

**Collective Wisdom from
An Embodied Conversation with the Internalized Colonizer Series
convened by Lisa Iversen, MSW, LICSW, and Kate Regan, Ph.D.
facilitated by Lisa Iversen, MSW, LICSW
Session 3: April 5, 2014**

Participants in this third dialogue were asked five questions:

- Why are you here?
- What are your hopes, dreams, prayers for our children and future generations regarding our work with the internal colonizer and colonialism?
- What would you say to invite others to join us in this work?
- Who/what are partners/resources in this dialogue with the internalized colonizer? (organizations, books, movies, people ...)
- If you were at the first Internalized Colonizer session, what have you noticed about unfoldings between then and today?

Here's what participants in this third dialogue had to say:

Q: Why are you here?

To make peace with the awkward, uncomfortable parts of myself and my lineage.

To heal, to learn to support others in healing.

To bring to visibility stories that need healing.

To love, serve, learn.

For learning, healing, and understanding and acknowledgment of the internalized colonizer in a very different way than "in the head."

To find my truth and know what to do with it.

To confront my internalized colonizer.

To love, fall in love, with my Jewish ancestry.

To learn, to heal, to explore, to challenge complacency, to serve.

To support healing of myself and others through our sharing and deep learning.

To heal, to love, to acknowledge ... we all belong.

Q: What are your hopes, dreams, and prayers for our children and future generations regarding our work with the internalized colonizer and colonialism?

I hope and dream of a day when future generations will not have the burden of carrying past trauma.

May we be the next generation to connect more fully to our ancestral land and its wisdom and therefore to our indigenous self.

Reconciliation between adults so that no children are made to be fighters, soldiers, or tools.

Let children be children, that they can be naive and innocent.

No children have to be depersonalized and internalize the depersonalization.

May we truly know we are one family.

To live in freedom and wholeheartedness and not have to carry what isn't theirs to carry.

That we develop ways to survive and thrive as a collective in the largest sense that doesn't require colonization, that we can see that colonization harms all of us.

That the descendants be free.

It's my prayer that we look to our history together ... to be present ... as adults now, to the truths of the development of this government and its institutions.

My deepest prayer is for the remembrance and reconnection with nature consciousness and humanity in our birth practices, that we may support the children being born in a way that allows them to be connected to themselves and their bodies.

That we model really digging into and dealing with colonial realities and healing, so they learn from our resilience and courage and that we deal with climate change now because I fear for their future.

World peace.

Q: Who/what are partners/resources in this dialogue with the internalized colonizer? (organizations, books, movies, people....)

The Rule of the Clan: What an Ancient Form of Social Organization Reveals About the Future of Individual Freedom by Mark Weiner (book)

20 Feet from Stardom (movie)

www.IdleNoMore.ca

Sweetwater Nanuch, she does a powerful healing workshop on the colonizer/colonized.

Reconciliation Canada (organization)

www.myrn martin.net. Human birth practice movement—solutions for effect of colonialism.

The Revolution Starts at Home by Ching-In Chen et al. (book)

Historical trauma theory, specifically from Indigenous people

www.generativesomatics.org

Guess Who's Coming to Dinner? (movie)

Ender's Game (movie)

Broken Open by Elizabeth Lesser (book)

www.orphanwisdom.com Stephen Jenkinson. He explores many topics: Christianity, colonialism, whiteness, death and dying. Lots of videos and books on this site.

Finding Our Way (documentary film) by Giovanni Attili and Leonie Sandercock. A documentary film with and about the Burns Lake band and the Cheslatta Carrier Nation, two First Nations bands located in north central BC, Canada.

Leonie Sandercock, a professor in the SCARP program at UBC, has instigated an Indigenous Planning stream within the larger planning program.

Unsettling the Settler Within by Paulette Regan.

Q: What would you say to invite others to join us in this work?

If you want to shake loose stubborn paradigms of entitlement and imprisonment, come to this sacredly held circle.

This work is a gift to yourself and to your ancestors and to the next generations.

As scary as some of the material might feel, this work builds resource to face it with greater equanimity.

Reconnect with parts of yourself and family that's been shunned.

Be more in touch with the shadow.

This is a way to be present to the truths of our society and history of our human family.

There is a power to this work that cannot be expressed in words, only felt.

In doing this together we make space to create solutions in our own souls and restore humanity.

A way of service.

Powerful and important healing work.

You may be unconsciously holding yourself back from full engagement with life out of loyalty to ancestors' experiences of colonizing and being colonized.

Learn about *An Embodied Conversation with the Internalized Colonizer* Series at www.familyconstellationswest.com

Q: If you were at the first Internalized Colonizer session, what have you noticed about unfoldings between then and today?

Conversation with a Somali cab driver about conditions in his home country.

Writing a memoir.

Shifts in daily life, experiences, relationships.

Mother Earth wisdom more present.

I have softened still more my hatred of the Jewish people who tore down the Goddess altars as they colonized Canaan around 3,000 years ago. I can now simply more fully accept that *it was*. I hope that perhaps it was needed on the long-term level for the Godhead and Goddesswomb to more consciously marry today. As a result, I can now let go of some of my feminine-centric pride of being a woman and my shame of being a Jew. Jewishness for me is becoming more of a delicious paradoxical elixir and less of a curse and a problem.