

Belonging to our Countries: The American Soul and the Canadian Soul

Diana Claire Douglas in conversation with Lisa Iversen



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This conversation took place on 24 Feb 2015 via GotoMeeting¹

During the interviews, Lisa was at her home in Bellingham, Washington, USA and I was at my home in Ottawa, Canada. The following is our conversation, compiled and edited for the written word.

I first trained and worked as a Family Constellation Work facilitator in 2009 a natural step for me with my background as a counsellor (adult survivors of trauma) and adult educator. After a few years of facilitating FCW, I began to feel an inner calling to do large-scale social issue constellations on behalf of the collective. I knew I needed to understand systems at a more complex level and although family systems can be complex, there is something different about organisational systems and larger collective systems. In order to gain the training and experience for this, I hosted Judy Wilkins-Smith's training programme in Organisational Dynamics in Ottawa (2013-4).

I have been wondering if the Field may be calling many of us to use the benefit of our training, skills and beauty alongside the power of this work for the benefit of all beings, the planet and Totality. I wish to connect with other facilitators where we could share what is emerging in our work with the collective. Hence this series of articles.

My first interview in this series was with Jan Jacob Stam, ('Societal issues: self-constellating constellations' published in TKF, Issue 26, June 2015).

Just as I was considering whom to interview next, through my network, I was introduced to Lisa. I had heard wonderful things about her facilitation and training from my friends in Vancouver, BC and I knew that she had worked with the American soul as described in her book *Ancestral Blueprints*.⁴ I was delighted when Lisa said 'Yes' to being interviewed. During the first interview I learned that Lisa does not

use the naming 'collective constellations'. "Fundamentally it is important to connect these larger collective societal issues to family." I found our conversation shifting in focus from talking about how to facilitate collective constellations to the importance of discovering our personal family connections with the colonizer.

In Canada, the relationship between First Nations and colonisers/settlers is a hot topic! During the interval between our two conversations I participated in four days of events surrounding the release of the report from the Truth and Reconciliation Commission on Residential Schools.² This was an opportunity for me to see and hear directly the present consequences of some of the history of Canada's colonial past. I feel inspired to offer constellation work in my community for clearing our coloniser/settler past so that we can come into a new partnership with First Nations peoples.³ My hope: understanding Lisa's view of working with the American soul may help me translate this into working with the Canadian soul. I also asked her what benefits Systemic Constellation Work offers and what is needed in order to facilitate constellations from this perspective.

Diana: How did you come to Systemic Constellation Work (SCW)?

Lisa: I call this work Systemic Family Constellations. I had been a psychotherapist for seven years when I was introduced to this work by a colleague/therapist in 1998. It swept me away. It was clear to me, with no thinking about it, that learning in this field was the thing for me to do. My husband and I had not had children yet, which made it possible for me to immerse myself in the field with many facilitators, host European facilitators/teachers, and participate in two conferences in Germany. I feel really grateful for everything in the field and my path, including being in the field before and after becoming a parent (now of a teenage daughter). It is a blessing to have been able to

orchestrate my work life around my family life.

I was with Bert several times, including the first residential international gathering in 2001 in Germany. I went with my husband, 5-month-old daughter, and a friend, an illogical thing to do, but possible, because I was supported by my husband. I was also with Bert three times in the USA.

Diana: So you have been with him through several stages of his own evolution?

Lisa: Through some stages, I'm not sure several. The last time I was with him was in 2004 or so. Have you been with him?

It makes sense to me that there is a relationship between the

facilitator's personal field and the group fields in which they are facilitating, which is another reason that having ways to tend to our personal fields is so important.

Diana: No, not as yet. I have signed up twice when he was to come to the USA and both trips were cancelled. I have appreciated learning from many trainers in both family and organisational constellation work. I learned from watching facilitators working with different issues, that each facilitator finds their own way.

Lisa: Yes, there are many ways to use SFC and it does flow through each person and

their own personal field differently. It makes sense to me that there is a relationship between the facilitator's personal field and the group fields in which they are facilitating, which is another reason that having ways to tend to our personal fields is so important. Facilitating is much more of an art than a science and no two artists are the same. There is no right or wrong way of doing anything. And I too am grateful that I learned from several trainers so that I have a feel for the commonality as well as the differences.

Diana: I'd like to ask you about your work with collective constellations.

Lisa: I don't use the phrase 'collective constellations'. Whatever the scale of the work, it's inseparable from family. And the work is holographic. When representatives are placed in the field, whether one, five or twenty, it is a subset of the whole hologram. I do not feel a separation between individual health and collective health.

Fundamentally, it is important to connect these larger collective, societal issues to family. These larger issues are connected to family roots and reflected in the collective American culture. For

example, there can be a draw to working with larger themes or concepts but not wanting to have anything to do with one's own parents. Knowing our place of belonging as sons and daughters is a source of groundedness, strength, and humility. With processes like Truth and Reconciliation in a postapartheid world, if we could have true truth and reconciliation in our own families, that would change the world!

Diana: I agree. That is one of the reasons I have co-created and facilitate The Heart of the Mother: a women's retreat to heal and transform our relationship with seven aspects of the mother.⁵ We start with our relationship with our birth mothers.

How do you help facilitators see that when they wish to do collective work they may be bypassing what needs to be done first?

Lisa: It depends on what the container is where the question arises (e.g. a weekend workshop, individual consultation, the year long Family Matters Immersion Series, etc.). I sometimes speak about 'up close' family truths, like the ones that are specific to one's two, three, four generational system, vs. landscape truths, like war, slavery, epidemics,

immigration, colonialism, etc., as a way of naming how it all belongs and is interconnected.

Simply naming the fact that connection with one's parents, grandparents, ancestors, is a source of irreplaceable strength and support for working with these larger issues, invites facilitators to be present to dynamics in their immediate family field. The effect is quite immediate and embodied. When there is a strong drive to 'do' something like work in these collective ways, teaching about trauma is necessary. Naming as unhealed trauma the human impulse to change the history that has already happened is quite calming and humbling.

Diana: Can you say more about the relationship between family and collective issues in the USA?

Lisa: I was led to write my book, *Ancestral Blueprints*, because there is so much in the collective, societal level in the American energy field. We have a backlog of history, an invisible backdrop that has led us to where we are now. At its foundation, America was created out of disconnection from family, through immigration (whether forced or chosen), the genocide of First Nations and

slavery. The American Revolution was how we broke from the British monarchy. So there is also a teenage energy in the American energy field that says: I don't need family. Separation from family is woven into the soul of this country. I work with the family as a way to truly see and release these historical traumas and make visible the consequence of these traumas.

It is quite compelling. I could spend the rest of my life working with groups, making this one observation: "We are remembering that America was created out of profound disconnection with family." Out of humanness, the disconnection from European ancestry can lead Americans with white skin to work with First Nations. Sometimes this is an invisible 'taking', in resonance with colonialism and historical trauma.

What I am speaking about has to do with allowing grief from the histories we are speaking about to be expressed in a way that strengthens. There's often an invisible belief among white Americans that indigenous wisdom resides only in Native Americans. Remembering that indigenous wisdom exists in all lineages is very much in process in the USA.

It also has to do with trauma bonds and how the American soul is finding a way to make a home for the perpetrator. Identification with victim or rescuer runs deep in this history. Ultimately, it reflects a complex intersection of grief, guilt, innocence, exclusion, and ultimately humanness and love.

Diana: A friend of mine, of European ancestry, told me of a conversation she had with a First Nations woman. This woman had been able to connect with women of coloniser/settler ancestry for the first time when she learnt about the witch burnings (sometimes called the women's holocaust) that happened in Europe and America from 1450-1750 and beyond. And the First Nations woman's advice to my friend was: white women's work is to heal their ancestral traumas from the witch burnings.

Lisa: Yes, I see the truth in this as well. I would add that this work includes expanding white women's capacity for acknowledging and carrying perpetrator energy. It is all an inseparable, interconnected web. So what a blessing for Americans with white skin to connect with their ancestry. There is so much strength in Indigenous European wisdom, and it's necessary to access it

in order to look at difficult truths of our country's history. It is in all of us and it is a wellspring of wealth and support. I feel blessed to know that and to facilitate from that place.

Diana: For you personally, what brought you to working in the way you do?

Lisa: The short answer is my parents. The longer answer is mystery. I accept my parents, and the mystery that leads me to work the way that I do. This acceptance is made possible by my daily prayer and meditation practice with my family and ancestors. Every day shows me how I am in resonance with my family and the enormous field of love we are in all the time, even in tragedies or traumas. People with whom I work frequently comment that they experience the way I work to be a hollow bone. And I say 'thank you' a lot. Gratitude is deeply woven into all ways I live and work. Somehow, all that I'm saying adds up to how I work the way that I do.

Ultimately, knowing where I belong is more important for me than being a patriotic American. Every day I am learning more and more. And maybe I will know more about how and why I see things as I do.

Diana: I feel the energy in your statement: 'Knowing where I belong is more important to know than being a patriotic American'.

Lisa: My first place of belonging comes from my family and ancestry. This pre-dates and is more important than my place of belonging as an American. Part of what is fascinating as an American is to unpack what it means to belong as an American, and how that is in resonance and in contradiction with my family. I am speaking about the relationship between group consciences. This aspect is invisible in our culture.

Diana: What happens in the American soul when you are not reconciled with your colonial history?

Lisa: This is a very big question, bigger than what any one person could answer, but perhaps there is a movement in the American soul to re-create today the shadows of what we haven't reconciled behind us. There are many consequences. Slavery was the economic cornerstone on which American power and wealth were built. We see how greed and entitlement drives our economy. And until we acknowledge the enormous price paid by African

Americans for their contribution to the American economy, all workers are at risk of being treated as disposable. It is possible to see corporations as slave owners, finding cheap labour somewhere far away. Economically in the USA we have sold ourselves to China. China owns the USA. I wonder whether this is a deep unconscious atonement to reconcile the history we do not see. We would rather be owned by another country across the ocean than face our history of taking what we had no right to take.

I also think of my colleague, Kate Regan, and a videotaped conversation we had about post-colonial healing. Kate remarked: "For Whites, there tends to be so much guilt, all we can do is defend ourselves with comments like ('I have many Black friends'), protect our innocence, or dissociate from the fact that we had anything to do with what happened in the Past. Guilt makes us deny reality."⁶

There is a severed relationship with indigenous homelands and extended family networks. There is a disconnection from the natural world and a human family's place within nature's web. And the bloodshed from many wars in our history is

re-enacted in the proliferation of gun violence.⁷

Diana: I have been wondering about using your book and other resources as a template for me to look at Canadian colonial history and a guide for applying SCW to the issues here in Canada. I realise that Canada is different from America. English Canada did not break away from 'the parents' (the British monarchy). For French Canadians, the French had their revolution in France and knocked out their 'parents' in France. For immigrants, the USA uses the notion of the 'melting pot' and in Canada we use 'multi-culturalism'.⁸ This is a different picture of expectations of who we are and where we are going.

Lisa: This is fundamentally about belonging and balance. In the American field, we have a history and vibration that says there needs to be a severing energy to belong. It is an understatement to say that this severing energy is very impactful.

Diana: You also mention the intentionally forgotten immigration story, which is part of the colonial history. I feel there is a truth in the fact that in both countries the energy is to get going, make a new life, make a good life. And it also seems that the

racial conversations are different in our two countries. In Canada we are more aware of aboriginal issues, whereas in the USA black-white relations take priority. A friend asked me whether there was any real conversation about First Nations in the USA.

Lisa: There are not enough visible conversations about First Nations histories in the USA. It is true that in the issues around racism in the USA, the emphasis is reduced to black and white skin colour. All that we are talking about has to do with historical trauma.⁹ I also see a deep confusion between race, skin colour and ancestry. Race is a human construction. There are whole fields and disciplines that specialise in the exploration of race. The expression of racism in the USA is, in part, a symptom of the invisibility of family and the trauma that is there in the family field.

Diana: And Native Americans?

Lisa: Again, I want to honour the complexity of all that we are speaking about, the intersection of our European, African, and Native American histories with respect to US history and how much our country has been on autopilot when it comes to war.

Native Americans are the only ones indigenous to this land now called the United States of America. Immigration by choice or force and enslavement means not only separation from family but from indigenous homelands. The effects of this historic disconnection are often invisible. Restoring relationship with land and the larger web of nature reminds us that our human family and ancestors are also a part of, not separate from, nature, and part of the larger movement of reconciliation.

I reflect often on what keeps us from having a Truth and Reconciliation Commission on a national scale in the USA. There have been many regional TRCs and specific events around the country, but not nationally. Why? In part I think it's because there is so much to reconcile. It would take so much to make this happen.

Diana: The TRC Report on Residential Schools was not government initiated. It came about as the result of the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history: With the support of the Assembly of First Nations and Inuit organisations, former residential school students took the federal

government and the churches to court and won! Aside from providing compensation to former students, the agreement called for the establishment of The Truth and Reconciliation Commission of Canada.¹⁰ The truth of the impact of residential schools on the lives of the 150,000 children who were taken from their families (1870 to 1996) and on the families themselves, was spoken and recorded. During the four days of events when the report was released, our Prime Minister did not show up at any of the public events. There was one official invitation – the only event at the Governor General's Residence, and when the Report's Commissioners were given a standing ovation, the PM and the Minister for Aboriginal Affairs stayed seated. I feel there is a huge gap between government will and citizen will at the moment.

Lisa: Yes!

Diana: I read the transcripts from your 4-session workshop called: 'Collective Wisdom from an Embodied Conversation with the Internalised Coloniser Series' co-created and by you and Kate Regan in 2014.¹¹ I wish I could have been there!

Lisa: Yes we found that this embodied conversation with the internalised coloniser is a powerful way to work with the inheritance of colonial histories and is a good contribution to and from the field. These are part of the historical field for facilitators working in North America and many other parts of the globe. Each region has its own history to tend to.

In the USA there is an inheritance of not looking at many difficult truths. There is the idea that slavery and racism are problems to be solved rather than truths we need to see.

Diana: You asked participants to answer four questions: Why are you here? What are your hopes, dreams and prayers for our children and future generations regarding our work with the internalised coloniser and colonialism? What would you say to invite others to join us in this work? Who/what are partners/ resources in this dialogue? I am wondering if you used SCWs?

Lisa: I used a combination of processes: 1-2 participants were offered a traditional constellation related to the themes; all participants did embodied constellation exercises inspired by blind constellation methods to have their own experience of how this history and its relationship with the larger web of nature lives inside them; we had small group dialogues to integrate the experiences of ceremony and prayer. The design was highly experiential to release the mind from being in charge of projections. At the end of the day I asked everyone to write down their experience of the day for them to capture their experience and as a resource for writing more on the topic.

Diana: Have you repeated this series?

Lisa: It was well received by participants, and it was a big deal to do the series. I have been asked whether I would travel with the Dialogues. I would only if I were invited by a committed group of people. Spring 2016 is the earliest I could do so.

On the final day, there were many digestive complaints in the room. This made it clear how challenging the topic is. I've had conversations with colleagues in other fields (who attended the Dialogues)

and in the future, I'd like to integrate it with practitioners from other fields. I know I'm not finished with this work; it is in a germinating phase.

Diana: Recently I read an article that said it is more likely that some immigrants and their children have IBD (irritable bowel disease) than the general population.¹²

Lisa: That makes sense. It's a combination of trauma response and having so much to emotionally digest. What gets lodged in the gut? Grief, trauma and guilt get lodged there. That's a lot. Working in this field requires a strong background in trauma work.

Diana: In your book you mention asking permission from the American soul. In applying this to Canada, what kind of permission would I need from the Canadian soul? Do you do that in a constellation process? How did you get permission from the American soul?

Lisa: I'll speak from two different perspectives. Whatever the work is, I might not have permission to do something, but someone else does. I have to go through my own lineage to ask permission. I can't access this through someone else's lineage, and others can't access this through mine. It's why working in this Field

invites totally taking seriously one's own ancestry, lineage and descendants. What a gift for each of us! In my personal field my foundation for belonging first comes from my connection with my own family and ancestry.

The question in the book about permission from the American soul is a much bigger question. That question is beyond me. Some things are able to be sensed but not explained. This is one of them. For issues in the larger collective, do we have permission for whatever things we are taking up? Each person has their own relationships: the relationship of the individual with their country and the relationship of the individual with the collective.

For me, Bert Hellinger's Order of Belonging in Groups is important. First is my family, and then my country. If I am trying to work at the country level without a sense of belonging in my family, I am out of order.

Diana: Let's talk about the Orders for a moment. I have noticed that constellators are articulating the Orders differently. I understand there are three: belonging, rank and balance of give and take. I notice for you the first Order is 'Parents give and

children take'. I would give this as an example of the balance of give and take. I also understand that, given the work coming through you so powerfully, you would want to emphasise this one.

Lisa: I have heard this as well, when articulating Orders there are nuances and sometimes discrepancies; there are differences in the Field. It's a very human field. I wonder if this topic might be a good exploration for the whole field in this journal.

Diana: You also use 'Injustice and Atonement' as Orders.

Lisa: Bert has spoken, facilitated, and written beautifully, directly, in his earlier work about these dynamics.¹³ If there is an injustice, if someone or a people take something from someone or from a people that is inappropriate or they do not have the right to take, this is an injustice and it creates a debt. If the debt is not reconciled in the experience and timing of it, the dynamic gets passed on and it becomes an entanglement that future generations will feel and take over, on either side of the issue.

Diana: Then do future generations end up atoning for this?

Lisa: There is an imbalance and in trying to reconcile this, atonement is blind love's way of trying to get the injustice made visible to bring balance to the system and to compensate for the unacknowledged truths of the injustice.

Diana: Do you see this as its own Order or as an example of the Order to do with the balance of giving and taking?

Lisa: I am in complete agreement with the three you named. However, I see injustice and atonement as a dynamic of the Order of Balance. I learnt this when I was with Bert Hellinger and the first generation of facilitators. The whole German field was about this: taking what you have no right to take and finding a way to reconcile this.

Diana: We know that the foundational teachings come through each constellator in our own way. I really like the naming of 'Injustice' as an Order. And this brings us to what, from your perspective, is the value of SCW in your work?

Lisa: This approach has ancient roots and is innovative and the phenomenological approach is reliable and cross-cultural. Constellation work gives us a way to make visible receiving

from our parents and from what is not ours, but theirs. What a contribution!

Diana: Say more by what you mean by 'reliable'.

Lisa: I was referring to how incredibly consistent the phenomenon is with this approach. I've been 17 years in the Field as participant, witness, representative and facilitator, taking part in thousands of constellations. I see it is like the sun and moon – reliable. When representatives are placed in the field, the phenomenon of information coming through the vessel of the body and truth (that has permission to be made visible) becoming visible, is incredibly consistent. I am more in awe than ever! I can't imagine not being fascinated by that!

Diana: I agree. I am in awe too. How do facilitators wishing to work at the collective level prepare themselves?

Lisa: It is another big question! It's important to be grounded, with daily practices that support being grounded and tending to one's personal field. I also think a very good grounding in trauma work is important. Staying honest and genuine with oneself about motivations. Am I trying to solve (what I think are) the

world's problems instead of acknowledging truth?

Diana: You have used being grounded several times. What does this mean for you?

Lisa: Receiving my parents and grandparents and respecting their place of belonging as the direct conduit to a larger field of ancestral blessing are the best foundation for me to work with the kinds of themes I frequently work with. Remembering this connection daily supports me to keep my feet on the ground in life and work. So do my daily practices that nourish me to feel alive in my body. Being grateful, as best as I can be, for 'what is' each day.

Diana: What are the cautions you have for facilitators working with more collective themes?

Lisa: It is important for each facilitator to tend to their own personal field and find a place for themselves. What is it about the themes in one's personal life and family histories that makes one want to work at that level? It's essential to have self-care practices, particularly when working with larger themes. It is easy to be naïve about that. It is important to be clear about not wanting to borrow energy from someone else's

ancestry. Working in a collective way can be a person's sneaky way of trying to borrow energy from someone else's lineage rather than accessing one's own. This goes back into the personal field. Where do we get our strength to stay in a place of groundedness and humility? Asking ourselves the question: If nobody else in the world knew I was doing this work, would I still do it? It's important to check one's own ego. Our humanness includes having an ego. How do we create a home inside ourselves for the ego and not become grandiose?

I have found that working with the American soul requires me to take the long view, to have patience. In this country we have the impulse to rush to solve something; we have to do something, and therefore move too quickly to action. So I find it important to ask (in any constellation): Why am I doing this constellation? Is it just to feel better? That is not a reason. Nor is it a reason to set up a constellation about, for example, environmental or slavery issues in order to erase guilt.

My stance is: I am not trying to solve anything. There's a feeling in the background that something is trying to be solved. And that is partly how

we got here. In the USA there is an inheritance of not looking at many difficult truths. There is the idea that slavery and racism are problems to be solved rather than truths we need to see.

As a facilitator, I see and sense from the individual, family and collective. There is a connection between each of these and each has their place.

Diana: There seem to me to be so many large-scale societal issues and constellation work offers so much. For instance: with earth changes such as earthquakes, floods, typhoons etc. What is the earth saying to us? With what is emerging through science and technology, what experiments are serving the flow of life?

Lisa: Yes, I have been particularly affected by CERN's Large Hadron Collider.¹⁴ This is the huge Big Bang simulator that is buried in the earth on the border between France and Switzerland – scientists' attempt to re-create the God-particle. What are the consequences of this? I believe just because we can do it, doesn't mean we should do it!

Diana: We haven't learnt our limitations yet.

Lisa: The challenge for us is to consider the consequences. We have such brilliant minds, and it is easy for them to be disconnected from our wholeness. Bert Hellinger was so brilliant about order. We talk about body-mind-spirit without realising this is out of order. I think about Spirit first, then into the body and then the mind.

Diana: Lisa, we could obviously keep on talking! Thank you so much for all that you have shared. And for your passion about your work. It is very inspiring.

Notes:

1. www.gotomeetings.com is a web-based platform to host webinars, meetings and trainings.
2. *The Truth and Reconciliation Commission Report on Residential Schools in Canada* <http://www.trc.ca/websites/trcinstitution/index.php?p=3>
3. *Language: depending on who is talking, in which country, and the time period, the language changes. Here are some of the names used First Nations (some feel this is a colonizer view attempting to acknowledge/ atone), indigenous, aboriginal, Native American (rarely Native Canadian), Indians (out of fashion)*
4. Lisa Iversen, *Ancestral Blueprints: Revealing Invisible Truths within America's Soul*. www.ancestralblueprints.com, 2009.

5. www.theheartofthemoth.com

6. Used with permission from Kate Regan, "Post-Colonial Healing: A Conversation with Lisa Iversen and Kate Regan." <http://www.ancestralblueprints.com/resources/media-clips/>

7. Lisa and I talked about these consequences and a full description can be found in *Ancestral Blueprints*, pp. 45-55, 80.

8. *Melting pot: a metaphor used in the USA to describe the assimilation of immigrants into a common culture. Multi-culturalism: a metaphor used in Canada to describe the acceptance of many distinct cultures within Canada. For example, there is English Canada and French Canada within Canada.*

9. "In an experience of persecution, perpetration or victimization, an injustice occurs. The circumstance creates a bond in the soul: robber-robbed, rapist-raped, abuser-abused, murderer-murdered. One does not exist without the other. Sometimes the trauma freezes and leaves an imbalance in the soul of both families. The imbalance can persist throughout generations. Out of blind, unconscious love, descendants try to bring balance to the situation by living out some aspect of the perpetrator-victim bond. The soul's desire is for truth to be seen, everyone to belong, injustice to be recognized and balance to be restored." *Ancestral Blueprints*, p. 37.

10. <http://www.trc.ca/websites/trcinstitution/index.php?p=4>

11. "Collective Wisdom from an Embodied Conversation with the Internalized Colonizer Series" co-created and by Lisa Iversen and Kate Regan in 2014. www.familyconstellationswest.com

12. Hyde, Emma: "Younger immigrants more susceptible to painful IBD, uOttawa study shows," Ottawa Citizen, March 15, 2015 <http://ottawacitizen.com/health/diet-fitness/younger-immigrants-more-susceptible-to-painful-ibd-uottawa-study-shows>

13. Hellinger, Bert, <http://www.constellationsolutions.co.uk/family-interview.htm>

14. The Large Hadron Collider (LHC) is the world's largest and most powerful particle accelerator. <http://home.cern/topics/large-hadron-collide>



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Lisa is the Founding Director of the Center for Ancestral Blueprints where she developed programs such as the Family Matters Immersion Series, An Embodied Conversation with the Internalized Colonizer, and Making Love Visible Retreats. Lisa developed the BOB + BART approach to strengthening one's capacity for engaging with power, love, and work, in collaboration with Kate Regan, president of Kairos Consulting Group. Lisa is a Licensed Clinical Social Worker and has been a practising psychotherapist for 23 years. For 17 of these years she has been facilitating systemic family constellations. Her way of working could best be described as an integration of psychotherapeutic, westernbased knowledge with indigenous, shamanically-oriented ceremony and prayer received from her ancestors. Teaching is woven into all aspects of her work. Lisa enjoys working with people from diverse lineages and faith traditions. She lives in the Pacific Northwest with her husband and daughter. Lisa is author of the book: *Ancestral Blueprints: Revealing Invisible Truths in America's Soul* (2009).

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