the individualistic (or so we think, without actually taking the responsibility to think for ourselves) dominant culture about individuality. I recall to the reader the irony of the oft-stated phrase, "The community is not ready to deal with sexual abuse."

There are other findings from this very comprehensive study that are worthy of mention. Ellerby and Ellerby (1998) write that therapists trained in cognitive behavioral methods tended to see the roles of the elders as primarily educational and as providing "...cultural adaptation for treatment delivery" (p. xxxii). This meant participating in pipe ceremonies, smudging with sweet grass prior to therapy sessions, and holding an eagle feather during disclosures. But a thorough reading of the study indicates that the meaning of these traditions was lost on the mainstream social workers and cognitively trained therapists. However, as authors of the study, Ellerby and Ellerby display a greater awareness:

The most distinct element of Aboriginal programming is its uses of and orientation in traditional spirituality...all the Elders asserted that spiritual health and healing was central. Not only did Elders maintain that spiritual health was intrinsic to sex offender healing but they indicated that spirituality formed the basis for all their interactions and philosophies regardless of the client or the program they were working with.

The Elders and Aboriginal program providers saw their roles as proactive and therapeutically oriented...Elders...identified healing as needing to attend to...identity issues, restoring balance, individual empowerment, creating a sense of hope and a positive attitude, building relationships, sex education, enhancing honesty and accountability, moving toward forgiveness, carrying on traditional teachings, risk reduction and release planning and preparation. (p. xxxii-xxxiii)

Ellerby and Ellerby further describe some specific Aboriginal beliefs and practices which contrast sharply to mainstream psychological thinking. In mainstream therapy sex
offenders are not entitled to forgiveness from their victims as this is seen as a “selfish demand.” In First Nations culture, however, community wellbeing requires forgiveness. An elder is quoted as saying, “I would like to hear an inmate say, ‘I want to be able to some day go and sit with my victim and ask for forgiveness from my victim.’ That would really tell me and others that he is changing his ways” (p. xxxviii).

In traditional First Nations, elders believed strongly that offenders had a responsibility as community members. It was the task of the offender to heal for the sake of the community. Ellerby and Ellerby (1998) report, “They have to help themselves so they can help their own community. It’s very important” (p. xxxviii). In mainstream sex offender treatment, offenders are not permitted to be involved with the treatment of others. I am not aware of any sponsorship programs for sex offenders similar to those for alcohol and drug addicts.

In 2004 – 2005 I worked with sex offenders in a court mandated cognitive behavioral treatment program. Two of the men were First Nations. One lived in his home community and one in the city where the program was located. The former stood out as exceptional to all the other men. His intention, for which he knew he was not yet ready, was to be of help to his home community. No other member of the group talked about helping anyone in any way. There was a sense of emptiness among the men and a kind of cowering under the label of “sex offender.”

I am absolutely convinced that the future constructive actions of someone who has harmed children count, and that constructive action is essential. It is not enough that
the abuser cease abusing. This warrants no argument. No perpetrator can ever remove the
wounds he has inflicted but he can help bring back balance and make the world a better
place than it was for his victims and even for those who were not. There is a scene in the
movie Gandhi I have never forgotten, although I watched it 25 years ago. A man in an
obviously distraught state came to Gandhi and said, “I have killed a child!” Gandhi told
him that what he must do was to find an orphan and care for the orphan as a loving parent
the rest of his life. I am not suggesting that perpetrators literally be given children to care
for but that there must be some worthwhile action on their part so that they may lay claim
to their own souls once again. Just as the victims of sexual abuse do, the perpetrator will
carry the wounds and scars of his conduct. He will bear lifelong responsibility for his
deeds and at the same time, thanks to the grace of the Creator, will have a lifetime
opportunity for the repair of his soul.

If we look to the Western world for examples the reclaiming of the soul we will
find few. However, the soul, demands that we do those things which will once again
connect us to the Self. Although churches have apologized and the Government of
Canada has apologized and some financial compensation has been made for what
happened in residential schools, I wonder how many of those individuals involved in the
abuse of children not only changed their ways but tried to make up for the wrong they
had done. Were they able to hear the whispers of the Self when it called to them?

Both cognitive behaviorists and First Nations healers believe that the story of the
offence or offences must be told by the offender. In cognitive behavior therapy the
approach can be confrontational. A certain day is set for disclosures and each offender
within the group takes his turn. The goal is to promote honesty and accountability. The problem, however, is that under these circumstances disclosures are frequently (usually) incomplete. No one wants to take the rap for things no one else knows about, so when the offender is asked if he is telling the whole truth he will say that he is and continue to live with his own lies, hindered emotionally from future truth telling by the need to save face. I was staggered that an approach that claimed to be therapeutic set up such an emotionally unhealthy situation. What was happening was blatantly clear and should have been clear to anyone with common sense. Instead, the offender could have been asked to speak about what he was ready to admit to and to keep silent about those things he was not ready to say, avoiding the complications that result from lying. In Ellerby and Ellerby's (1998) study, elders did not disagree with the goals of the cognitive behavior therapists, but they did not believe the process should be forced, saying, "We believe that if you force somebody to say something when they are not ready, they falsely do it. You can't force it, otherwise they will lie. They'll hide some of it... You could be demanding... but that way walls are built... right away walls are built and there is a constant battle between therapists and the offenders" (xxxviii).

I am going to return now to discuss the offender whose intent was to be of help to his community when he was ready. The second thing that made him stand out from the others was that he told his story without reservation. "I want to tell my story," he said. "I have been waiting for this day." He had been in the federal penitentiary and I know he had help while there but I do not know from whom. I only know the help he received reflected quality. I also recognized in him the "character" Don Trudeau spoke about. The
group leaders with whom I worked, with years of experience behind them, said they had never heard such a powerful disclosure. He was *ready* as the Elders said the offender must be. The story was told from the beginning, without an ounce of self pity. It was heart rending and terrible. He spoke of continuing to do battle with urges he did not want. Yet the force of the truth stunned each of his listeners. I thought of what he had to live with but I also knew something in him was set free as it was not in the other men, and that his honesty was shifting the balance, not just in him but also in his community toward healing.

There is not any doubt as to the importance of telling the story but it is a fact that the story is told first, almost 100 percent of the time by the victim. What is the significance of this? Recently I received a post card from someone I did not know, but it was clearly addressed to me. It puzzled me for a long time until I realized I should really look at the picture. On the post card was a mountain and being the Jungian that I am I thought I might as well look up the story of the mountain just in case it had some mythological significance. And it was this story which brought home to me the deep significance of what has happened and is happening in Hollow Water. The story was about having the innocence and the heart to hear the truth – the kind of truth which is anguish to bear if one has been persecuted or victimized sometimes by someone one loves – the kind of truth which causes long repressed rage to erupt like a volcano – and the kind of truth those in denial of their guilt cannot hear – at first. The force of the truth as told in the story required the Creator to send angels so that the people could bear it.
For each person, two angels were sent, one to place a hand over the heart and one to lift the head.

Such has been the challenge and grace of the victims within the community of Hollow Water, and victims anywhere for that matter, who realize that they cannot live in denial of Self and soul. They see the face of the Creator within and without, even in those at whose hands they have suffered and they have chosen to incorporate the Creator – Uhdodinghe – the All - into the substance of their lives. It is the light of the victims, the light of the Self, to which the victimizers in Hollow Water have responded. These courageous women have held their hands over one another’s hearts and together have lifted up their heads to bear the light they have been given. It is a fact that in the community of Hollow Water nothing short of the miraculous has happened. **Victims are healing victimizers.** As painful as their experiences have been, they have courage which staggers one, fostered by a genuine sense of communal responsibility, by innocence, and by the call of the soul for that which is good and right and necessary to the shining of the Self.

**Questions for Discussion and Suggested Activities**

1. Research Hollow Water on line. What is your opinion of the Hollow Water effort? State the reasons for your opinion and discuss the relevance of the Hollow Water strategy for other communities.
2. What do you think the responsibilities of provincial and territorial social services are with respect to dealing with sexual abuse in Aboriginal communities? Again state the reasons for your opinions.

3. Can perpetrators heal? (opinions and reasons)

4. Jungians frequently refer to the archetype of the wounded healer. In Christianity, Christ is an example of the wounded healer. Find other stories or myths relating to the wounded healer. Read and reflect on the power of the wound, and the universality of this particular archetype.

5. With a group brainstorm ideas related to helping victims of sexual abuse in communities where denial is the norm.

Suggested Resources


Chapter Eight
Conclusion

My first hope for this work is that I have managed to paint a picture of the depth psychological forces First Nations people encountered in the colonization of Canada, which will ease to some extent the burden of shame which many continue to carry, and provide a little more psychic space which encourages the vision of healing. My second hope is that, at a minimum, this curriculum stimulates interest in the deep unconscious forces which are present in all persons regardless of culture. For as Paulo Coelho (1988), says so simply in his lovely book *the Alchemist*, “…intuition is really a sudden immersion of the soul into the universal current of life, where the histories of all people are connected, and we are able to know everything because it’s all written there” (p. 74). Without this kind of awareness genuine relationship cannot develop and the colonizers response to First Nations will remain cold and shallow.

For humanity’s sake Westerners must risk the encounter with their own shadow, both personal and collective. How can we understand another if we do not first understand ourselves? Why do we persist in superficial thinking and superficial quick fixes and remain blind to the internal realities of ourselves? Because we so choose. In the West we possess the gift of choice, a luxury much of the world does without, in thrall to our technological abilities and our greed. We are expert at numbing ourselves, shrinking our souls to the point where the idea of soul is scarcely plausible anymore. And we offer our cheap and soulless solutions to those who once *knew* the world was ensouled. Buried deeply under the shadows there is a Self which still knows the world is ensouled and
longs for home. History is embedded. It does not begin with our life and end with our death, regardless of culture. It is sheer fantasy to think otherwise.

The shadow carried by First Nations on our behalf remains the legitimate burden of the Western colonizer and should be identified and shared by all Canadians. The more we do to reclaim our shadow, the more we release First Nations people from the shroud of senselessness they have had to wear. Regardless of intent or good will, members of the healing professions cannot take Western psychological methodologies and apply them with unwarranted extroverted confidence to First Nations Peoples. Indirectly, this continues to send the message that “your soul has got it wrong.” First Nations have heard that for far too long.

My intention for this curriculum is that it be used as a foundation to open and enhance present perspectives on sexual abuse within First Nation communities. Good techniques exist but they often miss the mark because they do not give credence to the spiritual side of life or to the fact that just maybe history counts, culture matters, and culture means more than holding an eagle feather.

The following tale concludes this curriculum. I wrote this story while doing the research and dedicate it to all those who did not have the opportunity to tell their story and to those looking for the courage to do so.
Once upon a time in a land like ours in some ways and not like ours in others, there were great storytellers. Into each generation, century after century, a storyteller was born. The storyteller had a very important task. His stories kept the land as it should be - ie - operational and human. Everyone knew this deep down inside, although they rarely thought about it. Life went on with its joys, turning points, work and sorrows. All these things the storyteller wove together to create the richest of fabrics, and the fibers from which it was made were your own! Life made sense and you lived it, with your strengths and your weaknesses, but overall you tried to do your best. When the storyteller told your story you knew who you were and you knew you belonged no matter what.

The storyteller of each generation was just a little different from other folks, even as a child. The old people liked to try to figure out which child was going to be the next storyteller. They were enthusiastic about this and from time to time even laid wagers - just to spice things up a bit. They watched for five things in a child. First, the child looked at things very carefully. Second, the child listened to things very carefully. Third, the child touched things very carefully. Fourth, the child had a wonderful imagination, and last, the child asked, "Why?" more frequently than anyone else, and especially more often than any of the adults. The trick was to catch the child doing these things and the old people kept very spry tracking the adventures of the children. However, the wager was not settled until the child disappeared one day. Then and only then was it certain to
the old people. Others rarely noticed the child’s disappearance. He was so much a part of them, that when he was gone, it just didn’t feel that way. But because time was short, the old ones were more attuned to what was precious.

Well, when Zaddik was born, the old people did not even bother to lay wagers. It was clear to them from the start that he was the new storyteller. They kept spry following him around just because it was so much fun! When Zaddik looked he saw the smallest of details. When he listened no sound seemed to escape his attention. And when he touched the animals and birds, and the lady bugs and grasshoppers sat in the palms of his hands, he felt right into the heart of all these creatures so that he knew how it was with them.

On top of all of this Zaddik had an extremely vivid imagination, so it was no wonder he could tell a good story. When he spoke you could hear the hush of a bird’s wing or feel the tiny feet of a ladybug. One story everyone liked to hear over and over was the one Zaddik made up about how ladybugs came to wear tiny little, very minuscule, boxing gloves when they got mad so they wouldn’t hurt each other. Zaddik said that ladybugs, those sweet looking creatures, didn’t get mad very often but when they did - watch out! Zaddik frequently changed the names of the ladybugs to those of some of the adults he knew. The children howled and the adults grinned and went home thinking less of their grudges and more of themselves.

When he was twelve, Zaddik disappeared, like all the story tellers who came before him. He heard something calling him, and because this was destiny he had no choice but to follow the voice. No one but Zaddik, like all the story tellers who came before him, ever knew where it was he went. What Zaddik heard calling him was the
Oracle of the Great Cauldron of Making Meaning. And it was to the place of the
Cauldron that the Oracle guided him. This was the place the Oracle said where the
heavens worked on behalf of all mankind.

The Cauldron of Making Meaning was so wondrous, so vast, with a glow like
liquid gold that it took Zaddik quite a while before he could hold his eyes steady on it.
But when he did the Oracle began to teach him. He was taught the sacred nature of
stories, in that without exception all stories were sacred. He was taught to take the bare
bones of any story, whether humble or horrific and to throw, to hurl them into the
cauldron, without hesitation. The Great Cauldron in turn knew the essence of those bare
bones and fleshed them out, until they were full of meaning, and leapt from the Cauldron
dancing the dance of life, and the sun, the moon, the stars, the planets, the earth and all
that lived there in and there upon danced too.

Before Zaddik went back to his home the Oracle had him practice throwing the
bare story bones into the Cauldron. This was not as easy a task as might be thought. The
Cauldron was so awe inspiring that it did not feel right to put something in that seemed
trite or foolish or mean or uneducated. But it was the story teller’s responsibility, the
Oracle told him, not to leave anything out. His abilities to see, to listen, to touch and feel,
to imagine and ask “why” were very important, but they did not count in the least if
anything was held back. So when Zaddik hesitated, the Oracle would bellow, “Hurl,
Zaddik!” scaring him half out of his wits, but it worked and Zaddik hurled.

A storyteller, whose job was to help people see the meaning in things had to put
aside modesty or pride, assumptions and reservations, or any wishes he might hold for a
particular ending. The story was its own law and was to be respected no matter what.

Some very strange things indeed came out of the Cauldron of Making Meaning, when the story teller took it into his head to omit one of the bare bones. Things like cows barking and dogs mooing and budgie birds who told you that you were stupid, which is not very nice even if it is true. Once the Oracle was satisfied with Zaddik's ability to “hurl,” Zaddik was instructed to take a cup, dip it into the Cauldron, and drink every last drop. This he did. The liquid was bitter, sweet, salty and sour all at once, but it was the most satisfying thing Zaddik had ever tasted.

“Now, said the Oracle, “a portion of the Great Cauldron lies inside you, and it will always be there as long as you allow every bone of every story to fall into the cup that is yours to carry. Do not forget the Law of the Story. Do not forget that the gods are working on behalf of mankind in the place of the Great Cauldron of Making Meaning. If you should ever lose your portion of the Cauldron, the Great Cauldron does not cease to be, even if it feels that way. Go now. It is your turn to tell the story.”

So Zaddik made his way home, and when the storyteller who came before him said goodbye to the earth and hello to heaven, Zaddik took his place. The land seemed to glow more brightly with the wonder of his stories and the lives of people felt full of meaning and purpose. They loved it when Zaddik took their names and made them part of a story, just as he had done in the tale of the ladybugs. They laughed, they cried, and they learned. And everyone knew they belonged, no matter what.

Part 2

In time, something new came into the land from far away. It was very difficult to
see the form of this new thing. When you looked for it all you could see was its shadow, and sometimes you could not even see that. This happened when you were in its shadow, and you didn’t know it had been there until it was gone. The people asked Zaddik to tell them what this was, and he did not know what to say. He could not see or hear this new thing any better than they could. But when he got close to it, or it to him, he felt that this was darkness pretending to be light. It was sickness pretending to be health. It was senselessness pretending to be sense. But to Zaddik, worst of all, he felt that it was evil pretending to be holy. He told the people this but for the first time they could not understand what he was saying. As their confusion grew greater, the shadow grew darker. It went right inside people and they started to do terrible things, for which they felt great shame but they continued to do terrible things in spite of this. It was as if their eyes were not their own and the world looked bleak and strange. It was as if their ears did not belong to them anymore and they began to hear the sound of screams. But to the despair of their souls their hands seemed to take on a life of their own and to move now in hurtful ways and not in the ways of love.

No one wanted to hear Zaddik’s stories. To the degree that they had once loved to be part of his stories, they now abhorred the thought. They could not bear to hear their own names. They hid themselves where he could not look or listen or feel or ask why. Zaddik did remember the Law of the Story, that he was to leave nothing out, but what could he do when just about all the bare bones were hidden? When he threw a bit of a bone that he came across into the portion of the Cauldron that was his, the story that came out was so distorted it could not be understood. Zaddik did still have a supply of old
stories and he decided that he would tell these. Perhaps the people would remember the old fabric of life and things would be as they used to be. So Zaddik walked the land and he told the old stories over and over. No one came to hear him but he told them anyway. He stood outside of buildings and houses and told the stories. He brought the old stories up from his portion of the Great Cauldron of Making Meaning hour after hour and day after day. Sometimes children or old folks would pause to hear him as if they wanted to catch his words, but they were so dispirited by the sickness around them that Zaddik’s stories did not enliven them, and Zaddik wore out the old stories, just as we can wear out the soles of a pair of shoes. Eventually the entire sole will disappear, and eventually the portion of the Great Cauldron which was in Zaddik disappeared altogether. He continued to try to tell the stories but all that came from his mouth were echoing, hollow, terrifying sounds.

And then Zaddik began to weep, and he wept and wept and wept. His grief was so great that all the people in the land heard and they too began to weep. The Oracle of the Great Cauldron of Making Meaning which lived outside of Zaddik heard his weeping and the weeping of the people, and called to him, just as she had done when he was twelve. So Zaddik went with his great grief to the Great Cauldron of Making Meaning, the place where the heavens always work on our behalf. The Oracle asked him why his cup was empty and he told her that a terrible thing had happened. He had not been able to put the bare bones of a single story into the Portion of the Cauldron that was his, and he had used up all the old stories and he had nothing. “Ah,” said the Oracle, “but you have all the bones of nothing, Zaddik. You have the bone of the grief of nothing. You have the bone
of the longing of nothing and you have the bone of the love of nothing. And you have your own story of nothing. You forgot about your own story. So, Zaddik, take all the bones of nothing and take your own story of nothing and throw those bones into The Great Cauldron of Making Meaning which lies outside yourself."

Zaddik bent down then and slowly picked up the bones which had been lying at his feet all the while, and the Oracle bellowed, "Hurl, Zaddik!" and Zaddik hurled with all his strength, and a great light rose from the cauldron, and a new story was born, a story of redemption beyond anything the land and its people and even all mankind had ever thought possible and the impossible righting of the most terrible wrongs became possible and the land glowed as it had never done before. It shone so brilliantly that the gods in the place of the Cauldron of Making Meaning saw, and danced a brand new dance which moved even the sun, the moon, the stars, the planets, the earth and all the creatures that lived therein and there upon with wild and boundless and immeasurable joy.
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